

“Hold fast the form of sound words which thou hast heard of me,  
in faith and love which is in Christ Jesus.”—2 Tim. i. 13.

# WHOLESOME WORDS

FOR THE EDIFYING OF THE BODY OF CHRIST  
(1 Timothy vi. 3, 4).

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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# WHOLESOME WORDS

FOR THE

EDIFICATION OF THE CHILDREN OF GOD

## THE GREAT MYSTERY

CONCERNING CHRIST AND THE CHURCH.

Ephesians v. 32.

- I. ITS INCEPTION.            III. ITS ADMINISTRATION.  
II. ITS REVELATION.        IV. ITS CONSUMMATION.

By J. R. CALDWELL, Author of "Foundations of the Faith," &c.

### I. ITS INCEPTION.

THE Epistle to the Ephesians is the book in which the Spirit of God unfolds more fully than elsewhere that which is called "the Mystery." Its first mention is in chapter i. 9, and it is here called "the Mystery of His will." It was "purposed in Himself," it dates from "before the foundation of the world" (chapter i. 4), it was God's own conception in sovereignty and grace "according to His good pleasure," and involves the ultimate "gathering together" or heading up of "all things in Christ" (verse 10). A mystery in its Scripture sense is not, as it is usually understood, something that is incomprehensible, but is rather something up to a certain point unrevealed; a secret not divulged, but which, after it has been revealed, is the common heritage of all saints. Of this character are the words in 1 Corinthians ii. 9: "Eye hath not seen," &c., &c., "but God hath revealed them unto us by His Spirit." From the beginning of the world this "secret" has been kept "hid in God, who created all things by Jesus Christ" (Eph. iii. 9). As the Son was in the secret of God's purpose as to creation and "without Him was not anything made that was made" (John i. 3), so has He ever been in this secret, and so

also has the Holy Spirit by whom it is revealed to us, but beyond this it was never made known; it was hid in God, the triune God. It is spoken of in language that warrants our saying that it is of all His purposes the highest and most stupendous display of wisdom, power, and love.

### PAUL'S GOSPEL.

In Romans xvi. 25, 26, we find that it gives an unique character to the Gospel preached by Paul. His is not "the preaching of Jesus Christ" as Israel's Messiah, as the Gospel preached by Peter on Pentecost, nor as the coming King of universal and eternal dominion, though these great features of the Gospel are allied to it and underlie it, seeing they form part of the glories of the Son of God. Paul's preaching is "the preaching of Jesus Christ according to the revelation of the Mystery which was kept secret since the world began." He calls it "my Gospel," a significant expression not to be dismissed as only meaning the Gospel which he himself had believed and had been saved by; its significance, as we shall see, is far deeper than that. To the Ephesians he writes about it and about the way he received it in order that they might understand his knowledge in the mystery of Christ. It must have struck them as very surprising that Paul should have a knowledge of the counsels of God beyond that given to any other apostle. Hence the necessity that Paul should inform them of the fact that the Lord made it known to him "by revelation." It was a dispensation or stewardship of the grace of

God given to him specially for them—Gentiles. The apostles generally were indeed ministers of Christ, but Paul above all others was a “steward of the mysteries of God” (1 Cor. iv. 1).

In Galatians i. 16-19, we have Paul’s own account of his being separated from all the other apostles and taken into Arabia, of his then being three years at Damascus, of his going up to Jerusalem and spending fifteen days with Peter, seeing none other of the apostles, so that the Gospel he preached was not after man, “for,” he adds, “I neither received it of man, nor was I taught it, but by the revelation of Jesus Christ” (Gal. i. 11, 12). Not until fourteen years after did he go up “by revelation” to Jerusalem. That clearly implies that he received instructions from the Lord Himself that the time had come for him to communicate to the other apostles the Gospel which he had already been preaching among the Gentiles. This he did “privately” or “severally” (margin). So different, so wonderful was Paul’s Gospel, that to have told it to them publicly, or all being together, might have involved its entire rejection, but with divine prudence he took them one by one and made known to them “the Mystery.”

The Gospel as preached by Peter and the other apostles to the Jews, and later to the Gentiles, was a necessary part of God’s plan. The full truth of “the Mystery” was not to be published until the final testimony of the Holy Spirit to Israel nationally had been given. It was upon the murder of Stephen (Acts vii.), that desperate deed of rebellion, that fatal response to grace, that formal refusal to “have this man to reign over them,” that the Lord called out from among the circle of his murderers the man who was to be the chosen vessel for the new revelation. This chief of sinners against Christ becomes the chief of the servants of Christ, “not a whit behind the very chiefest of the apostles” as to his ministry, though never did he forget that, as one who “persecuted the Church of God,” he was “not worthy to be called an apostle,” he was “less than the least of all saints,” he was “the chief of sinners!”

## II. ITS REVELATION.

In Matthew xiii. there are seven parables, each representing a different aspect of “the kingdom of heaven,” and covering the whole period from the sowing of the seed by the Son of Man till His manifestation in judgment. In five out of the seven the working of the enemy concurrently with the operations of divine grace are strongly portrayed. But there are two of a wholly different character, viz., the treasure and the pearl. Plainly these indicate the special object before the heart of the Lord Jesus, and for which, though He was rich, He became poor. In the first the object is hidden in the earth, but discovered by one who determined at all costs to possess himself of it. Those whom the Father had given to Christ, though hidden in the world, were all known to Him. He knew the “latent value” that was in them, and what joy and glory should by them be afterward brought to Him and to His Father. But the finder of the treasure hides the secret in his heart and utters it to none until, having parted with all he possessed to secure it, the field and the treasure are legally his own and his title unchallengeable. It is thus that the Lord Jesus kept in reserve the truth of the Mystery until the great redemption price had been paid and the way otherwise cleared for the revelation: “I have yet many things to say unto you, but ye cannot hear them now” (John xvi. 12). If in “the treasure” there is a similitude of Christ’s own people as seen by His eye alone from Eternity hidden amid the mass of godless humanity, then in the pearl is seen the ultimate unity, purity, and beauty in which the loved and dearly-bought object will be presented before God.

The revelation specially communicated in due time by the Lord Jesus to His apostle Paul is thus described: “That the Gentiles should be fellow-heirs, and of the same body and partakers of His promise in Christ by the Gospel” (Eph. iii. 6). The expression “in Christ” is that which gives its character to the revelation. It occurs more frequently in this Epistle than in any other. That Gentiles should be brought into blessing in connection with Israel is abund-



antly foretold in the Old Testament; and such Scriptures are repeatedly referred to as showing the purpose of God that the Gospel should not be limited in its proclamation to Israel (see Acts xv. 16, 17; xiii. 47; Rom. xv. 8-12. 21), as at first it really was (see Acts xi. 19). That under the reign of Christ not only restored Israel, but "all nations" would be richly blessed both in spiritual and temporal things is the common testimony of the prophets. But such blessing to Gentiles is always through Israel, and in subordination to Israel, and recognises Jerusalem, "the city of the great King," as the centre, the metropolis, of the kingdom. That which had not been revealed was that they should form ONE BODY and be partakers of all the promises of God "IN CHRIST." It is not that they should be made joyful under Messiah's rule, or enter into the millennial glory of His kingdom, or be owned by Jehovah as in Isaiah xix. 25: "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." All this, glorious as it is, falls immeasurably short of the portion of those, be they Jew or Gentile as to the flesh, who are "*in Christ*."

### A CITY ON A HILL.

By E. TROTTER.

"A city that is set on an hill cannot be hid."  
—Matthew v. 14.

"He maketh my feet like hinds' feet, and setteth me upon my high places."—Psalm xviii. 33.

HOW strange, then, that so many of the Lord's people should live down amongst the fogs of the valleys and plains, where they can bear little or no testimony for Him! We may see a little where the hindrance lies if we consider some of the high places where we are privileged to dwell.

I. There is the hill of Calvary. We may often sing:

"To Calvary, Lord, in spirit now  
Our weary souls repair,"

and yet know very, very little of what it is practically to take our stand by the Cross of Christ—to "go forth unto Him without the camp," bearing His rejection and reproach.

Oh, if we really dwell upon Mount Calvary, what a deepened sense of His love there will be! what true humility! what hatred of sin! what separation from all that grieves Him! How ready we shall be to take up the Cross for Him, and follow Him at all costs! The Apostle Paul was taking his stand there when he was able to write by the Spirit, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in our body" (2 Cor. iv. 10). It was only while dwelling there that he could truly say, "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" (Gal. vi. 14). Let us pause and ask, Is this true of me? Does my *life* bear witness to it? If not, why is it not so?

II. We may live on the Mount of Transfiguration, "with open face beholding as in a glass the glory of the Lord," and "changed into the same image from glory to glory, as by the Spirit of the Lord." The Holy Spirit there leads us to gaze on the beauties of Christ—on the perfection of His ways and thoughts and feelings. He also quickens within us deep desires after conformity to Him, and these desires will be granted. It may be through much tribulation, but the end will be to the praise of His glory. If set on this hill we shall not be hid; others will see in us an increasing likeness to the Lord Jesus Christ.

III. Another hill is that of intercession (Ex. xvii.). Moses knew what weary, and yet unwearied, intercession meant. "Ye that are the Lord's remembrancers, keep not silence, and give Him no rest" (Isa. lxii. 6, 7, marg.). "The effectual, fervent prayer of a righteous man availeth much," and we can pray for many whom we can reach in no other way. These priestly intercessors with God will be marked down here by loving readiness to help all those for whom they pray whenever the opportunity is given. Oh, that there were many more in the Church of God who have "largeness of heart" to care for others, and who have learned to hang upon God, and so to have power with Him and to prevail!

IV. There is the top of Carmel, where

Elijah shows an example of *expectant* prayer (1 Kings xviii. 42). How often we fail in this, and therefore how little hopefulness is seen in us! "Hope maketh not ashamed," for our God in whom we trust will more than fulfil our highest and largest expectations. Only let us put Him to the test—let our expectations be from *Him*, and not from any earthly resources; and may the "God of hope" fill us with all joy and peace in believing that we may abound in hope by the power of the Holy Ghost.

V. The hill of Hermon—the place of brotherly union and love—is emphatically a place of testimony. "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35)—love which will show itself, which is not "in word or in tongue, but in deed and in truth." "Love suffereth long, and is kind; love envieth not, is not easily provoked, *thinketh*"—and *therefore speaketh*—"no evil." Alas, how poor a testimony is seen in the family of God! May each of us put up the earnest cry, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any way of pain or grief in me" (Psalm cxxxix. 23, 24, marg.). It is "good and pleasant" to our God when brethren "dwell together in unity."

VI. "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. . . . Come with me" (Song of Sol. vi. 6, 6)—if we respond to this invitation our lives will be "a sweet savour of Christ," an "odour of a sweet smell . . . acceptable, well-pleasing to God." It was a solemn word which the Lord said to Peter: "Thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men." He is the same now, and cannot delight in, and have fellowship with, those who carry with them an *earthly* savour. The atmosphere we live in we shall carry about with us. Is it the atmosphere of heavenly hopes and aims and aspirations? Is it the fragrance received by fellowship with Christ, pervading everything we say and do? A sweet savour cannot be hid—its unconscious influence is felt by those around, whether we will or no—and if we dwell on the mountain of myrrh, others will

"take knowledge" of us that we have "been with Jesus."

Lastly, we have a seventh hill—the top of Pisgah. Do you want to enlarge your spiritual powers of vision, your narrow horizon of earth-bound hopes and expectations? "Get thee up into the top of Pisgah." Do you want to behold your present portion in Christ, the earnest of your future inheritance? "Get thee up into the top of Pisgah." Is your soul faint and weary because of the trials of the way? There is no other spot where you can take a just estimate of the "light affliction which is but for a moment," and the "exceeding and eternal weight of glory." "For which cause we faint not," while we look from thence. There, gazing on eternal realities, things seen and temporal have no power either to move or charm us. There we may truly sing:

"I stand upon the mount of God,  
With sunlight in my soul;  
I hear the storms in vales beneath,  
I hear the thunders roll.  
But I am calm with Thee, my God,  
Beneath these glorious skies;  
And to the height on which I stand,  
Nor storms nor clouds can rise."

Though "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," yet "God hath revealed them unto us by His Spirit," and He delights to bring them before our gaze, that, "reaching forth unto those things which are before," we may "press toward the mark for the prize of the high calling of God in Christ Jesus."

#### THE FEAR OF BEING JUDGED BY OTHERS.

THE fear of being judged and condemned, preached at and prayed at, separated from and maligned, proves too much for the faith and courage of many. To escape it they lay down their necks under the yoke of men, and surrender the real liberty of seeking only and always to be well-pleasing to Christ. The danger of falling under bondage to the fear of man is most disastrous. We are in ever-increasing danger of being slaves of men and their ideas, the pathway of faith becoming less and less known. J. R. C.

VOICES FROM THE VINEYARD.—XII.

JAMES CHALMERS—  
MISSIONARY, PIONEER, MARTYR.\*

By ALEX. MARSHALL, Editor of the "Herald of Salvation."

IT was the ambition of the Apostle Paul to preach the Gospel where Christ had not been named. We may well praise God for all missionary pioneers, and especially for those who have sealed their testimony with their life's blood. Amongst such may be mentioned the names of John Williams, Bishop Hannington, and James Chalmers, of New Guinea.

Chalmers was born of humble but godly parents at Ardrishaig, Argyshire, in 1841. Brought to Christ at the age of 18, he joined the United Presbyterian Church, and became a Sunday-school teacher. Being saved himself, he spent his leisure hours in seeking to win others to Christ. In 1861 he laboured in connection with the Glasgow City Mission, and from 1862 to 1865 he studied at Cheshunt College for missionary work. In 1865 he married, and early in 1866 he and his wife set sail for Raratonga, one of the Hervey group of the South Sea Islands. After various hairbreadth escapes the party reached Savage Island, having to be dragged through the surf by the natives to escape drowning. The vessel became a total wreck, all their earthly possessions being lost, except a "few silver things" which they had with them in their cabin and the clothes in which they stood. After 17 months travelling Raratonga was reached. John Williams, the martyr of Erromanga, was one of the London Missionary Society's pioneers in Raratonga. In 1834 Williams wrote thus of the island: "In 1823 I found them all heathens; in 1834 I found them all professing Christians."

On the arrival of Chalmers in 1867 he found that there was plenty of work for him and the native labourers. The truth of the saying that "grace does not run in the blood" was abundantly exemplified in the history of the Raratongans, the spiritual condition of the islanders being far from encouraging. Chalmers superintended the college for the training of native teachers,

making it self-supporting, formed a High school, looked after the village schools, superintended the printing press, in addition to conducting the ordinary services of the station. God gave blessing with the preaching of the Gospel; Christians were revived, backsliders restored, and the work spread and increased. Chalmers sought to foster and develop the missionary spirit among the people, and five students left to assist the pioneers of the Mission in South-eastern New Guinea. But the missionary's heart was in the districts where the people had never heard of the love of Christ. In 1874 Tamate—the name by which he was best known—wrote the directors of the London Missionary Society to allow him to open up new fields. "Surely," he said, "the society should stretch out into larger fields. . . . The many islands now in heathen darkness should soon hear of Christ. Why not try to reduce the staff of missionaries in old fields, and leave the churches there to bud forth, and think and act for themselves, and let new fields be taken up?" His wish was gratified, and on September 30th, 1877, Tamate and his wife landed on the shores of

NEW GUINEA.

New Guinea, or Papua (Australia being called a continent), is the largest island in the world. Roughly speaking, from east to west, it extends for 1400 miles, and for 490 miles from north to south. It is separated from Australia by a belt of shallow water. At the time of Tamate's arrival little was known of the people. The London Missionary Society had sent two representatives to "spy the land." Their report was rather discouraging. They said that the climate at the places on the coast where they called was sickly, and "to remain for a night meant three months' fever and ague." They reported that the tribes they came in contact with were "a savage, bloodthirsty people who have made cannibal feasts of many a shipwrecked crew."

After a time of exploration, Tamate and his wife, accompanied by a number of Raratongan teachers with their wives and goods, landed at Suau or Stacey Island, off North Cape. A piece of ground was selected and cleared, a mission house was erected,

\* "James Chalmers, of New Guinea," by Cuthbert Leunox. To be had at *Witness Office*. Price 2/6.

and work among the natives was started. Some months after their arrival at Suau Tamate and his wife made an extended cruise in the mission ship along the south coast. Writing of this journey Tamate says: "Communication was held with some 200 villages, 105 were personally visited, and 90 the first time by a white man."

He crossed the New Guinea peninsula in the east, from Cataran Bay to Discovery Bay, in Milne Bay. Eighteen populous villages were discovered. Besides seven rivers and numerous rivulets, three mountains and extensive bays and lakes were seen. Tamate had several narrow escapes from being murdered in this expedition. The climate of Suau proved unsuitable as a missionary centre. Four of the Raratongan teachers died, and Mrs. Chalmers began to show signs of failing health, and though she was removed to Sydney she passed into the presence of Him whom she had loved and served on 20th February, 1878. Tamate after his wife's death joined Mr. Lawes at Port-Moresby, which became his headquarters. He did not remain there long at a time, his heart being constantly in the "regions beyond." He traversed the country in all directions, and became known far and near as the man who tried to make peace. As he entered each strange village it was his custom to shout "Peace! peace! peace!"

For 20 long years he laboured in New Guinea. His tact, courage, love for souls, and confidence in God carried him through innumerable difficulties and trials. After an absence of 20 years he returned to Great Britain and made known the needs of New Guinea. Wherever he went he pleaded for more missionaries. In 1888 he married a second time. Various stations were chosen from which he itinerated and explored. In 1900 he had established 26 preaching stations on the Fly River. A marvellous spiritual awakening took place among the cannibals of Kiwai. Hundreds were baptised on a profession of faith and joined the Church. At an all-night meeting held in "cannibal Namau" the people exclaimed, "No more fighting Tamate, no more man-eating; we have heard good news, and we shall strive for peace."

In 1884 the south-eastern portion of New Guinea was formally taken under the protection of Her Majesty Queen Victoria. The Government officials were greatly indebted to Tamate for his help in the accomplishment of this. In April, 1900, accompanied by Mr. Tomkins, an English missionary who had recently arrived, and a number of native teachers, he visited the Aird River, a district where he was unknown. It was one of the gaps in the chain of stations which he desired to fill. A crowd of natives came off to the boat. Tamate, Mr. Tomkins, and the other workers, on the urgent solicitation of the natives, went ashore. They were attacked by the natives, and every one of them was murdered, cooked, and eaten.

Tamate's martyrdom was the cause of world-wide sorrow. A few weeks previously he wrote to a friend as follows: "How grand it would be to sit down in the midst of work and hear the Master say, 'Your part finished, come'." He rests from his labours, and his works follow him. The work done by Chalmers as a pioneer missionary it is hard to exaggerate. He was also a splendid linguist, having great facility in acquiring languages.

Dr. Lawes tells us that of the 130 stations now composing the New Guinea Mission of the London Missionary Society "nearly all owed their initiation to Tamate." The position of the mission to-day, says Dr. Lawes, is this: "On the first Sunday of every month not less than 3000 men and women gather around the table of the Lord devoutly and reverently commemorating the event which was so much to them and to all the world. Many of them he knew as savages in the days of feather and paint. . . . Now there was a band of 64 New Guinea teachers, preachers, and missionaries."

The work of the Gospel still progresses in New Guinea. "The blood of the martyr is the seed of the Church." Livingstone's death was the means of directing many soul-winners to dark Africa. May the martyrdom of that noble missionary pioneer James Chalmers be the means of leading many to say to the Lord of the harvest, regarding other dark fields, "Here am I, send me."

Soul-winning, as someone has said, is a "grand adjusting truth."

"A cry of pain again and again

Is heard o'er the desert and wide sounding main,

A cry from the lands that in darkness are lying,

A cry from the hearts that in sorrow are sighing."

May our eyes and ears be opened, our hearts enlarged, and we shall then pray, "Lord, deliver me from blood-guiltiness."

### JESUS, THE MEDIATOR.

By J. HIXON IRVING, Author of "Christ's Great Allegory."

"Ye are come unto . . . Jesus, the Mediator of the new covenant" (Hebrews xii. 22, 24).

"And unto a Mediator of a new covenant, Jesus" (New Translation).

IN the Epistle to the Ephesians believers are looked upon as being raised up and seated together with Christ in the heavenlies (Eph. ii. 6), while in the Epistle to the Hebrews they are seen as on the earth going onward as pilgrims to the "city which hath foundations whose builder and maker is God." Though they are looked at as on the earth, yet they are "holy brethren, partakers of the heavenly calling," and have in spirit come unto their leader, "Jesus, the Mediator, who is at right hand of God." They have come to Jesus!

In the Epistles and Revelation the tender, human Name, Jesus, is met with *thirty* times, and seven out of that number are to be found in Hebrews.

#### JESUS!

"O, Name, and the music

That fill the heavenly place;

O, Name, by which we enter,

And see Thee face to face.

O, Name, Thou art the music,

And here the sweetness and song,

Though the sea and the waves are roaring,

And though the night is long."

Just as Jehovah was the name of the old covenant so Jesus is the one which stands at the head of the scroll of the new covenant, it is fitting that the historical Name which marks Him as the Saviour of His people from their sins should be the one uniting Him with the covenant.

#### MEDIATOR.

The word "mediator" occurs in the New Testament some *seven* times, six times as a noun and once as a verb. In the latter form it is found in the following passage: "Where-

in God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, *confirmed* it by an oath" (Heb. vi. 17). The word "confirmed" means *mediated*. God mediated with an oath between Himself and men. Twice the word is used in a general sense in Galatians iii. 19, 20; the remaining four times it is used of the Lord—1 Timothy ii. 5; Hebrews viii. 6; ix. 15; xii. 24. It means a middle man; one who occupies a central place, as Moses when he said, "I stood between the Lord and you at this time" (Deut. v. 5; Gal. iii. 19). "A mediator is one who stands in the midst. He is one who interferes as an equal friend between two parties as being qualified by his relation to each to be the medium of communication between them, and so bring them together." The patriarch Job complained of the lack of one such in the words: "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job ix. 33). Sin dug a chasm unfathomably deep between God and men which could only be bridged by a God Man Mediator, and that one is "Jesus, the Mediator." He is the daysman who has laid His hand upon God and man, for "there is one Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5). In person He is pre-eminently fitted for this office, for He is God and Man. In Him divinity and spotless humanity meet and join. He was therefore qualified to undertake the work, because of being God and Man. He further qualified Himself by His sacrifice. "He offered Himself without spot to God, . . . for this cause He is the Mediator of the New Testament" (Heb. ix. 14, 15). He earned the right and title of Mediator by His death upon the Cross. His mediation is a part of the "more excellent ministry" than that of Aaron, and is part of His priesthood (Heb. viii. 6). His mediation is one of the final things, because heavenly and eternal. He is the final Mediator, "the same yesterday, and to-day, and for ever," as the covenant of which He is Mediator is an eternal one.

#### COVENANT.

The word for "covenant" occurs in the New Testament *thirty-three* times, and thirteen

of that number it is translated "covenant," and twenty times "testament." The general consent is that "covenant" should in every instance replace "testament," though some would except Hebrews ix. 15, 17. The word is met with in Hebrews *seventeen* times, where it is given "covenant" eleven times and "testament" six times, so that it occurs in this epistle more than one-half the total number in the whole of the New Testament. Hebrews might therefore be termed the "covenant epistle." It is *the* book of Scripture in which is found a detailed contrast between the two covenants.

#### THE FIRST AND SECOND.

The first covenant which was between God and men was a faulty one, because of the constant failures of those under it. The moral failures of the covenant people simply proved it to be weak, "for if the first had been faultless, then should no place have been found for the second" (Heb. viii. 7).

#### BETTER.

The first was of law, but the second of grace; the first was therefore faulty, but the second is perfect. The Lord is a "surety of a *better* testament"; "the Mediator of a *better* covenant which was established upon *better* promises" (Hebrews vii. 22; viii. 6). The "better promises" have first of all a relation to the house of Israel and the house of Judah in the latter days. These promises are given in Hebrews viii. 8-13. First, His law should be written upon the hearts and minds of the restored of Israel and Judah; no longer without upon tables of stone, but upon the "fleshy tables of the heart." Second, He will be their God, to be loved, trusted, obeyed, served, and worshipped. They will be His people: His peculiar treasure before all nations. Third, they shall all *know*; each will have a personal, experimental knowledge of Him; "They shall not teach any man his neighbour, and any man his brother, saying, 'Know the Lord,' for all shall know Me, from the least to the greatest." In that day there will be no need of prophet, psalmist, and teacher, for they shall all be taught of God. Fourth, on the ground of the one sacrifice of the One Mediator God will be merciful to their unrighteousness, and their sins, and their iniquities He will forgive

and forget. These promises have a present fulfilment in all those who have repented of their sins, and have found salvation through faith in the Lord Jesus Christ (see Hebrews x. 10-18).

#### NEW.

This word was first used by the Lord on the night of His betrayal (Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20), and next by Paul (1 Cor. xi. 25; 2 Cor. iii. 6). It is applied to the covenant in this epistle three times (chap. viii. 8, 13; ix. 15). It is a contrastive term. "In that He saith a new (covenant), He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. viii. 13). Another word is used for new (Heb. xii. 24), and the only time it is used in relation to the covenant, and it means *young* as well as new. There is no age to it; it will never grow old, and therefore will never be superseded or abolished. It is the

#### EVERLASTING COVENANT

(Heb. xiii. 20). For fifteen hundred years the first covenant had a nominal existence, but at the end of that time it was for ever abolished, while that of which the Lord is Mediator goes back into the past beyond the bounds of human history and creation, and forward into the unending future. Though this covenant between the Father and the Son is eternal, as old as eternity, yet it only became effective in its provisions through the death and resurrection of the Lord. The redeemed of this age are one and all within the ample folds of this covenant; no matter what their age, experience, or attainments may be, they are in the embrace of its saving power. But what is better, far, far better, they are united to the Mediator by an inseparable bond—to Him, the tender, sympathetic, yet Almighty One, who understands the needs, temptations, and trials of those for whom He acts.

MEANT FOR THEM.—One does not need to work long among the heathen to realise very clearly that the Gospel is meant for them; and I do not think I ever realised it so clearly as when I worked among the lepers in the asylum.—Miss BUDDEN, L.M.S., Almora.

*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—*continued.*

MEN might expect some extraordinary favour shown towards this singular Bearer of the criminality and doom of sin. Here the many constructors of Atonement theories, whose name is legion, go wrong. That God the Son should stoop to the likeness of sinful flesh is great, but that He should bear the guilt and the dreadful doom of sin to the uttermost, is beyond their capacity of belief. Like Peter of old, they would cry, "God be favourable to Thee, Lord; in no wise shall be to Thee this." Nay, for they would deny His Divinity to save His Humanity. Hear a popular preacher of to-day say :

"I fail to understand why we should try to read into the consciousness of Christ an amount of supernaturalism of which ordinary humanity has no experience. To His contemporaries, and indeed to His disciples, He appeared to be a brave, noble, heavenly-minded, praying, suffering man. Say He was this through and through, and all in all, what need is there of some mysterious, metaphysical addition to account for His consciousness that He was one with God as well as one with man. It is by virtue of His perfect manhood that we are compelled to affirm Him God; humanity looks up to Him when it addresses the Father. Now, for this full and true humanity what more natural than that the temporarily triumphant evil which had nailed Him to the cross, the apparent cataclysm in which all His loving hopes were overwhelmed, added to the extreme agony His sensitive nature was undergoing on Calvary, should for a moment have shaken his faith in the presence of the All-Father? . . . I say that all this experience must have been real, intensely real to the August Sufferer, just because He did not know the end from the beginning, but, like ourselves, had to trust in the highest without seeing whither it led."

This may be Mr. Campbell's Saviour—it is not mine. He is talking about one whom I do not know. But for one who denies the existence of the devil, it is distinctly remarkable to talk about "temporarily triumphant evil" nailing him to the cross. It is a specimen of the utterly irrational position in which men finally find themselves who try to construct a saviour out of their own ima-

gination. I once was shown a round stone on which there were two splashes of red paint. This was a god which the Santals gravely worship—a proof to me that their imaginations must be remarkably strong and vivid, yet hardly more so than the imagination of such who pen descriptions like the above and cry, "These be your saviours, O children of men!"

Beware! Any departure from the simple teaching of the Word of God ends in such a quagmire as this. Towards the Representative of sinful men a just and holy God could show no favour until the sentence was executed and the punishment borne. Then, and then only, does God quicken Christ when He has drunk the cup to the bitter and deadly dregs, and dismissed His Spirit in death.

As our Representative He died upon the cross, therefore can we say, "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

(2) God raises us up together with Christ (Ephes. ii. 6).

Here is another step, yet does it not strike you as remarkable that the Apostle separates the impartation of life from resurrection? Is he not expanding that wonderful saying of our Lord to Martha, "I am the resurrection and the life?" For resurrection is more than life. It is life in conflict with death, and overcoming it. Not only does God remove the *sentence of death* which was recorded against us, but He passes a new sentence, a *sentence of life*. Hence the force of the Apostle's words to the believers at Rome, "Delivered for our offences, and raised again for our justification."

(3) God has seated us together in the heavenlies in Christ Jesus.

This step is not as the last, "with Christ," but "in Christ Jesus." We have taken the first step in our great ladder of promotion from the dunghill to the throne, and, methinks, our feet are raised to take the next, for, in the fullest sense of the word, we are not yet "raised together with Him," or else "the resurrection" would be "past

already." Still the grave gapes before us and the tomb yawns for its prey. As one has beautifully written :

"Saint after saint on earth  
Has lived and loved and died;  
And, as they left us one by one,  
We laid them side by side,  
We laid them down to sleep,  
But not in hope forlorn;  
We laid them to await the change  
Till the last glorious morn:  
Come, then, Lord Jesus, come!"

Our eyes are wistfully bent on heaven, whither our Forerunner, even Jesus, hath gone. Yet it is as our Representative He has gone, for it is not more certain that He took our place on the cross than that we shall take His place on the throne.

II. OUR FORERUNNER.—"Whither the Forerunner is for us entered, even Jesus."

In the passage at the close of Hebrews vi., of which these two words form a part, there are two figures combined :

(1) The world a sea; the bottom of the deep hidden from our sight by the blue, heaving waters which on calm days reflect the vault of heaven, the unseen reality of the heavenly world.

(2) The present life, the outer court of the Temple; the future blessedness, the shrine within the veil. Thus the soul, as a tempest-tossed ship, is held in safety by the anchor: the soul in the outer court of the Temple is fastened by faith to the blessed reality within the veil, where flames the Shekinah glory.

From this the writer passes to an entirely new idea. The word translated "fore-runner" is found nowhere else in the New Testament, and means literally one who runs on before, and hence through the word for a light vessel becomes the corresponding term to the Latin *Anchorarius*, one whose business it was to take the anchor when his vessel arrived at low water and drop it within the harbour, so that when the tide rose the boat might be warped into the haven. This, you see, expresses quite a new idea, one never contemplated under the Levitical economy, for the high priest never entered the Holiest as a forerunner, but only as the representative of his people. He entered whither none could follow. He

entered within the veil in the people's stead, never as the people's pioneer.

Therefore the thought contained in the word "forerunner" is an advance on that contained in the term "representative." A representative goes where the people he represents cannot follow. No voter is allowed within the bar of the House of Commons. That place is for his representative. Christ was in the fullest sense our representative on the Cross, but there we could not go. But a forerunner is a pledge and proof that where he is there they whom he represents shall soon go. Christ the great Forerunner goes nowhere where His people cannot follow. He beckons man into the haven of God's breast, and He leads His people into full fellowship with the Lord God Almighty. Therefore it is well to notice that the text runs "*a* forerunner," not, as in the Authorised Version, "*the* forerunner"; for literally it runs: "Whither as a Forerunner Jesus entered." Will you notice, then, three aspects in which our Lord Jesus appears in heaven as our Forerunner :

(1) As Forerunner He announced our future arrival there. In the days of the Romans when a general had won a great victory he sent home to the Senate an honourable officer who was a staunch friend to announce his victory, so that the Senate might grant him a triumph, for a Roman triumph was a great thing. On the day appointed the general, with rouged face, accompanied by his friend and perhaps his children in the chariot, to the wheels of which were fastened with chains the kings, princes, and generals he had overcome and taken captive, preceded by captives, strange animals from the country where he had been fighting Rome's battles, slaves bearing objects of art, and accompanied by his faithful soldiers, rode slowly up the Capitoline Hill, whilst on every hand the crowds of Rome surged high, the human wave breaking in a spray that gave to the topmost towers and pinnacles along the route shouting, yelling, waving atoms of humanity as occupiers of these dizzy heights. On either hand the temples threw their massive brazen doors wide open, so that the heaps of incense smoking on their altars sent out



fragrant clouds to greet the conqueror. Behind him in the chariot stood a slave holding over his head a glittering diadem, whilst a troop of infantry brought up the rear with their spears adorned with laurel, shouting "Triumph!" and singing odes of victory. Thus the procession, starting from the Campus Martius, marched through the Porta Triumphalis, the Circus Flaminius, entered the city through the Porta Carmentalis, and passed through the Circus Maximus, Via Sacra, Forum to the Capitol, where a white bull was sacrificed to Jupiter. Paul in his second letter to the saints at Corinth (chapter ii.) refers to this when he speaks of our being led about in triumph—not "causeth to triumph" (verse 14); and as sometimes the captives chained to the victor's chariot wheels were led off to death, therefore the clouds of perfume which exhaled glory, triumph, gladness, success to the victor—a Marius or a Julius Cæsar—and to the lictors, trumpeters, state officials, musicians, priests, and friends of the conqueror, breathed to the captives—a Jugurtha or Vercingetorix—direful death in a dark dungeon, so he goes on to say "a sweet savour of Christ . . . to the one the savour of death unto death; and to the other the savour of life unto life" (verses 15, 16).

Hence our Lord Jesus Christ is His own Forerunner, just as on the cross He was both Priest and Victim. And as He ascends from Olivet's green height to be received by a crowd of adoring hosts clad in festal attire (may this be the cloud which received Him out of the sight of that band of gazing men and women?), He comes from this dim and distant region where He dwelt, and sorrowed, and suffered awhile. He comes! He comes! they cry, and heaven's hosts pour out to meet Him. Yet He is but come as a Forerunner. His footsteps re-echo in the ever louder tramp of ransomed myriads, and soon all heaven will be aglow with the flush of triumph as up from the gates of the grave and the dim fields of earth's Akeldama the hosts of the redeemed in serried ranks arise to swell the Saviour's triumph "when HE shall come to be glorified in His saints, and to be admired in all them that believe."

## GOD'S PRINCIPLES OF GOVERNMENT.

By GEORGE ADAM, STRAIGHT.

IN considering this subject, let us first enquire how the Lord ruled His earthly people Israel. Second, let us inquire on what principle the will of God is done in heaven and will be done on earth in the coming kingdom. And then let us bring these principles to bear on rule in the Church of God.

I. As to the first part, we read: "And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let My people go, that they may serve Me" (Exod. viii. 1). It was not "Let My people go, that they may do their own will," but "Let My people go, that they may be free to do My will." Israel's deliverance from Egypt was simply a change of masters. They were all "baptised unto Moses in the cloud and in the sea" (1 Cor. x. 2). They were set free from the bondage of the brick-kilns of Egypt, to be placed in subjection to the will of Jehovah as communicated unto them through Moses, the divinely-chosen leader of God's earthly people from Egypt to Canaan. I presume no one will dispute that.

II. How did God communicate His will to Moses? Did Moses ever on any occasion of difficulty find out what the will of the Lord was by consulting the people? Did he not rather go direct to the Lord Himself and enquire of Him, never moving until the Lord told him what to do and how to do it? All through the wilderness history of Israel we read frequently, "*And the Lord spake unto Moses, saying.*" He never got his instructions *second-hand*. He got them direct from the Lord Himself, and passed them on to the people he was called to lead. Never did Moses consult the people in any difficulty which he was called to solve or surmount. He went direct unto the Lord.

The case of the man who was found gathering sticks on the Sabbath day is a notable instance of this. "And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be

done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp" (Num. xv. 33-35). Although this case of difficulty was brought unto the leaders and unto all the congregation, they never attempted to come to any conclusion as to what was to be done. They simply put the man in ward until the Lord declared what HIS WILL WAS.

How differently the children of Israel acted in a case of difficulty recorded in Judges xx. We read that "All the people arose as one man" (verse 8) and settled by unanimous consent what they would do (verses 9-11). Then having settled what they would do without asking counsel of the Lord, they went to the Lord and asked of Him how they were to do it (verse 18). And the Lord allowed them to try their own self-chosen way, but it was only to go on to defeat. In this case there was not only a large majority, but there was *complete unanimity*.

It was the same with the making of the golden calf. We read (Exod. xxxii. 1) that "The people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us." The Lord spake unto Moses" and *the people spake unto Aaron*. There is no word here of any protesting voice against this idolatrous action, but the people's unanimity in nowise justified their going against the word of the Lord: "Thou shalt have no other gods before Me."

In these days when the moral atmosphere in which we move is so permeated by the spirit of democracy in both Church and State, we need to be well grounded in the truth that it is the word and will of the Lord which makes any action right, and *not the will of man in any form whatever*.

We might go on to notice how Joshua and David acted when they were called to lead the people of God; how the Lord spake unto Joshua, and he passed on the divine commands unto the people; how the rule of David's life, so long as he walked with God, was to "enquire of the Lord" at every important step he took. Both these men of God failed on at least one occasion; they came down to consult with the people (see

Josh. ix. 14, 15; 1 Chron. xiii. 1-4). And on both these occasions their actions turned out to be a great mistake.

Look also at how Saul, the first king of Israel, failed. On the first occasion he "forced himself" in a serious difficulty and acted without divine instructions (1 Sam. xiii. 5-14). In the second case he got a plain command from the Lord as to what he was to do and how he was to do it. And again he went wrong, because he "feared the people and obeyed their voice" (1 Sam. xv. 24). Here also there would appear to have been complete unanimity on the part of the people. But what they considered by common consent to be a laudable action, the Lord characterised as "REBELLION."

The man who aspires to lead the people of God, and who has not been taught to wait before the Lord until he gets divine guidance in a difficulty, is sure to break down when the time of trial comes. (*To be contd.*)

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### PRESENT-DAY PROBLEMS ; OR, THE BIBLE THE WHOLE WORD OF GOD, AND NOTHING BUT HIS WORD.

By A. O. MOLESWORTH.

#### MODERN QUESTIONINGS.

"MANY indeed are the tongues of mortals; there is but one immortal," is a well-known saying affixed to the title-page of our familiar "Bagster" Bibles. For the pen of a mortal to attempt to prove the authentic character of the Word of God, as we have received it in the Holy Scriptures, would be presumption, if it were not for the injunction to "earnestly contend for the faith once delivered to the saints." And seeing that now, more than ever, attack is made on the veracity of the Scripture records contained in what we know as the Old and New Testaments; that part after part is denied as forming part of the Word of God; that modern science (so called) conflicts with the records of the Book; that the writers of the New Testament only wrote from current impressions or traditions; that everyone has therefore to judge for themselves what may or may not be received as true, it becomes us honestly, and as before God, to face these

issues, and meet all such questionings by appeal to the truth itself. Let us ask—

1. Have we a sure revelation from God?
2. Is the Bible inspired of God?
3. Were the *words* of the Scriptures God-chosen and faithfully recorded?
4. Is the canon of the Old and New Testaments complete?
5. On what grounds may we rest assured that the Scriptures are not “cunningly-devised fables”?
6. Are the writings of the New Testament as well as the Old equally inspired?

These and many other equally important points are treated of in papers to follow.

While writing thus generally to meet the common need, I have to openly acknowledge that the substance of the information given is derived from a book published by Robert Haldane in 1832 on these matters; also from the late Dr. Westcott’s work entitled “The Bible in the Church”; and from Professor Gausson’s able work on “The Plenary Inspiration of the Holy Scriptures.” I have endeavoured to cull from these valuable works sufficient answer to the serious questions raised, and I pray that God may graciously teach many hereby that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works”; also that “no prophecy of the Scripture is of any private interpretation (or hath emanated from any private human source), but holy men of God spake as they were moved by the Holy Ghost.”

#### THE CANON OF SCRIPTURE.

The canon (and by the canon we understand the authentic collection of the sixty-six books of the Bible) and inspiration of the Holy Scriptures are subjects of the highest importance to every Christian. All that can be known of the mind of God, and of the future state of man, must be learned from them. The theories of men with respect to the things of God, and all reasonings respecting revealed subjects, grounded on any other foundation than the Divine declarations, are not only fallacious as regards their immediate objects, but prevent an

accurate acquaintance with the ways of God by opening innumerable devious paths which deceitfully promise to lead to heavenly knowledge.

The Bible *not only* contains things that are divinely accredited as true, but it contains all the truth on divine subjects that is accessible to man. Hence everything that respects the particular books comprising the canon, and the inspiration of these books, is of the liveliest interest to every Christian. Whatever tends to invalidate the authority of any particular book of the canon, or to add other books to the number, ought to be met with the most decided opposition as threatening to rob us of the most precious revealed truth, or to impose on us the traditions of men as the commandments of God. To reject a book whose authenticity rests on the authority of the canon is not only to give up the portion of divine truth which such book contains, but to take away the evidence of every other book which rests on the same authority. If one book of the canon is given up, how shall any other be retained on the authority of that canon? Is it a light matter to admit a principle that unsettles the evidence of every book of the Bible? Is it an innocent thing to charge as superfluous, unimportant, unholy, or unworthy of God anything there is authority to hold as His Word?

What, then, shall be said of those men who have not only shown an unbecoming facility in surrendering parts of the Word of God, but have laboured to unsettle the canon, and have availed themselves of resources with which a perverse ingenuity could supply them to degrade some of the books that are as fully authenticated as any in that sacred collection.

In like manner, to recognise a book not authenticated by the canon is to invalidate the authority of the canon, and to lay a foundation for the admission of unaccredited books to an indefinite extent. It is obvious that those who do so cannot be assured of the truths which they receive, nor that they have all revealed truths in the Bible. Such a mode of proceeding degrades the Word of God, unsettles the faith of the Christian, and greatly mars his edification and comfort.

### GOD'S SURE PURPOSE.

IT is God's will, and I delight in it even when it disappoints my hopes. As for God, His way is perfect; He has a purpose which He is steadily carrying out, and He is making all things work together to accomplish it. That purpose is that we may be conformed to the image of His Son, and—with all our perverseness and unbelief, and the thousand other things that we are ashamed of as we look back on our past lives—that purpose will one day be completely accomplished. How fine we shall be then! It will puzzle us to pick each other out in our new garments from the shining crowd of the redeemed!—J. G. M'VICKER.

### Correspondence.

#### DOORS OPENING IN CENTRAL AFRICA.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—We have had the joy at last of seeing the CHIBOKWE party safely off; they make a good quartette. Louttit will soon have the language put into some form; Maitland excels in all handicrafts and is of a very lovable character; the Agards will both be good, steady workers, as all the Demerara brethren and sisters have been. Mr. Lane and I were both willing to go in with the party, but Mr. Cunningham came out just in time to lead them in, so that we are waiting to hear of how they have been guided in the matter, and to learn that the Lord's time for the opening up of this country has indeed come. Mrs. Cunningham has suffered again from the black-water fever, and is remaining here; the captain at the Fort says that they have no black-water fever in the Chibokwe. I hope that this may indeed prove to be true. He has also received orders to give us permission to open stations all over wherever we like, so Mr. Lane leaves at once to begin work at UKAPANGA, about 30 miles north-east. Then the chief of this northern section of Bihé has asked for a day school to be opened in his town, promising to build the school himself. Another similar offer comes from a head-man in another district. Both of these men have shown personal interest in the Gospel for some time. Mr. Cunningham speaks of awakening at KAZOMBO. In the midst of all this Mr. and Mrs. Sanders have yielded to advice, and are preparing to go home to Liverpool; he has suffered from chronic indigestion. He has been out now

for nearly seven years, and has been most steady and faithful.

With all this going and coming and opening up of new work, I find myself at last filling a gap in the work here, as I will be alone with the sisters Atkinson, Hartley, and Vincent, when Mr. and Mrs. Lane and Miss Gammon are away.

It is still my hope and plan to go on to the Garenganze next year, but if no one is here to be with Mr. Lane, I will remain on in Bihé, as the new station in the Chibokwe will increase the amount of work that falls on this station. However, I am in no hurry. To be pleased with His will is to be always pleased. The reality of the presence of the Holy Spirit the Comforter has been a great source of joy and strength, not to take the place of our absent Lord in our affections and longings for His return. The promise, "I will not leave you comfortless [desolate]; I will come unto you," still remains to be fulfilled by His return in Person, but this comfortless, desolate state of the Church is that which the Holy Spirit the Comforter ministers to. Spurrell translates Song of Solomon ii. 5: "Invigorate me with cordials, strew citrons around me, for I am fainting with love. Oh, that His left hand were under my head," &c.—Sincerely yours in Christ,

F. S. ARNOT.

OCHILONDO, BIHE, 27th Sept., 1904.

P.S.—The CHIBOKWE party have been guided to Boma, near *Mosikos* (see "Garenganze" map) by the Portuguese; they were welcomed by the chiefs and head-men in a very cordial way, and three huts put up.

#### THE REVIVAL IN WALES.

To the Editor of THE WITNESS.

THE movement seems to be getting a strong hold of Cardiff, moving the whole town, two of the largest drapers there having meetings on their business premises, into which there is a rush of the assistants.

In two meetings I attended it was remarkable to see the appointed ministers and clergy silently looking on in wonderment at the mighty work, and to hear the announcement, "This meeting is open for the liberty of the Holy Spirit to use whom He will"; then the breaking forth in hymns of praise and prayer, pleading for souls and exhortation.

One case out of many: I heard a voice from the gallery, that of a young lady who asks prayer that she may be saved. Half-an-hour after the young lady expresses thanks, and desires prayer for her parents addicted to drink, and her fifteen brothers and sisters in Suffolk.

Praise God for such a movement! Surely God's saints everywhere should pray for this

manifestation of the Holy Spirit's working. Thousands are hungering for the Word of God, and are now turning away from an appointed ministry, longing for more spiritual food. If some gifted Gospel preachers (*not* teachers) would go down to that district just now, what a harvest might be reaped!

F. J. Y.

### A VISIT TO PALESTINE.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—I have had about four days' driving in Galilee. The roads in Palestine are in a very bad condition, so that it was like going through ploughed fields for a good part of the distance. There is hardly a fence to be seen, and the hills having generally been bereft of trees gives the country a desolate appearance. Were the land put under proper cultivation it would quite equal Scotland, which it resembles in many ways.

The saddest feature of all is the deplorable state the country is in spiritually. Jews and Christian Arabs are oppressed with grievous taxation. The Turkish Government insists on having three-fourths of the increase, and this has led to what we might call a strike. The Jews of Tiberias have refused to cultivate the land there until they get some better understanding with the Turks.

We left Haifa by the road skirting the Mount Carmel range on the north, and going up the plain of the Kishon reached Nazareth, situated amongst beautiful rocky hills, in the evening. It has a population of 10,000. The streets as a rule are narrow, dirty lanes. The best hotel in Nazareth is the Watin Monastery, managed solely by the Franciscan monks. The Church of England has a mission church there, but there is no other spiritual work.

From Nazareth our way led *via* Cana. We passed many ruins on the way. At length we came in sight of Hermon, usually white on the summit with snow, and the Sea of Galilee. It is truly in a desolate condition. Capernaum, Chorazin, and Bethsaida are all in ruins, and there is no town in the district of any importance except Tiberias. Two-thirds of the population are Jews. There is only one bright spot amidst the scene of gloom and desolation, *viz.*, the Scottish Mission House. Mr. Soutar and Dr. Torrance from Scotland carry on a good work here, both as regards medical work and caring for the souls of the poor, down-trodden Arabs and Jews. Their poverty is not due to drunkenness, but to oppression. I left Galilee sadly, pondering the lamentable condition of that once flourishing country.—Yours sincerely,

S. Y. Argonaut, 22nd Nov., 1904.

R. STONE.

## 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:

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?—"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 MOVING AND MIND OF THE SPIRIT.

QUESTION 491.—How are we to distinguish those who are led of the Spirit? and how are we to ascertain the mind of the Spirit?

Answer A.—In my own experience I have proved the value of applying the following rule in seeking to know and follow the will of the Lord. Look for—1. Inward impulse; 2. The Word of God; 3. God's providence. If one or more of these are absent, wait; but if all are in line, pointing in one direction, then go forward. It must be remembered, however, that in the pathway of faith, directions, however good, are of no avail if followed mechanically. Spiritual guidance is a reality, but the spiritual condition of the soul is an absolute pre-requisite (see Psa. xxv. 9; xxxii. 8, &c.). This involves prayer, nearness to God, an exercised heart, and a willing mind. All these conditions can be traced in the experiences of David (1 Chron. xiv.), of Peter (Acts x.), and Paul (Acts xvi.). I would add that when most assured of having the mind of the Spirit, it becomes us to speak of "being led" with the deepest humility, and not in the flippant, self-confident way that is so common. The result will prove whether it is so or not. Even Paul would say, "I *think* also that I have the Spirit of God" (1 Cor. vii. 40). D. D. C.

Answer B.—Being "led by the Spirit of God" (Rom. viii. 14; Gal. v. 18) is answering to the impulses of the new or divine nature. It is the normal condition of every believer in contrast

to the unbeliever, who is led by and only possesses the old nature. It is, as we are told, *characteristic* of all the sons of God, and is manifested by the fruit-bearing of Gal. v. 22, 23. The mind of the Holy Spirit can alone be ascertained by (what He has written) the Word of God: "He that hath an ear, let him hear what the Spirit saith." It is of all-importance that we should have scriptural thoughts on these subjects, or we may be led into fanaticism. w. c. o.

*Answer C.*—Allow me to suggest a few thoughts.

1. Those who are led of the Spirit will manifest something of the dove-like character of the Spirit (Matt. iii. 16; Luke iii. 22).

2. They will experience something of Satanic temptations (Luke iv. 2).

3. They will bear some resemblance to God as their Father—this being the special meaning of sonship in some Scriptures (Rom. viii. 14; Matt. v. 45, R.V.).

4. They will be much in God's presence crying "Abba, Father" (Rom. viii. 15), and will have the two witnesses within—the Spirit *with* (not *to*) their spirit that they are children of God (Rom. viii. 16).

5. They will mortify in some degree the deeds of the body "by the Spirit" not as ascetics (contrast Rom. viii. 13 and Col. ii. 20-23).

6. They will pray in the Spirit sometimes with groanings which cannot be uttered (Rom. viii. 26).

7. They will bring forth the fruit of the Spirit—not fruits which might mean some only, but *all* in due proportion (Gal. v. 22, 23).

8. They will not grieve the Holy Spirit (Eph. iv. 30) nor quench Him (1 Thess. v. 20).

9. They will pray, "Come, Lord Jesus" (Rev. xxii. 17, 20).

Perhaps the writer of the question has in view the discerning of *gifts*. I will add, therefore, some Scriptures that may be helpful.

10. If the Holy Spirit leads in Gospel testimony to the world, he will speak much of sin, of righteousness and of judgment, and of these in relation to the person and work of the Lord Jesus Christ (John xvi. 8-12). If he ministers to the children of God, he will not be partial, but as they are able to bear it he will guide into *all* the truth (not *truths*). He will speak what he hears according to Scripture. He will declare the things that are to come, including some which have come since our Lord was glorified and others that pertain to the eternal state. He will glorify Christ and dwell much on things which are His and the Father's (John xvi. 13-15).

11. He will not use "persuasive words of wisdom" in fleshly eloquence, rhetoric, and learning, but words "easy to be understood,"

and not superfluous but *few* (1 Cor. ii. 4; xiv. 9, 19).

12. He will own "Jesus Lord" in assembly, and will be subject to the judgment of others—seeking harmony with those who have preceded, and leaving time for others to follow (1 Cor. xii. 3; xiv. 26, 29-33).

As regards the second question—How are we to ascertain the mind of the Spirit?—space will not permit me to enlarge upon it, but in addition to the primary importance of the Scriptures, it is wonderful how manifestly and in how many ways the Lord does lead His servants who are truly waiting on Him. J. A. O.

*Editor's Note.*—This subject might be looked at in two aspects—first as to individual matters in daily life, and secondly, with respect to the leading of the Spirit in the assembly. The apostle's prayer for the Colossians was that they might be "filled with the knowledge of God's will in all wisdom and spiritual understanding." This equipment can only be obtained from the Scriptures and by the teaching of the Spirit. Mere knowledge of the Word will not suffice. As our natural senses become acute by use, so it is by reason of use that our spiritual senses become exercised to discern between good and evil (Heb. v. 14). The Bible is not like a directory; there is no rule for using it. But he who reads it regularly meditates upon it, obeys its instructions, drinks in its promises, and delights in its revelations, depending on the teaching of the Spirit, will grow into the knowledge of the will of God; he will be "quick scented" in the fear of the Lord. The moral aspect of a step or an action will be quickly detected by him, whilst another might see no good or harm in it.

The instructions in answer I. are most valuable. Anything that is not in accordance with the Word of God *cannot* be of the Spirit of God. In the assembly that which is of the Spirit will exalt Christ and glorify God. It will exhort, edify, and comfort the saints. It will have its witness in the hearts and consciences of the spiritual. "Knitting together" and "increase," not division and dwindling, result from "nourishment ministered" from the Head (Col. ii. 19). Each ministration will be in keeping with the Spirit's keynote, and though the strings be many, if each is in tune, under the Master's touch there will be not a discord, not a medley, but a divine harmony, edifying and delightful to the saints, and pleasing and glorifying to God. How happy and uplifting such meetings are; but, alas! the discord and the medley, or the inaction of spiritual lethargy, too often prevail; hence the demand for "a pre-arranged service" and a "regular ministry."

## SOME DIVINE CERTAINTIES.

By FRANKLIN FERGUSON, Napier, N.Z.

A MOST important thing is for the heart to be established in the certainty of every "Thus saith the Lord." These are days of research and criticism, when things are not taken for granted because taught by one's forefathers. Everything nowadays is thrown into the crucible and tested, the most hoary and time-honoured beliefs being treated like all else. The analysts and dissectors can keep their hands off nothing; even the Word of God is not too sacred for their fingers. With great pretensions to learning and superiority, the impious critics discuss the Sacred Oracles and audaciously pass judgment on what the Holy Spirit has written for our learning. Brethren, this is not an age of faith in and reverence for God and true religion; and the world, like a drifting ship, is already in the shallows and will soon be on the rocks and break up. Get clear of this world's wreck.

Thank God, Satan has not skimmed all the cream of scholarship. Along with this irreverent study of Scripture there are to be found pious men, nothing behind their contemporaries in learning, who are prayerfully examining the old Bible verse by verse and line by line, whose conviction of the Divine authorship of the whole volume is profound. These holy men exhort us: "Continue thou in the things which thou hast learned and hast been assured of." Let us heed the exhortation, and stick with might and main to "the faith which was once delivered unto the saints."

Let us now consider a few things which are said to be "sure."

I. A SURE FOUNDATION.—"Nevertheless the foundation of God standeth sure" (2 Tim. ii. 19). If we were to believe the modern "prophets," then the Church's belief all these centuries has been quite wrong, and accordingly the bulk of Christian people are labouring under false conceptions of God. "True," they say, "you are a little higher up the mountain side than the devotees of Buddha, Confucius, or Mohammed; but you are still groping in the mountain mists." These philosophers and scribes of the "new era" are pretending to be on top, and calling

to us to come on and leave behind the "foggy mists" (as they would call them) of those grand old doctrines for which many of our ancestors suffered martyrdom. No, please God, we shall abide by them despite the sneer about "mother's apron strings." We are told, moreover, that "God is the Father of us all"; that the Kingdom of Heaven is within every man"; that "God is the most gracious Being, and anger is no part of His nature." Alas, for such views! Beloved, there is nothing for it but for us to fear before God and stand by the old Book, and be simple enough to believe it from cover to cover and fearlessly proclaim its doctrines. Christ's blood and righteousness is our plea, and around His Cross we rally. Upon Him must the soul build its hopes for heaven, and must see to it that its confidence is resting in the sacrificial work of Christ. Nothing can shake the Cross nor destroy the peace it gives.

II. A SURE DWELLING-PLACE.—"And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isa. xxxii. 18). The poor world is all unrest, and the hearts of men are failing them for fear of those things they see coming upon the earth; there is no peace of heart, and nothing seems sure. Only the Christian whose faith is in the "more sure word of prophecy" can be unaffected by all around and wear a smiling face and sing, "All, all is well!" A thousand may fall at his side and ten thousand at his right hand, but the harm comes not nigh him. Satan may come as a lion and roar against him, but he is assured the adversary is not to harm a hair of his head, for they have all been numbered by his heavenly Father. Oh, the comfort of a peaceable habitation, a sure dwelling, a quiet resting place; also the bliss of knowing that God does not forget His saints in this world, but His eyes are upon them, and His angel encamps round about them for their protection. To whom or to what can people go for peace and rest who will not have the Bible?

III. A SURE HOPE.—"Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. vi. 19). Life with no hope beyond the grave is like a blind man wander-

ing over dangerous and forbidden ground, when suddenly he falls over a precipice and meets an awful end. The sun was so warm, the air so fresh, the birds sang so sweetly; he could not believe there was anything awful in Nature. Poor man! his views of Nature met a tragic end. Multitudes are just as deluded, being blinded by the god of this age to all danger; they can laugh at warnings and pooh-pooh the idea of God taking vengeance on His creatures. But suddenly they too are cast down into destruction, a dreadful fate befalls them, and the old Bible comes true. What height of folly to pretend to know better than God! The Christian's hope is a grand hope. Should he be called to pass the "vale of death" there is no such thing as "a leap into the dark" or entering upon "the dread unknown." The Word of God received in faith sheds a clear ray of light upon the future which brightens as the end draws near. The believer's spirit emerges from the "shadow of death" into broad daylight, even the light of the Saviour's presence. We shall see Him and be like Him in that day, and for ever reign with Him. The Christian's hope is a blessed hope! Weary plodder, the far-off glory gleams through the portals of the heavenly city to nerve thy faint endeavour, so

"Now to work, to watch, to war;  
And then to rest for ever."

IV. A SURE WORD.—"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" (2 Peter i. 19). Men are calling out for more light, and all the while they are rejecting the Scriptures apart from which there can be no light. Satan's wise men profess to throw wonderful light on all matters of faith and doctrine; but having the sun to guide us on our way, what need have we to borrow a lantern? Ah, these deceivers who beguile unstable souls, one day they must die, and the Word of God they pulled to pieces in life will be used at their funeral and later on will condemn them. Christ has said: "Heaven and earth shall *pass away*, but My word shall *not pass away*." The devout soul says with the Psalmist: "It is time for Thee, Lord, to

work: for they have made void Thy law. Therefore I love Thy commandments above gold; yea, above fine gold. Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way" (Psalm cxix. 126-128).

V. A SURE JUDGMENT.—"We are sure that the judgment of God is according to truth . . . who *will* render to every man according to his deeds" (Romans ii. 2-6). Nothing can be more certain than God's judgment of mankind by the Man whom He has ordained—Jesus Christ. "Every one of us must give an account of himself to God." To think of it is most alarming; but there it is. The ungodly of this world will meet at the Great White Throne; the people of God will meet at the Judgment-seat of Christ. The former will be judged for their evil deeds and their rejection of Christ, receiving eternal damnation; the latter will be judged as servants of God, their lives and service coming under review and valued as to what they are worth. Yet notwithstanding the fact of one day meeting God, there is an indifference about the whole thing which is fairly appalling; the unsaved people go on as though God does not know, or if He knows, He does not care, and will pass over matters very leniently; and Christians are to be found who trade upon God's grace, who complacently fold their hands as they talk of their "standing in Christ," and can go on in worldliness, pleasure, and ease. Is there to be no reckoning for these? Is their life-account to pass unaudited? Verily there is a day coming for them!

VI. A SURE REWARD.—"To him that soweth righteousness shall be a sure reward" (Prov. xi. 18). There can be no doubt of this. Every little act of service, even to the gift of a cup of cold water in the Lord's name, will not be overlooked. Much which has been faultily done will doubtless be highly valued because of the loving heart which did it to please. Many dear souls are badgered with the thought that their lives are of so little value that they need not hope for anything; others will get a reward, but they are too unprofitable. There is such a thing as undue depreciation of our efforts for Christ, and the tempter makes capital out



of this morbid thought by tormenting the life of many a one who is really doing acceptable service. Such desponding thoughts can never be of the Holy Spirit, for while He will ever teach us to set a modest estimate upon the value of our work, He always desires to cheer us with the prospect of a sure reward for service rendered to our Lord. Thank God, the reward is a divine certainty as much as anything else.

### THE GREAT MYSTERY

CONCERNING CHRIST AND THE CHURCH.

Ephesians v. 32.

I. ITS INCEPTION. III. ITS ADMINISTRATION.  
II. ITS REVELATION. IV. ITS CONSUMMATION.

By J. R. CALDWELL, Author of "Foundations of the Faith," &c.

II. ITS REVELATION.—*Continued.*

"IN CHRIST."

"IN Christ" the believer is "blessed with all spiritual blessings in the heavenlies" (Eph. i. 3). "In Christ Jesus" he is "made nigh by His Blood" (ii. 13). In Him he has "obtained an inheritance" (i. 11); "joint-heir with Christ" (Rom. viii. 17). In Him also he is "sealed with that Holy Spirit of promise which is the earnest of our inheritance" (Eph. i. 13, 14). He is not only quickened (ii. 5) and raised up together with Christ, but is also according to God's reckoning "made to sit together in the heavenlies in Him" (ii. 6). In that elect, redeemed, quickened, blood-sealed company who are "*in Christ*," "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Col. iii. 11). Again, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all ONE IN CHRIST JESUS" (Gal. iii. 28). And again, "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; for by [in] one Spirit are [were R.V.] we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (1 Cor. xii. 12, 13). The first man, Adam, is "of the earth, earthy" (1 Cor. xv. 47); "he that is of the earth is earthy, and speaketh of

the earth" (John iii. 31). He has not the capacity to rise above the horizon of the first creation, either in thought, word, or desire. Things spiritual and heavenly are inaccessible to him; "neither can he know them" (1 Cor. ii. 14). But "a man in Christ" (2 Cor. xii. 2) is one who is dead with Christ, buried with Christ, quickened together with Christ, risen with Christ, one with Christ in resurrection, eternal life. "Because I live, ye shall live also" (John xiv. 19); "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). "If any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new" (2 Cor. v. 17).

"THE BODY."

This ONENESS WITH CHRIST is peculiarly and appropriately expressed in the figure of the human body, head, and members. The relationship of Old Testament believers is not so set forth; neither is this figure used by any other of the New Testament writers than Paul. It is inseparably connected with the mystery as specially revealed to Paul, and the truths that are associated with it.

True science acknowledges with one consent that the human body is the masterpiece of the material creation so far as known to us. The delicacy of its construction, the multitude, variety, and adaptation of its parts, each for its own purpose, the sympathetic mutual dependence that pervades the whole, the presiding authority of the head over all the members and the communication of all sensation, even from the feeblest member to the brain, all serve to make it a divinely suitable figure to represent the oneness of Christ and the Church. "Fearfully and wonderfully made," "curiously wrought," are words in which the Spirit of God describes it (Psalm cxxxix. 14, 15). "In Thy Book all my members were written, what days they should be fashioned, when as yet there was none of them." Does not the foreknowledge of God here use language that extends beyond the immediate subject, and in the light of the "revelation of the mystery" is it not now evident that it points in figurative language

to the membership of the mystic body of the Christ?

This marvellous truth of the oneness of Christ and the Church, which is His Body, was enshrined in the very first words uttered by the glorified Lord to Saul the persecutor, "Saul, Saul, why persecutest thou Me?" (Acts ix. 4). Little did he know then, though he learned it well afterwards, that the sufferings he was causing to the despised followers of the Nazarene were "the sufferings of Christ."

The fact that the human body is the tabernacle of the human spirit, which vitalises it in every part, and without which it is dead (James ii. 26), constitutes it yet more wonderfully a type of the Body of Christ. "He that is joined to the Lord is one spirit" (1 Cor. vi. 17). It is Christ by His Spirit that vitalises every member, and from Him every member receives its sustenance and direction (Col. ii. 19). The pulse that throbs in the heart and the head is the same as in the most remote member: it is a living organism interdependent and entire, and the severance of one single member mars the symmetry of the whole. "The head cannot say to the feet, 'I have no need of you'" (1 Cor. xii. 21). Thus by direct teaching, and by divinely appointed illustration, the great truth of the Mystery is made known by Paul.

#### KNOWN AND REFERRED TO BY THE LORD.

Paul's special ministry which he received from the Lord was not anticipated by the Lord Himself while He was on earth. It is true, nevertheless, that He did refer to these things, and touch upon them incidentally, so to speak, as one only could to whom all was already known. In His prediction of the coming of the Holy Spirit not only to be with His disciples but to be *IN* them (John xiv. 17) He spoke of one of the special features of this dispensation. The same is true of verse 20, "At that day ye shall know that I am in My Father, and ye in Me, and I in you," words that would be incomprehensible had we not "the revelation of the Mystery" by Paul.

Again, in the prayer of the Lord in John xvii. certain expressions occur which are in perfect harmony with the subsequent reve-

lation. Those for whom He prays are sometimes referred to as those whom the Father had given Him. Their not being of the world, even as He was not of the world, tells of their heavenly origin and destiny. Their oneness as the chief object of His desire, embracing not only the disciples of that day but those "who should believe on Him through their word" and the nature of it, "as Thou, Father, art in Me and I in Thee, that they also may be one in us" (John xvii. 20, 21), are wholly characteristic of the Mystery. Such also is the announcement for the first time uttered by the Lord on "that same night in which He was betrayed, viz., "I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 3). His coming as Son of Man to restore Israel and to take the government of His kingdom upon earth had been definitely foretold by Old Testament prophets and spoken of freely by Himself as in Matthew xxiv. and xxv., but His coming to take a people from earth to heaven, to a place prepared in the Father's house, to be for ever with Himself, was a part of the secret that had never before been told out.

#### THE MYSTERY REALISED.

And in Pentecostal days all this was wonderfully realised in fact, although the truth as to "the administration of the Mystery" had not been revealed. They were filled with the Spirit (Acts ii. 4; iv. 31); they were so separate from the world that "of the rest durst no man join himself unto them" (Acts v. 13), and such was their unity that "they had all things common" or in fellowship, and "none of them said that ought of the things he possessed was his own" (Acts iv. 32). This is the fellowship of love in the Spirit in which they "continued steadfastly," whether having all things common or modified according to the apostate conditions of a later period as in 1 Tim. vi. 17-19, something altogether diverse from and infinitely higher than any circle of voluntarily associated brethren or assemblies, albeit such has claimed to be "the fellowship," and Acts ii. 42 given as justifying such use of the term.

## MARKING ANSWERS TO PRAYER.

By GEO. MULLER.

"I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Psalm cxvi. 1, 2).

**T**HE Psalmist states that he loves Jehovah because He hath heard his voice and his supplications. Now, this cannot be the case with us except we mark the hand of God, and except we observe that He hath heard our supplications and that He hath answered our prayers. The Psalmist had marked the hand of God, and He says, "I love Jehovah, because He hath heard my voice."

Very few of God's dear children are aware how much this marking of the hand of God, with regard to answers to prayer, has to do with increased love to their heavenly Father. We are so apt to leave unnoticed the hand of God, and to pass over what God has been pleased to do in answer to our prayer.

I would particularly advise all, but especially the younger believers, to use a memorandum book in which they may note down on the one side the requests which they bring before God. There are certain matters which God has laid on our hearts, and we should note them down. It would be helpful to us to write: At such-and-such a time I began to pray for such-and-such a thing; and then to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered; and then let us mark on the opposite side that it has at such a time pleased God to answer that prayer.

After some time read over the memorandum book and you will find how, again and again, it has pleased God to answer your prayers, and perhaps regarding matters about which you little expected the answer to come; and soon you will find the wondrous effect of this on your heart in increasing your love and gratitude to our heavenly Father. The more careful you are in marking what you ask, and what God has given, the more distinctly you will be able to trace how, again and again, it pleased God to answer your prayers; and more, you will be drawn out to God in love and gratitude.

You will find precisely as the Psalmist found it when He says: "I love the Lord, because He hath heard my voice and my supplications."

We ought to love God, even though we have not answers to our prayers; but all this will greatly increase our love; and it is not only once, but, if we mark the hand of God, we shall soon find that we have scores and hundreds of answers to prayer. And thus we shall be led to love Him more and more for all He has done. And, as we mark how we have been helped, and how gracious and bountiful our Father has been, and how He takes pleasure in listening to the supplications of His children, the heart will be filled increasingly with love and gratitude to Him.

Another effect of all this on the Psalmist we find in the second verse: "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." The more evidence we have of His power and of His willingness to help us, the more our hearts should be determined to call upon the Lord. The more our prayers have been answered, the more we should be stirred up with new determination to ask yet greater things. We should be encouraged to come again and again in order that He may incline His ear unto us.

Is this, my beloved friends, the case with us? Are those two points found in us, and can we say with the Psalmist: "I love Jehovah, because He hath heard my voice and my supplications"? And do our hearts say: "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live"? Verily it should be so with us if we are believers.

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*THE HOLY SPIRIT'S MINISTRY.*


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WE all met yesterday at the Lord's Table and had a precious time together, with Him in our midst! I hardly remember enjoying any meeting more. How truly that word is fulfilled concerning the Holy Spirit, "He shall take of Mine and shall show it unto you!" Who can tell the joy that comes into the heart as the Holy Spirit sheds God's love abroad in it?—J. G. M'VICKER.

*PRESENT-DAY PROBLEMS ;  
OR, THE BIBLE THE WHOLE WORD OF GOD,  
AND NOTHING BUT HIS WORD.*

By A. O. MOLESWORTH.

INSPIRATION.

THE inspiration of the Scriptures is of equal importance with the authority of the canon. If God is not the author of them, in the fullest and most complete sense of that term, we cannot receive them as the Word of God. . . That inspiration extends to words as well as to matter, is so obvious that it never could have been questioned if those who deny it had not misled themselves by their vain reasonings on the subject, or taken the contrary for granted on the authority of others without enquiry. A writing inspired by God self-evidently implies in the very expression that the words are the words of God. . . . That the inspiration is in the matter, not in the words, that one part of Scripture is written with one kind or degree of inspiration and another part with another kind or degree, is contrary to the phraseology, and totally without foundation in any part, of the Scriptures themselves, and never could have suggested itself as a natural meaning of the word. . . . Degrading views both of the canon and inspiration of the Scriptures too generally prevail, and the writers of most influence on the public mind, instead of correcting these errors, lend all their influence to their establishment.

Whence comes the Bible? is a question in every way worthy of the deepest attention of the Christian. The grounds on which is based happiness for this world and for the world to come can never be too deeply examined. The title deeds to so immense an inheritance are worthy of the constant researches of the life of man. To establish with the utmost precision what are the books belonging to the canon of Scripture, to fix the brand of reprobation on all false pretenders to the honour of inspiration, and to prove the writings of the Old and the New Testaments to be the words of the Spirit of God, can at no period be a useless labour. But present circumstances add greatly to this importance, and recent events have not only discovered ignorance on these subjects where knowledge might have been expected,

but opposition even from the friends of the Gospel. It is much to be regretted that unscriptural opinions concerning these subjects have long been entertained, and have of late been advocated by persons who might have been expected to be most zealous in opposing their progress. Christians generally are in great danger of infection from this heresy, now that it is propagated by persons whom they have long been accustomed to regard as among the brightest ornaments of true religion. Had these dangerous opinions made their appearance in the works of Socinius, Christians would have stood on their guard against them, but when the canon is unsettled and verbal inspiration is denied by men who profess to hold the distinguishing doctrines of the Gospel, many will be misled. If, then, we are commanded to "contend earnestly for the faith once delivered to the saints," it is surely our duty to contend for the canon and inspiration of the Bible by which only that faith can be ascertained. Our reverence for the Bible depends on our full conviction of the plenary inspiration of the writings of the apostles and prophets, and our being satisfied that our Bible fully contains their writings. On these subjects the mind of every Christian should be fully informed and firmly established. Just views respecting them exalt our conceptions of the perfection of the Holy Scriptures, and tend to make us better acquainted with their contents. The opposite views have a contrary tendency in a very high degree.

THE SCRIPTURES ARE THE WORD OF GOD.

Some admit that the Scriptures contain a revelation from God, and that many parts of them are therefore entitled to our utmost reverence; but they do not perceive that all parts of the Bible, whether history, prophecy, praise, or precepts, are so many integral and connected parts of one great whole intimately connected with the Cross of Christ which forms the centre of revelation, without reference to which no part can be understood. They may read the history of Israel, they may believe the facts recorded, and yet remain completely unacquainted with the instruction conveyed. But when

God opens the understanding to understand the Scriptures; when men are made to know that all the prophets, both in the history of the past and the predictions of the future, bear witness to Christ, and that every circumstance recorded in the Word of God is a part of the testimony of Jesus, then they are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God"; to pray with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy law"; and with the Apostle, they follow on to apprehend Christ Jesus—the Lord—in the diligent study of every part of the Word of God. . . . We behold the Word of God composed of many parts, but forming one grand connected system like a building so admirably constructed that every stone increases its beauty and stability, and not one could be removed without injury. We behold the wisdom of God in employing so many persons to labour in distant ages and in various departments, producing in their various compositions a revelation of His will complete in all its parts and distinguished by the most perfect unity without the shadow of discrepancy, redundancy, or deficiency. From not perceiving this some attach different degrees of authority to different parts of Scripture. In the same way many prefer the discourses of Jesus to the other portions of the New Testament, although when about to leave the world He informed his apostles that there were many things which at present they could not bear, but which He would afterwards communicate to them by the teaching of His Spirit. According to His promise He endued them with power from on high, and consequently in their writings we have the completion of the divine revelation, the exhibition of the great salvation which at the first began to be spoken by the Lord, and which He more fully explained by speaking in His apostles (2 Cor. xiii. 3).

The Scripture is described as the Word of God, and the words of which it is composed, are represented as proceeding out of His mouth. This language is conclusive on the subject, and by directing the sacred writers to employ it God has ascribed to Himself whatever is written in the Bible,

and requires all to listen to His Word with the utmost reverence (Isaiah i. 2, 20).

#### THE APOCRYPHA.

An account, too, will be given of the Apocryphal writings with the reasons that forbid their being received along with the Word of God. Their usurpation of the place they have long occupied in the estimation of many is traced to its origin, and their presumptuous claims to inspiration or to any authority are exploded. This is the more necessary, as many are but little acquainted with the manner in which these forgeries have obtained the situation they hold in the Bibles of Roman Catholics, and even of Protestants, or with the impiety of their contents. It will be shown that the Apocrypha is not a part of God's Word, and that, instead of being a book of useful though uninspired instruction, it is a book of imposture and destructive delusion.

These writings will, it is hoped, enlarge the views and fortify the convictions of Christians respecting the Divine origin and absolute perfection of the Holy Scriptures, and will prove that those who recognise distinctions in the inspiration of the Word of God, or who make concessions that virtually subvert it, are chargeable with no slight evil. After candidly weighing what is advanced, they will have reason to conclude that in the Bible they possess the whole Word of God, and nothing but His Word.

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#### THE REVIVAL IN WALES :

*HAS IT A VOICE FOR US?*

By WILLIAM SHAW, Maybole.

THE great Revival in Wales continues to be the absorbing topic of conversation among all who are praying that we may witness similar refreshing times. On hearing of this wonderful movement we found ourselves exclaiming, "God hath visited His people" (Luke vii. 16). There was a sense of the nearness of God. We felt as if that Scripture were being fulfilled: "I have seen . . . I have heard . . . and I am come down to deliver" (Acts vii. 34).

Other reflections followed. This Revival has shown what the Lord can do through

the instrumentality of even *one* believer fully yielded to the will of God. Let us pray that Evan Roberts, the young man who has been so signally used of God at this time, may be kept by Almighty power and guided by the Spirit into all truth.

We also observe that this movement is remarkable for the acknowledgment of the leading of the Spirit of God—a great truth most surely believed among ourselves, however we may have failed to enter into its fulness. But in the presence of this great work of God there comes up the searching question—How is it that a great Revival, such as is now sweeping over Wales like a flame of fire, does not take place among us who have professedly come out at the call of God, and are seeking to carry out His will according to His Word? There must be some reason for this. We are not unmindful that in the path of “outside-the-camp” testimony the Lord has raised up men whose lives have caused a hush to fall on the surrounding world, and whose ministry has been the means of untold blessing, though not after the pattern of the Welsh Revival. Nevertheless the question remains—Why is it that we are left to labour on with comparatively meagre results in Gospel effort, while in some quarters, with a very limited knowledge of truth, sinners are flocking by hundreds to confess the Christ of God. It is to be feared that worldliness has come in, that the vain glory of life has filled the eye, and that forbidden affinities hold not a few in their snare—affinities that would not have been dreamed of in the early days of the great Revival of Truth. It may be that “judgment must begin at the house of God” (1 Peter iv. 17), that the prophet of judgment must do his work before the angel of deliverance appears (see Judges vi. 8, 11). Our God must have reality. Are we willing to be searched? We are convinced that He only waits to take possession of surrendered hearts. Let us get down that God may empty us and take possession. *Then*, with no thought that “*we* are the people,” we shall welcome His coming in saving power and give Him all the glory, and perhaps, as things are, the Lord could not *trust* us with a mighty Revival!

This is not a question of methods as if the ark of God on a new cart must needs usher in the Revival Day. It is simply a question of surrendered hearts and faith in the living God. “In the way of Thy judgments, O Lord, have we waited for Thee” (Isaiah xxvi. 8). Therefore, let us not attempt any imitation of methods lest we find we have *imitated everything except the power!* Let us be delivered from attempting to *work up* that which can only *come down*. When *God* speaks there shall be no mistaking His voice. When *He* leads us out in the song of victory we shall know the sound of the heavenly music!

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SHOSHANNIM-EDUTH ;

OR, LILIES OF TESTIMONY (Psalm lxxv).

By the late A. W. P. STRONG.

HOW beautiful the lily-work  
 Within God's shrine of old ;  
 Each pillar's chapitar unwreathed  
 With lilies of pure gold.  
 And round about the molten sea  
 In purity they shone,  
 Where gleamed the golden pomegranates  
 And many a precious stone.  
 We are not golden lilies yet  
 To grace the courts on high ;  
 Our lot is in the wilderness  
 Where win'try winds sweep by.  
 Here prickly thorns are all around,  
 Strong in their native pride ;  
 They scorn the lily's lowliness,  
 Her purity deride.  
 Yet we must witness here for God,  
 And fragrance round us shed ;  
 Our constant testimony still  
 To Christ our risen Head.  
 He “feeds among the lilies” when  
 They gather to His Name ;  
 Their songs of praise, how sweet to Him,  
 Fruit of His death and shame.  
 But He Himself will come ere long  
 To gather all His flowers  
 From this wild, howling wilderness,  
 Up to His Eden bowers.  
 Then golden lilies we shall be  
 Within the courts above ;  
 The glory of our Bridegroom-King,  
 The object of His love.

*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—*continued.*

(2) As our Forerunner He takes possession of heaven's glories on our behalf, for He enters in our nature and in our name. I wish here to emphasise the glorious fact of our Lord Jesus Christ being the Second Adam—the Man out of heaven. Now, what was Adam? The great head of humanity. In him alone the whole human race stands vividly represented at the dawn of this world's history. That grand, solitary figure appearing on the threshold of Time was the human race, for beside him there was no other. As in the acorn there lies latent the giant oak together with that mysterious potency without which all else would be of no avail, so in Adam there lay latent the human race with its potency for good or evil, for growth or decay, for life or death.

With these preliminary remarks, let us study the remarkable passage in Romans v. From verse 12 to verse 21 Paul is engaged in developing by logical statements, by striking contrasts, by crowning comparisons, this wonderful truth that, as Adam was thus the head and representative of humanity, so the Lord Jesus Christ is the Head and Representative of (what for lack of a less ambiguous name one may call) "Christianity." Remembering that as the link with Adam is natural life, so the link with Christ is eternal life; as the mysterious power which is conveyed to us from Adam, making us grow up in his likeness, physical and moral, is what the Scriptures call "soulish life" governed by the Spirit of Evil, natural men being called in the Word of God "children of the devil," so by regeneration we become possessed of a spiritual nature in which dwells the Holy Spirit, through which nature we grow up into the image and stature of Christ: as the old nature thus derived from Adam cannot but sin, so the new nature derived from Christ cannot sin. The descendants of Adam whose solidarity is marked by the

name "humanity" are divided into three classes, Israel, the Nations, and the Church of God. "Christianity" does not properly answer to humanity unless one remembers that in this connection it is used as descriptive of all who in any way share in the benefits of redemption. Keeping this in mind, notice what Paul says:

I. As on account of One Man a sentence of death has passed on all men.	So on account of One Man a sentence of Life has passed upon all (limited*) men (ver. 12).
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Here he establishes the position that all men are condemned on account of Adam. His proof occupies verses 13, 14, and runs as follows:

- (a) The infliction of a penalty implies the transgression of a law, since sin is not imputed where there is no law (ver. 13).
- (b) All mankind is subject to penal evils crowned by physical death; therefore all men are regarded as transgressors of law (ver. 13).
- (c) This law is not the Law of Moses, because multitudes died before that was given (ver. 14).
- (d) Nor is it natural law engraven on the heart (ii, 14), since multitudes die who have never violated such law (ver. 14).
- (e) THEREFORE we must conclude that all mankind is suffering penal evils summed up in the little word death, on account of Adam.  
 Hence Adam is a type of Christ (v. 14).

II. The CONTRAST between Adam and Christ:

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|---|--|
| (1) By the offence of the one the many die: | MUCH MORE by the righteous act of the One the many live (ver. 15).               |
| (2) Condemnation was from ONE offence:      | BUT the Justification is from MANY offences (verse 16).                          |
| (3) The offence of the one brought death:   | MUCH MORE the righteous act of the One brings life, grace, and glory (verse 17). |

\* Mark well that errors have arisen through not seeing how universal terms are sometimes limited in Scripture—universal only within a certain sphere, and in this case that sphere is Christ. The "all in Adam" has its correlative in the "all in Christ."

### III. The COMPARISON between Adam and Christ :

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|---|---|
| (1) As on account of one trespass ALL are condemned :   | SO on account of one act of righteousness the ALL (limited) are justified (verse 18).   |
| (2) As through the disobedience of the one the many are regarded and treated as sinners :                       | SO through the obedience of the One the many are regarded and treated as righteous (verse 19).  |
| (3) As LAW discloses and even aggravates the triumphs of Sin reigning in union with death over the human race : | SO the Gospel displays the far more glorious and substantial triumphs of grace in union with our Lord Jesus Christ head over the heavenly race (verses 20, 21). |

So Adam passes away and Christ remains as the great and glorious Representative of all those who put their trust in Him.

To me these wonderful thoughts are contained in the fact that our Redeemer has gone in *our nature* and in *our name* to take possession of heaven for us as our Forerunner.

(3) As our Forerunner He is gone to be able to bid His people welcome when they come, and to present them before the Majesty of heaven. We know that He is coming forth to welcome His people (as we shall more fully see in the following chapter), but now as His own are called from this life by death, they go not alone or unattended. Not once only have I seen a bright smile take possession of the poor, wan face, and the saint of God fall on sleep murmuring the name of "JESUS."

And this brings me to my last thought in this connection. We read that "He was taken up, and a cloud received Him out of their sight." Then we read also that it is "within the veil" that He is gone. Now modern astronomy has banished the old heaven we thought of when as children we took the stars to be pin-pricks in the glorious floor of heaven to let the glory shine through. As one of our own poets has so pathetically written :

"I remember, I remember  
The fir-trees dark and high ;  
I used to think their slender tops  
Were close against the sky ;  
It was a childish ignorance,  
But now 'tis little joy  
To know I'm farther off from heaven  
Than when I was a boy."

When the astronomer points to one of these glittering gems that bejewel the robe of Night and begins to calculate how many hundred years a ray of light travelling at the rate of 186,000 miles a second would take to reach us from that unknown world, the heavens expand into a vast vault from whence comes a cold breath that strikes a chill to our inmost souls.

But a cloud! That is something very much nearer than the nearest stars. How often in climbing some mountain we get above the clouds that anon shadowed our upward path. A veil! That speaks to us of something diaphanous, which a child can lift with his tiny hand. What partition can be thinner or frailer than a veil? It waves in the wind, an accident may rend it, and Time touch it with its mouldering finger.

Heaven far off? Oh, no! for Stephen saw Him, and Paul heard His voice, after He had gone away into heaven. How far off can you recognise a familiar face, and understand what is said in an unfamiliar voice? Just so far off was Jesus then when He appeared to Stephen and spake to Saul who is called Paul.

Heaven lies about us, and so thin is the veil between that a sigh, and 'tis lifted; a pin prick, and you are within. It is not the distance that need trouble us; nor the fact that we have never passed that way before, because our Forerunner is waiting to take our hands, and with His warm grasp make us at home before we know that we have left home. To the believer the words "within the veil" surely are as satisfying as the words "I am the King of France" were to Henry IV. Someone was telling the King what great acquisitions his brother monarch the King of Spain had. "But," replied Henry, "I am King of France." And as all the other monarch's glories were detailed in his hearing—"King of Castile, King of Portugal, King of the Sicilies, King of the new Indies and the great Americas—Henry replied to each, "But I am King of France!" That satisfied him.

So with the believer; there may be many glories, sorrows, joys, adversities, prosperities, partings, meetings, wealth, pelf, poverties, and tears, trials, and sins here and



now—mysteries to which he has not the key. The satisfying answer to all is “within the veil”; for at the door He will meet us, and behind it hangs the key to all puzzles.

After all, the great point is: Are we objects within the attractive power of the new law of gravitation? It was the most natural thing in the universe that our Lord Jesus ascended, was carried up into heaven. Take, in closing this chapter, the scientific analogy contained in the thought of gravitation. Gravitation is the force with which all bodies attract each other. The tendency of every particle of matter in the universe is toward every other particle. It is this force that causes us to stick on to the surface of the earth as it goes whirling through space. The moon is by it tied to the earth, round which, therefore, it circles once a month. The earth is tied by it to the sun, round which it also circles once a year. The sun is tied by it to the far-off star Alcyone, round which it circles in something like 18 million years, for it takes light travelling at the rate of 186,000 miles a second 537 years to come to us from Alcyone. That distant star Alcyone, it may be, has a centre also to which it is tied and round which it circles, and with it the moon, the earth, the sun with all its thousand satellites. And as Paul in his letter to the Colossian believers says that “all things are held together in HIM” who is our Lord Jesus Christ, I doubt not that all the worlds circling through space are tied to the feet of Jesus, and the central sun round which they circle, the face of Jesus. He is the centre round which all things revolve. Now, in the old days astronomers thought that all the stars, with the sun, circled round the earth. Their astronomy then was geocentric, or earth-centred. Great were the difficulties this theory created, yet so taken up were the wise men of those days with the greatness of the earth that Galileo narrowly escaped burning because he maintained that the earth went round the sun!

Now, is this not a picture of ourselves? Once we were self-centred. All things were considered in the light of this relationship, although great were the difficulties our plan of life plunged us into. But by the mercy of God our eyes were opened, and no longer

are we self-centred, but Christ-centred. We have come within the sphere of the operation of a new kind of gravitation. We are drawn by an irresistible force towards Him; we are bound to Him by a new band—the bond of love. As He loves us and we love Him, we can with the apostle bid defiance to everything and every being. And as the path of our earth, were it not for gravitation, would be a straight one away from the sun into the bottomless depths of space, but this force, exercising its mighty power on it, moment by moment causes it continually to fall towards the sun, and describe a circle round the sun, so, left for a moment to ourselves, we too would become wandering stars; but, blessed be His Name! every moment He is thinking of us, interceding for us, drawing us towards Himself. Finally, when the moment comes, loosened from earth we ascend to glory WHERE HE IS!

“For I am persuaded that—

Neither death nor life, neither angels nor principalities, neither things present nor things to come, nor powers, nor height, nor depth, nor any other created thing

SHALL BE ABLE to separate us from the love of God which is IN CHRIST JESUS OUR LORD.”

### THE BLOOD OF SPRINKLING.

By J. HIXON IRVING, Author of “Christ’s Great Allegory.”

“Ye are come unto . . . the blood of sprinkling, that speaketh better things than that of Abel.”  
 “And unto blood of sprinkling, speaking more mightily than Abel.”—*New Translation.*

IT is well worth noting that the first word applied in the New Testament to the “precious blood of Christ” is the word “shed,” which means to *pour out*. It was used by the Lord on the night before He died. If His words used at the institution of His Supper, as given by three out of the four evangelists, are read side by side, it is evident that He said to His disciples (the eleven): “This cup is the new testament in my blood which is *shed* for you, and for the many, for the remission of sins.” Luke gives “for you,” the disciples (chap. xxii. 20); Mark has for “the many” (chap. xiv. 24),

while Matthew records "for the remission of sins" (chap. xxvi. 28).

It is also remarkable that the last word applied to it in the Book of the Revelation is the word "victory": "They overcame him (had victory) by the blood of the Lamb" (chap. xii. 11). "Shed"—"Victory." How fitting: how suggestive! The first is the Alpha and the last the Omega of the Divine alphabet concerning the sacrifice of Christ. He poured out His life upon the tree, hence the words, "the blood of the Cross" (Col. i. 20). That which He shed on the earth, He sprinkled in Heaven. Just as the High Priest of Israel on the day of Atonement killed the sin-offering for the people in the court of the Tabernacle, and took its shed blood into the holiest of all and sprinkled it once upon and seven times before the mercy-seat (Lev. xvi. 14), so the blood of the Lord Jesus, the covenant Victim, which was shed on earth, was by Himself sprinkled in Heaven. Not in any sensuous, literal manner did He sprinkle His blood in Heaven, for He did not enter therein *with* but in His blood; "By (in) His own blood He entered in once into the holy place, having obtained eternal redemption" (Heb. ix. 12). That which was shed on earth was figuratively, yet effectively, sprinkled in Heaven.

#### SPRINKLING.

The verb "sprinkled" occurs but four times in the New Testament, and, as might have been expected, all in the Epistle to the Hebrews (chaps. ix. 13, 19, 21; x. 22). It is a metaphor for purifying, either ceremonial or moral. The derived word "sprinkling" is met with twice, and is found in the epistles written to Jewish Christians (Heb. xii. 24 and 1 Peter i. 2). When the passages where it occurs are looked to in their moral order, it is seen that Christians are, first, "elected . . . according to the foreknowledge of God the Father . . . unto . . . sprinkling of the blood of Jesus Christ" (1 Peter i. 2). The "sprinkling of the blood" is upon the sinner for cleansing, for removing the defilement of sin from the soul. Here the "sprinkling" is subjective, the sinner being the object of the purifying power of the death of Christ. And, second, that they have as purged sinners "come unto . . . the blood of sprink-

ling" to worship and have communion with God. "The blood of sprinkling" is in the objective; it is the object to which the saved have come. The difference, then, between the phrases "sprinkling of the blood" and "the blood of sprinkling" is no mere verbal one; the first shows its purging power upon the conscience of the elect of God (Heb. ix. 13; x. 2), and the second its power Godward for the saints. They find shelter and rest beneath it. As Israel's first-born found shelter from death under the blood of the Lamb on that night when the destroying angel passed through the land of Egypt, even so the ransomed ones have found safety beneath the sprinkled blood of Christ. It is a spiritual apprehension of this fact which enables souls to draw near unto God for worship in perfect liberty and rest of spirit. Souls consciously under the sheltering power of the sacrifice of Christ, on approaching God, are not often occupied with self. While creed-bound, law-fettered ones are generally self-occupied, and seldom if ever know what it is to "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3), a Spirit-given sense of perfect and eternal security under the "blood of sprinkling" sets the believer free for real prayer, true worship, joyful praise, and holy communion. They are emancipated from self-occupation to be occupied with God, His service, His praise and glory.

#### THE BLOOD SPEAKETH.

"Speaketh better things than Abel." The word translated "speaketh" is met with in one form or another in the epistle *fourteen* times—the perfect number repeated. It is one of the most important key-words in the book, as anyone tracing it through the epistle will at once see. Now, it is important to know exactly what is meant by the blood of Christ speaking. We read, "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge" (Psa. xix. 1-6). How do the heavens speak to men? In no audible voice, but impressively by their extent, grandeur, and glory. We read of Abel, "He being dead yet speaketh" (Heb. xi. 4).

He speaks in the Word which has given permanent record of his faith in God, his testimony for God, His sacrifice to God, and his death as a worshipper of Him. How does the sprinkled blood speak to men? In no audible voice, in no mystic way speaking to an inward faculty or sense possessed by a few only. It speaks in the written Word; wherever it is mentioned therein, there it speaks to men. What is said of the sacrifice of Christ in the sacred writings is not only permanently recorded, but is living and age-abiding. In the Epistle to the Hebrews the "precious blood" is heard speaking to men of faith seven times.

First of Christ entering to heaven, where He is positionally "both Lord and Christ" (Acts ii. 36), as entering "in His own blood" (chap. ix. 12), He is there in virtue of it.

Second, of its power to purge the conscience, for "if the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your conscience from dead works to serve the Living God" (Heb. ix. 13).

Third, how it gives those who "worship the Father in Spirit and in truth" the power and title to enter into His presence without slavish dread. Having therefore, brethren, boldness to enter into the holiest by (in) the blood of Jesus, let us," &c. (chap. x. 19).

Fourth, it is not only the ground and foundation of justification, but of sanctification: "Jesus, that He might sanctify His people with (in) His own blood, suffered without the gate" (chap. xiii. 12).

Fifth, it is the seal of the Eternal Covenant concerning which it has been beautifully said: "There is no wrinkle on its face; no grey hairs upon its brow." It is the "blood of the everlasting covenant" (Heb. xiii. 20).

Sixth, the apostates not only trample beneath their feet the Son of God and insult the Spirit of Grace, but they count the blood of the covenant a common thing (chap. x. 29). All such will realise when too late that it is "a fearful thing to fall into the hands of the Living God."

Seventh, as the blood of sprinkling, it speaks better things than Abe (chap. xii.

24). The contrast is between the blood of Christ personified and Abel himself, not his blood; or, to be more exact, the contrast is between the testimony of the martyr and that of the blood of Christ. The testimony of Abel was good—a testimony sealed in death—but the testimony of the blood of Christ is better: "it speaketh better things." The comparative "better" is met with in Hebrews some thirteen times, being another of the key-words of the epistle, and one worth meditating much upon. Some of the precious things the sacrifice of Christ is declaring in the sacred writings have been beautifully described in the well-known spiritual song:

"The sprinkled blood is speaking

Before the Father's throne;

*The Spirit's power is seeking*

To make its virtues known.

The sprinkled blood is telling

Jehovah's love to man,

While heavenly harps are swelling

Sweet notes to Mercy's plan.

The sprinkled blood is speaking

Forgiveness full and free;

Its wondrous power is breaking

Each bond of guilt for me.

The sprinkled blood is pleading

Its virtues as my own,

And there my soul is reading

Her title to the throne.

## Correspondence.

### JERUSALEM OF TO-DAY.

*To the Editor of THE WITNESS.*

DEAR MR. CALDWELL—I embarked for Jaffa and took train for Jerusalem, taking about four and a half hours to do the 53 miles. The railway goes through fine orange groves and then emerges into the plain of Sharon, which is now well tilled by a German colony. Many places of much interest were passed on the way up to Jerusalem, such as Lydda (Acts ix. 32), Ekron (1 Sam. v. 10), and Beth-shemesh (1 Sam. vi. 9). We next came to the beautiful hills of Judæa, where the ascent becomes suddenly very steep. Jerusalem was very much like what I expected to see. Its situation is very fine; it is surrounded by hills on all sides (Psa. cxxv. 2), and stands about 2500 feet above sea-level. The walls are about 38 feet high and their circumference is about 2½ miles. I was disappointed with the interior of the town. The streets are narrow, dirty lanes, the odours are unpleasant, and the sanitary arrangements

are bad. I visited many places of great interest, such as the Mosque of Omar on Mount Moriah, the Via Dolorosa, the remains of Nehemiah's wall, the Golden Gate, the Brook Kedron, the tombs of the Kings, the Pool of Bethesda, &c. More interesting than all is the Hill of Stoning, or Calvary (which resembles a skull undoubtedly) to the north of the city, and beside it there is the sepulchre identified by the late General Gordon as the tomb of Christ. This tomb will be found to correspond with all the minute references made to it in the Scriptures. It is a tomb of Herod's time, and is unfinished. It has been occupied only by one person, although there are places for three. But the fact that the places for a woman and child have never been occupied is suggestive. It is so constructed that one can see the bottom of the grave from the outside (John xx. 5), and the grave is on the right side of the entrance (Mark xvi. 5).

Visited the Mount of Olives, and I shall never forget the sight from its summit. To the east there was the Dead Sea (1292 feet below sea-level) and the Jordan, with the hills of Moab and Mount Nebo silhouetted against the sky. To the south there is Bethlehem and the country about Hebron. To the north the mountains of Samaria, with Mizpeh on the foreground, while to the west there was a magnificent view of Jerusalem, with the hills of Judæa beyond.

As I rode along what is known as the "triumphal way," between Bethany and Jerusalem, the occasion of the Lord Jesus passing along the same road when the people strewed the way with palm branches, crying "Hosanna to the Son of David!" (Matt. xxi. 8, 9) rose vividly before me.

Next visited Bethlehem, the well (2 Sam. xxii. 15), the tomb of Rachel (Gen. xxxv. 19) and the plains around (Luke ii. 8), and all spoke to me of great events of the past.

Called upon Mr. D. C. Joseph at Jerusalem, but found he had gone to Haifa.—Yours sincerely,  
Cambuslang, 14th Jan., 1905. ROBERT STONE.

### "RUSSIA."

To the Editor of THE WITNESS.

DEAR BROTHER,—The eyes of the world are upon this restless and ambitious Empire, and on the terrible struggle and pitiless slaughter that are taking place in the Far East betwixt the huge armies of the two nations—Russia and Japan. The internal condition of the former country is like a seething cauldron, and may boil over any day in open rebellion or, like a pent-up flood, may burst its barriers, leaving in its course misery, wreck, and ruin.

Have these solemn events a voice to the Christian Church? Listen!

(1) How little prayer has ascended to God for this vast Empire, numbering upwards of 125 million souls—St. Petersburg alone with a population of 1½ million!

(2) How little effort has there been in past years to find openings for the Gospel among its varied races! Doubtless the difficulties are great, but not more so than in bigoted Roman Catholic countries.

The following account of a visit to a Russian port by the mate of a steamer from Shetland will be found interesting, and may be used by God to draw out prayer and effort in the Gospel.—Yours in our Lord,  
T. M'LAREN.

Glasgow, 14th January, 1905.

"WE arrived at Windau in Russia shortly after the 'North Sea Outrage.' Because of the strained relations between Britain and Russia, the British Consul gave orders that all were to stop aboard ship, and not land. As I had never met with Christians, I thought this keeping on board no hardship. But I had a joyful surprise by a visit of a dear Russian brother, who had heard there were believers on board our ship. He told me how he had been led to believe on Christ when he was staying in Dunedin, New Zealand; also how he there learned from God's Word about the baptism of believers, and met with others for the 'breaking of bread.' He then, after a time, could not rest until he returned to Russia to tell his friends what the Lord had done for him. When he returned he found some Christians who saw beyond the ritual and darkness of the Greek Church, and together they read God's Word, and began to follow, so far as they could, the example of the early Christians. But now the trouble began, because it is a State crime to proselytise or immerse a believer belonging to the Greek Church. In those provinces of Russia that were Scandinavian, and had the Lutheran Church, that form of religion is tolerated, and even some Baptist dissenters, but restrictions are laid on them, that they must all have a 'head' or leader over them. This leader must be responsible to the local Governor for all their actions, and should the Governor fail in his duty, he is punished. All these difficulties had to be met. The few believers went to their Governor to ask if they could share the privilege of meeting in a place by themselves. This was refused unless they had a 'priest' or 'head' over them, and this priest must at any time be ready to submit his sermon for perusal to the Governor, lest there should be anything in it against the Government. When the believers explained that they wished to follow the primitive Christians and have Christ as their only High Priest, the Governor could not understand them. He denied them the request to meet in any hall, so they had to meet in some house belonging to

one of themselves, and this was reckoned as a family gathering.

"The brother asked me if I would come and meet with them, so I went and found the room packed full. It was a joy to see their expectant faces, and the brethren kissed us for joy. We spoke to them, a brother interpreting. After a long meeting they desired us to continue even longer; they had such a thirst for the Word. Arranged for meetings all the nights we were there. Our last meeting I will never forget. We were with them from 8 p.m. until nearly 2 in the morning. Before we left the house brethren and sisters all stood up and told us the blessing God's Word had been to them, and then they read to us Paul's word to the elders of Ephesus, and 'commended us to God and the Word of His grace.'

"To show that we had been watched, the brother in whose house we had the most of the meetings was called before the authorities and asked about the gatherings in his house and what was said, but no trouble came of it. Next morning when we sailed they nearly all came down to wave us good-bye, and it surprised our crew to see we had so many friends in port.

"We met with 'one believer who had been in prison for baptising two Christians of the Greek Church. After a time his brother went and was accepted as his substitute. He also was set at liberty recently on the occasion of the birth of the heir to the crown. The Greek Church is supposed to have over eighty-four millions of adherents and to embrace a thousand languages. Pray for Russia!"

## 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.

REFLIES ARE INVITED TO THE FOLLOWING:

**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?

**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 LORD REPENTING.

QUESTION 492.—Help is desired as to the apparent contradictions in the following pas-

sages: Genesis 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."

*Answer A.*—The Lord is not said to repent after the manner of men (see Numb. xxiii. 19). But when the condition of man changes, God alters His way toward him, and in man's estimate is said to repent (see Jonah iii. 10, iv. 2; Amos vii. 1-9). The character of God is unchanging, but His ways toward men are in accordance with Himself, whether for mercy or judgment, according as men receive His warnings or despise them. A. O. M.

*Answer B.*—God in all cases is true to His word. As a God of love, He is "slow to anger and of great kindness, and repenteth Him of the evil" (Joel ii. 13). But as a God of His Word He will not lie nor repent. So in Genesis vi. 6, 1 Sam. xv. 11, and 2 Sam. xxiv. 16. God repented and did according to His will; but in 1 Sam. xv. 29, God did not repent, and did as He said. H. H.

*Editor's Note.*—"Known unto God are all His works from the beginning of the world." If God "repents" or alters His way of acting towards men, the change was not, as with men, an afterthought, but all foreknown and arranged for. But it must ever be recognised that God, in the use of language, condescends to human ideas and limits of thought, His object being to make plain to finite comprehension what if expressed in the terms of Deity would be incomprehensible to man.

### THE SECRET OF THE LORD.

QUESTION 493.—"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?

*Answer A.*—"No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Generally speaking, "the secret of the Lord" means the true knowledge of the mind and the character of God. This is revealed fully in and by the Lord Jesus Christ. "His covenant" is His purpose in regard to the children of men—His covenant with Christ as regards them. A. O. M.

*Editor's Note.*—The use, in the following passages, of the same Hebrew word here rendered "secret" may help toward a right understanding of its meaning:

Psa. lv. 14—"We took sweet counsel together." Jer. xxiii. 18, 22, in both of which it is rendered counsel—or in the Revised Version

"council"—as though the allusion was to one being privileged to be present and to hear the utterances of the council chamber of Jehovah.

Amos iii. 3—"Can two walk together except they be agreed?"

Job xxix. 4—"When the secret of God was upon my tent," or R.V. margin, "When the counsel or friendship of God was upon my tent."

We may gather from these passages that the "secret of the Lord" is not any particular hidden counsel, such as the mystery which was kept secret for ages and never made known to any till Paul became the chosen vessel for its revelation; but generally His purposes in grace or in judgment, as, for example, when the Lord said, "Shall I hide from Abraham the thing which I do?" (Gen. xviii. 17). He was called "the friend of God," for he was in the secret counsel of the Lord. The Lord said, "I have called you friends, for all things that I have heard of My Father I have made known unto you" (John xv. 15). It is the secret confidences of friendship that are called the secret, and such is the honour and privilege of "them that fear Him." "His secret is with the righteous" (Prov. iii. 32). The thought is very similar to that in John xiv. 21-23, and in Rev. iii. 20, "I will come in to him, and will sup with him, and he with Me."

"He will show them His covenant," or make them to know His covenant, surely refers to the everlasting covenant. There are many covenants referred to in the Old Testament, but there is one before and beyond and surpassing all the rest, referred to, *e.g.*, in Psalm lxxxix. 3: "I have made a covenant with My chosen"; verse 28—"My covenant shall stand fast with him; verse 34—"My covenant will I not break." The "David" (beloved) and the "Chosen" of this Psalm is a greater than David, even David's Son and Lord. Also read Isaiah liv. 10; lv. 3, and compare with Hebrews xiii. 20, and it will be clear that the covenant in Psalm xxv. 14 is that which was entered into between the Father and the Son, and which comprehends in its infinite scope all the provisions of the eternal grace of God.

#### THE LATE MR. THOMAS RYAN, DUBLIN.

THIS much-esteemed servant of the Lord and highly-gifted teacher passed away on the 14th January, at the extreme old age of about ninety-five.

Of a good family stock in the South of Ireland, Mr. Ryan in earlier days had been, like most young country gentlemen, gay and careless, devoting his time to hunting and other rural pleasures; but being intended for "the Church," he came to Dublin when a young man to carry on his University studies. In the good providence of God he was soon brought

under the influence of some of the early "Brethren," his heart was opened to the reality and power of the Gospel of God, and under the teaching of the Holy Spirit the Bible became a new book to him. Conscientious difficulties respecting the Prayer Book in general, and the Ordination and Baptismal services in particular, soon arose, and quickly led him, much to the annoyance and disapproval of his father, to abandon his intention of becoming a clergyman, and to devote himself, with increasing joy, to the fellowship of spiritually-minded Christians, and to various spheres of free evangelistic work.

About this time, or very shortly afterwards, he made the acquaintance of the late Mr. J. N. Darby, Mr. J. G. Bellett, and many other leaders of the early Brethren movement, with whom he soon formed the closest friendships, and threw in his lot enthusiastically with Mr. Darby in the lamentable division associated with his name, and for several years was a thorough-going "Exclusive." About that time several of Mr. Darby's coadjutors began to be exercised concerning their position, and Mr. Ryan also began seriously to consider his position, and very soon afterwards retired from fellowship with Mr. Darby and his party, against whom he now turned all his influence both of voice and pen, and maintained for many years a severe attitude of hostility to "Darbyism" and its peculiar teachings.

For the past forty years Mr. Ryan gave himself with much devotedness and catholicity of spirit to the ministry of the Word in the Assemblies, and in connection with Young Men's Bible Classes in various places did a magnificent work in opening up the Scriptures and grounding many in the foundations of the faith, specially in those truths which cluster round the Person and the Cross of Christ.

Being a very fair Hebrew and Greek scholar, and devoting his whole life to the prayerful and diligent study of the Word of God, he became truly "mighty in the Scriptures," and under God's blessing large numbers received through his ministry a clear, vital hold upon the precious things of God; whilst many of the poor, who for years attended his Gospel meetings in the Dublin City Mission and other places, rejoiced in the simplicity and affection with which he preached to them the Gospel of Christ.

Those who loved Mr. Ryan best were those who knew him best. He was a warm-hearted and sincere friend, and whilst an uncompromising champion for the truth, was personally considerate and humble-minded. Possessed of a magnificent constitution, he carried on his labours into old age, and only within the past five years did his health begin completely to fail; but up to the very last his heart was true to his Saviour and Lord, and a reference to the love of Jesus or the precious Blood of Christ whispered into his ear never failed to rouse him from his weakness and stupor to respond, as he did on a recent occasion, "Everything about Him is lovely."

With marked singleness of heart he gave himself for all the latter years of his life to the fulfilment of the much-needed ministry emphasised by Paul in 2nd Timothy ii. 2, and now he rests from his labours and his works do follow him. HENRY W. FIGGIS.

“THE PERFECT LAW OF LIBERTY.”

James i. 25.

By the late Mr. JAMES WRIGHT, of the Orphan Homes, Bristol, who departed to be with Christ, 29th January, 1905.

THIS expression is a very remarkable one, and this is the only instance in which it occurs in the New Testament. The Apostle James was the apostle especially to the circumcision. He was principally resident in Jerusalem, and connected with that Church, which was almost entirely composed of believing Jews. We remember the part he took in the conference or council of the Church which was at Jerusalem, as recorded in Acts xv., when, by the decision of the apostles in the name of Christ, the Gentile Churches were relieved from the bondage of the ceremonial law. But now he speaks of “the perfect law of liberty.”

“Law” and “liberty” are at first sight strangely associated words, when we remember the testimony of the Holy Ghost regarding the ceremonial law. Peter, on the occasion to which I have referred (Acts xv. 10), declared it was “a yoke . . . which neither our fathers nor we were able to bear.” And regarding the moral law, the Apostle Paul says that it condemned him, that it provoked the latent sinful principle in his nature, and made manifest in action its hostility. And speaking of those who would be justified by this law, that though this law is “holy and just and good” (Rom. vii. 12), because it is nothing but the reflex of the mind of God, yet he says that those who seek to be justified by it put themselves under condemnation, for it is written, “Cursed is everyone that continueth not in all things which are written in the book of the law to do them.” Bondage and curse, then, are the ideas connected with the law as given by Moses, and the law is such to those who seek to be justified by it.

But just as the throne of God, which is a throne of unsullied righteousness, became the “throne of grace” when the Sin Purger had taken His seat upon it—for the throne of God was never known as the throne of grace dispensationally till Jesus, “after he had by Himself purged our sins, sat down on the right hand of the Majesty on high”

(Heb. i. 3)—so from that time pure mercy, free, unmingled grace can be dispensed on lawful grounds, because the throne is the symbol of power exerted lawfully, righteously. Therefore the throne of grace implies that grace reigns, that grace can now be dispensed by the righteous God on righteous or legal grounds, and we know that now on the ground of the perfect work of His Son He can show mercy righteously to believing sinners.

Now, just as the throne of God became the throne of grace when Jesus the Sin Purger sat down upon it, so the law became the law of liberty after the Lord Jesus had magnified it in His life and suffered its penalty on the Cross. The power of the law against the redeemed is not one of destruction or condemnation. The believer is delivered from condemnation because the sentence of that law against him as a sinner has been borne by the Substitute; the law has no more to say to him, therefore, as a sinner. And in token of that, God, in His Sanctuary, which was a type and shadow of the things of God to come, took care that the law should be put out of sight, put into the Ark and covered by the blood-stained Mercy Seat, in token that when the Lord Jesus Christ magnified the law and made it honourable by fulfilling it to the utmost, and put away sin by the sacrifice of Himself, that law had no condemning voice to those who are in Him. Therefore we are looked on as having fulfilled the law in Him.

Then, what is the law to us now? Simply the expression of the will of the holy, just God. And what is the attitude of the heart of the believer towards it? He delights in it after the inward man. And what is he empowered to do in connection with it? He is empowered to fulfil its righteousness. “What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us” (Rom. viii. 3, 4). Not fulfilled, you see, as a ground of acceptance with God, as the price of pardon or eternal life, but fulfilled from a joyous sense of indebtedness to the God of all grace. “We love Him be-

cause He first loved us" (1 John iv. 19), and His will, expressed in that law, is our delight. And just as Christ hid it in His heart and delighted to do it, so the Spirit of Christ in our hearts leads us to delight in it and seek more and more perfectly to walk in it. We now joyfully echo the words of the Psalmist: "I will walk at liberty, for I seek Thy precepts" (Psalm cxix. 45).

A very precious title of the revelation of God is this, "*The law of liberty.*" It teaches us what the secret of spiritual joy is, and the secret of true liberty, viz., *obedience.* We do not obtain pardon by our obedience, we do not obtain salvation by obedience, but having obtained pardon and life, the outcome of that life is joyful obedience, free obedience. Therefore our Lord teaches on the lines of Psalm cxix. when He says in John viii., "If ye continue in My word then are ye My disciples indeed, and ye shall know the truth, and the truth shall make you free."

"He is a free man whom the truth makes free,  
And all are slaves beside."

### SUGGESTIVE TOPICS.

#### FERVENT.

BE . . . fervent in spirit, - Rom. xii. 10, 11  
Have fervent charity among  
yourselves, - - - I Peter iv. 8  
Love one another . . . fervently, I Peter i. 22  
Always labouring fervently in  
prayer, - - - Col. iv. 12; James v. 16

E. A. H.

#### WAIT FOR THE LORD (ISA. lxiv. 4).

- (a) THE Lord is good to them that wait for Him (Lam. iii. 25).
- (b) They shall not be ashamed that wait for Me (Isa. xlix. 23).
- (a) It is good that a man should both hope and quietly wait for the salvation of the Lord (Lam. iii. 26).
- (b) Blessed is he that waiteth (Dan. xii. 12).
  1. My soul, wait thou only upon God (Psa. lxiii. 5); He waiteth to be gracious (Isa. xxx. 18).
  2. Wait for the hope of righteousness (Gal. v. 5).
  3. Wait for the Son from heaven (1 Thess. i. 10).

E. A. H.

## THE GREAT MYSTERY

CONCERNING CHRIST AND THE CHURCH.

Ephesians v. 32.

- |                     |                          |
|---------------------|--------------------------|
| I. ITS INCEPTION.   | III. ITS ADMINISTRATION. |
| II. ITS REVELATION. | IV. ITS CONSUMMATION.    |

By J. R. CALDWELL, Author of "Foundations of the Faith," &c.

### III. ITS ADMINISTRATION.

THE ADMINISTRATION OF THE MYSTERY.

IN Ephesians iii. 9 there occurs an expression which has been almost wholly overlooked, but to which it would be well to give most earnest and diligent heed: "To make all men see what is the fellowship of the mystery." Notice first that the word "men" is in italics, and therefore not in the original. The connection indicates "all saints" rather than "all men" (see verse 8 and connect verse 18). Then the word "fellowship" is set aside as incorrect by all the best authorities, and the word "dispensation" used as in the Revised Version. "Dispensation" is the same word as "stewardship." A steward is one who administers the affairs of another. Hence probably the most appropriate word to give the sense would be "the administration of the Mystery."

Much has been said and written upon the distinction between the Church as the "Body of Christ"—that which, being the work of the Spirit and according to God's eternal counsels, can neither be taken from nor added to by man—and the Church as committed to human responsibility, and which therefore may be received into and put away from by man. It is this distinction which is expressed in "the Mystery" and "the administration of the Mystery." The former is according to God's eternal purpose. The latter is the working out of it by human instrumentality.

Moses was repeatedly charged by God to make all things according to the pattern shown him in the Mount (see Exod. xxv. 9, 40; xxvi. 30; xxvii. 8; Acts vii. 44; Heb. viii. 5). The Tabernacle so constructed was "the example and shadow of heavenly things," "the pattern of things in the heavens" (Heb. ix. 23). The purpose of God was to have on earth a visible representation of "the heavenly things them-



selves," a structure after His own mind in which no place was left for "art or man's device" (Acts xvii. 29). So is it with "the administration of the Mystery." The divine purpose has been kept no longer secret, but revealed, told out, so that all may see its nature and learn the principles which must guide in its administration, so that the Church on earth, even in its smallest unit of "two or three," may be a pattern of the heavenly thing in the mind of God, and which will yet be revealed to a wondering universe.

In the construction of the Tabernacle it was not enough that the heavenly pattern should be made known; divine skill was essential to its being duly executed. Hence the special endowment of the Spirit of God given to Bezaleel and Aholiab that they might understand and teach and execute every particular of the heavenly pattern (Exod. xxxv. 30-35). Human skill might have made the attempt, but must have utterly failed; man had not the power either to comprehend or to carry out the high and intricate and mysterious work. Such is "the administration of the Mystery." Nought but the "endowment of power from on high," the wisdom, love, and power of the Holy Spirit of God, can effect the manifestation on earth even partially of the divine and heavenly ideal. Ignorance of the mind of God as to His purposes in this dispensation and as to the heavenly calling and character of the Church has brought about the present total wreck of its fellowship and testimony. Instead of the divine ideal being studied and apprehended by spiritual minds and its principles applied in the power of a present God, religious systems, humanly devised after the fashion of the ritual of a former dispensation, have been introduced and developed till every trace of the divine ideal as delivered to the Church by Paul has been obliterated. This will become more apparent as the characteristic features of "the Mystery" are considered.

#### CHARACTERISTICS OF THE MYSTERY.

There are three leading characteristics of the Mystery plainly declared wherever it is referred to in Scripture. *First*, its separa-

tion from the world. *Second*, its absolute unity. *Third*, its being a living, self-edifying organism through the indwelling of the Spirit of God.

These three features are alluded to in the Lord's intercessory prayer in John xvii. "They are not of the world even as I am not of the world" is the first. "That they all may be one," five times repeated, is the second. "I in them and Thou in Me, that the world may believe," is the third. The same is found in the Epistle to the Ephesians. There, in chapter ii., the former condition of the believers when in the world is portrayed in darkest colours, but from the course of this world, from wrath, and from the power of Satan they are delivered, being quickened together with Christ and raised up together and made to sit together in heavenly places in Christ Jesus;—so complete and immeasurable is their separation from the world. Then their unity is set forth under the figure of the head and body and the one new man and the union of the husband and wife (see chapters i. 22, 23; ii. 15; iv. 3-6, 25; v. 30-31). And the operations of the indwelling Spirit are described and illustrated in chapter iv. 15, 16.

Then the same is taught in the Epistle to the Colossians. In chapter ii. there is a five-fold warning against *man*, showing not only that the Church is separate from the world, but that owing to its completeness in Christ it is independent of the world's wisdom and of its religion. The believer has died out of the world with Christ; hence the unique expression: "Why, *as though living in the world*, are ye subject to ordinances?" (chap. ii. 20).

Then its unity is assumed in the figure of the Head and the Body (chapter i. 18). "Let the peace of God rule in your hearts to the which also ye are called in one body" (iii. 15). And the self-edifying nature of the whole is shown in ii. 19: "Not holding the Head, from whom all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

The Epistles to the Corinthians give these same characteristics no less explicitly. In chapter i. of the First Epistle the Cross of

Christ is seen to be foolishness to the world, and God has set aside completely the world's wisdom. The "wisdom of God in the Mystery" was unknown to the princes of this world, and not only so, but man in the flesh is seen to be incapable of knowing spiritual things (see chapter ii. 7, 8, and 14). Then its unity is fully expounded under the figure of the Head and the members in chapter xiii., and in connection with the truth of its unity there is the truth of the indwelling of the Holy Spirit and consequent upon that the self-edifying power of the whole as each member fulfils its own function.

Again, in the early chapters of the Acts of the Apostles, where the Church, the Body of Christ, was inaugurated by the descent and baptism and indwelling of the Holy Spirit, the same features, as we have already seen, are prominent. They were a separated people from the world, the religious world that surrounded them, for "of the rest durst no man join himself unto them." They were manifestly one, knit together by the bond of love. One body only, one all-pervading Spirit, one Lord, one faith, one baptism, one God and Father of all. And the fruit of the Spirit, love, joy, and peace in rich profusion, told of the edifying power that operated throughout the whole membership of the living organism. Such was the constitution of the Mystery in fact, though the truth of it had not yet been revealed.

It is unnecessary to proceed further on this head, so evident is it that these three characteristics are essentials of the Mystery, the Church, the Body of Christ.

#### ADMINISTRATION ON DIVINE PRINCIPLES.

"The administration of the Mystery," or the working out on earth through human instrumentality of the heavenly ideal, must proceed upon the same lines. If God is to be glorified by it and to take pleasure in it, if the saints are to be blessed in the realisation of it, it must be according to His pattern and be administered on divine principles.

FAITH AND GRATITUDE.—Faith opens the Lord's hand, and thanksgiving is grateful to His heart.—W. SN.

#### "A CONSTELLATION OF GLORIES."

By N. L. NOEL.

A PROFANE remark, recently attributed to a prominent religious teacher in the so-called Christian world in London, to the effect that it is not the Church that has failed, but Christ that is the failure, has suggested the following observations with reference to Luke ix.

It is a happy day for the Christian when he receives the truth concerning the inspiration of the sacred Scriptures, and recognises that they are not a mere stratification but an organism; that every word was from God, in words which the Holy Ghost teacheth (1 Cor. ii. 13), and designed to set forth the mind of God concerning the One whom He "delighteth to honour."

The manner of the Spirit of God in this Gospel is to bring together various incidents, &c., regardless of their chronological order, for the purpose of emphasizing some particular truth, or truths; and it is thus He appears to be engaged throughout our chapter, answering the significant question, uttered by a guilty man, the murderer of God's greatest Witness in the world at the time (verse 9)—"Who is this?"

As an instance, notice how strikingly the Lord Jesus is presented to us in verse 11 as THE HEALER. Mark the tenderness of the words, "He received them, and spake unto them, . . . and healed them." Is it not the same old story many of us have so often sung?

"His love is as great as His power,  
And knows neither measure nor end."

Then look again at verses 16 and 17, Jesus THE SATISFIER, feeding five thousand with five loaves and two fishes. His disciples had urged, "Send the multitude away; . . . but He said unto them, give ye them to eat." In this transaction we see Him "looking up to heaven"—very Man; "brake bread and gave to His disciples"—very God. He has been referred to in this connection as "the Master of the feast"; and such, indeed, He was, for "they did eat, and were all filled." Another illustration this, surely, of the fact that His love, like His power, "knows neither measure nor end."

We pass from the contemplation of these

glories to verse 18, where He is before us as **THE DEPENDENT ONE**, in a world that “knew Him not,” for “He was alone praying.” “Who is this?” Some had said John the Baptist; others said Elias; but “Who is this?” Peter answering, said, “The Christ of God.” Yes, **GOD’S ANOINTED ONE**; and then He at once speaks of Himself as “**THE SON OF MAN**,” who must suffer, be rejected, slain, and raised the third day (Psalm viii. ; lxxx. ; Dan. vii. ; John v.). This “Son of Man,” who came “to seek and to save that which is lost” (Luke xix.), is also seen (verse 23 of chap. ix) presenting Himself as **THE WAY** for all the found ones, His people here, pointing out our path, our only path, if we would comply with His injunction, “Follow thou Me” (John xxi. 22).

And now, a wonderful spectacle opens up to us in verses 27 to 36. For a brief moment we behold Him as “**THE GLORIFIED ONE**,” though still the dependent One (“as He prayed,” verse 29). The Gospel shows Him to us traversing this scene, “about His Father’s business,” from the manger to the holy mount; ascending “in righteousness that ‘high mountain,’ which was the sign and seal from God that He had reached by perfect obedience on earth the highest place out of heaven.” Note that well, “the highest place out of heaven.” As **THE PERFECT MAN**, He alone could truly say, “I always do those things that please” the Father (John viii. 29); and, in His own right, could thus, standing in the presence of Law and Judgment, receive *God’s answer* to the question, “Who is this?”—“This is My Beloved Son; hear Him,” **THE REVEALER** of the Father, **THE DECLARER** of God (John i.).

Truly, He was no “failure.” Moses had failed (Numbers xx. 10, 12), and Elijah had failed (1 Kings xix. 14). Moses in a moment of weakness had spoken to the Lord of his own decease (Numbers xi. 15), and Elijah likewise (1 Kings xix. 4). But God’s **PERFECT SERVANT**, Who had never failed, and could have returned in His own right to the glory whence He came, conversed, in all the dignity of Heaven’s Beloved One, “of His decease which He should accomplish at Jerusalem, offering Himself “without spot,”

“to God,” “for us” (Heb. ix. 14, Eph. v. 2, Exodus xxi. 5).

“When the voice was past, Jesus was found alone” (v. 36), **THE WORTHY ONE**. God gives Christ the glory; and before Him all must disappear, for all men must “honour the Son, even as they honour the Father.”

“Saviour! Thou alone art worthy  
Ceaseless praises to receive!”

He had been “tasting the joys of His own land,” but now, “*coming down*” from that scene of glory (v. 37), **THE HUMBLER ONE**, every step of the journey bears witness to Him, giving its answer to our question, as He pursues His way to Calvary. Hence in verses 42 and 43, He again manifests Himself as **THE HEALER**, and likewise as **THE ALMIGHTY ONE**, in the presence of faithlessness and defilement; **THE SPOILER** of the strong man’s house (Matt. xii. 29); for He rebuked the unclean spirit, and healed its victim, and (once more “His love is as great as His power”) “delivered it” to its sorrowing parent (see Mark ix. 24). **DIVINE SYMPATHISER!**

Thus His glories shine forth in rapid succession. In verse 23, as in verse 44, the shadow of the Cross seemed to darken His path, indicating that He is to be **THE SLAIN ONE**. In verse 47, He appears to be **THE MEEK AND LOWLY ONE** (Matt. xi. 29), “for He took a child . . . and said, Whosoever shall receive this child in My Name receiveth Me.” In verse 50, he seems to be **THE MERCIFUL ONE**, claiming as His own those whom His disciples would cast out (see 3 John). In verse 51, He is to be **HEAVEN’S RECEIVED ONE**, and is also **THE OBEDIENT ONE** (Psalm xl. ; Heb. x.), with His face “steadfastly set” “to go to Jerusalem” (to accomplish “His decease,” verse 31). In verse 53, He is characterised for a moment as **EARTH’S REJECTED ONE**. In verse 56, His glory as **THE SAVIOUR** breaks forth upon us, “for the Son of Man is not come to destroy men’s lives, but to save them.” In verse 58, He is clearly **THE HOMELESS ONE**, **THE STRANGER HERE**.

And may it not be suggested (though, surely, the half has not been told!) that the final answer in this chapter to the question, “Who is this?” is to be found in verse 61;

for, in respect of each and all of us He can be nothing less than THE PRE-EMINENT ONE, who claims our whole allegiance and admits of no such conditions as, "Lord, I will follow Thee, but . . ."

"O, Lord! 'tis joy to look above  
And see Thee on the throne;  
To search *the heights and depths* of love  
Which Thou to us hast shown.  
To look beyond the long, dark night,  
And hail the coming day,  
When Thou to all Thy saints in light  
*Thy glories* shalt display."

### PARADISE.

"I go to prepare a place for you" (John xiv. 2).

ONCE the Lord prepared a place  
For the father of our race,  
Fresh from the Divine embrace.

Earthly home of fair delight,  
Fruitful trees and river bright,  
There the man shall walk in light.

Not alone, his bliss to share,  
See, a dearer self is there,  
Meet companion, sweet and fair.

One command to test their faith,  
One, the tree, whose fruit is death;  
"Eat it not," Jehovah saith.

Blessèd hours of glad employ,  
Blessèd rest of holy joy;  
Satan saw, and cried "destroy"!

"Not for me the garden rare,  
Not for me the woman fair,  
Yet my offspring shall be heir."

Oh, the shame and misery,  
They have eaten of the tree,  
Death shall claim them, conqueror he.

Disobedient to their Lord,  
Drive the guilty pair abroad,  
Place the cherubim and sword.

Death, the "flaming terror" there;  
Death, God's executioner,  
And to face him who shall dare?

Who shall dare? *A Lamb* has gone;  
Met him face to face, alone  
Sheathed\* the sword, and victory won.

\* Isaiah xxv. 8.

Sheathed the sword within His breast;  
Opened up the way of rest  
For the man beloved and blest.

Toil and sorrow, dust to dust;  
Yea, we own the sentence just,  
Yet we sing with cheerful trust.

For the Lord prepares a place  
In the heavenlies, for a race  
New-created, heirs of grace.

"Absent from the body;" yes,  
But arrayed, in tenderness,  
With immortal blessedness.

And we know 'tis better there  
With the Lord to be than here,  
In this scene, however fair.

There we wait until His breath  
Wakes the sleeping dust beneath,  
Breaks the bands of conquered Death.

See, beloved! There it lies  
'Neath the glory of His eyes,  
And its name is Paradise! E. S. W.

### PRESENT-DAY PROBLEMS.—III.

### THE GENUINENESS OF THE OLD TESTAMENT.

By A. O. MOLESWORTH.

THE Old Testament, as we possess it, contains the exact number of books which our Lord Jesus Christ endorsed as "the Scriptures." The sub-divisions into the thirty-nine books and the order in which they now stand took place later, but the books and the number of them remain unaltered. Nothing can be better authenticated than the canon of the Old Testament as we now possess it. We have the fullest evidence that it was fixed 280 years before Christ, when the Septuagint translation in Greek was made from the then existing Hebrew Scriptures.

The Septuagint was the work of seventy learned Jews, who together worked out this Greek translation, in some cases giving a free rendering or paraphrase of the Hebrew text so as to give, as they deemed, a more intelligible version. It is, as a whole, corroborative of the Hebrew text, but cannot be said to possess equal value, although,

where it expressed fully the mind of the Spirit, it is quoted in the New Testament in various places.

As held by the Jews in the time of the Lord their canon was the same as it is now. The integrity and Divine original of these Scriptures are thus authenticated and scrupulously preserved by a whole nation—the most ancient that exists—who have borne their testimony to them from the time of Moses until now. To the Jews were committed “the lively oracles” (Acts vii. 38), and despite all their defection from God they have never betrayed their trust nor admitted into their canon any others than the books which God delivered to them by His prophets and servants.

But we come to superior testimony. Fifteen hundred years after Moses, the first of the prophets, and 400 years after Malachi, the last of them, the Lord Jesus Christ bore His testimony to the sacred canon as held then by the Jews. Among all the evils He charged on them He never once intimated they had altered or corrupted the canon. By often referring to “the Scriptures”—which, He declared, “cannot be broken”—the Lord has given His full attestation to the whole of them as the unadulterated Word of God. “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.” Here He warrants, in the most explicit manner, the canon of the Hebrew Scriptures. By calling them “the Word of God,” He indicated that these Scriptures proceeded from God Himself.

Further, as in Luke xxiv., “beginning at Moses and all the prophets,” He gave the most express testimony to every one of the books of the Old Testament canon. And again: “All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me.” Thus, by adopting this division, which comprehended *all* the Hebrew Scriptures, he ratified and sanctioned by His authority the canon of the Old Testament; and by declaring that these books contained prophecies that must be fulfilled, He established their Divine inspiration, since God alone can enable men to foretell future events.

Thus, to impugn the canon of the Old Testament is to impugn the testimony of the Lord Jesus Christ. The testimony of all the apostles is to the same end, and they, equally with the prophets, spake “as they were moved by the Holy Ghost.”

Referring to the Old Testament Scriptures, the Apostle Paul declares that “all Scripture is given by inspiration of God.” He also recognises the entire canon of the Jews, when he says, “unto them were committed the oracles of God.” While the apostles affirmed that they themselves spoke, “not the words which man’s wisdom teacheth, but which the Holy Ghost teacheth,” they uniformly referred to the Old Testament Scriptures as of equal authority with those of the New Testament, both of which, as commissioned by their Divine Master, they have delivered over to the Christian Church as “the Word of God.” When Paul the Apostle declares that “Whatsoever things were written aforetime were written for our learning: that we through patience and comfort of the Scriptures might have hope,” he gives his attestation to the whole of the sacred writings, and proves that they exist entire; for he could not have said this if any of them had been lost or had any uninspired additions been made to them. The early fathers also confirm this canon as we now have it as containing *all* the inspired writings. This was confirmed by the Council of Laodicea, A.D. 363. Nothing can be more satisfactory and conclusive than all the parts of the foregoing evidence of the authenticity and integrity of the canon of the Old Testament Scriptures. The Jews, to whom they were first committed, never varied respecting them, while they have been fully recognised by the Lord and His apostles, and consequently their authenticity is established by express revelation.

The Scriptures of the Old Testament that have been thus so faithfully preserved and so fully attested contain the most satisfactory and convincing internal evidences of their truth. The character of God which they exhibit, nowhere delineated in the writings of any of the wisest of this world unenlightened by revelation, is such as carries with it its own confirmation. The

character they give of man is verified in the history of every nation, and of each individual. The majesty, purity, and suitability to the condition of man of the doctrine they contain, the soundness and unrivalled excellence of the moral precepts they inculcate, and the glory of the succeeding dispensation which, towards their close, they point out with increasing clearness—and all this confirmed and verified by the New Testament Scriptures—form a body of internal evidence to which nothing but the deep corruption of the human heart and the enmity of the carnal mind against God could render anyone insensible.

The next paper will show how the sacred canon was defiled by the attempt to intermix with the God-given writings the books now termed Apocryphal, as possessing partial, if not equal, Divine inspiration.

#### A YOUNG MAN'S NOTES ON REVELATION.\*

**A** PECULIARITY of the Revelation is that though it is a book of judgment, the Greek word for "The Lamb," which occurs about twenty-seven times, is a diminutive, and is not used elsewhere, yet the "Little Lamb" is seen to crush all the power of earth and hell in His grasp.

I. 17—"He laid His right hand upon me." It is very wonderful to recall the way in which, during His earthly life, He seemed to be watching for opportunities of coming into close contact with the sinners He had come to save. On every possible occasion He was claiming identity with them, making every need a means of using the nearness which He had descended from heaven to win, and was going to retain for ever by His death. The place of death is the place where His touch reaches us (Mark i. 41).

II. 13—Antipas: my witness, my faithful one. Like a ship emerging for a moment out of the darkness, mirrored in the golden pathway of moonlight, and then disappearing again into the darkness. Not mentioned in history, not noted for any great achievement, only a witness, a faithful one, and of such the world takes all too little note; but

they know a good deal in heaven about those who are totally unknown on earth. Jesus delights in unknown ones—faithful ones.

III. 10, 11—Hold fast. Not one single word of discouragement from Him in all the book. He says to you in His own reassuring tones, "Hold fast"; "there is a crown for you." He wants you to win it bravely, to wear it by-and-by in its undimmed glory. His ability is our stability.

III. 20—"Behold, I stand at the door and knock." We can either say, "Come in," "Wait a moment," or "Go away." Stop not to prepare the house, or you will never let Him in. He will set the house in order, and expel all company not compatible with His own presence. Beware! Christ gives last knocks.

V.—Two questions seemingly. Who is worthy to foreknow the judgments? Who is worthy to take control of the judgments? (1) So the question comes: Who is worthy? "The Lion of the tribe of Judah." If so, then He is the Son of Man, but also "the root of David." Then He is the Son of God, as the root is before the fruit. He who sealed the testimony of God's love of man and hatred of sin with His own blood, to Him can be committed the testimony of the judgment. He can be trusted with it because His heart is so one with God. He will tell it at the right time, and in the right manner, and to the right persons. It is not God's way to tell things indiscriminately to everyone. (2) Who is worthy to pronounce judgment? "The Lamb as it had been slain." He who knows all the merits of the case, whose righteousness is beyond all question, whose judgment cannot be bought. Nay, He who has stood in the condemned one's place, who has borne the condemned one's lot; He who has done all that could be done to save the one to be condemned from condemnation.

V. 9—This new song will embalm the memory of Calvary.

XXII. 6-21—Amen! John had to wait for his Lord; with him patience had her perfect work, and there is chastened submission as well as holy zeal in the outburst which closes this wondrous book. "Come, Lord Jesus!"

\* Complete Notes in book form, 1/6 post free.

*THE UNFINISHED WORK OF JESUS;**OR, PICTURES IN THE BOOK OF ACTS.*

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

## CHAPTER III.—HIS COMING AGAIN.

“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.”—Acts i. 11.

**THE LORD JESUS CHRIST RETURNETH!** The whole world was rolling down the ages in darkness to its doom. Did the hosts of happy beings that people the regions of unsullied light peer over the battlements of heaven and mark with sadness its downward course? Did the glorious beings that flash before the face of Him Who sits upon the throne, and Who is Light, shudder as from that dark world arose groans and curses, sobs and cries, ribald laughter, horrible blasphemy, shouts and yells of licensed massacre from multitudinous battlefields; in fine, that of which Professor Huxley writes, “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”? Any help? Any hope? None! none! for who can stay a world that has cut itself loose from its God and has bidden an eternal defiance to its Creator?

And yet, methinks, as they ponder over that insoluble enigma, the Eternal King rises from His throne and, laying aside the sceptre of the universe, the mantled splendour of Deity, steps from star to star until He reaches the door of our dark world over which might truly be written, “Abandon hope, all ye that enter here.” As befits His dignity, there shines a light, unearthly in its brilliance, from the band of Heaven’s glorious torchbearers; there sounds a blare of trumpets from the heralds of the court of Glory, the music of the spheres made audible for once! But for some sleepy shepherds, startled from their midnight watch on the green slopes of Bethlehem’s pastures, the light that had ne’er shone on hill and dale before had shined forth unobserved, the cadences that ne’er had floated over the homes and haunts of men before had sounded in vain as far as this world was concerned. And

when that door which separates this world of sense and sin from that world of spirit and glory had swung back for once in all its history **INWARDS**, the Lord of Glory entered as a little Child swaddled in the poor linen of a toiler’s home and cradled in a manger! And this was how the Lord of the Universe came to the dark world He had loved and lost awhile, which He yet loved with a love stronger than death, and, loving, sought amidst the night of Time until He found it.

The scene changes! It is no longer midnight. ’Tis high noon. It is no longer the open courtyard of the Inn of Bethlehem; it is the road that, winding down the slopes of Olivet, climbs to the great gate of the city, the Holy City—Jerusalem. It is no longer a solitary silence broken by the champing of cattle and the faint, low cry of one in pain; it is the meeting of two crowds—the one bearing in its front a young Man in the prime of life riding on a colt, the foal of an ass, and strewing the road with garments and greenery; the other pouring forth from the city’s portal, lining the way, and mingling their voices in the great cry of “Hosanna! O Save!”—the cry that once slaves, captives, subdued rebels, submissive citizens sent up in the presence of the Conqueror, thereby entreating mercy, but now a mere “Huzzah!” or Semitic “Banzai!” Hark! how the two crowds unite in using the words penned many centuries before by the Psalmist (Psa. cxviii. 26): “Blessed is He that cometh in the Name of the Lord.” It is the acclamation of the Coming One. Time on tiptoe all down the ages had been shouting, “He is coming!” “He is coming!” has been the testimony of Prophet, Priest, and King. “He is on the way!” murmurs each gush of steaming blood that flows from every sacrifice. Trumpets caught up the whisper and pealed the glad tidings forth until the listening air, learning the lesson, repeated it in each wave of sound that broke on the encircling, everlasting hills.

And now the whole city is moved, for old men and children, young men and maidens, wives and virgins, vigorous youth and halting old age are streaming forth from

court and alley, from terraced slope and darksome bazaar, and meeting the multitudes from the surrounding villages and hamlets, join their voices in a mighty shout, "Hosanna in the highest!"

We have seen Him come to the Door of the World; now we see Him come to the Gate of the Capital. Again, if men's ears had been trained to catch the strains of heavenly music, they would have heard the Glory Song, the sweet antiphon of the skies: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in . . . Who is this King of Glory? The Lord of Hosts, He is the King of Glory!" Had men's eyes been opened, they would have seen the Glory Moses desired to see—the Shekinah that once flamed and glowed behind the veil in the Temple that stood on yonder sacred mount; but it was hidden from their sight, and as the low thunder of the groundswell breaking on the beach borne inland on the wings of the night-wind tells the listener of the coming storm, so the low murmur of "Who is this?" from the learned critics on the outskirts of the throng betokened the coming tempest when from the sea of faces white with rage breaking around that central weary Figure into a spray of clenched fists there arose that awful cry: "Crucify Him! Crucify Him!" The same crowd, the same lips, but managed by a malignant genius that knows no tiring—the genius of Persecution. Is it the memory of this that enables James to pour a stream of scorching lava in the form of words over the sins of the tongue? "Out of the same mouth proceedeth blessing and cursing."

Thus unknown the King of Glory rides on His way whilst the multitudes pursue their course; and the frowning portal looks down in stony silence on all this evanescent clamour of many tongues and swallows up the shouting throngs in its Cimmerian Night to emerge another day when He Who rides the cynosure of adoring eyes then shall walk all gory to Golgotha, and they who vie in shouting "Hosanna—O Save!" the loudest shall cry, "Away with Him! Away with Him!"

And all the while He knew and suffered

patiently the adulations of fickle men, for it was written, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee" (Zech. ix. 9). I fear lest we often underrate the love and patience of Him Who said, "Lo, I come (in the volume of the Book it is written of Me) to do Thy will, O God."

Here, then, we have TWO stages of His Coming to the World. That of which Micah spake, "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth" (v. 2); and that Entrance to the Capital of His people as prophesied by Zechariah. These two are combined in one in such a passage as "He was in the world, and the world was made by Him, and the world knew Him not. He came to His own (things, possessions, what not), and His own (people) received Him not." But between the two there rolled thirty-three long years. Nay, more, betwixt the two there took place His presentation to Israel.

It is well to remember that during these eventful years He stood at the bar of the Nation and was judged unworthy of the Nation's trust. What happened during those last dreadful days in Jerusalem could not have happened otherwise, for it was the reflex of what had already happened. Nay, more, in rejecting Him with contumely and crowning the deed with cruelty, they were rejecting themselves. For as in that one act of Adam a character was constructed that led forth a whole world in tears to a destiny of sorrow, so in this act of theirs they fixed a character for the Nation, a destiny of shame which has lasted nigh two thousand years. What they did then is bearing its Dead Sea fruit in what they are suffering now. Hence the wonderful exactitude in our Lord's use of a Greek word which has caused some to stumble. In speaking of the dark destiny of His people He says, "Verily, I say unto you, this GENERATION (genea) shall not pass till all these things be fulfilled." Some, believing (without sufficient grounds) that "genea" only means "our Lord's contemporaries," and cannot mean "a race," think that Christ



came in A.D. 70 at the Destruction of Jerusalem, or if He did not come then, He must be held to have broken His solemnly attested promise—"Verily, I say unto you . . ."\* Of course this converts all the Scripture referring to our Lord's Second Coming into fulfilled prophecies. It belongs to the school of prophetic study known as the "Preterist." At one blow it removes all our hopes of His Return, and makes us turn to gloomy Death exclaiming, "Be thou our Benefactor!"

I have no anxiety as to the truth of this doctrine. There is one fully attested historical fact upon which the whole theory strikingly goes to pieces as suddenly and completely as the ship Nero had constructed for the drowning of his mother.

It is an incontrovertible fact that the Apostle John lived on the earth long after A.D. 70. Therefore the Apostle John was left behind by the Master Who loved him so dearly. To account for this astounding repudiation and abandonment of John is a critical issue. When it is solved then it will be time to consider the matter further.

## HOW GOD RULES IN HEAVEN.

BY GEORGE ADAM.

ON this part of our inquiry we may start with the axiom *that there is only one will known in heaven.* For any other will to have a voice in heaven but His who sits on the throne, would mar the harmony and happiness of those heavenly mansions, and no doubt would at once be dealt with as *rebellion.* Any thoughtful mind can see this at a glance.

In what particular way rebellion first appeared in heaven we are not told, but it must have been in some form or other, a *second will* asserting itself, and that *creature-will* must be finally put down by the "Man of God's right hand" (1 Cor. xv. 24). Because He who was "equal with God" came down to the lowest place in order to do the will of His Father, God has given Him the highest place, "That at the Name of Jesus

(His human Name) every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11). Christ as the "first begotten from amongst the dead" is now the "head of all principality and power" (Col. ii. 10). As the One who was raised from the dead "He has gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto Him" (1 Peter iii. 22). He has been raised up "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. i. 21). After He rose from the dead and before He ascended on high He said, "All power (authority) is given unto Me in heaven and on earth" (Matt. xxviii. 18). So it is clear that the will of Him who sits upon the throne is administered to all the countless hosts of angelic beings who inhabit the "heavenlies" through the Son of Man:

"Swiftly they fly at His command,  
To guard His own in every land,  
To keep the heirs of glory."

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14)? And they are sent directly by the "first begotten" who is now the object of all angelic worship (Heb. i. 6).

There may be, and probably there are, different grades of authority amongst the angelic hosts of heaven. The word "authorities" in 1 Peter iii. 22 suggests this thought; but of one thing we may be quite sure, the spirit of *democracy* was never known amongst the holy angels in heaven. Whether there are angels of an inferior order, who get the Divine commands through those of a higher rank, we do not know and need not speculate; but of this we may rest satisfied, that all authority in heaven emanates from the throne of the eternal God through the Man of His right hand, and is passed on from rank to rank, if such there be. No room in heaven for any will but ONE; hence the unalloyed blessedness of that holy, happy place.

We sometimes hear the question raised of

\* This is a tenet accepted by such as the late Dr. Dale, Dr. Clifford, and F. B. Meyer.

rule in the Church "by majorities." The thought of such a thing occurring in heaven is so God dishonouring that one shrinks from the very idea of it; it is absolutely inadmissible.

With regard to how God will rule in the coming kingdom which He is going to "set up" according to Daniel ii. 44, the prayer which the Lord taught His disciples will help us. "Thy kingdom come, Thy will be done in earth as it is in heaven" (Matt. vi. 9, 10). Scriptures which fortell the millennial age will not allow of the thought that in that glorious reign the will of God will be done on earth as *perfectly* as it is in heaven. The earth will not even then be *sinless* as heaven is; but of this we may rest satisfied, that in the days of the reign of the Son of Man upon earth, the will of God will be carried out on the *same principle* as it is now done in heaven; that is, that the *will of man* will then have no more place on earth than has the *will of angels* now in heaven. There will be no form of government based on the "suffrages of the people" then. All election to power by *vote*, whether ecclesiastical, political, or municipal, will disappear for ever. The will of Him who sits on the Throne of Eternity will be administered by Him who, when He was on earth before, always did the will of Him who sent Him.

What the Lord said of David (who was a type of Christ), "I have found David a man after mine own heart, which shall fulfill ALL MY WILL" (Acts xiii. 22), will then be true in a more perfect sense than ever it was in the reign of David? "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Isa. xxxii. 1). Then the time will come when they who *now* suffer with Him will reign with Him, according to Romans viii. 17; 2 Timothy ii. 12. But they will not be voted to their place of trust and honour by those over whom they will reign. They will have their place of trust fixed by the *absolute will* of Him whom they faithfully served during His rejection by the world. As He will then have received a kingdom from His Father by virtue of His faithfulness when He was in the place of the servant, so those who are loyal and faithful to Him now will be assigned a place near

to Him when He comes to reign. "To Him that overcometh will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne" (Rev. iii. 21). What fellow-saints may think of us now, or what they may think of us then, will have nothing to do with our place in the coming kingdom; our position will then be fixed by Him who said to His followers when He was on earth: "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me" (Luke xxii. 28, 29). Their title was not the mighty works they had done in His Name, but "ye have *continued with Me in My temptations.*"

King David's mighty men, of whom honourable mention is made in 2 Samuel xxiii. and in 1 Chronicles xi., were those who continued with him "when he was in the wood." Poor Jonathan, who "loved David as his own soul," and who went to him into the wood and strengthened his hand in God, was in the mind of God that David would reign over Israel, but he *lost his opportunity* of being next to David when he came to the throne. "David abode in the wood, and Jonathan went to his house" (1 Sam. xxiii. 16, 18). After David came to the throne all he could find of Jonathan was a cripple son whom he made to sit at the king's table as one of the king's sons; but he could have no share in the reigning, or in executing the will of the king, because his father lost his opportunity. Possibly this may illustrate many such cases in the coming kingdom. There are believers who truly love the Lord, and yet they may with all that is right about them lack that moral beauty of a *devoted heart* which in the estimation of the Lord is of more value than aught else. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: for He is thy Lord; and worship thou Him" (Psalm xlv. 10, 11).

"My soul draws near with trust secure,

With boldness glad and free;

What matters it that I am poor,

For I am rich in Thee."—TERSTEEGEN.

“WITH CHRIST.”

JAMES WRIGHT, OF BRISTOL.

By G. F. BERGIN, M.B.

THE subject of this brief memoir was born in Bristol in the year 1826. His parents were God-fearing members of the Society of Friends, who brought their children up in “the nurture and admonition of the Lord.” The children being “Friends” by birth, regularly attended the Meeting-house, and early in life had instilled into them those principles of integrity which characterise that body.

At the age of fourteen the Spirit of the Lord wrought in his heart, and showed him that, although born a “Friend,” he was a sinner by nature and practice, and needed to be “born again.” He yielded, and became “a new creature in Christ Jesus.” The new life soon showed itself in love for the Word of God. In recent years he confessed to the writer that the very long pauses in the meetings of “Friends” were turned to account by reading chapter after chapter in his New Testament.

The Lord further opened his eyes to the truth of believers’ baptism, and also that it is the privilege and duty of all true believers to remember the Lord’s death in His own appointed way by the “breaking of bread.” He manifested that obedience to the teaching of God’s Word which was ever afterwards a marked feature in his Christian character. He severed his connection with the Society of Friends, and was baptised in Tottenham. In 1840 he returned to Bristol and joined the church at Bethesda, in which, at that time, Messrs. Müller and Craik were the leading brethren.

On leaving school he went into business. In 1851 he married Miss Ann Willington Hitchins. In 1856 business again took him to London, and he lived in Hackney for several years.

Mr. Wright’s earliest form of Christian work was Sunday-school teaching. His success in this work was such that in 1856, when he was thirty years old, he became Superintendent of the Sunday School at Paragon Road, Hackney.

In 1859 Mr. Müller, who had known him from boyhood, wrote asking if he would become one of his helpers in the work at Ashley Down. He accepted the invitation, joined Mr. Müller, and remained in the work until his death—a period of nearly forty-five years. During the eleven years from 1859 to 1870 he was, to use Mr. Müller’s words, “one of the most valuable helpers in the work.” After he had been there one year it was impressed upon Mr. Müller’s mind that this was the one whom the Lord was preparing to

become his successor. For ten years he and Mrs. Müller brought the matter before the Lord, and both of them became, to use his own words, “more and more assured that in Mr. Wright God had given to us what we desired.” In February, 1870, Mr. Müller, shortly after the death of his first wife, opened his mind to Mr. Wright, telling him that he considered it to be the will of God that he should become his successor. Mr. Müller wrote: “His great humility, however, found a number of reasons why he considered himself unfit for it, none of which I could allow to stand in the way as a hindrance, as I knew him so well with regard to his fitness. A second difficulty was that his excellent Christian wife considered that he would be greatly burdened by accepting my proposal. After some weeks, however, she yielded her objections if he saw it to be the will of God. Mr. Wright then, after long hesitation, came to the conclusion that it would not be his duty any longer to refuse.” Shortly after this Mr. Wright’s wife died; thus within a few months both Mr. Müller and Mr. Wright sustained a similar bereavement.

In August, 1871, Mr. Müller wrote: “To-day Mr. Wright asked for the hand of my beloved daughter. This request was as unlooked for on my part as anything could have been, while at the same time I knew no one to whom I could so willingly entrust my choicest earthly treasure. My beloved daughter had the greatest conflict in her mind for about two weeks before she accepted this offer, her only and great difficulty being because of having to leave me.” Mr. Müller told her it would be a joy to him to see her married to such a man, so she accepted the offer, and they were married three months later. In May, 1872, Mr. Wright became associated with Mr. Müller as director.

Between the years of 1875 and 1892, during which Mr. Müller went on preaching tours all over the world, Mr. Wright was left in sole charge of the work at Ashley Down for many months together.

In 1890 Mrs. Wright fell asleep after a short illness. Their eighteen years of married life Mr. Wright described as a time of “unbroken felicity”; being an intensely affectionate man, he felt her removal keenly; yet he bowed and worshipped, with childlike submission, the God who in wisdom had taken his loved one from him. He gave an address at the funeral, and on the following Sunday preached from the words, “God is light, and in Him is no darkness at all,” a sermon those who were privileged to hear will never forget. When addressing the orphans and thanking them for their sympathy in his sorrow he said: “Yes, dear children, it

is indeed a very great sorrow, but I would gladly go through it all again if God might bless it to the salvation of *one* of you."

From the autumn of that year he lived with his nieces, the Misses Withy. On March 6th, 1898, the sudden home-call of Mr. Müller left him in the position of sole director. After he had published his first report Dr. Pierson wrote of him: "He shows himself God's chosen successor in the work, evidently like-minded with the departed director. It (the report) sounds as the significant *keynote* for the future, the same old keynote of the past, carrying on the melody and harmony, without change, into the new measures. It is the same oratorio, without alteration of theme, time, or even key: the leading performer is indeed no more, but another hand takes up his instrument, and, trembling with emotion, continues the unfinished strain, so that there is no interruption."

After some weeks of waiting on God, Mr. Wright asked Mr. G. Fred. Bergin, whom he had known intimately for 25 years, to become associate director. He consented, and for seven years they had intense mutual joy in working together.

Mr. Wright continued in full vigour of body and mind until the beginning of this year, when he was laid aside with a carbuncle, which led after a time to blood poisoning. The illness lasted a month, and was accompanied by much suffering, which was borne with patience and beautiful submission to the will of God. During the second week of his illness, he said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." If I could have my choice, I would not dare to choose other than He has appointed for me. I have left myself entirely in His hands, and I have been walking with Him in this illness. I know He is doing the best for me." He got steadily weaker. At the beginning of the fourth week he dictated a loving message to those gathered at the Bethesda Prayer Meeting, speaking of his joy in the Lord Jesus Christ. During the fourth week his strength failed rapidly; he was conscious, however, until within an hour of his departure, but up to the time when he lost power to articulate he did not realise that he was going home. Just before the end Mr. Bergin said to him, "Nearing home, beloved brother!" to which he seemed to assent by a grip of his hand. Shortly after that he quietly fell asleep.

He was a man of no ordinary graces and gifts, all of which were joyfully laid at the Master's feet. His beautiful face and radiant smile showed, better than any words possibly could, that peace and joy *ruled* in his heart. His

dignified yet gracious demeanour at once won the respect of all. Of his faith and love his works bear witness, but it may be added that his humility was equally apparent to an observing mind.

As a teacher, he was widely known and deeply appreciated; his good memory, originality, versatility, wonderful command of language, and profound knowledge of Scripture impressed and rivetted his hearers. Many sinners have been wooed to Christ by his loving appeals, and thousands of Christians have had their faith strengthened, and their love for the Lord and His Word greatly deepened by listening to his masterly exposition of the truth.

He was very fond of music, having a beautiful bass voice. For many years he led the singing in Bethesda. It was a great pleasure to him to join with others round a piano or organ, and sing hymn after hymn from the Bristol Tune Book.

The loss occasioned in Bristol by his removal seems irreparable, but "Thou remainest." "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord."

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ALFRED J. HOLIDAY, of FEATHERSTONE.

OUR beloved brother ALFRED J. HOLIDAY received his home-call on Wednesday, 8th February, at 3 a.m. Thousands of believers in this and other lands will mourn for him as for a personal friend.

Born and educated in LONDON, he had the advantage not only of an excellent education, but of being brought up in an artistic and literary circle, and this had a life-long effect upon his character.

Brought to the Lord at the early age of 16, he at once dedicated his energies to the Lord's work, and from the first he was no half-hearted disciple. The manner of his conversion was unusual. One Sunday evening at church, hearing the Gospel clearly stated, he believed and was saved, although he had had no previous soul exercise. After the service he said to his companion, "I am saved," and to his joy his friend replied, "So am I."

The new wine could not be kept in old bottles. At once they told their friends, a good number of whom professed Christ. Not long after this Reginald Radcliffe, the lawyer-preacher, found him out and encouraged him to preach. This he did, and held large open-air meetings

with great blessing at Primrose Hill and elsewhere in London.

The Lord thus prepared him for his life-work, and nothing more characterised him than the simplicity of his gospel-preaching and his joy in, as well as aptitude for, open-air work, and to the last in the open-air he was always at his best. The earnest young preacher was about this time introduced to the saintly Howards of Tottenham, who, Aquila- and Priscilla-like, expounded the Word of God more fully unto him, and so led him out of the bondage of system into the happy liberty of simplicity of worship and privilege of remembering the Lord in the breaking of bread.

Business took him to BIRMINGHAM, where his activity in Gospel work was much appreciated. In that city also the greatest event of his life next to conversion took place in his marriage to Miss Atchison, of London. The result was most happy, and he found in her a true helpmeet and one with whom he could have real fellowship, both spiritually and intellectually. After a few years he removed to BRADFORD to become financial manager to Lord Masham, then Mr. S. C. Lister, whose good will and confidence he gained in a marked manner. The little Assembly in Bradford soon felt the effect of the coming into their midst of these two warm-hearted believers; but, alas! dark days followed, for a long illness completely laid him aside and made work impossible. When restored, the little company was sadly reduced, meeting in a most unsuitable room known as "Uncle Tom's Cabin." But the old energy and strong faith prevailed. Active aggressive work was engaged in. In music halls and tents the Gospel was preached. Messrs. Inglis, Willington, Marshall, Hopkins, and many others helped. The work went on and the Assembly grew apace, but as Willington at the time aptly remarked, speaking of the young converts: "They will bide a deal of nursing." This proved to be true. So a new side of Alfred Holiday's character was brought into play, and this proved to be a very strong side, viz.—the pastor. For years, wet or fine, he spent each week one long evening in visiting, seldom getting home before midnight. His gift as an organiser and his power and tact in getting others into work made themselves felt.

Meeting the people in their homes, their difficulties threw him again and again upon God and His Word for help, and he now began to value and to study more than ever New Testament teaching as to the rule and order of God's Assembly. He was never a mere ecclesiastic, but the difficulties he had to face in his pastoral work led him to seek afresh

God's way, and, when he believed he had found it, to live and preach it with all his might. He certainly obeyed the Word, "Whatsoever thy hand findeth to do, do it with thy might."

He was loving and generous to a fault. He taught what he believed strongly, yet never harshly, nor did he harbour unkind thoughts. With him it was easy to forgive and forget. It may be mentioned as characteristic of the man that one year when there was special distress in Bradford, in order to encourage simple habits, he himself went without meat, the money thus saved being given to the poor. He was a most generous giver, and did not offer that which cost him nought, going again and again without things lawful, and in the eyes of some needful, that he might have the more to give away. He could not save or put by for a rainy day whilst he knew of present need.

For the last thirteen years of his life he had lived at FEATHERSTONE as manager for Lord Masham's estate and colliery there. He was used to build up a vigorous assembly in that place, there being none when he first went to live there.

Warm-hearted and kind, able as few are to enter into the affairs of others, always ready to give counsel in all sorts of difficulties, taking a deep interest in the Lord's work and workers at home and abroad, much given to hospitality, such a man leaves behind him a gap which it seems impossible to fill.

As a gifted teacher, able to express himself in a clear and forcible manner, his ministry at Conferences was much valued. Assemblies in difficulty seemed naturally to turn to him for counsel, and he must have travelled thousands and thousands of miles on such errands, giving up many hours of sleep in his efforts to smooth over difficulties and bring brethren together.

Mr. Holiday's end was not only peaceful, but triumphant. The outer man perished, but the inner man waxed strong. During the last four hours, notwithstanding great physical weakness, his spiritual joy increased so that it seemed that he had a sight of the Glory. Amongst other words, he said: "I have had many years of happy, happy, happy service for the Lord down here, but now I am to be promoted higher, higher, higher." Again: "Only one step more. Lord, give grace for one step." Then he thanked the Lord that grace had been given for that step, and cried out, "The pearly gate!" Up to this time he had thought the Lord purposed to raise him up again, but now, when the family gathered round, he said, "The end has now come." His last word was "Now," and without a struggle he fell asleep. He was evidently conscious of the end having

come, and wished to let Mrs. Holiday know. In death he wore a most peaceful expression, all traces of struggle or pain passed away.

The funeral took place on Saturday, the 11th February, when the mortal remains were laid in the ground in the quiet little cemetery of North Featherstone, close to his home. As no Lord's Day intervened, the possibility of making the funeral known was limited, but notwithstanding this, and the fact that the place is difficult of access, a great number of believers from Bradford, Leeds, Harrogate, and Manchester, as well as places farther afield, gathered to pay their last tribute of respect. In addition, a large number of representative business men and other residents of the neighbourhood were present. The colliery was represented by the Hon. John Lister and the managers of departments, as well as a good number of workpeople. The service was conducted by Messrs. W. H. Hunter, Benjamin Glasgow, and John Ritchie. It was most solemn and impressive, and it seemed as if not one of that large concourse of people could go away unmoved.

W. H. S.

### A TRIBUTE

To the Memory of ALFRED J. HOLIDAY.

"Remember them that had the rule over you, which spake unto you the Word of God, considering the issue of their life; imitate their faith" (Hebrews xiii. 7. R.V.).

A brother beloved has gone—

A Teacher, a Pastor, a Guide;  
His labours and trials are done;

With his Lord he has gone to abide.

A witness to God's saving grace,

To redemption through Christ's precious blood,  
He sought not in this world a place,

His heart and his home were with God.

A faithful disciple was he,

In the footsteps of Jesus he trod,

"Where I am, My servant shall be,"

So now he's at home with his God.

Called and chosen of God in his youth,

His mind with the Scripture was stored.

A scribe who was skilled in the Truth,

He taught us the ways of the Lord.

Great Shepherd! Thy Name is a Rock,

Thou remainest for ever the same.

Thou wilt raise up fresh guides for Thy flock,

And gather it still to Thy Name.

"Farewell," then, beloved; "farewell,"

Till "together" we "meet in the air";

"With the Lord" then for ever we'll dwell,

And His glory together we'll share.

Barrow-in-Furness.

T. R.

## 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:

**DIVINITY AND INCARNATION.**—Previous to His incarnation, the Lord Jesus Christ was with God and was God; but was He the Son of God from Eternity? or did He only become "the Son" at His incarnation?

**THE IDEA OF THE ARK.**—What answer should or could be given to the "Higher Critics" who allege that the Ark (type on earth of Jehovah's throne in heaven) was after the idea of the "arks" of the gods of Egypt, such as Amen and others?

**CALLING ON THE NAME OF THE LORD.**—Does Romans x. 13, "Whosoever shall call on the Name of the Lord shall be saved," apply to this present time or to a future period?

**VOTING FOR LOCAL COUNCILS.**—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

**SIN AND LAW.**—Romans v. 13: What is the meaning of, "Sin is not imputed where there is no law"?

**AN APPARENT DISCREPANCY.**—How can the statement in Exodus xxxiii. 11 be reconciled with verses 20 and 23 of same chapter? They appear to be opposed.

**THE ETERNAL SPIRIT.**—Is "the Eternal Spirit" (Heb. ix. 14) the Holy Spirit of God?

**SIN AND THE NEW NATURE.**—Help is desired on 1 John iii. 9 and v. 18.

**THE NUMBERING OF THE PEOPLE.**—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

**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 could he keep the commandment until the appearing of our Lord?

**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."

## ABIDING IN CHRIST\*

IN VIEW OF HIS COMING AGAIN.

By Dr. A. T. PIERSON, Author of "Many Infallible Proofs,"  
"God's Living Oracles," &c.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."—1 John ii. 28.

AFTER preaching the Gospel many years I do not know any three words in the whole of the New Testament that move me more deeply than these three in this verse: "*Abide in Him.*" And there are seven words (John xiv. 20) which always ought to go with them, because they expand the thought which is here suggested only in part—"Ye in Me, and I in you," the most important seven words in the New Testament touching the life of the disciple. The first three words are expanded here: "Abide in Him," and the other three, "Ye in Me," are expanded in other parts of the New Testament. In connection with John xiv. 20 let us keep in mind Romans viii. 11: "If the Spirit of Him that raised up Jesus from the dead dwell in you," &c.; also, in the ninth verse, "Ye are in the Spirit if so be that the Spirit of God dwell in you." Here you have a similar suggestion about the Spirit to that which you have in John xiv. 20 about Christ, "Ye in Me, and I in you," the thought in both cases being that of mutual indwelling, as of an element. What is an element? An element is that peculiar condition in the universe which admits of a mutual indwelling; of this only can it be said, that *it is in what is in it*. For instance, the fish is in the water, and the water is in the fish; the bird is in the air, and the air is in the bird; the iron is in the fire, and the fire is in the iron. Notice the order: "Ye in Me, and I in you." It is not, in any case in which these two are used, "I in you, and ye in Me," but ye in Me, in order that I may be in you; as the iron is in the fire, in order that the fire may be in the iron. This is a great thought—one of the greatest thoughts in the New Testament. Let us dwell upon it for a few moments, and, if possible, get some conception of what it means.

Look at an element, *e.g.*, the air: what are the characteristics of it? In the first place, it is *infinite*. However insignificant the form of life that abides in it, the element itself is infinitely vaster than that which abides in it and lives in it. In the second place, notice that it is *independent* of what lives in it; but, third, it is *indispensable* to that which lives in it—that which lives in the element is never independent of it, while the element is independent of what lives in it. Notice, again, that an element is *inclusive*; it embraces in itself all that is required by that which lives in it. And it is *impartive*; what is very remarkable, it imparts to whatever lives in it whatever it has in itself. And, again, it is *inexhaustible*, having abundant left for similar uses.

The atmosphere is an element. I am in the atmosphere; I am very insignificant, but the atmosphere is immeasurable. The atmosphere is independent of me, but I am not independent of it. And, then, I am in the atmosphere that the atmosphere may be in me. I am in the atmosphere because that is the source of my life; the atmosphere is in me that it may actually sustain my life, and whatever there is in the atmosphere a single breath gives me all its vitality, yet I cannot exhaust that vitality. Each one of you, as well as myself, is at this moment taking in all the vitality that there is in this atmosphere, and yet individually you leave infinite vitality in that atmosphere for everybody else that needs to live in it and upon it. I can think of no illustration in the universe that so well suits the relationship of the child of God to his Redeemer, and to the Holy Spirit, as this. Ye in Me—the new element of your being, that I may be in you, the source of all your life, of all your energy, of all your holiness, of all your power in service, of all your patience in suffering; ye in the Spirit of God as your element, but the Spirit of God in you as God's own life, working in you God's own will.

Now, we are here to seek preparation of heart for the Lord's coming. Is not preparation of every kind included in these three little words, "*Abide in Him*"? Notice the word *abide*. Not for a season only; not like a traveller, lodging for the night, or a guest,

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coming and sitting down at the table for an hour, and then gone! "And now, little children, abide in Him." Stay there, go in to stay, go in to stay in such a sense that you never venture out. The stratagem of the devil is to keep us out of Christ, and if he cannot do that, to get us out when we have got in, practically to prevent our abiding in Christ. The secret of blessing is abiding in Him, for, observe, if we abide in Him He cannot but abide in us any more than the atmosphere can help abiding in me if I abide in the atmosphere, any more than the fire can help abiding in the iron if the iron is in the fire and kept in the fire.

So far as we abide in the Lord Jesus Christ we become practically sinless. I say *practically* sinless. The tendency to sin is there, but the tendency is kept in check so far as we abide in Him. As has been said more than once, and with great effectiveness, if you take a piece of iron that is cold and black and put it in the furnace heat, the coldness and blackness and hardness disappear in the glow of the furnace. But the tendency to coldness and hardness is still in the iron, and if it is withdrawn from the furnace that tendency manifests itself at once. The tendency to sin is in the disciple, but, so far as he abides in Christ, that tendency is counteracted and kept in check by the almighty and victorious power of the Lord Jesus. And so, I say again, *abide in Me* is the secret of everything. Preparation of heart, preparation of mind, preparation of will, preparation of conscience, preparation of speech, preparation of conduct—every kind of preparation is included in abiding in Him, for if we abide in Him He will abide in us, and, reverently speaking, He cannot but abide in us. And, so far as He abides in us, He will be reproduced in us, as the atmosphere tends to produce in us the vitality which is in itself, and so nourishes our vitality, and as the fire tends to put into the iron the qualities of the fire.

I think the great trouble with us is that there is so little practical abiding in Christ. We come into the influence of public meetings of a sacred and spiritual character, and for a time it is like being in the fire and getting the glow and the brilliancy and the heat

of the flame; but we go out of meetings of a spiritual character into the world, and Christ is not practically carried with us. We do not find the atmosphere in which we have been abiding for a time, in our social life, in our family life, in our business life, and the consequence is that all the benefit and blessing which we have received at the time, or supposed ourselves to have received, proves transient and delusive.

I have become discouraged about missionary gatherings because it seems as though, even when the enthusiasm reaches to white heat, people put a shilling in the plate and then go out to get cold till the next missionary meeting; then there is another white heat, and another shilling in the plate, and then another recurrence of coldness and apathy. The Russo-Japanese War is said already to have cost three million pounds sterling. That is about the sum the Christians of Protestant countries gave last year towards foreign missions! Seven hundred men go down into their watery grave without hesitation, in the sinking of one battleship, for the sake of their country! Seven hundred missionaries "fall asleep," and are buried in the soil of Africa, in a century, and the whole Church raises hands of protest and wonders whether it is worth while to send any missionaries to such a great "cemetery of missions." Where is the abiding in Christ? Where is the zeal for our Master? Talk about preparation for His coming! I want to be prepared for His coming by being prepared for the next moment's duty, by abiding in Him, by finding a coming of Christ to me in every duty, in every delight, in every morning's light, in every evening's shade. I want missions to be the common level of my life; I want the desire for knowledge of the Scriptures, communion with God, sympathy for souls, compassion for the lost to be the abiding frame of my whole existence. I do not know any other preparation for His coming than preparation for present fellowship with Him, moment by moment, hour by hour. "And now, little children, abide in Him." Take Him as your element, so that you feel stifled whenever you get outside of the holy atmosphere of His presence.



Take those other words from the First Epistle of John: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." The apostle, moreover, says that there is no fear even with regard to the judgment. The one thing that often overwhelms believers with fear is the thought of the judgment. Some do not know that they are not going to enter into the judgment of the great day if they believe in Christ. What does the apostle say? "Because as He is, so are we in this world." Perfect love will cast out fear whenever you come to realise this fact—that, as He is there, so are you here; and as you are here, so is he there. That is abiding in Him, and how can you be ashamed before Him at His coming if you are part and parcel with Himself?

Look at these words in the conclusion of the Gospel according to John: "Go to My brethren and, say unto them, I ascend unto My Father, and your Father; and to My God, and your God." He never called them "brethren" before. He had called them "servants," "disciples," and, just before His death, "friends," but never before, "brethren." But now that He is risen from the dead, now that He has passed through all the experience that belongs to a child of God this side of heaven, even death and burial, He calls them brethren. And notice what He says. "I ascend unto My Father, and your Father; and to My God, and your God." Did you ever think what that means? *My* Father, essentially; not your Father essentially, but your Father in Me: My God, not essentially; but *your* God essentially, and My God because I am one with you in humanity. What a marvellous sentence! God was His Father essentially, and He is yours because you are in Him. God is your God essentially, and He is His God, because He is in you. How can you be ashamed before Him at His coming if His Father and your Father are one, and your God and His God are one, practically and really, by the fellowship of holiness, by the Divine sympathy and symphony of two natures that are truly one, and two lives that are truly one.

PRESENT-DAY PROBLEMS.—IV.

## THE APOCRYPHA.

By Colonel MOLESWORTH.

THE spurious Scriptures which have crept into the canon of the Old Testament are so called because of the uncertainty of their origin. Who their authors were is not known. They were written subsequently to the cessation of the prophetic spirit in the time of Malachi, who closed his testimony by reminding the people of Israel of the authority of the law of Moses, and intimating that after himself no prophet was to come until the harbinger of the Messiah should appear. They form no part of those sacred writings committed by God to the Jews, and universally acknowledged and preserved by them entire. Above all, they have not received—like these holy writings—the attestation of Jesus Christ and His apostles placing upon them the broad seal of heaven, for by them they have never once been quoted. A real and essential difference was constantly maintained by the early Christians between them and the canonical books, and it was not till the fourth century, when the churches had become exceedingly corrupt both in faith and practice, that they came to be permitted to appear with the canon.

The Apocryphal books, though not admitted by the first Christian writers or churches, yet claim for themselves authority, and even arrogate an authority equal to the sacred Scriptures, to which they were at length advanced by the Church of Rome. They profess to communicate—as from God—to men a part of divine revelation. Either, then, it is an addition to the Word of God, authorised of God, or it is the work of lying prophets.

The Hebrew Scriptures come to us certified—as we have before shown—as "the oracles of God."

If we examine the claim of the Apocryphal books, there is absolutely no external evidence of their constituting a portion of divine revelation. We will appeal to their own internal evidence. They contain within themselves their own condemnation. They are inconsistent, absurd, and contrary to the Word of God. These books are not only replete with absurdities, superstitions, and

falsehoods in their narrations, but also with false doctrines directly opposed to the Holy Scriptures, such as those of purgatory and prayers for the dead.

But putting aside all other questions, let us turn to a single point of the highest importance, viz., "How shall man be just before God?" On this one point, then, of the explicit contravention by the Apocryphal books of the grand Scripture doctrine of justification by faith peculiar to the true Christian religion and unknown to every false one, and which so remarkably illustrates and honours the finished work of the Redeemer—that doctrine of which God in His Word has affirmed of the man who perverts it, that Christ shall profit him nothing—it is written in the Apocrypha: "Whoso honoureth his father maketh an atonement for sins," and again, "Water will quench a flaming fire, and alms maketh an atonement for sins" (Ecclesiasticus iii. 3, 30). Sentiments more directly opposed to the doctrine of the Holy Scriptures, more dishonourable to God, more contrary to His *holiness*, more derogatory to His *justice* or more fraught with mortal poison, and more destructive to the souls of men, cannot be conceived.

The Apostle Paul solemnly declared to the churches of Galatia that if an angel from heaven should preach any other gospel than that which he had preached unto them, he should be accursed. That very occurrence which the apostle thus supposes has—according to the Apocrypha—been realised. An angel from heaven, *it* affirms, has descended and declared that he came from God. "I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One; not of any favour of mine, but by the will of God I come" (Tobit xii. 15-18). And that very doctrine which the apostle so earnestly inculcated, accompanied with the solemn assertion that the curse of God should rest on any creature who dared to pervert it, does this angel flatly contradict. For in Tobit xii. 8, 9, he says: "It is better to give alms than to lay up gold; for alms doth deliver from death, and shall purge

away all sin." If the man or angel who shall preach another gospel than that which the Bible contains is pronounced by the Holy Spirit to be accursed, then must this awful denunciation apply to a book which, pretending to record the message of an angel from heaven, teaches another gospel. On the Apocrypha, therefore, does this anathema rest.

The introduction of these books into the sacred canon was gradual, for not until the sixteenth century—and then by the Council of Trent—did they obtain a place. For the first four centuries the evidence of the fathers was against their authority, but gradually, as the corruption of the professing church increased, they were admitted as perhaps helpful teaching, and then became weakly admitted as part of the canon—a grand and crowning device of Satan for deceiving and corrupting the Church and to support the pretensions and claims of an apostate church and hierarchy.

It will be seen on enquiry that all the early Christian writers, while they were unanimous in acknowledging the Jewish Scriptures, rejected with one accord the Apocryphal books as uncanonical or destitute of all claim to inspiration.

It was the Council of Trent in the sixteenth century, *in order to check the progress of the Reformation*, pronounced the Apocryphal books (except the Prayer of Manasseh and Esdras 3rd and 4th books) to be strictly canonical. Thus, in direct opposition to the command of God, an addition was made in the very worst form of many entire books, and these not corresponding with the inspired writings, but frequently, and in most important particulars, directly contradicting them.

The following is a list of these corrupt writings: Tobit, Judith, Rest of Esther, Wisdom, Ecclesiasticus, Baruch, Song of the Three Children, Susanna, Bel, and the Dragon, the Books of the Maccabees (2).

Truly it was the work of Satan thus incidentally to bring about this unhallowed connection between the Holy Scriptures and the false writings.

Yet in the wisdom of God—who maketh even the wrath of man to praise Him—has

the determined and faithful research into the genuineness of all the sacred writings led upon the cleaving more closely to the canon the Lord Himself and His apostles have avouched as the Word of God, and to the rejection of all other writings which claim place as the Scriptures of God.

### THE UNFINISHED WORK OF JESUS;

OR. PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

#### CHAPTER III.—HIS COMING AGAIN—*continued.*

"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."—Acts i. 11.

TO return: "Genea" does mean generation, or people of an age, but its sense can no more be confined to that one meaning than "hour" can be restricted to the denomination of sixty minutes. For instance, in both classical literature and the Septuagint "genea" possesses the wider meaning of "race." And that our Lord is using it in this larger sense is clear from His words elsewhere in the context, "The blood of Zacharias, son of Barachias, whom YE slew. . . ." The word "genea" is used elsewhere, for example as follows:

Matthew i. 17—"All the *generations* from Abraham to David are fourteen *generations.*"

Acts xiv. 16—"Who in times past suffered all *nations* to walk in their own ways."

Ephesians iii. 5—"Which in other *ages* was not made known."

Philippians ii. 15—"In the midst of a crooked and perverse *nation.*"

His meaning in using this word is that as far as character goes the men in the last days of their dispensation will be the same as the men in the last days of their opportunity, for that character was bitten into the nation by the cruel, crowning act of Golgotha, and should be their's without change working out its evil destiny until (ever blessed be His Name) He returns: until that day in which there shall be "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." As in the larger environment of Adam's race (as we have seen), so in the inner circle of Israel's race heredity produces homogeneity

which transcends the bounds of time and space. The act of which those men were about to be guilty was but the culmination of the acts of generations past, and by that act they were binding upon themselves and their children and children's children a nature, a character, a destiny that should not pass with time, should not be eradicated by centuries of persecution, from which they should not be purged even by the tremendous conflagration of the Great Tribulation, from which they should find no escape by intermarriage amongst the nations, but which instead should itself preserve them amidst all the changes and mutations of time, the rise and fall of empires, the dying of old races, the springing into existence of new peoples, until their rejected Messiah should come in regal splendour to His own and His own receive Him gladly, smiling through tears of penitence, a nation born in a day.

And I ask, Is not the Jew amongst us still, dwelling apart, worshipping apart, and longing for a return to the Lord and to Zion? Yes, but the character of the men who cried, "Away with Him! Crucify Him! We will not have this Man to reign over us!" is his still. How, then, can we question the last fulfilment of our Lord's words:

"Verily I say unto you, In nowise shall this generation pass away until all these things shall happen; the heaven and the earth shall pass away, but My words shall in nowise pass away."

Now, from the fourth verse of this twenty-fourth chapter of Matthew's Gospel to the close of the twenty-fifth chapter our Lord gives His second sermon on the Mount. In his first sermon in the fifth, sixth, and seventh chapters of this same gospel we have the foundations laid, the principles enunciated, and the laws promulgated of His Kingdom as Son of man, that is "great David's greater Son." But in this second sermon He declares that many things have to take place before this beautiful kingdom sketched by the subtle hand of Love ceases to be ideal and begins to be real. With a master touch He rapidly sketches what must befall the race that rejected the King who was bringing so lovely a kingdom that ever since all men have fallen in love with it at

first sight. The keyword of the prophecy is "this generation." To understand the meaning of our Lord's words one must ever bear in mind the moral nature of the Jew who rejected and still rejects the King. Nor must we forget for a moment that the nations were aiders and abettors in the great act of renunciation accomplished on Calvary. His name and His accusation were written in Hebrew, Greek, and Latin. A trinity of tongues cried out His doom—of Religion, of Rhetoric, of Rule—all three expressing concretely "the lust of the flesh (Roman), the lust of the eyes (Greek), and the pride of life (Hebrew)." We have a parallelism in the two temptations :

Latin : "Lust of the flesh." "The tree was good for food;" "command that this stone be made bread."

Greek : "The lust of the eyes." "It was pleasant to the eyes;" "showed unto Him all the kingdoms of the world" (Luke).

Hebrew : "Pride of life." "A tree to be desired to make one wise;" "cast Thyself down hence . . ."

And in the great cataclysm we have the same threefold thought coming to a head in persons :

(1) The First Beast, or "Prince of the People that shall come," *i.e.*, the Romans, for it was they who destroyed the city and the sanctuary.

(2) The Dragon, or Satan, "gave him his power, and his seat, and great authority"—a triple gift.

(3) The Second Beast, or False Prophet, who rose out of the land and was the Dragon's travesty of the Lamb of God, of whom our Master prophesied that "another shall come in his own name; him ye will receive."

This latter's mission in life is to obtain what the devil so much craves—worship, and for which he made such a tremendous bid—the kingdoms of the whole world! He does so by means of the wonderful image (of the First Beast), which is the incarnation of Satan, which he made, and to which he gives breath by the power given him by the dragon. Oh, the wonder of it!

Now, the mention of this mystic Image is another of our Lord's keywords. He calls it, in the language of Daniel (the Old Testa-

ment Apocalypse), "the abomination of desolation." Here is a dominant phrase which marks the place where Daniel unites with the second sermon on the Mount and the Book of Revelation. I find an illustration of what I mean in the conduct of a vibrating string. Take a string and stretch it tightly betwixt two points, tweak it so as to throw it into rapid vibrations, and you will find on close observation one or more points where the string is at perfect rest, whilst elsewhere it is vibrating rapidly. These are called nodal points. Now, looking upon these three prophecies as divine cords uniting the past with the future, stretched as it were across the dark gulf of Time, as in the case of a vibrating string my perception of their course may be dim, but here and there I see nodal points. These prophecies in their three courses cross and recross each other, but here at least they coincide, and one of these nodal points of coincidence is where our Lord speaks of "the abomination of desolation," using the same term as Daniel does, nay, even referring to him. And when we ask what may this "abomination of desolation" be, we refer to Paul's words in his second letter to the Thessalonian believers, and to the 13th chapter of the Book of Revelation, and there we find an answer.

#### HOW FAR AM I TRUSTING GOD?

I HAVE been greatly shocked to find how little I have been really counting on God keeping His promises, how little I have in my heart been expecting Him to do in me and for me. I am not sorry at the pain the discovery has caused me; I hope He who has thus wounded will heal. It is dreadful to treat God as if He were nobody, or as if He were a hard man, requiring much, and unwilling to give. Then to groan over this disease of unbelief in us is only a continuance of unbelief, for it is not counting on God being as good as His Word, and "healing all our diseases"—this one among the rest. He does not expect us to cure ourselves. He is the Healer; He is not Moses; He is a Saviour, a Giver, One who performs all things for us.—J. G. M'VICKER, 1878.

“*BE STILL!*” (*PSALM XLV. 10*).

By DOUGLAS RUSSELL.

“**B**E still, and know that I am God!”

Be still, my soul, God cometh very near.  
He speaks: Amid the stillness thou may'st  
hear [banish fear.

The “still, small voice”—His love will  
Be still, and know that He is God!

“Be still, and know that I am God!”  
If called aside from active service, rest  
Contentedly: He soon will manifest  
His will as “good and perfect”—ever *best!*  
Be still, and know that He is God!

“Be still, and know that I am God!”  
The heart and mind e'en *service* may not fill;  
Before Him linger—curb thy restless will:  
That thou may'st know *Himself*, He says,  
“Be still!”

Be still, and know that He is God!

“Be still, and know that I am God!”  
Should thine, my soul, now be the “desert  
place,”

He leads thee there in deepest, tend'rest grace  
To learn “His ways,” to rest before His face.  
Be still, and know that He is God!

“Be still, and know that I am God!”  
Exalted, high o'er all, His Name must be:  
Before His Throne must all yet bow the knee.  
My soul, let God be “all in all” to thee.

Be still, and know that He is God!

UNION and COMMUNION with CHRIST  
OF BELIEVERS OF THE PRESENT AGE.

By GEORGE ADAM, STRANFACR.

**B**EFORE applying to rule in the Church those divine principles of God's rule in the heavens and over His earthly people set forth in my two last articles, it will be well first to look at the nearness to Christ into which the Church of God has been called.

There must always be confusion of thought where there is no clear apprehension of the distinction between God's earthly people Israel and His heavenly people the Church. We will not be able to enter intelligently into the question of divine rule in the Church until we apprehend with some measure of clearness the *unique* place of nearness to God into which believers of the present dispensation have been called.

Let us begin by looking at the mysterious oneness of John xvii. 20-23. In order to be brief, I will not cite all these verses, but only verse 20: “Neither pray I for these alone, but for them also which shall believe on Me through their word.”

There is clearly no *retrospection* here. This prayer embraces those who were attracted to the Lord Jesus when He was on the earth, with all those who *shall* believe on Him through Gospel testimony concerning Him whilst He is away in heaven. Then, the mystery of this unique oneness is expressed in verses 21 and 23.

In looking at this oneness we can only gaze and wonder and worship. We cannot be too careful not to allow our *imagination*s or our *intellect*s to pry into divine mysteries which *faith* only can receive. But we may be allowed without being guilty of irreverence to get what help we can from other parts of divine revelation. Let us turn to Romans viii. 9, 11: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.” In these verses the Holy Spirit is called the “Spirit of God,” and also the “Spirit of Christ,” and that same Spirit *dwells* in the believer. In Ephesians iv. 30 He is called the “Holy Spirit of God.” In Galatians iv. 6 we read: “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” Here we have the same truth taught. The Holy Spirit of God and the Spirit of His Son are one and the “self-same Spirit.” This last expression is affirmed and repeated in a striking way in 1 Corinthians xii. 4, 13, and also that all believers are baptised by, or in, one Spirit; and again, “have been all made to drink into one Spirit.” In Ephesians iv. 4 it is stated, “There is one Body, and one Spirit.” We often hear of the doctrine of the “one Body;” but surely there must be something very important in the truth of the “one Spirit” when it is so much insisted on in

the inspired Word. It is a great mystery that this one Spirit who is called the "Spirit of God" and the "Spirit of Christ" should also *indwell* every child of the heavenly family.

Whilst it seems clear that the oneness of believers taught in John xvii. applies to the same people as those who now constitute the "one Body," I do not think it is the same doctrine. Those who form the body of the *present* will merge into the "Bride" of the *future*, but the oneness of John xvii. will know no change; it is unchangeable in its character and eternal in its duration. It is beyond human thought to comprehend, but faith can take it in, and adore and worship.

The expression so often used in that prayer, "That they all *may* be one," proves that this oneness was still future. And so far as I have light, it applies to the saints of the present age, that is, those who now form the Church of God: to those who are brought into a place of nearness to God, and who sustain a relationship to Christ as Head of His Body, the Church, and as the Bride elect of the Lamb, which no other created beings, either angelic or human ever did, or ever will do, so far as revealed in Scripture.

Having thus looked at the close and eternal union of Christ and the Church, let us now look at the freedom of access into the presence of God which is the privilege of all believers in this age.

When the LORD came down to dwell amongst His people Israel in the sanctuary which they made for Him, none but those who belonged to the divinely-chosen priesthood were allowed into the "holy place" as worshippers, and no one but the high priest was allowed into the "most holy place," and that only once every year; but now Christ having put away sin, and having gone into the "holiest," or into "heaven itself," by His own Blood the believer of this age is exhorted to "come boldly unto the throne of grace," to "obtain" and to "find" all we need (Heb. iv. 16). There is now divine liberty of access for all the saved to enter into the holiest by the Blood of Jesus, and through His Priesthood to "draw near with a true heart in full assurance of faith" (chap. x. 20-22).

In thus giving every Christian such full

liberty and encouragement to draw near into His presence, God the Father has guarded His own infinite holiness by setting His own Son in glorified humanity "on the right hand of the throne of the Majesty in the heavens" (Heb. viii. 1), so that the "contrite in heart" are guilty of no presumption in drawing near with reverence, yet with childlike confidence, both to get from God in blessing and to give to God in worship. "For through Him we both have access by one Spirit unto the Father" (Eph. ii. 18). That blessed One who on the Cross passed under the billows of divine judgment on our account, is now, as the High Priest of all who have surrendered unto Him, in the very presence of God. His right as Man to be there constitutes the right of all those who have rested their souls on His one offering, to follow Him into the light of the presence of God, not only to *give* and to *get* on special occasions, but to walk in the light as He is in the light, through the merit of that precious Blood that cleanseth from all sin.

### SUGGESTIVE TOPICS.

#### HITHERTO, HENCEFORTH.

HITHERTO of Blessing,	-	Josh. xvii. 14
Hitherto of Help,	-	1 Sam. vii. 12
Henceforth of Consecration,	2	Cor. v. 15
Henceforth of Reward,	-	2 Tim. iv. 8

E. A. H.

#### THREE IMPORTANT SCENES IN JACOB'S LIFE.

His <i>vision</i> ,	-	-	Gen. xxviii.
His <i>victory</i> ,	-	-	Gen. xxxiii.
His <i>valediction</i> ,	-	-	Gen. xlix.

#### ABLE AND FAITHFUL.

God is able to do exceeding abundantly, above all that we ask or think,	-	-	Eph. iii. 20
Faithful is He . . . who also will do it,	-	-	1 Thes. v. 24

E. A. H.

#### "THE HYPOCRITE."

The hypocrite's hope—shall perish,	Job viii. 13.
The hypocrite's habitation—shall be desolate,	Job xv. 34.
The hypocrite's happiness—but for a moment,	Job xx. 5.
The hypocrite's hell—forever,	Job xxvii. 8;
Isaiah xxxiii. 14.	J. M. H.

## THE GREAT MYSTERY

CONCERNING CHRIST AND THE CHURCH.

Ephesians v. 32.

- |                     |                          |
|---------------------|--------------------------|
| I. ITS INCEPTION.   | III. ITS ADMINISTRATION. |
| II. ITS REVELATION. | IV. ITS CONSUMMATION.    |

By J. R. CALDWELL, Author of "Foundations of the Faith," &amp;c.

III. ITS ADMINISTRATION—*continued*.  
SEPARATION.

**E**XPLICIT commands in accordance with these principles are given. FIRST, as to separation from the world, 2 Corinthians vi. 14 is plain. "Be ye not unequally yoked together with unbelievers . . . wherefore come out from among them, and be ye separate, saith the Lord." Lest it should be supposed that this applies only to the heathen world, the same is enjoined concerning those who are Christians by profession only in 2 Timothy iii. 5: "Having a form of godliness, but denying the power thereof: from such turn away." So separate was the Church as administered under Apostolic direction that the saints at Corinth are censured for resorting to the world's law-courts for the settlement of disputes (1 Cor. vi. 1-7).

This one line of action separates all who desire to be guided by the Word of God alone from the denominations of which Christendom is composed. It has ever been Satan's aim on the one hand to amalgamate what God has separated and on the other to separate what God has joined. His devices are directly antagonistic to the revealed will of God. To what extent Satan has succeeded in uniting together the Church and the world is evident to all those who are at all exercised about it. Passing by the Greek and Roman Churches, where the world is the Church and the Church is the world, and no line of demarcation is possible, coming to the Episcopalian, we find that by baptism every infant is said to be made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Such, as a rule, on attaining a certain age, are "confirmed." The question of conversion is rarely raised, and practically all in the parish are regarded as members of the Church. Under such conditions the administration of the Mystery according to divine principles is impossible.

Passing on to Presbyterianism, what do we find? Here also baptism is said to "signify and seal their engrafting into Christ." Being thus made Christians, it is, with most, only a question of age when they become members of the Church and partake of the Sacrament. Some godly ministers there are who aim at receiving only those who give credible evidence of being "born again"; but even these are powerless, for the churches of such are largely made up of persons received on "lines" (or "letters of commendation") from other places where no such care is exercised, and, as a matter of fact, the "communion roll" is, even in the best, largely made up of persons who would be the last to declare themselves "converted" or "born again," seeing they have undergone no such change and don't believe in it. And what can the membership of a Church be whose Professors—the teachers of the rising generation of *preachers*—under the guise of "Higher Criticism" are sapping the very foundations of all faith, denying the inspiration of the Scriptures, and declaring the "oracles of God" to be simply a compilation of human documents which must be regarded and treated on the same lines as any other book of human origin. That disciples go beyond their teachers, is only what may be expected.

The Congregationalist Churches are for the most part worse rather than better, and as regards the Baptists, it is matter of history that the faithful C. H. Spurgeon felt bound to dissociate himself from the Baptist Union as a protest against the unsoundness of the ministry on fundamental doctrines. That some Baptists still contend for the evangelical faith is matter for thankfulness, but we fear they form the minority. Even amongst Wesleyans *conversion* in its true sense of regeneration has no longer the prominent place it once had.

The theory of these Churches originally may have been the reception of none but true Christians. But the practice is altogether different, and where these errors of doctrine prevail it is clear that conversion will be ignored, and the door is wide open for the unsaved.

In order, therefore, to "the administration of the Mystery" according to the revealed will of God, it is essential that believers be gathered together in separation from the world. Men are fallible and Satan is subtle, and it is possible that unregenerate persons may "creep in unawares" and be found among any assembly of Christians. The very presence of such will be a hindrance and tend to lower the spiritual temperature; but, after all, this is very different from the reception of all who have been baptised in infancy, when they come to years of discretion, whether they have experienced the saving change or not.

In the Early Church it was said, "They went out from us, but they were not of us" (1 John ii. 19). If the presence of the Lord is realised in the Assembly, the result will be still the same.

#### UNITY.

SECOND, as to unity. At first, "all that believed were together." The development of evil within the Churches rendered the maintenance of this unity more and more difficult, until in the last of the epistles, the third of John, the Apostle is seen with other faithful ones outside what professed to be the Church, through the evil power and influence of one unscrupulous man. But the only ground known to Scripture is that of "all saints."

We have seen how Satan set himself to amalgamate Church and world which God had separated, but now we trace his opposite working to separate and break up what God had joined.

The Scriptures give no encouragement to the hope that there will be, ere the Lord comes, a restoration of the original separateness and unity of the Church as so gloriously displayed in Pentecostal days. Everything rather points to continued declension, with partial revival in localities and in individuals.

But the Divine principle remains irrevocably the same. "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). It may continue to be only an "endeavour"; it may meet with little success, and those who aim at carrying out this exhortation in its scriptural sense may be misunderstood and accused of "loose-

ness" and indifference to the Lord's commands, but there it remains, an unrepealed statute, "endeavouring to keep the unity of the Spirit." But it may be asked, "What is meant by the unity of the Spirit?" Surely it is that unity of which the Holy Spirit is the Author. "There is One Body," hence the *endeavour* will be to recognise no other religious body than the ONE into which all believers have been baptised by the Holy Spirit. But equally does the "endeavour" involve the recognition of EVERY MEMBER of that ONE BODY of which Christ is the Head.

Any principle of Church constitution, order, reception, or discipline that renders it necessary, *without definite instruction from the Word of God*, to disown a member of Christ, known to be such, and to put him in the outside place along with the "heathen man and the publican," is a violation of the revealed will of God as to the administration of the Mystery.

#### THE UNITY OF THE SPIRIT.

Ecclesiastical unity and "the unity of the Spirit" are two distinct things; so much so that the former may be directly opposed to the latter. On the plea of maintaining the unity of the Body of Christ, an ecclesiastical unity has been contended for as "the only divine ground." Multitudes who are confessedly "members of Christ," true believers and in the enjoyment of that fellowship "which is with the Father and with His Son Jesus Christ," are excluded, simply because they do not see this position in the Word of God. That they are members of Christ becomes a minor consideration, lost sight of and practically ignored, in view of the imperative demands of the ecclesiastical position. Under the carnal restraint of such a position, "the administration of the Mystery" according to God is absolutely impracticable.

After the breaking off of the ten tribes of Israel from the rule of the house of David, when a great reviving was granted to Judah in the days of Hezekiah, "the king commanded that the burnt offering and the sin offering should be made for all Israel" (2 Chron. xxix. 24).

Also in the days of Ezra, at the dedication of the House of God, the sin offering was



for all Israel, "twelve he-goats according to the number of the tribes of Israel" (Ezra vi. 17). Thus the unity of Israel was recognised, although divided and scattered.

The same principle holds good still. "The bread which we break, is it not the communion of the Body of Christ? For we, being many, are one bread, one body, for we are all partakers of that one Bread" (1 Cor. x. 16, 17).

To limit the scope of this to the "two or three" who may be gathered in one place, or to any number of associated meetings, or to those gathered upon any particular principle, or to anything short of the entire body of which Christ is the Head, is to miss the Spirit's teaching and to surrender the essential characteristic of the dispensation, viz., the oneness of all in Christ.

#### LIMITED FELLOWSHIP.

To limit fellowship to those only who have learned the scriptural order of Baptism, or to those only who have finally cut all connection with denominationalism, or to those only who claim, in contradistinction from all others, to have been gathered together unto the Name of the Lord Jesus, is in effect to say that Christ is divided, and that other believers are "not of the Body."

Thus in the past has the Spirit been grieved, and the truth has been deprived of its power over the consciences of saints, because there was not grace to own them as members of the one Body, and to receive them because God had received them (Rom. xiv. 3), and as Christ hath received us to the glory of God (Rom. xv. 7). The attaining to oneness of mind and mouth is a thing to be sought after receiving, as it was in the case of Apollos, not as a condition prior to reception. First, Apollos was received, "then Aquila and Priscilla took him unto them and expounded to him the way of the Lord more perfectly." This was not indifference to the truth, but it was putting necessary things in their right order. So in the receiving of one who believes he was baptised in infancy, let him have his place as a child of God and a member of Christ first, and afterwards let him be instructed in the way of the Lord more perfectly. As a matter of fact there are few cases on record where enlightenment and obedience did not follow.

It is remarkable that these two things characterise all the titles which God gives to His people; they all exclude the world, and they all embrace all saints. "Christians," "believers," "saints," "disciples," "children of God," "brethren"—all are inclusive of all those who belong to Christ, and exclusive of all the world. They are "children of God" because "born again." They are "believers" because "justified by faith they have peace with God." They are "Christians" because all one in Christ Jesus. They are "saints" because washed in His Blood and anointed with the Holy Spirit. They are "disciples" because the Word of Christ is their sustenance and their light; they have heard Him and have been taught by Him (Eph. iv. 20, 21) they are brethren because the children of one Father.

No one of these things can apply to any unregenerate person. Thus are embedded in the very language of Scripture two great principles which characterise the Mystery, and which demand equal recognition if the administration of the Mystery is to be carried out according to God.

#### A MESSAGE FROM THE TREES.

By THOMAS BAIRD, Singapore.

THAT Jotham's parable had a most tragic fulfilment within three years after its annunciation no careful reader of Holy Scripture will doubt; but although its judgments were most dramatically fulfilled, its teaching was by no means exhausted. Jotham's parable, like all other Old Testament records, was written for our learning (Rom. xv. 4), and happy is he who lingers long enough within its sacred precincts to hear the voice of God.

In this parable of the trees may we not see *men as trees* walking? (Mark viii. 24). Verily, we may; and their message to us would be to content ourselves in the sphere where God has placed us, or, in the very words of Holy Scripture, "Let every man abide in the same calling wherein he was called," and "therein abide with God" (1 Cor. vii. 20-24). Beyond all controversy this is the message of the trees.

There is a regrettable measure of restless discontent amongst the people of God to-

day. They want influence. They crave eminence. They thirst for position. They grasp at authority. They would rather be *powerful than useful*. They would rather be *high than holy*. They would rather be *seen than felt*. They would rather *preach than pray*. They would rather *run* unsent than *walk* with God. Oh, that we had ears to hear the message of the trees! The olive tree had throne and sceptre laid at its roots, but rather than leave its fatness, it declined the tempting bait. The fig tree was next approached with offer of regal authority and splendour, but preferred its sweetness to eminence. The vine was then invited to taste the pleasures of royalty, but politely refused to forsake its cheerful usefulness for flattering promotion. The bramble (thistle) was next chosen for kingship, and having nothing to give up, but seeing a probable way out of useless and even injurious obscurity, it eagerly clutched at the opportunity, and obtained the throne on condition that all the trees of the wood came down and put their trust under its shadow.

In our brief earthly experience have we not known many beloved brethren—aye, and sisters too—who, becoming possessed with a spirit of insatiable ambition, have allowed fleshly discontentedness, like some lurking, restless worm, to spoil them for all present fruitfulness? When they were content to be *as* and *where* God placed them, they were fat, they were sweet, they were cheerful, they were useful, they were reasonable, they were amiable, they were holy. But no sooner had they left their first estate, than they became lean, sour, morose, censorious, irritable, uncharitable, unbearable. The rule of the thistle became manifest, and the only way to get along *with* them was to cringe down *under* them. They will acknowledge no equal, they can brook no rival. What an awful, costly price to pay for a little momentary and very questionable authority and pre-eminence! Oh, my beloved brethren and sisters, think twice, I pray you, before you leave your spiritual fatness for a paper throne. Think twice, I beseech you, before you barter away your sweetness of character for the empty, glittering bubble of temporary power. Think

twice, I entreat of you, before you sell your birth-right ability to cheer God and man for the red pottage of ecclesiastical position and authority, whether it be in the State Church or an "open-brethren" assembly. The rule of the thistle has borne "fruit after its kind, whose seed is in itself" (Gen. i. 11), and bitter, bitter fruit indeed it has been. "The fathers ate the sour grape and the children's teeth are set on edge." When any offer of dazzling position or apparent advancement is brought before you, whether in the Church or the world, linger long enough to enquire on what terms you may attain to this. If you find it can only be reached at the expense of your fatness, or sweetness, or cheerfulness, then entertain the vain thought no longer in your mind than you would care to nurse a cobra in your bosom or have a tiger in your bedroom. Where we are is most likely to be God's appointed place for us. Let us wait there until He says to us what He said to Abraham, "Get thee out" (Gen. xii. 1).

## Correspondence.

### A VISIT TO WALES.

To the Editor of THE WITNESS.

DURING my three weeks' sojourn in South Wales I was privileged to see something of God's wonder-working power in the marvellous "Revival" movement that is going on in the Principality. I visited a number of towns and villages, and had conversations with ministers, evangelists, and Christian workers, and found all were agreed that the movement, in spite of certain excrescences, was of God.

God has indeed been visiting His people, reviving, refreshing, and restoring them. He has also marvellously blessed the perishing, saving hundreds and thousands of them from everlasting woe. According to the Cardiff *Daily News*, over 70,000 have professed during the past three months in North and South Wales. Statistics of such matters are, however, most unreliable. We may as well count the blossoms on the apple tree as fruit as reckon that all who profess to be saved at "Revival" or "Gospel" meetings are truly "born again." Wherever there is a good threshing of wheat there will doubtless be a considerable amount of chaff. The fields that have been ploughed the deepest, and in which most Gospel seed has been sown, will doubtless produce the richest harvests.

It seems to be generally believed that the work in Wales originated and has been carried on principally through the labours of Mr. Evan Roberts. This, however, is not the case. There is really no central figure in the movement. In places far removed from each other where Mr. Roberts has never been, and where no special evangelistic efforts have been put forth, the blessing has been abundant. A peculiarity of the Welsh work is that, apart from special Gospel preaching, many have professed conversion. A clergyman's recent testimony was as follows: "The 'fire' continues to burn. There have been no sermons in our church for two months."

Mr. Roberts' meetings are largely attended. I heard him several times. He speaks quietly and conversationally, and is often so overcome by emotion that he stops and sobs. He appears to be a simple, humble, and whole-hearted follower of Christ. He considers that his special work is to stir up Christians, and seldom remains more than a day or two in a place. The meetings are "open," the "minister," deacon, elder, choir, organ, and collection (!) being dispensed with.

Meetings usually commence by someone starting a verse of a hymn, which is immediately taken up by the congregation, and sung with intense fervour; more follow, and several pray, often simultaneously. Testimonies are given, and Mr. Roberts says a few words. The meeting is "tested," and all church members are asked to stand. Most who are present rise to their feet. Those who sit are spoken to and dealt with. The audience is invited to quote texts of Scripture, which is freely done in Welsh and English. The evangelist tells "the old, old story," and urges all who are not Christians to "decide," or "give their hearts to God." As each rises, the Welsh chorus, "Diolch Iddo! Diolch Iddo!"—meaning "Praise Him! Praise Him!"—is sung. There is extraordinary fervour in the meetings, and the singing is wonderful. The hymns are usually those bearing on the love of God, the work of Christ, and the way of peace. I transcribe a translation of a verse of one of them:

"There's a love like mighty torrents,  
Pity like the boundless sea:  
The spotless Prince of Life is dying—  
Dying to purchase life for me.  
Who can ever cease from praising?  
Who can ever cease to sing  
Love that cannot be forgotten  
While the harps of Heaven ring?"

Doubtless numbers of those who "stand up" and *profess* to "decide," "bend," or "give their hearts to God" miss Christ, and rest on their feelings, resolutions, faith, or repentance. But

that is not uncommon in other parts of the world.

We regret to notice, in a booklet on the "Welsh Revival," that Mr. Roberts is reported to have said: "What need have these people to know that they are sinners? What they need is salvation. Do they not know it? It is not knowledge they lack, but decision—action." Surely this is a serious mistake. The Welsh, like the Scots, need to know that they are not only sinners, but *lost*, helpless, and hell-deserving sinners. So long as a man thinks he is but a "middling" sinner—"not very good and not very bad"—there is little hope of him asking, "What must I do to be saved?"

It is surely incorrect to say that it is not knowledge that the unsaved lack. Scripture assures us that men are "alienated from the life of God *through the ignorance that is in them*" (Eph. iv. 18). And has not the Lord declared that "This is life eternal, that *they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent*"? (John xvii. 3). People may say, "I decide for Christ" or "I give my heart to God," and be *utterly ignorant* of the soul-saving truth of the Gospel. It is only through faith in the finished work of Christ that salvation is obtained (Rom. i. 16). Granted that many who are true believers have hazy and imperfect views of the Gospel. "The Gospel," however, is God's power, and His only power, to save the lost. It is, I know, widely believed that one may know the Gospel "as well as any Christian" and continue unsaved.

It is well to remember that though Mr. Roberts was a Church member and "Christian worker" for years, he has only recently become a Christian. The dear fellow needs our sympathy and prayers, for it is to be feared that he is attempting to do more than he is able. Though there are regrettable incidents in this as well as in all other religious upheavals, we must give thanks to God for what He has done. God's work is perfect, but the moment that man touches it it ceases to be so. One has well said: "The cynic has scoffed, the critic has sneered, but God has wrought." "By their fruits ye shall know them," is a Divine principle. The Revival movement in Wales, judged by the Lord's words, will stand the test. Sceptics, agnostics, and atheists have abandoned their infidelity and become new creatures. Men who were once drunkards, swearers, gamblers, and prize-fighters are now humble disciples of Christ. Public-houses are emptied; churches, chapels, and halls are filled with happy men and women. Few cases of drunkenness have been before the police courts. A notorious drunkard was saved. On reaching his home he

placed a bottle of whisky and a half-pound of tobacco on the mantelpiece. On returning from his work he goes and looks at the whisky and tobacco and says: "You have been my master, but I am *your* master now." The men in charge of the ponies in the coal pits are proverbial for their profanity and cruelty. The change is so marked since their conversion that the poor animals are bewildered. They don't understand the meaning of the kind and gentle words now spoken to them. Daily prayer meetings are held in the mines. Men who formerly sang coarse and obscene songs are now praising God in Gospel melodies. Feuds between unionist and non-unionist miners are stopped; concerts have been turned into revival meetings; football matches have been abandoned. A football club was announced to play a match with another. In the afternoon the following telegram was received: "Team converted; praying, not playing; writing."

Mr. Wm. Brace, Vice-President of the South Wales Miners' Federation, in an article which appeared in a Cardiff daily paper, says: "The Revival has caused the mightiest upheaval in the social life of the people, apart from the religious aspect, that living generations have ever seen. Houses that have been centres of misery and unhappiness have been converted into abodes of joy and song. Men and women whose outlook on life was dreary and barren have had the aspect of life so changed that a new and higher hope has been created. . . . The change that I have witnessed in consequence of the influence of the Revival is nothing short of a miracle."

Dr. John Watson predicted that the next Revival would be an "ethical" one. Surely, then, *Ian Maclaren* ought to be satisfied with Mr. Brace's testimony. All true "Revivals," however, are "ethical," for "If any man be in Christ *he is a new creature*" (2 Cor. v. 17). In a large village that I visited a leader in the assembly told me that he believed that 200 had found peace, and among them two of the ministers. In a place not fifty miles from Swansea, at the close of a service conducted by a student in the Welsh Calvinistic Methodist Chapel, numbers began to cry for mercy; others asked, "What must I do to be saved?" Though there was a pew full of deacons and two ministers they were tongue-tied, and one said, "Send to the Gospel Hall and bring the men with the words of salvation." Delighted at the opportunity thus afforded of entering such an "open door," they arrived and dealt with the anxious. "The words" were effectual in leading many into life, light, and liberty. After that memorable night anxious souls were sending for the "men with the words of salvation" to show them the way of peace. In a small town near Cardiff that I visited I

found that a blessed work had been going on. The assembly decided to have a week of prayer for Revival. These PRAYER MEETINGS have gone on uninterruptedly—excepting one week—for 13 weeks. Former Sunday-school scholars attended bringing their friends, relatives, neighbours, and acquaintances. Over 60 have professed conversion, a considerable number of whom have been baptised. A Christian told me that the whole of his Bible class of 34 young men had professed.

Every Revival movement can be traced to fervent, united, persevering, believing prayer, and the Welsh Revival is no exception. God is as willing to bless and save in Scotland and England as in Wales. This may be our day of visitation. We *may* have floods of blessing. Are we prepared to receive it? Are we willing to humble ourselves under the mighty hand of God? We may stand by and criticise, pride ourselves on our knowledge and experience, and dwell on defects or excrescences of the work. Granted that there are dangers ahead. One of them is in mistaking "mere animal enthusiasm for spiritual exuberance and of seeking to make up for a supposed lack of spiritual power by carnal excitement and noise." Another real danger to us is in not being prepared to "fall in with a work of grace unless everything connected with it moves along the lines of our preconceived views of order and quiet decorum." To use the words of another: "We do not like disorderly meetings, nor do we think they are a necessary concomitant of a work of grace; we do not like noisy and effusive demonstrations; but we want life, and we are so anxious to have it that we are prepared to accept any conditions that may accompany it rather than have the quietness and torpor of death."

Though God is sovereign, He is not arbitrary in His principles of action. One of His eternal principles is contained in the words: "And ye shall seek Me and find Me when ye shall SEARCH FOR ME WITH ALL YOUR HEART" (Jer. xxix. 13). If we seek God with our undivided affections; if we search our hearts and put away every evil and doubtful thing, and unitedly plead with Him to "revive us again," surely we can depend on His doing so. Then we may claim the promise given to Israel: "Bring ye all the tithes into the store-house, that there may be meat in Mine house, and *prove Me now herewith*, saith the Lord of Hosts, if I will not open you the windows of heaven, and *pour you out a blessing that there shall not be room enough to receive it*" (Malachi iii. 10).

Yours in His love and service,

ALEX. MARSHALL.

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## Questions and Answers.

### ANONYMOUS LETTERS.

It is much to be regretted that so many of the *Questions* sent in are anonymous. Some have long ago been dealt with in *The Witness*, and a copy of the back number containing answers might be sent, or the Editor might reply privately, but if no address is given nothing can be done. Anonymous communications are objectionable always and on many grounds. The name and address need never be published if the writer wishes it to be kept private.

REPLIES ARE INVITED TO THE FOLLOWING:

**DIVINITY AND INCARNATION.**—Previous to His incarnation, the Lord Jesus Christ was with God and was God; but was He the Son of God from Eternity? or did He only become "the Son" at His incarnation?

**THE IDEA OF THE ARK.**—What answer should or could be given to the "Higher Critics" who allege that the Ark (type on earth of Jehovah's throne in heaven) was after the idea of the "arks" of the gods of Egypt, such as Amen and others?

**CALLING ON THE NAME OF THE LORD.**—Does Romans x. 13, "Whosoever shall call on the Name of the Lord shall be saved," apply to this present time or to a future period?

**VOTING FOR LOCAL COUNCILS.**—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

**AN APPARENT DISCREPANCY.**—How can the statement in Exodus xxxiii. 11 be reconciled with verses 20 and 23 of same chapter? They appear to be opposed.

**THE NUMBERING OF THE PEOPLE.**—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

**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 could he keep the commandment until the appearing of our Lord?

**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."

### SIN AND LAW.

**QUESTION 494.**—What is the meaning of, "Sin is not imputed where there is no law"?

*Answer A.*—"Ouk ellogeitai," *not imputed*: the word here translated "imputed" comes from "logos," *an account or reckoning*, and occurs only here and in Philemon 18. And as "sin is lawlessness" (1 John iii. 4) and "all unrighteousness is sin" (1 John v. 17), so sin cannot be laid to one's account in the absence of "law." Although extension is a primal

quality of matter, and consequently there was something to be measured from the beginning of the universe, yet until the French Revolution there were no metres and centimetres in the world. The measurements of quantity now based on the metre, which itself was based on a mistaken French measurement of the distance on the earth's surface between the pole and the equator, the ten-millionth part of which supposed distance it is, had previously no existence. All the things necessary were in the world, but until the law of metric measurement was promulgated quantities were not put to anyone's account in terms of the metre. Hence sin, in the terms of law, was not put to anyone's account until the promulgation of law. D. A. B.

*Answer B.*—In Romans v. 13 the apostle is there showing that while it was true that sin was in the world, and that sin in its root and fruit was lawlessness and that its wages must be death and judgment, yet that while sin reigned from Adam to Moses, until the law there had been no divine standard of righteous requirement, and the law brought sin home to man's conscience to show how short he was of the standard of the glory of God revealed in the majesty of the law. G. K.

### SIN AND THE NEW NATURE.

**QUESTION 495.**—Help is desired on 1 John iii. 9 and v. 18.

*Answer A.*—A careful comparison of 1 John iii. 9 with chapter ii. 1 will help to the understanding of it. In chapter ii. 1 the apostle uses the *aorist* tense of the verb, which denotes a *single, definite act*; in chapter iii. 9 he uses the *present* tense, which expresses *continuance* and tells of *the course pursued*. After the solemn words of chapter i. he says: "My little children, these things I write unto you in order that ye may not sin; and yet if anyone should sin, we have an Advocate with the Father." His object is to guard them from yielding to sin; yet if anyone should be overtaken, he would point such an one to God's great provision for His children, so that instead of being discouraged, he might obtain forgiveness and go on to victory. In chapter iii. the apostle contrasts two courses of two classes—the doer of sin and the doer of righteousness; in each case sin and righteousness being the governing principle or characteristic of the life. What he states is that the one begotten of God cannot pursue a *course* of sin, not that he may not commit an *act* of sin. The sheep may fall into the mire, but instead of being content to be there, it will struggle to be free; whereas the sow, even though it may have been washed, will wallow in it. Some have said the apostle means that the *new creature* does not sin, but this explanation is forbidden by the

words, "In this the children of God are *manifest*, and the children of the devil." It is *persons* who are spoken of and not simply *natures*, as in Romans vii.; and the contrast is between those who are doers of righteousness and those who are "workers of iniquity." In chapter v. 18 the same contrast is found. In verse 16 the apostle speaks of the possibility of a "brother" sinning "a sin not unto death," and then declares that "Whosoever is begotten of God *sinneth not*"—the characteristic of the divine life being *righteousness* (chapter ii. 29) and not sin. The wicked one in whom the whole world lieth has no power over the one born of God; he is in the hand of Christ and of God (John x. 28, 29), and no other hand can lay hold of him. Luther said, "The child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe." A fuller knowledge of the great truths of this Epistle would both preserve us from false ideas of sinlessness and stir us to watchfulness, that we might manifestly pursue the path of righteousness and thus give evidence of our fellowship with Him who "was manifested to take away our sins" and to "destroy the works of the devil." W. H. B.

*Answer B.*—The two passages quoted have to many presented great difficulty, and caused discouragement to some. The former because they appear to disagree with the statements of chapter i. 8-10, the latter because they seem to imply a higher experience in moral and spiritual life than appears possible of attainment.

It is therefore necessary to attempt to satisfy the querist, for thus many may get consolation.

Both the passages contain simple statements of the principal characteristic of the regenerate. He that is born of God is holy. Sin is to him hateful. Take, for example, the ten sins of 1 Corinthians vi. 9, 10. Let any godly person imagine himself urged, invited, compelled to commit any one of them; does he not shrink with loathing from the very suggestion? He cannot do this thing. Every fibre of his new nature tingles and trembles that anyone should dare to tempt him so. "Away with it! away with it! Is thy servant a dog?" is his cry. So Joseph met the lures of the temptress, and so have millions refused to return to wallow in the mire from which they have been washed. They have said in effect: "I can endure to be mocked; I can bear to be rejected from your company; I can suffer in my own body and soul; I can go to the prison, the stake, or the block; but I cannot so sin against Christ." And they *have* suffered; thousands of them. It is simple, elementary, and universal Christianity. The passages declare the effect of regeneration,

the instinct and conduct of the divinely-born. But how, then, it may be asked, can you account for 1 John i. 8-10 and the many passages in which believers are charged by the apostles with gross and grievous sin?

The reply is that these are the exceptions that prove the rule. In all ages, and in the best of men, the fault, the stumble, the omission has occurred. He who has not learned his tendency to sin, and discovered his many faults, is a babe indeed. But we must not for this abate the high lights and colours of the picture. Not a jot. The shadows here and there but throw out in bolder relief and prominence the glory of the main revelation. G. F. T.

*Answer C.*—The new nature (1 John iii. 9 and v. 18) is doubtless that nature which is begotten of God, divine in its origin, and communicated and imparted to the believer by the divine power and working of the Holy Spirit of God. This new nature does not mingle with the old; it cannot, because it is entirely opposite in its elements and constitution. As oil cannot unite or mix with water, neither can that which is born of God unite or mingle with that which is born of the flesh. G. K.

*Editor's Note.*—To this Question we submit three replies which represent generally all the expositions of this difficult passage. A and B are practically in agreement. C is the view held by many. The believer is seen by God as no longer "in the flesh, but in the Spirit" (Rom. viii. 9). According to God's reckoning his personal identity is transferred from the old, corrupt nature to that which "after God is created in righteousness and true holiness" (Eph. iv. 24). A gold-digger comes upon a large nugget; it is very valuable. It contains quartz as well as gold, but the finder ignores the presence of the quartz, which soon he will take means to separate from it, and values it as gold. A field of wheat may display a very blaze of yellow weeds, but to the farmer it is wheat. The yellow weeds will soon die out and there will remain a golden crop of wheat.

It is somewhat in this way that God regards and speaks of His people. He views them as "new creatures in Christ Jesus." He calls them "saints" or "holy ones." The presence of "the flesh" and the consequent liability to fall into sin is always recognised, and nowhere more fully than in John's epistles. But viewed as "in the Spirit," and in contrast with the "world that lieth in wickedness," and which cannot but sin, the child of God is manifestly one who neither can nor does practice sin as a dominant principle of his life. His behaviour is characterised by the new nature, "born of God," and not by the old, which is "corrupt according to the deceitful lusts."

“THE REVIVAL OF 536 B.C.”

Ezra i.-vi. and Rev. iii. 8.

IN these days, when in many places God is so manifestly reviving His people and blessing the unsaved, it may be profitable to consider a few characteristics of an old-time revival, that under Zerubbabel.

This was the beginning of the greatest revival ever known in Israel, though there will doubtless be a greater one by-and-by. There had been two great revivals under Hezekiah and Josiah before the Captivity, and after it came the one we are considering. With reference to the first named, we read in 2nd Chronicles xxx. 26, “Since the time of Solomon . . . there was not the like in Jerusalem.” Of the next, under Josiah, “There was no Passover like that kept in Israel from the days of Samuel (2 Chron. xxxv. 18). And of the last, the culmination of that under review, under Nehemiah, we are told that “since the days of Joshua . . . had not the children of Israel done so.” Each revival surpassed the preceding one in depth and blessing, because each went further than the last in submission to “what was written.”

If the present revival is to be the best ever known, it will only be so by being the most scriptural ever known. There is a double danger at the present time, on the one hand, lest our eyes should be blinded by prejudice to what God is doing; or, on the other hand, lest our grasp on divine principles and methods be loosened, in our anxiety to share at any cost in the manifestations of blessing.

In considering the great revival of 536 B.C. we naturally inquire first as to—

I. ITS INCEPTION: What led to it? A natural answer would be, “The proclamation of Cyrus.” That was in truth the immediate cause. But what led him to make the proclamation? It was God who “stirred up his spirit” (Ezra i. 1). But why did God choose to act thus at that moment? The determining cause was a man in his closet confessing his people’s sins as his own, and laying hold on a promise made some seventy years before (Dan. ix. 3; Jer. xxix. 10-14); but that word “promise” points back beyond the man on

his knees to the Promiser—the originating cause of this and of every true revival—God. But where are the Daniels to-day to make the sins of the church their own, and confessing our spiritual pride, chronic divisions, and even grosser evils, lay hold on the promises of God (1 John i. 9; Eph. iv. 14; iii. 20)? It seems clear at the present time that wherever there has been an outpouring of blessing, it has been preceded by a period of expectant, persevering prayer.

II. THE EXTENT OF THE MOVEMENT. To-day the test as to whether a work or principle is of God or not, is generally the *number* of those professedly affected by it. If this were the true test, we might have expected that immense numbers would have responded to the God-inspired proclamation of Cyrus. Such, however, was not the case. Only 42,360—less than the single tribe of Reuben at the close of the desert wanderings—had it in their hearts to return. They were a mere handful compared to the great congregation who flocked to the dedication of Solomon’s temple, and very few, doubtless, by the side of the majority who remained in Babylon. But though few, they were not for that less particular as to those whom they recognised as forming part of their company. No less than 652 persons, who could not show whether they were of Israel, were excluded, besides three whole families of those who claimed to be priests, who could not “find their register” (chap. ii. 59-63). Nor would they at any price accept the help of mere professors who said, “Let us build with you.” In fact, they were not even as successful in winning proselytes from the nations around as those who remained in Babylon, to judge from Esther viii. 17; and yet two columns of the Bible are taken up with their numbers and the names of their fathers. Though few, they were all true men, “whose spirit God had raised up,” “Israelites indeed,” and although it could only be said of them, as later of Philadelphia, that they had “a little strength,” they were nevertheless a faithful remnant dear to the heart of God.

III. THE INITIATORY STEP. What was the first work they undertook? There were many pressing claims. A city in ruins—a temple burnt to the ground—walls broken

down—a heathen population around—but one thing came before all these. We read in chapter. iii. 1: “Israel came together as one man to build the altar of God, that the burnt offerings ordered by the law of Moses might be offered to Him. God’s claims came first. He would begin and end the day with Christ—the true Burnt Offering. The old dispensation was characterised by an altar, the new by a table, and between them stands the Cross. The altar may have seemed of little moment to the world around, as the table now, but the one pointed forward, as the other back, to that which is the centre of God’s counsels, the Cross of Christ.

They next kept the Feast of Tabernacles—the memorial of God’s providing care in wilderness years—and later on the Passover, on their appointed days. What was the authority for all this? Notice, four times in chapter iii.: “As it is written,” “as it is written,” “according to the custom,” “after the ordinance of David.” It was a return to the Word of God, as every true revival must be. Jehovah could say of them as of Philadelphia, “They have kept My Word.”

IV. THE PROGRESS OF THE REVIVAL. The foundations of the temple were their next care, and the preparation of material for its construction—“cedar of Lebanon,” as before, be it noted. The foundations were poor compared with those of Solomon’s temple, so much so that “the ancient men” wept at the sight: but still there were foundations—that is the point. In our days we cannot revive foundation gifts—apostles and prophets (Eph. ii. 20)—nor yet foundation miracles and signs; but we can and must have foundation truths, truths which circle round the person, work, and word of our Lord Jesus Christ—conversion, regeneration, substitution, resurrection, and eternal judgment (Heb. vi. 1). Nor may one foundation truth be suppressed, much less denied, if it is to be said of us, as of Philadelphia of old, “They have not denied My Name.”

V. A RESULT OF REVIVAL. They began to give—61,000 drachms of gold, 5000 lbs. of silver, and 100 priests’ garments (chap. i. 1-9). Compared with the immense gifts of 1 Chron. xxii. 14 and xxix. 4, these fade into insignificance, yet doubtless they were precious in God’s sight, true widows’ mites out of their

poverty, for they were given (1) for the house of God—God was the motive—(2) freely, (3) after their ability. Later on in chap. vi. we learn that they also brought for the dedication services 100 bullocks, 200 rams, and 400 lambs; but what were these poor offerings compared with the 20,000 oxen and 120,000 sheep offered as peace offerings by Solomon; but they brought what Solomon did not—“12 he goats for a sin offering for all Israel.” In revival times the sin offering aspect of the work of Christ becomes very precious, because the need of it is so realised, and the heart is enlarged for all the saints of God, wherever they may be.

VI. THE CONSUMMATION OF THE REVIVAL. The actual building of the temple was carried out amid much opposition from without. It was, indeed, for a time abandoned, but God had set before them an open door, and no man could shut it. Their courage was revived by the ministry of Haggai and Zechariah, who promised them the continued presence of God’s Spirit and His blessing on their work. It was a revival within a revival, and the building was at length brought to completion. But even then it was “as nothing in comparison with the first temple.” Nevertheless, Jehovah gave them an assurance, surely hard to be understood, “The glory of this latter house shall be greater than of the former.” In what should this glory consist? Not in pre-eminent numbers, offerings, and gifts, but in the coming of One described as “the desire of all nations” (Haggai ii. 7). We learn from history that this house was restored in 20 B.C. by Herod the Great, and destroyed 90 years later by the Romans; but we know that, before that, God’s promises had been fulfilled in the fact that Christ had trodden those temple courts. It is not mere numbers nor outward success which constitute glory in God’s sight, much less the absence of these things, but the presence of Christ in the midst.

One solemn consideration in closing. The corruption of the best is the worst. The condition before-described gave place to that portrayed in Malachi, and the descendants of the revivalists of 536 B.C. became the very murderers of Christ. After Philadelphia comes Laodicea, and Christ, once in the midst, is found outside the door. W. H.



## THE UNFINISHED WORK OF JESUS;

OR. PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

CHAPTER III.—HIS COMING AGAIN—*continued.*

NOW, it is instructive to notice that on the 19th December, B.C. 168, the action of Antiochus Epiphanes in attempting to force the Jews into complete conformity with Grecian practices, both civil and religious (in which he was strongly seconded by a leading Jew called "Jesus" or "Jason"), culminated in his setting up an image dedicated to Olympian Jove in the Temple, and offering sacrifices to it on a pagan altar placed beside the altar of burnt-offering.

The common notion that Daniel's prophecy of the "abomination of desolation" was fulfilled in this action of Antiochus cannot be correct, for our Lord, speaking nearly two centuries after Antiochus, says: "When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place. . . ." Nor was it fulfilled at the destruction of Jerusalem, for before Titus could defile the Temple it was destroyed by the hasty, unconsidered action of an unknown soldier. I used to lament over that mad flinging of a blazing torch into the sanctuary filled with combustible materials, and far readier to catch fire than one of our city warehouses. What descriptions the careful Roman would have handed down to us of its greatness and the magnificence of its contents! But now I see it was a part of the wonderful providence of God. The time for "the abomination of desolation" had not yet come, so the glorious house through whose magnificent courts our Lord Jesus walked, the temple He called "His Father's house," must be burned to the ground lest it should be defiled. Thus the alchemy of the unknown soldier's burning brand converted the Temple to which the Lord came into a memory unalloyed with one thought of a pagan's defiling touch or inquisitive presence in the holy of holies. For this Temple to which Jesus came was not the temple which Antiochus defiled.

Therefore, in order that the words of our Lord Jesus, and those of His servant Paul, may be fulfilled, the Temple must be rebuilt. And for this the Jews must return to Zion,

for that would be no temple the foundations of which Gentile hands would lay and of which Gentile brains would provide the plan. Back again must come to Jerusalem the same generation, the Jews in the same moral state in which He addressed them. The nation, the land, the King, is the divine order.

Now, what part have we believers in all this? None whatever! Are we Jews? No. Are we Gentiles? Surely not, for do we not belong to His Body, "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. iii. 11; Gal. iii. 28). For God has divided the world under this economy of grace into three parts—"The Jew, the Gentile (margin, Greek), the Church of God." This division into three parts God had kept as a "sacred secret." Read carefully the third chapter of Paul's letter to the Ephesian believers, and note how he repeats this great fact, that from Jews and Gentiles there should be "called out" (the literal meaning of *ecclesia*) an assemblage of men and women, bond and free, Jews and Greeks, barbarians (the rest of the world were barbarians to the Greeks), and Scythians (geographically those from the East, as barbarians were those from the West), and this "assembly (better word than 'church') of God" had been up to the days of Paul a "musterion." Now, what is a "musterion"? The word occurs in the Septuagint (the Greek translation of the Hebrew Old Testament in use and quoted by our Saviour and His apostles), only in Daniel, and there of the king's secret. It occurs frequently in the apocryphal books, mostly of secrets of State or plans kept by a monarch in his own mind. This use illustrates its meaning in Matthew xiii. 11—"Mysteries of the kingdom of heaven." The secrets or purposes which God intends to carry into effect in His kingdom. It may be rendered "sacred secret."

Now, Paul says (Ephesians iii. 9) that this "sacred secret," this secret or purpose of God, "from the beginning of the world hath been hid in God," and in order to tell us what he means by this phrase he writes, "Hidden from the ages in God, who all things created by Jesus Christ." That takes us back before history began, before the

existence of those pre-historic beings which it is so fashionable to depict to-day, back to the beginning John wrote of: "In the beginning was the Word, and the Word was with God, and the Word was God." Standing there on the threshold of creation, and peering down the ages, one sees an outstanding figure towering above his fellows. It is Paul, who once was called Saul and a persecutor. To him God unburdens His mind of a purpose which He has nursed there all these lone millennia, and committing it to his care, bids him trumpet it abroad, for the hour has come. So he writes to the metropolitan saints (Romans xvi. 25, 26): "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation (apocalypse) of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets (literally prophetic scriptures, hence not meaning the Old Testament Scriptures), according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen."

Thus Paul had his Apocalypse even as John had his. Thus he speaks here and elsewhere of "my gospel." A great stumbling-block to men who speak of the "Pauline gospel," "the Pauline doctrine of the last things," and demand that we get behind Paul to Christ. All this is very natural, and what more can be said in its condemnation than to say this? "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." Why? Because it is "musterion," and "what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Thus to those who are careless of God's dispensational ways, this word reminds us, all this is hidden and uninteresting. Nay more, this word reminds those who are most in earnest in desiring to know the purposes of God as revealed in the Scriptures, that mere study, however diligent, will be but of little avail apart from the immediate guidance of the Holy Spirit. For many are apt to suppose that praying for guidance will

bring it; that simply sitting down at the Book by oneself, or around the Book in the company of others, and praying the Lord to lead us into the truth, meaning by that the understanding of the Mystery, is all that is required. But and if I am not subject to the Spirit of God at other times, if in my daily life, my daily meditation, my daily prayer, my praise, my adoration, my worship, my service, my speech, I am not consciously under the influence of the Spirit, not listening to the hidden voice of the Spirit in my inner life, not obedient to the distinct command of the Spirit through the Word, through the providences of life, through the communications of which I am as conscious as of any outward communication through the senses, and which I bring to the test of the written Word, if in all these and many other ways I am not "standing at attention," ready to do whatsoever my Lord the Spirit, as the Representative of the absent Jesus, commands, have I any authority for believing that He will unfold to me these deep purposes of God hidden from all ages, but now revealed not only to His servant Paul, but through him to "him that is spiritual"? for one may be a believer and sure of heaven, as the saying is, but "carnal . . . babes in Christ . . . fed . . . with milk, and not with meat."

#### THOUGHTS ON THE PSALMS.

By THOMAS ROBINSON, BARROW.

THE Psalms of David are at once the Christian's primer, and the most profound of all the Holy Scriptures. They voice the feelings and aspirations of the "babe" in Christ as he struggles against the "world, the flesh, and the devil," and they instruct the "fathers" in the deep mysteries of the "sufferings of Christ and the glories" that are to "follow."

"Now, these be the last words of David. . . The man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His Word was in my tongue" (2 Sam. xxiii. 1, 2). Referring to David's writings we read: "As saith the Holy Ghost" (Heb. iii. 7); again, "saying in David" (Heb. iv. 7); and again, "David

being a prophet spake," &c. (Acts ii. 30). Our blessed Lord Himself, both before and after His resurrection, set His seal upon the book of Psalms. In Luke xii. 36 He said: "David himself said by the Holy Ghost"; and in Luke xxiv. 44 He said, "All things must be fulfilled which were written in the law of Moses, and in the *Prophets*, and in the *Psalms* concerning Me." Thus the *three* great divisions of the Bible unite in one testimony by the Holy Spirit to Christ.

May God graciously help and bless our weak attempt to meditate in this wonderful book of Psalms, so that the "end" of this, as of all Scripture, may be "love out of a pure heart, and a good conscience and faith unfeigned" (1 Timothy i. 5).

#### PSALM I.—THE BLESSED MAN.

Here we have the prelude to, indeed a summary of, the whole book of Psalms. The key is, as usual in the books of Scripture, at the entrance. Here are set in sharp contrast the *two classes* that are seen in deadly conflict all through the book, viz., the *righteous* and the *wicked*.

The elements or moral principles are now at the outset marked out which are exhibited in active antagonism in the history recorded in all the Psalms that follow. In the end it is seen, as here stated, that "the Lord knoweth the way of the righteous," but that "the way of the ungodly shall perish" (verse 6). For in the end the righteous are seen with the "high praises of God in their mouth and a two-edged sword in their hand" to "execute vengeance" upon the wicked, even "the judgment written" (Psalm cxlix. 6-9). "Blessed is the man," &c. Here follows a description of God's ideal man, the model man. This finds its full answer only in the "Man Christ Jesus," who is our pattern.

The outward or moral conduct of "walking," "standing," "sitting," are here shown to be the effect of "the law of the Lord" in the heart, for "his delight is in the law of the Lord, and in His law doth he meditate day and night." If the inward power of the Word of God separates us from sinners, it is a godly separation, otherwise our separation is nothing more than that of the Pharisee, who in his religious pride says, "Stand by

thyself; come not near to me, for I am holier than thou" (Isaiah lxxv. 5). Hence this blessed man is likened to a "tree planted by the rivers of water," always fresh and fruitful. Whilst an occasional shower may cleanse the dusty leaves and brighten them up, it is really the hidden root that feeds the life and prevents withering. Thus meetings and ministry may refresh the saints, but if the roots of faith do not draw nourishment continually from the "river of God" we shall be fruitless and feeble.

#### QUESTIONS AS TO THE PUBLIC MINISTRY OF WOMEN.

By WM. DUDGEON, London.

I. IS it scriptural to say that Pentecost did away with all distinction between male and female?

As to "standing before God," "there is neither male nor female" (Gal. iii. 28), but the New Testament still recognises "man and woman"—fathers and mothers—husbands and wives—sons and daughters (1 Cor. xi.; Eph. v.; Col. iii.), and as long as the earth state lasts these distinctions remain.

II. Is it scriptural to say that Pentecost did away with the "special" prohibitions which were placed upon woman under the old economy?

1. They could not be "priests or Levites"; but the men out of eleven of the Twelve Tribes of Israel were equally debarred—this, therefore, was not a "special" prohibition. Thank God, men as well as women who were so debarred are now "kings and priests to God."

2. But they were in the place of subjection under the old economy. Is that done away? No (1 Cor. xiv. 34; 1 Tim. ii. 11, 12; 1 Pet. iii. 1). Subjection is even more strongly enforced under the new dispensation. Take a Concordance, and you will not find any such "special" prohibitions under the law.

III. Is it scriptural to say that Pentecost conferred a *new* gift (prophecy) upon women (Acts ii. 17)?

No. For Miriam (Ex. xv. 20), Deborah (Jud. iv. 4), Huldah (2 Kings xxii. 14), wife of Isaiah (Isa. viii. 3), Anna (Luke ii. 36), were all prophetesses, and are so called in the Old Testament. Whereas in the New Testa-

ment only twice is the fact stated that there were prophetesses (Acts ii. 17; xxi. 9). But no names are mentioned, which is not without significance.

IV. Is it scriptural to say that "prophesying" changed its character at Pentecost—that previously it meant "foretelling"?

God said to Jeremiah (chap. i. 5-10), "I ordained thee a 'prophet' . . . . over the nations to root out—to pull down—to destroy—to throw down—to build—to plant." Was this foretelling? Micah says: "Truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin" (chap. iii. 8). Was this foretelling? No. Sin, righteousness, judgment, were oftentimes the burden of the prophets before Pentecost as afterwards. And though there was "foretelling," it was chiefly exercised in order to turn them from their sin by denouncing judgment, or by promise and hope to induce them to follow the Lord. The character of the gift has not changed—it might be foretelling, or admonishing, or comforting both before and after Pentecost. Both "revelation" and "prophecy" include and mean a vast deal more than foretelling.

V. Is it scriptural to say that "prophecy" is only "speaking with power under the impulse of the Holy Spirit"?

In Ephesians iv. 11 there are five distinct gifts enumerated—apostles, prophets, evangelists, pastors, teachers. Did not *all* these speak with power under the impulse of the Holy Spirit? Or what were they worth? Evangelists preached the gospel with power, &c. Teachers taught the already revealed will of God with the same power, but "the prophet" spoke directly from God by revelation (1 Cor. xiv. 30). He revealed His will and purpose, either for present good or future guidance. How necessary this was is apparent. *New* revelations were necessary for the *new* relationships of the *new* covenant. We now have the New Testament. The early saints had not, so God gave prophets. We should remember that prophecy was a *foundation* gift "built upon the foundation of apostles and prophets," which we have now in New Testament Scriptures" (Eph. ii. 20).

VI. Is it scriptural to say that "Your

sons and daughters shall prophesy" (Acts ii. 17)? and "Every woman praying and prophesying with her head uncovered," &c. (1 Cor. xi. 5), authorise women to pray and prophesy everywhere (publicly and privately) if becomingly attired?

Here we have to consider four important passages, two of which seem to contradict the other two.

1. Your sons and your daughters shall prophesy (Acts ii. 17), supported by the fact that Philip had four daughters which prophesied (Acts xxi. 9).

2. Every woman praying and prophesying with her head uncovered dishonoureth her head (1 Cor. xi. 5).

3. Let your women be silent in the assemblies, for it is not permitted them to speak (1 Cor. xiv. 34, 35).

4. I will therefore that men pray everywhere, lifting up holy hands in like manner that women adorn themselves in modest apparel, &c. Let the women learn in silence, for I suffer not a woman to teach (1 Tim. ii. 8-14).

As it is incontestable that women did prophesy, it is contended that (the statement of their doing so being absolute), the "covering" points to "suitable attire," and "the silence" and "not speaking" of 1 Cor. xiv. 34 is only partial, and confined to "chattering" and "asking questions"—and that, with these limitations, women may pray and prophesy anywhere.

It is agreed (1) that women did prophesy (Acts xxi. 9); (2) that women are not to "teach" in public assemblies of saints. And the point of difference is not the possession of gift, nor the lawfulness of exercising it, but the *sphere* of its exercise; in other words, Can women pray or prophesy in public assembly? And we would enquire:

1. Does "suitable or seemingly attire" fulfil the meaning of "the covered head"? How important this matter is appears from the fact that twelve verses are given to it (1 Cor. xi. 4-15).

Why should women be covered? How few can answer. They see it is a custom and conform. They see it also in Scripture, and yield outward obedience; but it is an enigma. And, then "because of the angels." How strange! God says: "For this cause ought a woman have *authority* on her head (verse 10). For what cause? Verse 9 says:

"The woman is for the man." Hence the covering is the symbol of acknowledged authority, and that of the man. Grace brings the woman into the place of subjection which she abandoned in the Fall; and the angels, looking down, learn the power of the grace and love of God. Oh, if this were understood there would be no unseemly bonnets or hats in our meetings—as, alas! is increasingly the case—Grace would be triumphant.

It is manifest that the First Epistle to Corinthians was written to correct abuses which had crept in—"Schism" (i.), "Dealing with moral evil" (v.), "Going to law" (vi.), "Eating meats offered in sacrifice to idols (viii.-x.), "Women praying and prophesying with uncovered head" (xi.-xiv.), "Resurrection" (xv.).

In dealing with these matters the Spirit of God does not give an immediate "Yes" or "No," but brings to light that which lay at the root, shows us that from which the difficulty or error sprang. Take, for example, "the eating of meats offered to idols" (chap. viii.). Does He settle it at once? No, He goes to the root, which is "lack of brotherly love." And the whole chapter viii. is taken up with viewing it from that standpoint. Then in chapter ix. he enforces his apostleship, and in the first part of chapter x. he illustrates it by Israel in the wilderness, and asserts the fact of our "oneness"; but it is not until chapter x. 19 that he gives final judgment on the question. So with regard to this matter of "women praying and prophesying" prominence is at once given to "the covering," for that is the root matter. Then there are directions for the Lord's Supper (xi. 17-34), then the gifts bestowed are enumerated (xii.). Then the great chapter on Love (xiii.), and it is not until we reach xiv. that the great question of the exercise of prophetic gift is considered and woman's public place defined. But if a godly woman learns what "the covering" teaches, she will never seek to act contrary to it, so we see "the covered head" does not refer to "suitable attire," but is the symbol of subjection to man.

2. It is not permitted them to speak—*lalein* (1 Cor. xiv. 34). Does this mean to

"chatter" or "ask questions"? Whether it sometimes has this meaning in "heathen" authors, is not for us to enquire; but does it ever have this meaning in Scripture? It is used about 300 times in the New Testament. For instance: God spake—Christ spake—The Holy Ghost spake—Apostles spake—Prophets spake—Angels spake. Does not reverence forbid such a meaning as "chatter" here? We dare not say that God or Christ or the Holy Spirit chattered. Besides, in this very chapter (1 Cor. xiv.), the word occurs about twenty-three times. Is it even once used in these senses: "Let the prophets 'speak' two or three, and let the others judge"? Can that mean, Let the prophets chatter? But does it not mean to "ask questions"? There are words for asking questions, but this is not one; in the very next verse, "Let them 'ask' their husbands," a totally different word is used—a usual one for asking questions. The word "to speak" (*lalein*) is frequently translated "preach," and then the passage would read, "It is not permitted a woman to preach," but in all the 300 passages in which the word occurs it *never* has the meaning "to chatter" or "ask questions." But when it says, "Let your women be silent," does it not mean to refrain from asking questions? The word (*sigan*) occurs eleven times in the New Testament, and is translated, "To keep silence," "To hold one's peace," "To keep hidden or secret." Silence from speaking is its meaning, and as it is in connection with the exercise of the prophetic gift that these words occur (which the context abundantly shows), silence as to *that* is the primary injunction.

Let us not forget that every woman praying or prophesying, &c. (xi.) is not (1) a "command," for then it would read, "Every woman *shall*, &c. (2) nor is it necessarily a "permission," for then it would read, "Every woman *may*," &c.; and as we have seen that chapter xiv. 34, 35 cannot be weakened by the interpretation sought to be forced on it by meanings being put upon words entirely foreign to the New Testament, therefore "Every woman praying and prophesying" *must* be interpreted according to the plain and emphatic prohibitions of chapter xiv. 34, 35.

*"THE LORD THINKETH ON ME."*

By JOHN DICKIE, Author of "Words of Faith, Hope, and Love."

WHAT a golden word; it is seldom out of my mind. Since He is lovingly thinking of us (Psa. xl. 17), what matters it who forgets us? And these thoughts of God about us are beyond all counting (ver. 5); and they are most precious (Psa. cxxxix. 17, 18). And no wonder these thoughts are innumerable; God has been thinking of you and of me all down through the bypast eternity; and so many and so grand are His thoughts, that it will take the whole of the eternity to come to afford time to work them out. And how gracious are all these thoughts, worthy of Him whose nature and whose name is Love. One of these thoughts was, that He would give us Christ with all His fulness of grace and glory, for our eternal portion. Another thought was that He would give us His own Spirit, to dwell within us for ever, the source of a holy, Christlike life. Another was that He would give Himself to us, as to be actually our Father, and that He would lay us in His very bosom as His dearest children—that bosom in which never lay angel, or any other saving. His only begotten Son (John i. 18; xiii. 25; xvii. 23, 26). And all His thoughts about us are on this tremendous scale, while they are more in number than the sand on the seashore (Ps. cxxxix. 17, 18). Yes, indeed, it will take the endless eternity to carry them into effect.

*SUGGESTIVE TOPICS.*

PILGRIM'S PROGRESS IN PSALM lxiii.

My soul thirsteth for Thee (verse 1).

My soul shall be satisfied (verse 5).

My soul followeth hard after Thee (verse 8).

J. M. H.

TRUST IN THE LORD.

1. Trust in the Lord at all times Psa. lxii. 8
2. Trust Him for strength - Isa. xxvi. 4
3. Trust Him for guidance - Ps. xxxvii. 5
4. Trust Him in the dark - Isa. l. 10
5. Trust Him with all thine heart Prov. iii. 5
6. Trust Him though He slay thee Job xiii. 15
7. The Lord knoweth them that trust Him - Nah. i. 7 E. A. H.

*GIDEON AND HIS GOD.*

A WARNING TO SERVANTS OF THE LORD.  
(Judges vi. 36-40).

By THOS. ROBINSON, BARROW.

"Be thou an example of them that believe, in word, in manner of life, in love, in faith, in purity. . . Take heed unto thyself (1 Tim. iv. 12, 16, R.V.)."

AS Gideon's fleece was wet with dew  
When all around was dry,  
And as before his chosen few  
The Midianites did fly,  
So Gideon's God can help us when  
All human springs shall fail,  
Nor shall the boasted strength of men  
Against His saints prevail.

Then, as again that fleece was dry  
When dew lay all around,  
That Gideon might be warned thereby,  
Lest he, like it be found.  
Honour divine He could not bear—  
Alas! for human pride—  
He fell into the devil's snare—  
His faithful God denied;

As if some bright and guiding star  
Should wander from its zone,  
And mariners should drift afar,  
Until all hope is gone;  
As if a trusted desert guide  
His charge should lead astray  
In paths where lurking robbers hide  
To fall upon their prey.

Oh! sad indeed when leaders lose  
The freshness of their youth,  
Receive no more those heavenly dews,  
And walk not in the truth.  
Take heed, ye servants of the Lord,  
Lest world and flesh deceive;  
Hold fast and teach the faithful Word—  
To Gideon's God still cleave.

A GREAT SINNER, A GREAT WORKER.—  
In North China, an educated Confucianist, a bitter opposer of Christianity, and a confirmed opium-smoker, was converted, and ever since God has marvellously blessed him in his earnest efforts to save his fellow-countrymen. He has been the means of rescuing hundreds of opium-smokers and bringing them to Christ.—Mrs. HOWARD TAYLOR.

## THE GREAT MYSTERY

CONCERNING CHRIST AND THE CHURCH.

Ephesians v. 32.

- |                     |                          |
|---------------------|--------------------------|
| I. ITS INCEPTION.   | III. ITS ADMINISTRATION. |
| II. ITS REVELATION. | IV. ITS CONSUMMATION.    |

By J. R. CALDWELL, Author of "Foundations of the Faith," &amp;c.

III. ITS ADMINISTRATION—*continued.*

A LIVING ORGANISM.

THE last point to be noted is that the Mystery, the Church, the Body of Christ is a living organism indwelt and energised by the Spirit of God.

If the first leading characteristic—the separation of the Church from the world—delivers from Denominationalism, when the world and the Church are mingled in one professedly Christian system, and the second, viz., its perfect unity guards against every form of Exclusivism which would divide true children of God into separated or contending parties, then the third—the fact that it is a living organism—absolutely sets aside at one stroke the principle of clerisy. As every member of the human body is vitalised by one spirit, exercises its own function, and is subject to one directing and controlling head, so is the Body of Christ. This figure is wrought out in detail in 1 Corinthians xii. 12-31. The welfare of the whole depends on each individual member being free and able to fulfil its own function. The same is found in Ephesians iv. 15, 16: "Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." So also in Colossians ii. 19: "Not holding the head, from whom all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

The great fact of this dispensation is that, consequent upon the ascension of the Lord Jesus Christ to the right hand of God, the Holy Spirit has come down to take up His abode in the Church, which is the Body of Christ, constituting it the Temple of God. The fitness of each joint and band, of each member, be it great or small, powerful or feeble, to fulfil its own function depends upon

the qualifying and energising of the Holy Spirit. Gifts are bestowed by the ascended Head, but the power for the effective ministry of each is in the Holy Spirit present in the Church. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; . . . but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (1 Cor. xii. 8-11). Such is the Divine principle appointed of God for the edification of the Church, the Body of Christ.

With the inroads of worldliness and carnality came unwillingness and inability to own the presence of God. God's principles are such that they cannot be administered by the flesh. The handling of Divine things by carnal minds can only have one issue, and that is disaster. The gifts of the ascended Head soon became unacceptable to the Church. Paul, the steward of the Mystery, is forsaken in his extremity. He writes to Timothy that the time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables (2 Tim. iv. 2-4).

## THE ORIGIN OF CLERISY.

Thus originated the clerical system. Men found it irksome to wait upon such ministry as the Spirit imparted. The flesh is always restless. Out of impatience and dislike of the sound doctrine of the Word and a lack of readiness for Spiritual service through growing conformity to the world, there sprang up the desire for men who would take the responsibility of ministry, who would be duly qualified according to human ideas for the service, who should devote their whole time to it, and who should be paid a sufficient salary for the work. Such soon ceased to be the servants of Christ and became the servants of men, "teaching things which they ought not for filthy lucre's sake." To obtain a ministry that would leave the conscience to slumber on, and that would relieve the Church of the responsibility of "ministering one to another as good stewards of the manifold grace of God" (1 Peter iv. 10), was worth paying for, and there was no

lack of those who were willing both to pay and to be paid.

From a carnal system of ministry it was but another step to the usurpation of priestly functions, so that what began as *ministry* merged into *priesthood*, and only through this order of men could the Church be ruled or ministered to, and only by them could saints offer united worship to God. Wherever such a system obtains, be it in Rome or in the most evangelical Nonconformist denomination, the Spirit is necessarily quenched in His manifestations, and the administration of the Mystery according to God is rendered absolutely impossible. Worship, though much is said about it, degenerates for the most part into what is purely formal, a priest performing divine service on behalf of the people, whilst worship in spirit and in truth is practically set aside. An assemblage is present, composed of believers and the world mixed up together; they are there to hear a sermon. Other exercises are quite subordinate; the whole service is conducted by the one man, and no other one is concerned in the slightest degree as to his responsibility to minister what God has given him. The functions of the whole membership of the body are assumed by one, and all the rest through lack of exercise, if not also through lack of nourishment, become functionally paralysed.

That many "clergymen" or "ministers" are spiritually-minded men and servants of Christ, gifted to edify the Church and exercised in a godly way as to their responsibility to do so, we thankfully acknowledge. Our controversy is not about *persons* but about *principles*. With all respect and personal esteem for such men, we cannot but maintain and assert that their position of monopolising the ministries which should be the responsibility of each member according to its own function, is utterly at variance with the principle of ministry set forth in the New Testament. It denies to the Holy Spirit His right to "divide to every man severally as He will" (1 Cor. xii. 11), and it abolishes the responsibility that rests on every member of the Body of Christ, be it ever so feeble, to impart something for the edification of the whole. The command is,

"As every man hath received the gift, even so ministers the same one to another as good stewards of the manifold grace of God" (1 Peter iv. 10).

Those who endeavour in conscious feebleness to abide by the Divine principle as laid down in 1 Corinthians xii., and illustrated in chapter xiv., are accused of "denying the doctrine of the Christian ministry." But surely it is a mistake to say this, seeing they contend for the recognition of every gift that Christ has bestowed, and reject only such ministry as is of man. The clergyman or minister as to years may be a youth; as to spirituality he may be unregenerate; as to gift he may have none but what he has acquired in the schools, but human ordination and education have given him his status, and he occupies a place which the most experienced and gifted believer cannot attain to without becoming one of the privileged circle of clergy. The whole system is essentially opposed to "the administration of the Mystery" according to God.

#### THE BLESSED HOPE.

The coming of the Lord for His saints as foretold in 1 Corinthians xv. 50-55, and also in 1 Thessalonians iv. 13-17, is closely connected with the Revelation of the Mystery. His subsequent coming as Son of man with His saints to reign is predicted in the Old Testament. (See Zechariah xiv. 4, 5; Jude 14, 15; Daniel vii. 18). That coming forms no part of the Mystery. But "the hope of glory," the Church's proper expectation, the coming of the Lord from heaven as the resurrection and the life, the rising up from among the dead of the sleeping saints, and the changing in a moment of the living and the taking of the whole immortal, incorruptible company to be for ever with the Lord, this was not spoken of by Old Testament prophets, but it is revealed to us by the Spirit. There can be nothing but confusion in the mind of any who search into the prophetic Word as to the coming of the Lord without having grasped the distinctive character of the Church as the Body of Christ. It is the key that unlocks the mystery. For the Church, He comes as the Son of God; for the kingdom, He comes



as Son of man. This distinction seems clearly maintained in the New Testament, but in the kingdom it will be Israel's joy as did Nathaniel to confess Him to be the Son of God as well as Israel's King (John i. 49), and to eternity the heavenly saints will never forget that He became like unto His brethren truly Man as well as truly God.

The Revelation of the Mystery has been given through Paul; it is complete and final. The inception of it, the character of it, the administration of it, and the glorious consummation of it are found in Paul's epistles, and nowhere else.

But he prays concerning the saints at Ephesus that the eyes of their understandings might be enlightened, that God would give unto them the spirit of wisdom and revelation in the knowledge of Christ. There is a spiritual condition that is a pre-requisite to the profitable understanding of these things. No superficial glance will penetrate the depths. It is the spiritual mind that searches the Word like a little child, that inquires in the presence of God, that in faith and humility meditates therein, that will get the blessing. Knowledge so acquired instead of puffing up will abase and be transformed into adoring worship.

#### UNITY BY THE WAY OF THE BIBLE AND PRESENT-DAY DIVISIONS.

By GEORGE ADAM, Straßraer.

WE now come to the crucial point of our enquiry. We have looked at the principle of Divine government in Israel. The testimony of the Lord concerning David states God's principle of rule in one sentence: "I have found David the son of Jesse, a man after Mine own heart, which shall FULFIL ALL MY WILL" (Acts xiii. 22). The rule of David's life, as of the other godly rulers who were called of God to lead His people, was to enquire of the Lord Himself in every emergency, and never to be guided by the will of the people over whom they ruled. We have also seen that the will of God administered by the "Man of His right hand" is the law of heaven, and if His will is to be done on earth in the coming kingdom as it is done in heaven,

then there will be no room for man to be consulted, or for man's will in any form whatever.

In the last article we sought to show from Scripture that the Church of God, composed of the believers of the present age, are brought into a nearer place of union to Christ than Israel was or ever will be; that we have a liberty of communion with God which believers under the law never were allowed; that we have a higher, holier standing before God than angels ever had or ever will have. The insight we get to heaven in Revelation v. reveals that those who sing Redemption's song are nearer to the throne and to the Lamb than angels.

I now come to the *vital* question which I have had before my mind in writing the foregoing papers. I have no intention of going into the *details* of Church government. I am desirous of getting hold of the *foundation principle* of rule in the Church of God. Any one who reads the history of Israel without prejudice must see that in Jehovah's government of His earthly people there was no room for the will of the people. Even in remnant days, after the nation had sinned away the cloud (see Ezekiel viii. 6), and had lost the "Urim and Thummim"; when Ezra was leading a company of godly Jews from Babylon to Jerusalem, when they came to the river Ahava and were about to enter upon the most difficult and dangerous part of the journey, he did not call a council of the elders nor of the whole company to decide as to which was the *best* and *safest* way to take. He called a prayer meeting to ask of God a *RIGHT* way. When the redeemed of the Lord had lost their way in the wilderness, and when they "cried unto the Lord in their trouble," He heard and "He led them forth by the right way" (Psa. cvii. 1-7).

If those who compose the Church of God have been brought into a nearer place as to *union* than Israel of old, and have been blessed with a liberty of access as to *communion* with the Living God which Israel never had, is it conceivable that as to her guidance through the wilderness the Church of God has been in a sense *cut adrift* from her Living Head and left to find her way

out of or through her difficulties by a kind of *guesswork*? Has she not the privilege of appealing directly to her Head in heaven and receiving His direct guidance? If the Headship of Christ over the principalities and powers in heavenly places implies that in their every movement His will is law to them, does not His Headship over the Church imply that His will ought to be law to every member of His Body and law to every assembly of His people? I am not arguing out a theory of my own, I am contending for the honour and glory of the Unseen Living Head of the Church.

A number of years ago there was a thought given which many considered very striking and wise. It was "Unity amongst believers *by the way of the Bible*." Well, it seems to me that this way has been tried, and what has it come to? Very many believers during the past seventy years have left human traditions and sectarian systems and have sought honestly to return to divine principles and practices as they are to be found in the New Testament. How, then, does it come to pass that these believers—many of them godly men and women—are broken into some eight or ten factions, each party studying the same open Bible? The solemnity and magnitude of this question is appalling, were it not that many have become so familiar with this awful state of things that our hearts have ceased to be bowed down about it before God.

In response to that united appeal to the Lord recorded in Acts iv. 23, &c., not only were the apostles filled with fresh power to testify in the gospel, but we read that "the multitude of them that believed were of one heart and one soul." It could not be said that this beautiful unity of heart and soul was brought about by an appeal to the Bible. It was brought about by a direct appeal to the Author of the Bible.

When the Holy Spirit through Paul was foretelling the elders at Ephesus of the divisions which would arise in the Church, he "commended them to God and to the word of His grace" (Acts xx. 32). Is it possible that the God-dishonouring schisms amongst those who know so much truth has been caused by appealing to the word of

His grace without beginning first by a direct appeal to God Himself?

When God began some seventy years ago to move in the hearts of some of His people in various parts of the British Isles, it is striking how their hearts were knit together and how they understood one another when they met, although they had had no previous intercourse or acquaintance. This must have been because they were all being led "by one and the selfsame Spirit." When the adversary came in amongst them to break up their divine harmony, had they taken the same course to meet him as the saints did as recorded in Acts iv. 23-33, would not the Lord have heard and answered and have given deliverance from the wiles of the devil? When Satan assailed "the testimony of Jesus" in apostolic days, he did it from the *outside*, but in the later instance it was from *within*. Nevertheless it is the same adversary, and he can only be withstood in the same way by a united and direct appeal to the Living Head of the Church in heaven. I am not undervaluing the written Word of God. It fills a most important place in Church government, but the divided and subdivided condition of so many godly saints, all professing to be guided by the one Bible and by it alone, *proves* that apart from the direct guidance of the Holy Spirit the one Book may be used to *divide* the saints of God instead of binding them together.

#### TO DISCOVER OUR OWN FAULTS A DIFFICULT BUSINESS.

I FIND that my heart needs quite as much care as my body, and that when the former is right the latter is all the better for it. The discovery of one's faults is a difficult business; but it seems a pity to suffer, both in one's happiness and one's service, by faults being allowed, which, if they are only found out and owned, can be so easily forgiven and cured. I have spent a good deal of time of late in this work, and find it pays well. Only my heart keeps its hand tight shut on a good many of its secrets, and it is hard to get it opened and to bring them out to the light. "I the Lord search the heart." So we must humbly seek His help.—J. G. M'VICKER.

PRESENT-DAY PROBLEMS.—V.

## THE CANON OF THE NEW TESTAMENT.

By Colonel MOLESWORTH.

THE question is raised from time to time —“Have we equal authority for the canon of the New Testament as for the Old?” “Can we be sure that the 27 Books of the New Testament are the only inspired writings which we need to acknowledge?” The whole of the New Testament was not written at once, but in different parts and on various occasions. Six of the apostles, and two inspired disciples who accompanied them on their journeys, were employed in this work. The histories which it contains of the life of Christ, known by the name of the Gospels, were composed by four of His contemporaries, two of whom had been constant attendants on His public ministry. The first of these (Matthew) was published within a few years after His death, in that very country where He had lived, and among the people who had seen Him and observed His conduct. The Acts of the Apostles contains an account of their proceedings, and of the progress of the Gospel from Jerusalem among the Gentile nations, and published about the year 64 A.D., being 30 years after the Lord’s crucifixion, by one who, although not an apostle, declared that he had (Luke i.) “perfect understanding of all things from the very first,” and who had written one of the Gospels.

The Epistles—addressed to churches in different places, to believers scattered up and down in different countries, or to individuals, in all 21 in number—were written separately by five of the apostles from seventeen to twenty, thirty, and thirty-five years after the death of Christ. Four of these writers had accompanied the Lord Jesus during His life and had been “eye-witnesses of His majesty.” The fifth was the Apostle Paul, who, as he expresses it, was “one born out of due time,” but who had likewise seen Jesus Christ, and had been empowered by Him to work miracles, which were “the signs of an apostle.”

One of these five also wrote the Book of Revelation about the year 96 A.D., containing epistles addressed to the seven churches

in Asia, from Jesus Christ Himself, with various instructions for the immediate use of all Christians, together with a prophetic view of the kingdom of God till the end of time. These several pieces which compose the Scriptures of the New Testament were received by the churches with the highest veneration, and as the instructions they contain, though partially addressed, were equally intended for all, they were immediately copied and handed down from one church to another till each was in possession of the whole. The volume of the New Testament was thus completed before the death of the last of the apostles, most of whom had sealed their testimony with their blood. Finally, after deliberate and free research by many separate churches, the present canon of the New Testament without any other addition was endorsed and everywhere admitted by the early and post-apostolic churches.

In delivering this part of His written Revelation, God proceeded as He had formerly done in the publication of the Old Testament Scriptures. For a considerable time His will was declared to mankind through the medium of oral tradition. At length He saw meet in His wisdom to give it a more permanent form. But this did not take place till a people, separated from all others, was provided for its reception. In the same manner when Jesus Christ set up His kingdom in the world, of which the nation of Israel was a type, He first made known His will by means of verbal communication through His servants whom He commissioned and sent out for that purpose, and when through their means He had prepared His subjects and collected them into churches to be the depositions of His Word, He caused it to be delivered to them in writing. His kingdom was not to consist of any particular nation like that of Israel, but of all those individuals in every part of the world who should believe in His Name. It was to be ruled not by means of human authority or compulsion of any kind, but solely by His authority. These sacred writings were thus entrusted to a people prepared for their reception—a nation among the nations, but singularly distinct

from all the rest, who guarded and preserved them with the same inviolable attachment as the Old Testament Scriptures had experienced from the Jews.

Respecting the lateness of the time when the Scriptures of the New Testament were written, no objection can be offered, since they were published before that generation passed which had witnessed the transactions they record. The dates of these writings fall within the period of the lives of many who were in full manhood when the Lord Jesus Christ was upon earth, and the facts detailed in the histories and referred to in the Epistles, being of the most public nature, were still open to full investigation. It must also be recollected that the apostles and disciples, during the whole intermediate period, were publicly proclaiming to the world the same things that were afterwards recorded in their writings.

Had these Scriptures been published before associations of Christians were in existence, to whose care could they have been entrusted? What security would there have been for their preservation or that they would not have been corrupted? In the way that was adopted, they were committed to faithful men, who, viewing them as the charter of their own salvation and the doctrine which they contained as the appointed means of rescuing their fellow-creatures from misery and guilt, watched over their preservation with the most zealous and assiduous care. But unless the whole manner of communicating the revelation of God in these Scriptures had been altered, it is not possible that, excepting the accounts of the life of Jesus Christ, they could have been earlier committed to writing. The history of the Acts of the Apostles being carried down to about the year 63 A.D., could not, it is evident, have been published sooner.

The Epistles are not addressed to men of the world, but exclusively to Christians. The truth in them is in the way of immediate application to existing cases and circumstances. This practical method of communicating the doctrine and of recording the laws of the Kingdom of Christ, which commends itself to every reflecting mind, could not, it is manifest, have been adopted

till societies of Christians were in existence, and till they had existed for some considerable time. Thus were the Scriptures, as we now possess them, delivered to the first Churches. By the concurrent testimony of all antiquity, both of friends and foes, they were received by Christians of different sects and were constantly appealed to on all hands in the controversies that arose among them. Commentaries upon them were written at very early period, and translations made into different languages. Formal catalogues of them were published, and they were attacked by the adversaries of Christianity, who not only did not question but expressly admitted the facts they contained, and that they were the genuine productions of the persons whose names they bore.

*(To be continued.)*

### THE CHRISTIAN'S REST.

TIRED, oh, so tired, the evening closes  
o'er me,

Long, long hath been the weary, toilsome  
day;

Far, far above, I see Thy rest before me,  
With morning's dawn the shadows flee  
away.

Tired, oh, so tired, but if my blessèd Master  
Will only whisper to my soul, "Well  
done,"

How light will seem the pain, the glory  
vaster

Than I dare hope for when my race is run.

Tired, oh, so tired, how very oft when weary  
And drooping with the heat amid the fray,  
Then hath He led me to the desert dreary,

Far from the battle-field to rest and pray.

Tired, oh, so tired, but He who sought and  
found me

Soon will say, "Come, I have thy place  
prepared";

Soon shall His everlasting arms be round me,  
What joy on earth with this could be  
compared?

Glad, oh, so glad to leave the clay behind me  
And soar away above, beyond it all;  
What ties on earth however dear could bind  
me?

I'm only waiting for the homeward call.

## Correspondence.

GOSPEL WORK AMONG FOREIGN JEWS  
IN LONDON.

To the Editor of THE WITNESS.

ESTEEMED BROTHER,—May I be allowed an opportunity of bringing before your readers the peculiar and pressing needs of the work carried on by my friend and brother in Christ Mr. Israel Isaiah Aschkenazi in the East-end of London?

All who observe passing events will be aware that legislation has been attempted, and is still in prospect, dealing with the subject of "Alien Immigration." Now, those to whom I appeal will care little for the political aspect of this question, but it will interest them to know that a large proportion of these "aliens" thronging to our shores have been during the past year and still are Jewish refugees from Russia who may well be excused any unwillingness they feel to shed their blood in the war against Japan for those who have never treated them otherwise than with ignominy and cruelty. Moreover (and this concerns us more than anything else), these refugees are without the knowledge of Christ. Not that the Name is unknown to them, but they have only learned to associate it with Russian Christianity, oppression, plunder, torture, and massacre. And numbers of them come into the hall where our brother proclaims Messiah's gospel; they hear words of love and they receive acts of kindness done in the Name of the Lord Jesus; they are taken aback with astonishment; it is a revelation to them.

Besides the preaching of the gospel to the adults, a well-attended Sabbath (Saturday) afternoon school is held for the children, and there are evening classes for the young and mothers' meetings, which last are of special value, as very few of the women care to attend the ordinary gospel meetings. Then, also, visits to poverty-stricken homes and gifts of food and clothing are all items of the work which go far to commend the gospel of our Redeemer.

If any readers of *The Witness* are willing to have fellowship in this work by giving of their substance, they may be assured that all offerings will be applied exclusively to the expenses of the work, as by the goodness of our God our brother's personal needs are otherwise met.

Communications may be made to Mr. Aschkenazi at 21 Lee Terrace, Blackheath, London, S.E., and he will be pleased to send a copy of the report of his last year's work to anyone applying for it.—I am, yours in the love and service of Christ, F. ORTON SMITH, B.A.

<sup>16</sup> Victoria Mansions, Willesden Green,  
London, N.W., 14th April, 1905.

## Questions and Answers.

## ANONYMOUS LETTERS.

It is much to be regretted that so many of the *Questions* sent in are anonymous. Some have long ago been dealt with in *The Witness*, and a copy of the back number containing answers might be sent, or the Editor might reply privately, but if no address is given nothing can be done. Anonymous communications are objectionable always and on many grounds. The name and address need never be published if the writer wishes it to be kept private.

REPLIES ARE INVITED TO THE FOLLOWING:

**DIVINITY AND INCARNATION.**—Previous to His incarnation, the Lord Jesus Christ was with God and was God; but was He the Son of God from Eternity? or did He only become "the Son" at His incarnation?

**THE IDEA OF THE ARK.**—What answer should or could be given to the "Higher Critics" who allege that the Ark (type on earth of Jehovah's throne in heaven) was after the idea of the "arks" of the gods of Egypt, such as Amen and others?

**CALLING ON THE NAME OF THE LORD.**—Does Romans x. 13, "Whosoever shall call on the Name of the Lord shall be saved," apply to this present time or to a future period?

**VOTING FOR LOCAL COUNCILS.**—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

**THE NUMBERING OF THE PEOPLE.**—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

**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 could he keep the commandment until the appearing of our Lord?

## SIN AND LAW.

**QUESTION 494 (continued).**—What is the meaning of "Sin is not imputed when there is no law"? (Rom. v. 13).

**Answer C.**—It is a fundamental truth of morals. If I plant apple trees accessible to every wayfarer, and for years make no objection to his helping himself, then he is not an offender if he has done so to-day. If my fields provide a short cut, and no warning against their use is spoken or published, the Court will not convict you as a trespasser for passing that way. Where no law is there is no transgression, for sin is lawlessness (1 John iii. 4).

But how, then, did death reign from Adam to Moses? Because though Adam's transgression could not be repeated, and Moses had not

received the tables, conscience, the internal, universal law of God (Rom. ii. 15) discovered and exposed sin. The apostle's argument is this: Even before Moses there was death (verse 14), therefore there must have been sin (ver. 12). And because there was sin, there must have been law, for (everyone knows) apart from law there is no transgression—that is for responsible beings.

As to infants who die, it is not for sin committed; for as they know no law, they can commit no transgression; but for two other reasons (1) because by nature they inherit the poison of Adam's sin, and (2) the guilt of his transgression is imputed to all his race.

G. F. T.

### JUDGING SPECIAL CASES.

QUESTION 496.—Are the directions given for discipline in Romans xvi. 17 of the same degree of severity as in 1 Corinthians v. 7, 13? In the one instance the injunction is to "mark" and "avoid," in the other to "purge out" and "put away."

Answer A.—Romans xvi. 17 is hardly a case of discipline, but rather a word of warning. I beseech you, brethren, "take note of" in the sense of "being on guard against" them which cause or work discord (disagreements) among you, and (R.V.) "turn away" from them—the literal meaning of the word in the original, "ekklino," being to "lean from," the opposite of our word "incline," lean towards. In 1st Corinthians v. we have an actual command to "purge out" the old leaven as Israel were commanded to do before the feast of the Passover (see Exodus xii. 14), while the "put away," in verse 13, would seem to imply that the guilty person was to be publicly "put out"—the idea of the Greek word, which is used nowhere but in verses 2 (taken away) and 13 (put away), being "to lift out of" or to "carry forth."

A. J. M.

Editor's Note.—No doubt this is a warning to saints at Rome. The apostle testified constantly that such devices would be resorted to by Satan and his emissaries. False doctrines and foolish questions, gendering strife and division, would be introduced by men whom Christ had never called to His service, but who sought place and power for themselves. Such were to be turned away from. The extent to which the Church should subsequently proceed in discipline would depend upon whether repentance and restoration were effected by the initial course of turning away from them. If not, they were "heretics," sectarian men to be rejected and to bear their judgment (see Acts xx. 29, 30; Gal. v. 10; 1 Tim. i. 19, 20; 2 Tim. ii. 14-18).

### AN APPARENT DISCREPANCY.

QUESTION 497.—How can the statement in Exodus xxxiii. 11 be reconciled with verses 20 and 23 of same chapter? They appear to be opposed.

Answer A.—To speak "face to face" usually implies mutual sight of the face, but not necessarily, for men frequently speak face to face in the dark. Moses may have seen the Shekinah and heard the Lord's voice proceeding thereout. But "no man hath seen God at any time." G. F. T.

Answer B.—This is indeed well named "an apparent discrepancy," for no discrepancy really exists. Scripture must ever be the interpreter of Scripture, and we know from John i. 18, "No man hath seen God at any time." Moses did not see God's face, neither does the Scripture referred to say he did; but Moses spake "face to face," or more correctly, "mouth to mouth." On various occasions Moses was brought face to face with God, as in the burning bush and on Mount Sinai; but Hebrews xi. 27 distinctly tells us "he endured as seeing Him who is invisible." "There shall no man see Me and live" (Exod. xxxiii. 20) was as true of Moses as of any other individual, although Moses enjoyed privileges distinct from any other (Deut. xxxiv. 10). Again, it is quite possible for two to speak mouth to mouth or face to face and not see one another. Moses was a natural man, "God is a Spirit" (John iv. 24), unseen and eternal. God is the invisible God, "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. vi. 16). Moses in the cleft of the rock (Exod. xxxiii. 22) saw the back parts of Jehovah. In the New Testament God is seen in the face of Jesus Christ. W. R.

Answer C.—The statement in Exodus xxxiii. 11 and verses 20 and 23 are not inconsistent. We must ever distinguish between the absolute character of God, in which character no man hath seen nor can see God, who remains and ever will remain in His own divine unseeable majesty. God chose to reveal Himself and Jehovah is His title relatively, and in that title and character He revealed Himself to Moses at the bush and in the mountain. This revelation was more fully unfolded to Moses and Elias in the excellent glory on the Mount of Transfiguration when Jehovah-Jesus—God in Man and Man in God—was seen by them in glory. G. K.

Editor's Note.—There is abundant evidence that the Second Person of the Godhead, the Eternal Son of God, manifested Himself on more than one occasion to saints of old. But it was not in His essential Deity, but in human or angelic form. See Genesis xviii. 16-33; Judges xiii. 15-22.

*CHRIST DWELLING IN THE  
HEART BY FAITH.*

Notes of an Address by ALEXANDER STEWART.

WE are agreed that our Lord Jesus Christ is coming back. What concerns us immediately is the preparation of our hearts for that coming. I suppose there is no chapter of the Bible, unless it be the third chapter of the Gospel by John, that is more read than the fourteenth. As sinners we cannot do without the third chapter of John—we cannot do without “God so loved the world, that He gave His only-begotten Son”—and as saints we cannot do without the fourteenth chapter of the Gospel of John. The road to the well is well beaten, and I dare say those are the most thumbed pages in most Bibles here. You remember that twice over in that fourteenth chapter these words occur: “Let not your heart be troubled.” One is glad that the Lord Jesus cares whether our hearts be troubled or not. “Let not your heart be troubled.” There is no one who is a believer in the Lord Jesus Christ but is constantly in need of that consolation. It is as true as when the words were written, that through much tribulation we must enter into the kingdom of God. Purgatory, as a doctrine, is all right; only, those who hold it put it a stage too far on. As certainly as you are a child of God, you have been in purgatory ever since you believed the Gospel. But, thank God! that is all the purgatory that a believer will ever be in. It is certain that to come to the Lord Jesus Christ and to be saved is to enter into trouble.

But now I want to go to the Epistle to the Ephesians. That epistle nowhere speaks directly of the coming of the Lord Jesus Christ, though it speaks of it by implication. In the epistle there are two prayers of the Apostle Paul for believers, and if such prayers had not been recorded we might have been very anxious to know what it was that Paul prayed for when the believers rose before his mind and he interceded with God on their behalf; we should like to have known the range and scope of the prayers of God’s apostle for His people. There are many who have a care for the flock who would like to be instructed as to the manner

of petition that they should present to God for those whom they are interested in. We are thankful, therefore, that such petitions have been written down for us in many places in the New Testament, and very especially in the Epistle to the Ephesians. I refer, of course, to the prayers in the first chapter and in the third.

Will you turn to the prayer in chapter iii. 14: “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.”

That is the prayer, and it goes to the core of the matter; for Paul’s desire was that Christ might dwell in the hearts of those believers by faith. And to have Christ dwelling in the heart by faith is to be ready for the coming of the Lord Jesus. He says: “For this cause I bow my knees,” and the point is, I think, the strenuousness of this man in prayer. We know how strenuous he was in preaching the Gospel. “My little children, he said, “of whom I travail in birth again until Christ be formed in you.” That is not merely making a clear statement of the Gospel, though we are always glad to hear that; it is not making a discourse that is evangelical and instructive, glad as we are to hear that; but it is taking the souls of the people on your soul, and travailling in birth before God until this result is reached—that the lineaments of Christ appear in them. I address many who are evangelists and who preach the Gospel. Have you steadily in view what the apostle had—not simply the bringing of people over the line into the

kingdom of God, but that the Christ whom you preach may be formed and may appear in them? The words do not define the posture to be used by us in prayer. I think that when we pray we may stand as Solomon did, or sit before the Lord as David did, but I am pretty sure of this—that when the burden is heavy we naturally take to our knees, and sometimes, when we can get lower still, to that lowest point we will go, when we call upon God. This is not our subject at present, but one touches, perhaps, the source of all the trouble and of every defect among us when one compares this manner of prayer with the manner of prayer that, alas! prevails generally in the Church of God.

What did the apostle ask for? "That he would grant you, according to the riches of his glory, to be strengthened with might by His Spirit in the inner man." To what end? "That Christ may dwell in your hearts by faith." And with what last result? "That ye might be filled with all the fulness of God." You see that, like every other great subject, it connects itself with the Father and the Son and the Holy Ghost. The whole process is laid open to us. First, here is the man born of God; the inner man, the new man is there, and the Holy Ghost is operating on the new man, and His object is that that man might be so strengthened that Christ might dwell in that man's heart by faith. The words are strong. If you came to a river bank and saw a great bridge, with girders and tie-rods of immense strength, you would say, "That is a bridge over which heavy loads are destined to pass, or else they would not build it so strongly." Well, it is a great matter that Christ should dwell in the heart of a man like you or me, is it not? And in order to do that, there must be this operation of the Holy Ghost on the inner man, strengthening the man so that this gracious result may be brought to pass.

Someone says, perhaps: "But is not Christ in every Christian?" Christ is in every Christian, or else he would not be a Christian. But if Christ had been dwelling in the sense that Paul meant, in every Ephesian believer, this prayer would never have been uttered, and could not have been recorded. I know

I must speak carefully—to hold the doctrine clear, on the one hand, that every believer is in Christ, but to make it equally clear, on the other hand, that for believers who are in Christ this prayer still needs to be prayed, "that Christ might dwell in their hearts by faith." How can you define it? How can you make it plain? One cannot make it plain. But I remember how it is said in Solomon's Song: "I held him and would not let him go." And let me say, by the way, here, that formerly we used to think that the highest spiritual experience was expressed in the language of the Song of Solomon; but watching the currents in the Church of God these thirty or forty years, one has heard much about life that is higher, and life that is deeper, and very little Christian experience that is expressed in the language of Solomon's Song. I am thankful for the hymn:

"Oh, Christ, He is the fountain,  
The deep, sweet well of love!  
The streams on earth I've tasted,  
More deep I'll drink above.

"Oh, I am my Belovèd's,  
And my Belovèd's mine!  
He brings a poor, vile sinner  
Into His 'house of wine.'  
I stand upon His merit;  
I know no other stand,  
Not e'en where glory dwelleth  
In Immanuel's land."

I cannot explain or express it, but if you would know what it is to have Christ dwelling in your heart by faith, think of words like those of Samuel Rutherford, which are paraphrased in that song. He once used other words, like these: "Lord, give a thirsty man a drink. Oh, to be over the ears in the well!" That is what he wanted—to be in the element of which we have read, and to have that element in him.

*(To be concluded in next number.)*

HOPELESS, NOW HOPEFUL.—One old man has taken his stand for Christ, who was considered one of the worst in the whole district. He seemed to be the most indifferent person to spiritual truth one could possibly find. But when ill in hospital the Lord called him to repentance.—R. HOWIESON, Hankey, S. Africa.



PRESENT-DAY PROBLEMS—V.

THE CANON OF THE NEW  
TESTAMENT.

By Colonel MOLESWORTH.

IN this manner the Scriptures were also secured from the danger of being in any respect altered or vitiated. If such an attempt had been made by anyone, his design would have been prevented and defeated. The difficulty of succeeding in such an attempt would have been at once met by comparison with the many copies existing—in divers languages—just as it would be now. Accordingly the uniformity of the manuscripts of the Holy Scriptures that are extant, which are incomparably more numerous than those of any other ancient author, and which are dispersed through so many countries and in so great a variety of languages, is truly astonishing.

Taken altogether, the discrepancies discovered between the various translations neither change nor affect a single doctrine or duty announced or enjoined in the Word of God. Had we the very original manuscripts we would but wonder at the accuracy with which the many different translations and versions have been made, seeing, as before stated, all their variations do not affect one single doctrine or duty.

When, therefore, we consider the great antiquity of the sacred books, the almost infinite number of copies, of versions, of editions which have been made of them in all languages—in languages which have but little analogy one with another, among nations differing so much in their customs and religious opinions—we can but discern the watchful providence of God over His own Word that nothing has been discerned which alters the real unity of all parts of the Divine Revelation, but that it is clear that the whole is the work of one and the same Spirit.

In proof that the New Testament Scriptures were published and delivered to the Churches in the age to which their dates refer, we have the attestation of a connected chain of Christian writers from that period to the present day. Six of these authors, part of whose works are still extant, were

contemporaries of the apostles: Barnabas, Clement, Hermas, Ignatius, Polycarp, Papias, and for more than 300 years after Christ there is one unvarying testimony that the New Testament Scriptures, as we now have them, were recognised, used, and ever appealed to as forming with the Old Testament Scriptures the Word of God.

Christians receive the Holy Scriptures on the authority of God. The Spirit of God, who indited the whole, existeth, and maketh His Word “living and powerful,” so that the hearer or reader thereof, whether he be unlearned or learned, is convinced that he is being spoken to by God, and can never get quit of the solemn responsibility attaching to such knowledge. God makes His own Word to convict the conscience of every hearer or reader thereof, and it is clearly and expressly revealed that nothing but hatred of the light and the love of darkness prevent any man who reads the Scriptures from receiving the truth.

If we displace from the canon any one of those books which have been sanctioned by the recognition of the Lord Jesus Christ and His apostles, we overturn the testimony on which the rest are held. Every man is, then, at liberty to make his own bible, with the result that it (if any part remains) will be only that which his natural desires approve of.

It is a wonderful circumstance in the providence of God that while the two parts of Scripture were delivered to two classes (*i.e.*, the Jews and the early Christian Church) with the fullest attestation of their Divine origin, both the one and the other have been faithful in preserving the precious trust committed to them, while they have both been rebellious in regard to that part of which they were not originally appointed the depositaries. The Jews always held the books of the Old Testament in the highest veneration, and continued to preserve them without addition or diminution until the coming of Him of whom they testify, and they have kept them entire to this day; yet they have altogether rejected the New Testament Scriptures. And while Christians have all agreed in preserving the Scriptures of the New Testament entire and uncorrupted,

some have wickedly (as before shown) adulterated those of the Old by a spurious addition, or have retrenched certain portions of them.

Of the Divine origin of the sacred Scriptures, we have evidence the most abundant and diversified. God has so ordered it that the authenticity of that Word by which all are to be judged should not be presented to them as a matter of doubtful disputation.

The Bible is not a book compiled by a single author, nor by many authors, acting in confederacy in the same age, in which case it would not be so wonderful to find a just and close connection in its several parts. It is the work of between thirty and forty writers in very different conditions of life, from the throne and sceptre down to the lowest degree, and in very distant ages, during which the world must have greatly changed and men's interests varied. This would have led a spirit of imposture to vary its schemes and to adapt them to different stations in the world, and to different fashions and changes in every age. David wrote about 400 years after Moses, and Isaiah about 250 after David, and John about 800 years after Isaiah. Yet these authors, with all the other prophets and apostles, wrote in perfect harmony, confirming the authority of their predecessors, labouring to enforce their instructions, and pronouncing the severest judgments on all who continued disobedient.

Such perfect, such unique harmony surely establishes the Divine mission of the writers of the Bible beyond dispute, proving they derived their wisdom from God, and spake as they were moved by the Holy Ghost. In all the works of God there is an analogy characteristic of His Divine hand, and the variety and harmony that shine so conspicuously in the heavens and the earth are not further removed from the suspicion of imposture than the unity that, in the midst of boundless variety, reigns in that Book which reveals the plan of redemption. To forge the Bible is as impossible as to forge a world.

The next section will deal with the verbal inspiration of the Holy Scriptures.

## THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.)

CHAPTER III.—HIS COMING AGAIN—*continued.*

THEREFORE I repeat that as believers we have NO PART in what is addressed to Israel as Israel, to the Jew as Jew, to the Gentile as Gentile, to the nations as nations. God calls me to listen and to learn. There is no portion of the Book of God from which I can learn nothing. All that is in a text-book is not addressed to the student; some of it is illustrative. The best book on medicine I have yet read is written by a man who is not ashamed to describe some mistakes he has made, for one learns from one's mistakes more than one learns from one's successes. If I may divide this book into two parts, I should say that one part is written to the student of medicine and the other part is written FOR him. To him are given wise and experienced instructions as to the deadly nature of disease and the successful campaign against death; but for him are recorded these instances in which this wise and experienced teacher himself failed to diagnose correctly the nature of the disease, and was conquered by that relentless foe.

This, of course, is not an analogy, for God never makes mistakes; but it illustrates what the Bible is. It is a text-book from which we learn to know God and His grace. He teaches us by addressing us directly, by letting us see how he has dealt and is going to deal with others, by permitting us to see what other men in other ages thought, and felt, and suffered, and conquered, and by thus showing us how the human heart is everywhere and at all times desperately deceitful yet how He Himself is always the same kind, gracious God, rejecting none who trust in Him, however desperate seems their case, but viewing the proud child of independence afar off, and whilst warning us, encouraging us (as the old Scotch saint said) to "lippen all to Him". How wonderful it all is! Try, reader, to read the whole Bible through in a month or six weeks, and you will be impressed by the wonder of it. Once I read nothing but my Bible for a month, and I read it through in that time. The

recollection of that month has never left me. I got such a view of God that sometimes I fell down on my knees in the open fields overcome with the majesty of the sight, and the felt power of His Presence and the nearness of the unseen world. And that was not when reading the New Testament only, or some specially impressive portions in the Old.

There is a beautiful illustration of this in a little book, Adolphe Monod's "Adieux." He was a great invalid. He writes: "During a night in which I suffered much and slept little, about half-past four o'clock I had settled myself in my bed with the hope of getting a little rest, when I proposed to the student who sat up with me to read a chapter of the Word of God. He offered to read the eighth chapter of the Epistle to the Romans. I accepted the offer, only begging him, in order to be able to appreciate more fully the drift of the argument, to begin with the sixth, and even the fifth. We read successively these four chapters—fifth, sixth, seventh, and eighth—and I no longer thought of sleeping, so completely were my attention, my interest, my admiration excited. Then we read the ninth and following chapters to the end of the epistle with an equal and unabated interest; and then, to omit nothing and have the whole epistle, we read the four first chapters. About two hours passed in this way, and I thought only of listening to the Word of God, and profiting by it, and the Lord in His mercy made up for the rest I had lacked. The deepest impression we received was one of humiliation, and we said to each other, 'How is it possible that, having such a treasure near us, we should neglect diligently to search into it? We had spent two hours in heaven; we had been transported into the company of Jesus Christ.'" Do not we hold so many and diverse doctrines about this great Fact of the Return of our Lord because we have first listened to the voices of men before going to the Word? Thus we go to it as a great storehouse of proof-texts. I remember how I used to go to the Book with the desire to find proofs for various doctrines I held. That, perhaps, was natural in one who had been brought up on "The Shorter Catechism

with Proofs." How, in many instances, is the Bible only known because it contains the twenty-third Psalm, or the seventeenth of John, or the eleventh of First Corinthians, or the fifteenth? These are (with many others like the fifty-third of Isaiah) well-known landmarks, but the country which lies between is yet an unexplored region, a desert of Gobi for all we know! I remember once when going to Leominster beloved John M'Vicker quoted from a card which hung in the bedroom he had occupied in my house, "He faileth not." Those who were present will remember that when someone asked for the reference, none of us could give it, and I think some suggested that I had invented it. It occurs in Zephaniah iii. 5.

Now, it is our failure in knowing the Scriptures impartially, and in being daily filled by the Holy Spirit, that explains the great divergence in belief as to the time and manner of our Lord's return. And when in bringing this chapter to a close I set forth my belief as to what the Scriptures do teach as to the time and manner of our Lord's return, I do it with great humility of spirit and searching of heart. I dare to do it since I believe firmly in its being what the Word means, what it is coming to mean to me with an increasing emphasis every day I study it. I admit that I have sought to give a fair hearing to all the other forms of doctrine concerning this matter of infinite interest. But I do not ask you, my reader, to consider the matter settled for you. If what you have read has stirred your interest in this matter, let it not send you away either complacently with, "Oh, I knew all that!" or antagonistically saying, "It's the old story over again: no perception of the new points!" It has brought you a fresh responsibility to know your Lord's will. And to attain to this knowledge requires not the searching of commentaries, or the comparison of concordances, or the seeking to ascertain the mind of men; it demands a daily filling with the Spirit, a daily submission to the Lord's will already clearly seen, but perhaps, alas! resolutely disobeyed with or without a pretext, a daily reading of the Scriptures with an open mind, and a daily dependence on the Lord for the fulfilment of His promise that they

who are willing to do His will shall know of the teaching.

Firstly, I hold that believers in this dispensation have no time-marks. Have we, I ask, any space-marks? Is there any holy place for us on earth? Surely not. To Israel it was said: "Unto the place which the Lord your God shall choose out of all your tribes to put His Name there, . . . thither thou shalt come, and thither shall ye bring . . . and there ye shall eat, . . . and ye shall rejoice before the Lord your God" (Deut. xii.). And of the Gentiles it is prophesied: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts" (Zech. xiv. 16). A beautiful description of this is to be found in the sixtieth chapter of Isaiah. How different are the words of our Saviour: "Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father, . . . but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." Spirit knows no limits of space. Believers now worship, as that woman came to do, at the feet of Jesus. Within the veil woven of time and space we worship. As with space, so with time—we live in the present, with our eyes fixed on heaven.

The apostle could write, "We shall not ALL sleep," "we which are alive and remain unto the coming of the Lord." Paul and these Corinthian saints have long ago fallen asleep, but that word "all" includes "all that in every place call upon the Name of Jesus Christ our Lord, both their's and our's;" it includes us, and in our case the promise may be fulfilled. This present hope, this state of daily anticipation, is set forth in the Lord's Supper. At our Lord's table we stand betwixt the two events united in One Person—His first coming and His return. Here we with one hand grasp Him dying and with the other we grasp Him coming. On the one side we see Him stumbling, all bruised and gory, up Golgotha to bear our sins in His own body on the tree; on the other we see Him coming, in beauty and

glory, to make us, like Himself, all beautiful and glorious. And is not worship the riveting of my soul on Christ, on Christ Himself, on Christ alone, on Christ present in this twofold aspect—Christ dying, Christ coming? In both cases Christ near and present—Christ near and present dying—Christ near and present coming! "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." At this supreme moment there are no limits of space or time. Here is a foretaste of Eternity.

#### NEARER, EVER NEARER.

"Let us draw near with a true heart, in full assurance of faith."—Heb. x. 22.

NEARER, ever nearer! Saviour, to Thy side,  
All the homeward journey, let me there abide;  
Serving, Lord, or suff'ring, if it please Thee best,  
Only in Thy bosom finding still my rest.

Higher, ever higher! reaching to the goal;  
Ev'ry fetter loosened, steadfast keep my soul.  
Things behind forgotten, fleeting joy or pain,  
For Thyself, Lord Jesus, counting loss but gain.

Deeper, ever deeper! as in lines of light,  
On my heart's affection living precepts write.  
Ev'ry thought made captive, ev'ry impulse Thine,  
Wand'ring footsteps guided by a hand divine.

Lower, ever lower! keep me at Thy feet;  
Poor and helpless, only in Thyself complete.  
Still Thy Blood my title, and Thy grace my plea;  
Even in the glory, hiding, Lord, in Thee!

Nearer by the darkness, nearer in the light;  
Pressing ever closer in the thicker fight.  
Never, never heeding, if Thy face I see,  
Whether cloud or sunshine bring me nearer Thee!  
A. E. W.

BLESSING ABOUNDING.—Before his death, James Chalmers was able to tell of twenty-six villages on the banks of the Fly River in which services are held twice daily and three times on Sunday. Several Christians go out to preach Christ in distant villages.

QUESTIONS AS TO THE  
PUBLIC MINISTRY OF WOMEN.

By WM. DUDGEON, London.

PART II.

AND now we turn to 1st Timothy ii. 8-15, where "public prayer" is the subject: "I will therefore that men pray everywhere, lifting up holy hands . . . in like manner (likewise, *ōsautōs*), also, that women adorn themselves in modest apparel," &c. Does this teach that women may pray publicly if becomingly attired? And should it read, as some say, "I will therefore that men pray everywhere, . . . likewise I will that women 'pray,' adorning themselves in modest apparel."

The subject of the 1st clause is "to pray," that of the 2nd clause "to adorn"—both are infinitives. According to that rendering they bring down "to pray" into the 2nd clause, and have two infinitives without a connection; the latter of which they have to turn into a participle, "adorning" instead of "to adorn," which is *making* Scripture instead of interpreting it.

But does not "in like manner also" (likewise also) suppose that prayer is the subject in both. The word "likewise" occurs again in chapter iii. 8-11. Now, if the word "likewise" demands that what is said of the men (to pray) is said of the women also, then (1) "likewise the deacons must be" (iii. 8) shows that what is said of bishops is said of deacons also; that is, deacons must have ALL the qualifications of bishops and *their own as well*; and (2) "likewise their wives" (iii. 11), the word "likewise" would show that wives are to have ALL the qualifications of bishops and deacons and *their own as well*—which is nonsense. The verse means what it says—"Bishops must be," "likewise deacons must be," "likewise their wives must be." So in the passage before us the word likewise does not point to qualifications going before; it points back to the "I will"—"likewise also I WILL."

Note carefully (1) that the article precedes the word "men," not "women," thus rendering the word more emphatic; (2) that the word for "men" is not the word for mankind or humanity (male and female), but the word used is that which distinguishes

man from woman, and this is most important, for it excludes women from leading in public prayer; and the passage reads, "I will therefore 'the males' to pray everywhere; likewise also, I will women to adorn themselves in modest apparel."

So we see that just as 1st Corinthians xiv. emphatically forbids the public exercise of the prophetic gift to women, so 1st Timothy ii. with equal emphasis forbids "public prayer" to them also.

But does not this limit, "Your sons and daughters shall prophesy?" Limitations *are* put in subsequent Scriptures upon "sons," for while at Pentecost the gift was universal, it became afterwards a *special* gift to the Church. "He gave *some* (not all) prophets" (Eph. iv. 11). Having, then, gifts differing, whether prophecy, &c. (Rom. xii. 6), these verses teach selection of *some* by the Holy Spirit. Not only so, but there were limitations put upon its "exercise." "Let the prophets speak *two or three* (not all)" . . . if anything be revealed to a brother sitting by, let the first be silent. Is it, therefore, a thing to be wondered at that subsequent limitations are put upon women? Besides, we have no indication as to *how* women prophesied in Acts. We only know that no woman is mentioned as taking the lead, though many acts of lowly love are recorded of them, while there are scores of public acts recorded of men.

But does not this put restrictions upon women under the New Testament which did not exist under the law?

Turn to Matthew xix. 8: "Moses, because of the hardness of your hearts, suffered you, but *from the beginning it was not so*." Thus He brings them back to His purpose in creation. But what existed under Moses is not for us; nor should we be influenced by what takes place around us to-day. Our simple enquiry is, Has GOD enjoined these things for the present dispensation? And having learned His will, it is ours to yield implicit and prompt obedience.

The covering on the head being the symbol of authority, shows clearly that 1 Cor. xi.—"Every woman praying or prophesying"—is not a permission, much less a precept, to do so, but a statement of what probably

existed at the time in Corinth, which the *after* teaching expressly forbids.

These are the only places where specific directions are given as to woman's place in public assemblies, in connection with prophecy and prayer, and they are very emphatic. Search from Genesis to Malachi and you will not find such prohibitions as here: "I suffer not," "it is not permitted," "it is a shame."

Now, prophesying was for the edification, exhortation, and comfort of believers (1 Cor. xiv. 3), *not of unbelievers (verse 22), and therefore its public exercise could only be in assemblies of believers*; there were no public meetings then outside the authority of the Word and the law of the house. Nor should there be such meetings now; but, alas! they increase on every hand.

So then, from the careful consideration of these passages, we have learned—

1. That Pentecost did not do away with the *distinction* of man and woman as to earthly conditions.

2. That there were no *special* restrictions under the law, but that, on the contrary, we have learned from Matthew xix. that some of the purposes of God in creation were put aside under the law "because of the hardness of their hearts," but which the Lord brought back in His teachings.

3. That Pentecost did not *confer* "prophecy" as a new gift upon women.

4. That Pentecost did not *alter* the character of prophecy.

5. That prophecy was not merely *speaking with power* under the impulse of the Holy Spirit, but that it was speaking by *direct revelation* from God.

6. That women may not publicly pray or prophesy because of the plain prohibitions of 1 Cor. xiv. and 1 Tim. ii., and that these prohibitions cannot be weakened or set aside by meanings being given to words *which they never once have in the whole New Testament*.

One could well understand that in testimony to the world "the laws of creation and the fall" should avail, and woman be forbidden to take a leading, prominent place; but *let it never be forgotten* that it is when believers are gathered together before God

for worship, teaching, and prayer (where it might be supposed that all restrictions would be set aside), it is *then* the Holy Spirit, in the plainest language and with emphasis which cannot be set aside, enjoins silence upon women.

Thus we see, then, that in all public assemblies woman is—(1) To be covered (1 Cor. xi. 3-15). (2) Not to speak (1 Cor. xiv. 34). (3) To be silent (1 Cor. xiv. 34). (4) To learn in quietness (1 Tim. ii. 11). (5) To be in subjection (1 Cor. xi., xiv. and 1 Tim. ii.).

And these are enforced on the ground of—

- (1) God's purpose in creation (1 Tim. ii. 13).
- (2) The teaching of nature (1 Cor. xi. 14).
- (3) Priority in transgression (1 Tim. ii. 14).
- (4) Teaching of law (1 Cor. xiv. 34).
- (5) The commandments of the Lord (1 Cor. xiv. 37).

Finally, the Spirit of God says: "It is a *shame* for women to speak in the assembly." "The covering" shows that henceforth it is not hers to take the lead. The love of God triumphant places her silent in the public meetings; yet teaching the angels, through her covered head, the power of Sovereign grace. No speech or language, her voice is not heard, yet her words (unuttered) reach up to the very heavens and teach angels.

Blessed and lowly is the path the godly woman will love to tread. She can speak, and pray, and teach, but not in the public assemblies. Priscilla could teach an Apollos (Acts xviii. 26). She can exemplify unfeigned faith in her household, as did Lois and Eunice (2 Tim. i. 5). She can teach younger women (Titus ii. 3-5). She can guide or rule the house (1 Tim. v. 14)—and surely the last chapter of Proverbs is not without its voice—and in hundreds of ways she can smooth the path of many weary and sad ones with that love which will abide when prophesyings fail and knowledge vanishes away. Yes, and the covering will speak and tell how she who (having stepped beyond her allotted path) was first in the transgression is now a captive in the chains of the almighty, constraining love of God.

THOUGH our habitation be yet on earth, our conversation may be in Heaven.



### THE WISE MASTER BUILDER.

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

I Corinthians iii. 10-12.

10. "According to the grace of God which is given unto me, as a wise master builder." The apostle calls himself "a wise master builder." He was not, like many others, a mere builder. He was somewhat in the capacity of a foreman builder, who is in possession of the plans of the architect. According to the wisdom given to him he gave special instructions as to the order of the House of God. He in his preaching laid the foundation, which is Jesus Christ—Christ is God's foundation. Although error has inundated the Church and the faith of some has been overthrown, whilst others have made complete shipwreck of it, nevertheless, amid this terrible breaking-up and apostacy, "the foundation of God standeth sure"; God's foundation cannot be overthrown.

But, it may be asked, in what sense did Paul lay the foundation? Was the foundation not laid by God? Is it not the crucified, dead, and risen Christ who is the sure foundation? Certainly it is; and so the apostle says:

11. "Other foundation can no man lay than that which is laid, which is Jesus Christ." But Paul, when he went to Corinth, determined to know nothing among them "save Jesus Christ and Him crucified." He preached unto them not man's wisdom, but Christ, as God's foundation for their faith to rest upon and to be built upon. He gathered them as living stones together unto Christ, not only as the foundation of their faith as individuals, but as the foundation of the building composed of all the living stones. Their faith rested upon a Person—not upon mere doctrines. As they heard about God's beloved Son, Who died and rose again, Who ascended to the Throne of God, and there exalted, was

able to save to the uttermost all who came to Him—their faith found its rest, its foundation in Him.

Paul's visit to Corinth was only for a limited period. The ministry of Paul was followed up by Apollos. Thus, by the Spirit of God, gifts for ministry were bestowed upon the Corinthian saints, and thus they in their turn also became builders upon the foundation.

10. Here Paul, foreseeing a danger, sounds a note of warning: "But let every man take heed how he buildeth thereupon." In this Epistle it is not so much the individual as the gathered capacity of the children of God with which the Apostle deals. It has to do with the construction and ordering of the Assembly, the corporate relationship of the saints. All saints are called to be in some way builders. The word "edify" is simply "to build." All ministry is for edification, or building up, of the Body of Christ, individually and collectively.

The two figures of the *building* and the *body* are remarkably brought together in Genesis ii. 21, 22 (see margin): "And the rib which the Lord God had taken from man *builded* He a woman." Herein is a foreshadowing of that divinely-built company who form "the Body of Christ," the Bride of the Lamb and the Temple of God.

In chapter xiv. 26 there is this expression, "Let all things be done unto *edifying*." Pulling down is the opposite of edifying. Dividing and scattering is the opposite of gathering stones together and building them. Before the Apostle's mind there are the divisions in the Corinthian Church. He foresees the mischief that Satan would seek to do through the introduction of false material. The Apostle foresees that principles of evil were being introduced which would counteract the edifying influence of the truth in Christ Jesus and lead to breaking up, even as it is around us this day in Christendom, with its several hundreds of sects. Man's thoughts and principles and wisdom and will brought into the building of God have wrought the havoc.

Turn to Ephesians iv. 15, 16: "Speaking the truth in love, may grow up into Him in

all things who is the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." Here you see that every member of the body has its own function to perform. Everyone of us, without exception, is thus called to be an edifier of the Body of Christ. So it is written again in the same chapter, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." Mark that word "*corrupt*." I say it solemnly, everyone of us must be in our daily conversation either an EDIFIER or a CORRUPTER. Let us look back on the years that are past of our intercourse with saints and see *which we have been*.

12. "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." It is possible to begin with a perfectly sound Gospel, to have the saints all right as to the foundation, and yet to go on building upon that what ministers to the fleshly mind instead of spiritual edification. Many true believers are satisfied if they get what is called "a pure gospel," and concern themselves little as to the teaching that is built thereupon.

I would not be fanciful in the things of God. Fanciful interpretations of Scripture are dishonouring to God, and we ought to be on our guard against such a snare. But when God uses figures, we ought to search for the mind of the Spirit in them. The word here used for "precious stones" does not signify gems such as rubies or diamonds, but rather, as in the building of the temple, where we read of "great stones and costly."

Three different materials are here referred to, "gold, silver, precious stones." I would leave with you a thought as to what these three materials may signify. Gold may refer to the truth concerning the Godhead; silver to the truth concerning the redemption work of the Lord Jesus; the precious stones to the truth concerning the operation of the Holy Spirit in quickening and fashioning the members of the Body of Christ.

In the wood, hay, and stubble we have

three classes of false material and three degrees of worthlessness. Wood is in its own place useful, but it will not stand fire. Hay also has its own use, but not in building. Stubble I know of no use for at all. Now apply this to what the Apostle has been speaking about. He has been showing up the vanity of the world's wisdom, learning, eloquence, &c., and how these could never edify, but only mar the building of God. Such things, like wood and hay, may have a use in their own sphere, as pertaining to the world and to this life. Such are politics, social science, education, &c., &c. They are not even like the world's frivolities, which are useless as stubble; but introduced into the teaching and ministry which is for the building up of the House of God, for the edifying of the body of Christ, they are valueless, and however imposing in the eyes of man, will never stand the fiery test of the judgment seat of Christ.

Lot, no doubt, attempted to improve the condition of Sodom. He sat as a judge in the gate. His righteous soul was vexed in seeing and hearing the filthy conversation of the wicked. He sought their good in his own way, but he could not avert its coming doom, and all the improvements and attempts at reformation in which he busied himself were burnt up in the day when the mercy of God dragged him out of it.

And such is the work of Christian philanthropists and world-reformers, with their many plans and schemes and associations, all stopping short of the only reformation that will pass through the fire—"Ye must be born again." "He that doeth the will of God abideth for ever."

#### WRONG CONDITION AND POSITION.

THERE are two kinds of sectarianism—sectarianism of condition and position. A wrong *condition* which is *inward* is ever more defiling to the soul and more injurious to spiritual life than a wrong *position* which is *outward*. We can praise God for the unsectarian condition of so many who are still held in the bonds of a sectarian position, while we mourn over the sectarian condition of some who boast of an unsectarian position.



## THE CLOUDY DAY.

By ALBERT MIDLANE, Author of "How Solemn are the Words," "Revive Thy Work," and many favourite Hymns.

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Ezekiel xxxiv. 12.

"God's purposes will ripen fast,  
Unfolding every hour."

SUCH are the words of dear Cowper, and they but echo in other language the prophetic utterance of the prophet quoted above.

It is Israel's present dark and cloudy day, yet in this very day a nation is being born. The cloud of unbelief is, though almost imperceptibly, passing away, and Jacob's wandering sheep shall yet feed upon the mountains of Israel, by the rivers and in all the inhabited places of the land (verse 13).

Yet Israel's experience is not unique, nor does it stand alone. The morning of joy has often been preceded by the night of sorrow. The day of grace has many a preceding cloudy hour, and many a darksome day has gone before the acceptable year. That which is true dispensationally is also true in the experience of the individual child of God. Yes, these are cloudy days. We know it—we feel it.

"Our hopes and fears alternate rise,  
And comforts mingle with our sighs."

To-day we are bright, light-hearted, and cheerful—to-morrow, cast down and sad. The "cloudy and dark day" is known. Yet why should it be so? Is not the injunction plain: "Rejoice in the Lord alway"? And does not the word "*alway*" mean at *all times*? Here, then, is a plain command which deprecates our sorrows. Again, the words arrest the soul: "In everything give thanks." Yes, "for this is the will of God in Christ Jesus concerning you." But do we thus "rejoice" on the one hand, and "give thanks" on the other? Ah, we cannot say we do. What, then, is the cause? The secret is this: Communion with God is so little cultivated. We may know what *prayer* is—the bringing God down to our circumstances; but we know so little of *communion*—the being raised, with God, above them all.

Enoch "*walked*," with God in cloudless happiness; and a greater than Enoch could say, "My meat is to do the will of Him that sent Me." Hence the Father was delighted in Him. He could say, "I do *always* those things that please Him." Here is habitual, unbroken fellowship. A soul "out of communion" is most surely "out of blessing," for communion and blessing are convertible terms, as also is "out of joy." Heaven is one perpetual scene of communion, and, consequently, is one continual scene of happiness—"pleasures for evermore," and never a "cloudy day."

A Christian is a partaker of the Divine nature; and where can the desires of this Divine nature be satisfied but in communion with Him who is its blessed source and origin. Hence a Christian is only true to himself when in communion with God the Father, and His Son our Lord Jesus Christ. This is his proper life-preserving atmosphere. The instincts of his new life naturally turn thitherward. He it is to whom the description applies in the Song of Solomon, viii. 5: "Coming up from the wilderness, leaning upon her beloved."

Dear fellow-believers, let us endeavour more and more to cultivate this holy joy, that the "cloudy day" may be less and less our experience; and to this end let us more and more cultivate communion with Him who is its overflowing fountain. Many are our hindrances, for although it is most blessedly true that we are not "in the flesh," we know that the flesh is in us; this which is of the earth is, and must be, earthy. But surely the divine is more powerful than the human—the Spirit of God than the natural will—"so that we *may not* do the things that we would" (Gal. v. 17). Here, then, is our help and our safeguard: "If God be for us, who can be against us?" Oh, then, let us be "strong in the Lord, and in the power of His might."

All that is of real, lasting value to a Christian is in heaven; and it is only as we walk below—"under the sun"—that we get enveloped in the clouds. There is no cloud in heaven, where we as believers should "*live*," and move, and have our being." Let us remember that holy joy is spoken of in the

14th of the Epistle to the Romans as *service* to Christ: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." And then it continues: "For he that in these things serveth Christ is acceptable to God and approved of men." In *these things*. What things? "Righteousness, peace, and joy in the Holy Ghost." Oh, that we more heartily served in "*these things*." Is it not an easy and blessed service? What a gracious, loving Master have we to be served with that which comforts, ennobles, elevates, and delights us! This service never brings a cloudy day therewith. There is no place for clouds in this heavenly enumeration—'tis perpetual sunshine, 'tis perpetual heavenly employment before heaven is reached. It is the resurrection inheritance before we are changed, and glory's experience before we shine therein.

Oh, that our future path may be less cloudy, and more resemble the "shining light which shineth more and more unto the perfect day."

"Soon shall our pains and fears  
For ever pass away,  
For we shall soon the Saviour see  
In everlasting day."

#### A DISPENSATIONAL ENQUIRY—

"WHAT IS MAN?"

Psalm viii. 4.—Man a creature of earth in contrast with the Creator of the heavens.

Psalm cxiv. 3.—Man as a monarch of time in contrast with the eternal King of kings.

Job xv. 14.—Man an unclean sinner in contrast with a thrice Holy God.

Hebrews ii. 6 to end.—An epitome of truth in which Christ as the Second Man is seen crowned with heavenly glory and honour, the Head and Lord of His brethren, the sons of God, for whom He *suffered*; verse 9, whom He *saves*; verses 14, 15, *secures*; verse 10, *sanctifies*; verse 11, *succours*; verse 18, and who will share with Him in the coming *subjection*; verses 5, 8, of all things to Himself.

J. E. D.

#### GOD'S PRINCIPLE OF RULE IN THE CHURCH.

By GEO. ADAM, Stranraer.

MY object in writing these articles is to bring the claims of the Lord Jesus, both individually and collectively, to bear on our hearts so as to lead us to own His Lordship in a practical way, by seeking to know and do His will in all things.

Our God will never become so absorbed in the conversion of sinners as to be indifferent to the glory of His Son. We may, but He never will. In calling out the Church, God's highest object was to have a people on the earth who would bow before the sceptre of His well-beloved Son in this the day of His rejection by the world.

I also desire to help a little to remove the painful friction which is to be met with in many assemblies, chiefly caused by those who have come forward as guides being themselves not in the guidance of the Spirit of God. I would also like to help younger men who would stretch forth to do oversight work to form the habit of "enquiring of the Lord" before they take a step in guiding an assembly.

The infallible Word itself will not keep leaders right apart from the direct guidance of the Holy Spirit as to the right understanding, and also as to the right application, of the Scriptures to the matter they may have to deal with.

In order to know and to follow the Spirit's leading, one of the essential qualifications is to have a *thoroughly broken will*. The attainment of this brokenness of will cannot be reached in a day, nor yet by *human effort* to reach it. One has to be in the "school of God." But, alas! the havoc that has been and is being wrought among the saints of God by gifted men with stubborn, unbroken wills!

Then, when those who would lead others into the ways which be in Christ have come before the Lord Himself with a single eye to learn HIS WILL, and having, as they believe, ascertained what His will is, the next thing is to learn how to bring the light they have got, before the saints whom they would lead, in such a clear, convincing way as to produce the conviction in every right-minded

heart that it is the LORD'S WILL they are being led into, and not *the will of the "oversight."* (Of course it is understood here that guiding brethren are *first* all of one mind.)

Then there is the patience needed not to drive the flock, but patiently to lead them as "one flock" as they are able to follow. Let us point out here a mistake into which many seem to have fallen, viz., that if there is a party opposing the step the "guides" desire to take, that step is thereby proved to be wrong. Suppose, for example, that the *relatives* of the man whom the LORD commanded to be stoned to death in Numbers xv. 32-36 had protested that the judgment was too severe, their opposition could never have justified the congregation in staying their hand from carrying out the command of the LORD. The same may be said of the case of Achan recorded in Joshua vii. Although the whole tribe of Judah, to which Achan belonged, had opposed, the command of the LORD was still binding on the congregation.

Then there is the opposite mistake, viz., that if a "majority" are in favour of any course of action, therefore the rest ought to submit. Those who take this ground fall back on 2 Corinthians ii. 6: "Sufficient to such a man is this punishment which was inflicted of *the many*," or, as some say, "of the greater number." But to found the theory of rule by majorities on this verse is to contradict the whole tenor of Scripture. It was not the largeness of the majority that gave authority to the Church action in the case of the man in 1 Corinthians v.; it was the command of the Lord that gave the Church authority to "put away from amongst themselves that wicked person" (verse 13). In doing this they were simply carrying out what the Lord had already done by apostolic authority, as in verses 3-5. And even granting that there was a minority in that assembly who, from indifference to sin, or it may have been from sympathy with sin, had held back from acting with those who were obedient to the command of the Lord, that could in no wise have justified the assembly, as such, in not obeying the word of the Lord.

It seems to me that the main cause of the many divisions already referred to amongst

those who know so much truth, has been the persistent attempt to maintain unity, and to carry out divine principles and practices, by appealing to the WORD in the light of our own wisdom. Instead of leading men coming in the spirit of self-judgment and true humility into the presence of the Lord Himself, to ask of Him a right way, judicial courts of appeal have been set up on earth and divine guidance has been practically ignored.

Surely the Lord is as approachable to the Christian as He was to the Jew in the days of Ezra! And whilst we cannot, and ought not, to speak arrogantly of "having the mind of the Lord," yet I am convinced that He *will* guide, in matters of Church government, those who are in a condition of heart to discern and to follow His direct, divine guidance.

It was this practical recognition of the "Lordship of Christ" written on our hearts by the Holy Spirit which brought some of us out of sectarian associations almost forty years ago. It was this same truth which kept us from being led inside of "Exclusivism" some thirty years ago. The power of the same truth enabled us to take a decided stand against Exclusivism in a new form some eleven years ago, and if the Lord leave His Church on earth for some time to come, those younger men on whom the responsibility of maintaining a scriptural *Church testimony* will rest, can only be preserved from sinking into a spirit of sectarianism more opposed to the Spirit of Christ than that which we profess to have left, or eventually landing in utter confusion without any Church government at all, either divine or human, by a practical recognition of the Lordship of Christ; that His will is law to every member of His Body, and in the midst of every assembly of His saints, and that those who assay to lead His people ought to be men who are in the direct guidance of the Holy Spirit through the written Word. They must be men who know what it is to consult the "Living God" in every Church difficulty, as well as to appeal to the written Word, and who have some measure of spiritual discernment to know His guidance when He is pleased to give it. In order to this there *must be* much exercise of soul in seeking to maintain a *habitual walk with God*.

*CHURCHES WITHOUT CONVERSIONS.*

Read Psalm cxliii.; Ephesians ii. 22; Mark v. 9, last verse.

"He maketh the barren woman to keep house, and to be a joyful mother of children" (Psa. cxliii. 9).

I BELIEVE that the woman represents the Church, and a barren woman is a Church that has no conversions—a barren woman is one that, humanly speaking, is without any hope of a family. Nevertheless, of such we read not a few cases in the Bible, and find that in such cases God is pleased to work for His own glory. Sarah was barren, Hannah was so too, and with both these it was God's choice to show by things that "are not," how He brings to pass things that are.

But are there not many barren Churches now? How long is it since you had a conversion—a year? or perhaps more—in some none at all? May we not well ask the cause of this? Preachers come regularly; we've a good supply of them—a regular list.

Does not the answer come from our second Scripture? (Ephes. ii. 22). "The Church of God is builded 'TOGETHER' for a habitation of God." It is a FITLY FRAMED building, not one without a wall, or one side fallen down. No, we do not like such places of assembly to sit in ourselves. No more does God!

Not only does each wall have its place, but every stone in the wall is fitted into its own proper place, and it is a united whole. It is to the want of this united fellowship, both with God in the Spirit and with one another, that too often we must trace the condition of barrenness in the Churches.

This word "together" is repeated, and cannot be omitted without serious loss: "Striving together for the faith of the Gospel" (Phil. i. 27). We want to be together in worship as a family—as in our own family. We do not want or look for outsiders on all occasions, so we come together for worship as beloved in the Lord—as His heavenly family, His flock—and what cannot be builded together by one man can be edified by many—two or more at least—with one mind. This is God's plan.

None but God can make the barren fruit-

ful. Hannah prayed and her request was granted. God was her resource, and great was the blessing to Israel through the faith of this barren woman. There is no limit to the possibilities of fruitfulness if God be sought unto.

*PERSECUTION AND JOY.*

SOME time ago a Brahmin in India, who was very rich, was led from reading the New Testament to become a Christian; but when he became baptised all his friends and relations forsook him. All his property was taken from him, and he was obliged to work for his living. One day a British officer, who was a Christian, asked him how he bore his sorrows, and if he was supported under them. "Ah!" said he, "I am often asked that; but nobody asks me how I bear my joys. The Lord Jesus sought me out, and found me a poor, stray sheep in the jungle. He brought me to His fold, and fills me with joy unspeakable and full of glory." He had endured the loss of all things earthly; he considered it dung that he might win Christ.—S. F.

*Correspondence.**MISSIONARY HELPERS' STUDY CLASS.*

To the Editor of THE WITNESS.

A LIVERPOOL correspondent writes that a Missionary Class has been begun in Crete Hall in that city.

We know that a similar class has been carried on in Grosvenor Hall, Dublin, for several years, and it has been a source of great interest to those attending it. Both meetings are conducted very much on the same lines: first half hour "prayer, praise, and reading of the Word"; second half hour, "An address upon some particular mission field and its needs," &c., a few minutes being allowed for suggestions and questions; and the last half hour, "Reports of work in various lands and prayer for labourers."

If such a class were set agoing in many places it would help to create interest in the Lord's work, and would be a blessing to the young friends who might take part in it.

Will be glad to correspond with any who may desire to take up this work. THOS. M'LAREN.

New Address—7 Vinicombe Street, Hillhead, Glasgow.

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

**THE IDEA OF THE ARK.**—What answer should or could be given to the "Higher Critics" who allege that the Ark (type on earth of Jehovah's throne in heaven) was after the idea of the "arks" of the gods of Egypt, such as Amen and others?

**CALLING ON THE NAME OF THE LORD.**—Does Romans x. 13, "Whosoever shall call on the Name of the Lord shall be saved," apply to this present time or to a future period?

**VOTING FOR LOCAL COUNCILS.**—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

**THE NUMBERING OF THE PEOPLE.**—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

**THE ETERNAL SPIRIT.**—Is "the Eternal Spirit" (Heb. ix. 14) the Holy Spirit of God?

### DIVINITY AND INCARNATION.

**QUESTION 498.**—Previous to His incarnation, the Lord Jesus Christ was with God and was God; but was He the Son of God from Eternity? or did He only become "the Son" at His incarnation?

*Answer A.*—The words "the Son of God" should be understood "God the Son, as God the Father is eternal, so is God the Son." We learn this from the following passages: "The only-begotten Son which is in the bosom of the Father" (John i. 18). "He gave us His only-begotten Son" (John iii. 16; Isaiah ix. 6). "God sending His own Son in the likeness of sinful flesh" (Rom. viii. 3). "God sent forth His Son" (Gal. iv. 4). As to Luke i. 32-35, if taken with the above passages, it is evident that Christ retains His eternal Sonship, though He became man, the seed of Abraham, the son of David.

*Answer B.*—(1) We learn from Scripture that the Lord Jesus Christ was the Son of God before time began, and that in His essence He was God, while in His relationship He was ever Son with the Father and the delight of God (Heb. i. 1, 2).

(2) He was Creator God, not only of earthly things, but of heavenly; things visible and things invisible, and He is before all things, and by Him all things consist. He became Saviour God and Redeemer in time, and in Him all the fulness of the Godhead was pleased to dwell (Col. i. 12-20).

(3) He became flesh, and when brought into the world that holy thing was begotten of God (Psalm ii. 7; Heb. i. 5; Luke i. 35). G. K.

*Answer C.*—The truth that the *relationship* of the Son to the Father, as *Son*, preceded incarnation lies at the foundation of everything, and is asserted in the most familiar texts of Scripture. "God so loved the world, that He gave His only begotten Son"—"sending His own Son in the likeness of sinful flesh." "When the fulness of time was come, God sent forth His Son, born of a woman." The sending forth preceded the birth. "The Son," by Whom God has spoken to us, became partaker of flesh and blood (Heb. i. 2; ii. 14). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John iv. 9, 10). Other titles of the Lord have reference to what He in grace became, or what He accomplished in lowliness, or what He is as now glorified, or what He will be in the new creation of which He is the Head, and to which His millennial kingdom will be the prelude; but the title *SON* tells of His personal, actual relation to the Father before any creature existed and independently of His own relation to any created being, whether as Creator, Upholder, Redeemer, or King. W. H. B.

*Answer D.*—In last month's *Witness* I see there is a question asked regarding our Lord's Incarnation. The three Persons of the Godhead, while they are *distinct*, are not *independent*, but *related*. God the Son has been the Son of the Father from eternity. The gift of God was His only-begotten Son, whose eternal dwelling-place was the bosom of the Father (John i. 18), and who had a glory of His own before any creature existed, for He (the Son) was the Creator of all (John i. 14; Col. i. 15-17; Heb. i. 2). "God sent His only-begotten Son into the world that we might live through Him" (1 John iv. 9). This was that eternal life which was with the Father (1 John i. 2). "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life" (1 John v. 11, 12). See also Galatians iv. 4 and 1 John ii. 1. Who can measure the love of God in not withholding His own Son who was daily His delight, rejoicing always before Him (Rom. viii. 32; Prov. viii. 30). How much we lose of the apprehension and joy of this precious mystery if we deprive Him of the bosom of the Father from all eternity, and who but One occupying such a relationship could reveal all the secrets of the Father's heart and all the purposes of His grace. But while with regard to His *divine nature*, as the "only-begotten," He is the Eternal Son of God, as to the *manhood* He assumed He is also Son of God.

At His incarnation He became what He was not before—the personal manifestation of the Deity in the flesh (1 Tim. iii. 16; John i. 14). It is the same Person in the same relationship, but now Man as well as God, and on three different occasions His Sonship in this aspect is divinely attested, viz., at His birth (Luke i. 25), at His baptism (Matt. iii. 17), and at His transfiguration (Luke ix. 35). Thus His Person, His ministry, and His dominion each receive the divine recognition. The fact is also verified by divine decree in His resurrection and ascension (Rom. i. 4; Psa. ii. 7; Acts xiii. 23). He is the Son and yet has obtained the name of “Son” (Heb. i. 4). As the “Firstborn” from among the dead (Rom. viii. 29; Col. i. 18), He will be brought again into the habitable earth—the Heir of all things, King of kings and Lord of lords, whose dominion is an everlasting dominion and of whose kingdom there shall be no end (Heb. i.). He who has been so despised shall on the same earth be Lord of all, and the scene of His humiliation shall yet be the scene of His majesty and power, but with this difference, that whereas His glory at His first advent was veiled, when He comes to reign it will be unveiled and seen not merely by the eyes of faith, but by every creature.

W. R. L.

### KEEPING THE COMMANDMENT UNTIL THE APPEARING.

QUESTION 499.—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 could he keep the commandment until the appearing of our Lord?

ANSWER A.—What is this commandment? It is a noteworthy fact that the Holy Spirit has stamped the “oneness” of God’s Word by repeatedly employing the singular for the plural. We read of doctrines of men, of devils, but the doctrine of God, of Christ. *γραφή* (Scripture) is singular, but means the whole of Scripture. In 1 Timothy iv. 16 the teaching (or doctrine) is the sum of the teaching. Between the believer and the appearing of the Lord there can come nothing.

A comparison of such passages as 2 Tim. iv. 1, 2, 2 Cor. v. 10, 11, 1 Peter v. 1-4, and 2 Peter iii. 11, 12 will give definite teaching concerning the effect of our Lord’s coming upon the lives and actions of His people. Only the “wicked servant” makes the apparent delay an opportunity for *self-seeking*, which is the essence of sin. Timothy, and those whom he represented, were urged to live in the light of His appearing.

May we, having the everlasting assurance of grace (Eph. v. 27, Jude 24), endeavour to keep this commandment—to keep ourselves unspotted from the world—without spot, blameless, until the Epiphany of our Lord Jesus Christ. c. h. w.

ANSWER B.—The “commandment” is, I think, the divine revelation of the will of God for His children in all its completeness and unity. It is “the,” not “this.” See Revised Version, also 1 Timothy i. 5: “The end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned.”

“Until the appearing.” Querist asks: “Timothy having died, how could he keep the commandment until the appearing of our Lord?” This injunction is not by any means singular. See Philipians i. 10: “That ye may be sincere and void of offence till the day of Christ”; 1 Thessalonians. iv. 17: “Then we which are alive, that are left, shall together with them be caught up in the clouds”; Titus ii. 13: “Looking for that blessed hope and appearing of the glory,” &c. 2 Timothy i. 10: “Hath now been manifested by the appearing of our Saviour.”

Is it not clear that everywhere and always we are taught to live in the constant hope and even expectation of the Lord’s coming, keeping alive and bright in our heart that hope for ourselves, undimmed and unshaken by the deaths that take place around us? “And he that hath this hope in Christ purifieth himself even as He is pure”; in other words, keeps the commandment.

G. F. T.

ANSWER C.—Every servant of the Lord is bound by the Scriptures as the revealed will of God. Disobedience is solemn, and may be visited judicially (1 Chron. x. 13).

The Scriptures have the following titles, with suggested meanings:

1. The Law. Complete counsels. Divine authority.
2. The Statutes. Absolute, settled, supreme principles.
3. Precepts. Rules for life, and action, and guidance.
4. Commandments. Specific orders.
5. Testimonies. Basis of ministry and declaration of facts.
6. Judgments. Settled decisions.
7. Word. General as the revealed will of God. Harmonious in design, omnipotent in result, and eternal in endurance.

The commandment was the final charge from the apostle to Timothy, Christ Himself being the example, measure, and standard, while Paul would do everything here, with his eye on *that Day of Glory*, when all service would be tested by fire.

G. K.

## THE GLORIFIED ONE.

Notes of an Address at Inverurie by J. R. CALDWELL.

## PART I.

THE Spirit of God has taken many different ways to set Christ before us in the Scriptures. The four Gospels are four distinct records of His life. The types and shadows of the Old Testament present Him in His person, character, humiliation, sufferings, His resurrection, and the glories that follow atoning His death. The prophetic Scriptures foretell the details of His life and death, His resurrection, ascension, and session at the right hand of God, and also of His coming again to reign in manifested glory. The Psalms prophetically utter the very breathings of the Son of God into the ear of His Father: *e.g.*, Psalms xxii., lxi., and lxxxviii.

My thought now is to look at the various aspects in the Epistle to the Hebrews, in which He is seen as THE GLORIFIED ONE. This wonderful book, which is the divine key to unlock the types and shadows of the Old Testament, opens by giving us a vision of Christ, as the One who purged our sins, seated at the right hand of the Majesty on high. That stupendous work has opened up the way for God in righteousness to gratify the deep love of His heart to lost sinners. The blood that was shed on Calvary is the wine that cheers the heart of God. He could not show mercy at the expense of righteousness, but when His own beloved Son became incarnate and purged our sins by pouring out His soul unto death, God recompensed Him by seating Him at the right hand of the throne of the Majesty on high. The One who was obedient unto death was the One alone worthy of universal authority. Obedience is the path to power. The obedient child is in the end the ruling one.

The glory of the Person that purged our sins is what is set before us in chapter i. He was not only Creator of all things, but the manifestation of God's glory from Eternity—the only One in whom God could be seen and known. And yet He suffers on the Cross by the hands of creatures that He made. O the mystery! O the depths of the humiliation of the Son of God! And the question now is not, What am I? but What

is He? Let self be judged, condemned, put to death, and let us behold the One in whom through His perfect, glorious work God has made us accepted. Although human, He is a Divine Person, the Eternal Son of God, far above all created beings—above the highest angels. They are all ministering spirits, and the most glorious of them are summoned to worship the Son of God.

Look at chapter ii., verse 5. In the Greek there are three or four different words for "world." One word (*kosmos*) embraces all mankind—"the sum total of goddess humanity." Another (*ge*) simply means the material earth. A third (*aion*) means the world in relation to its various dispensations and to its duration. But there is still another (*oikumene*) which represents the then habitable world—the Roman earth at that time—and it only occurs in a few places, *e.g.*, Matthew xxiv. 14 and Luke ii. 1. There are about ten different places where it occurs in the New Testament, and it always refers to a limited sphere. In this verse He says: "For unto the angels hath He not put in subjection the world to come, whereof we speak." He has already spoken of it in chapter i. 6: "And again, when he bringeth in" (margin, bringeth again) "the first begotten into the world, He saith, and let all the angels of God worship Him." Notice it is not "the *only* begotten," but the "*first* begotten." As the eternal Son, He is "the *only* begotten," as the risen One from the dead He is the first begotten, and as such the world has never yet seen Him. But God is going to bring Him again into the world—the Roman earth—the sphere of Man's government, where He was rejected, condemned, and crucified; but instead of coming in lowliness as once He came, the fiat from the Throne is, "Let all the angels of God worship Him." Those glorious beings that have existed for ages, and have done the will of God with delight, will fall down and worship Him. That will be an august occasion, but first and nearest around Him will be the redeemed company of saints that are His own now.

Read now chapter ii. 5 and 6. This is quoted from the eighth Psalm. There are a number of different Hebrew words for

"man." Here the word is "*enosh*," and signifies "frail, mortal man": "What is frail, mortal man, that Thou shouldst be mindful of Him?" Why should God make so much of poor, frail man and the son of guilty Adam? That is the question. "Thou madest him a little lower than the angels"—that is, Adam, positionally. "Thou crownedst him with glory and honour, and didst set him over the works of Thy hands"—*i.e.*, in the garden of Eden. "Thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him"—*i.e.*, under Adam—under man. We see man a poor slave of sin and Satan, of death and corruption. It looks as if God's purpose to put man in authority over all things had been utterly frustrated by Satan's wiles. That is how it looks; but what do we read further? Verse 9: "But we see Jesus, who was made a little lower than the angels for the suffering of death"—JESUS, who came so near to us as to be our kinsman Redeemer, and yet not so near as to be defiled with the guilt of Adam's transgression—"crowned with glory and honour." There on the right hand of God is the pledge of the accomplishment of God's original purpose that the creation should be ruled by a Man, the second Man, the last Adam. There He waits the moment when the sceptre of the world must be taken and wielded by Him. In chapter i. it is Christ the Son of God, the Divine Person. In chapter ii. it is Christ the Son of Adam, the glorified Man. The first proves His deity; the second, His humanity. He is perfect Man and perfect God. As God, He is Creator and Upholder; as Man, He is the Heir of all things. O it will be a glorious day when He is manifested, and when those that the Father has given Him shall be manifested with Him.

This second chapter gives us the Son of Man glorified, and in connection with this read 1 Peter iii. 8, 9: "Love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but, contrariwise, blessing; knowing that ye are thereunto called." This is our calling—to be the blessers along with Christ in the age to come. It is not "that ye should inherit a

blessing," but "inherit blessing"—*i.e.*, the bestowment of blessing—in the age to come. Therefore He says, Walk consistently now with the character that you are called to bear with Christ eternally. No blessing comes to this poor world but through God's people. They only have got the means of blessing the world—God's glorious provision for lost man in the Person of His Son. We are saved and left here for a time for the very purpose that the world should be blessed by us—light to lighten its darkness, salt to preserve it from corruption.

We find the next reference to the Glorified Christ in chapter iv. 12: "For the Word of God is quick," that means living, "and powerful, and sharper than any two-edged sword, . . . and is a discerner of the thoughts and intents of the heart." "Discerner" is one of about two or three hundred words that occur in the New Testament only once. "Discerner" is really and literally "critic." Instead of critics criticising the word, the Word of God, if they only knew it, criticises them. It discerns the true condition of the heart and pierces like a two-edged sword, dividing between what is the natural thought of the heart and what is the thought implanted in it by the Spirit of God. Do not let us shirk the edge of the sword; it is God's means of blessing. The surgeon uses the knife unsparingly sometimes, but it is only to save the life. The Word of God enters into the heart, and cuts it to pieces. Let it enter; let it cut! And see what follows: "Neither is there any creature that is not manifest in His sight." Notice how the Word of God spoken passes imperceptibly into the personal Word of God. To deny the inspiration of the written Word is to deny the divinity of the personal Word; the two are bound up together. Mark the word "naked." The burnt offering when laid upon the altar was flayed, opened up, and laid out under the eye of God. We, too, are stripped bare and opened out, and the Word of God searches down into the very depths of our hearts. Are we afraid of it? We might well be if we did not know what was to follow. Alongside of the searching power of the sword of the Word we have another



scene so glorious: "All things are naked and opened unto the eyes of Him with whom we have to do." We have to do with the Lord Jesus. O, it is blessed to have to do with Him, to open out to Him, to tell to Him our sorrows, our temptations, our sins, and our griefs; to have One to go to at all times, by whom we are sure that we will be kindly received. "Seeing, then, that we have a great High Priest that is passed into the heavens"—or through the heavens—"Jesus the Son of God, let us hold fast our profession." Note the name. It is not Christ the Son of Man, it is JESUS! "Thou shalt call His Name JESUS: for He shall save His people from their sins." "Jesus the Son of God," the lowly Jesus of Nazareth, the Son of God from eternity. There is the High Priest—"Such an High Priest passed through the heavens," His hand laid upon the throne of God, yet bears my name upon His breast, the Great High Priest. It is when I get a sight of Him that I can let the Word pierce me, search me, condemn me, do its worst in me. I can run for healing and for cleansing, for help and for comfort to "the Great High Priest that is passed through the heavens, Jesus the Son of God."

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### CHRIST DWELLING IN THE HEART BY FAITH.

Notes of an Address by ALEXANDER STEWART.

#### PART II.

IF, by the operation of the Spirit of God, Christ is really embraced in a man's affections, dwelling in his heart, is there anything further possible? Yes, that man will be "filled with or unto all the fulness of God." It is difficult here again to expound or explain the force of the words used. I happen to live beside a great river where the ships come and go. Sometimes you will see one of those ships standing so much out of the water that you can almost see down to her keel, and someone, if you do not understand the reason, explains it to you. He says, "That ship is on her trial trip, and it is because there is so little in her that you can see so much of her." Then you see another ship coming up the channel, so far sunk in the element she

swims in that every extra wave seems to come lapping over on the deck; and your friend explains again, "That is a homeward-bounder, and the reason she is so low in the water is that she is bringing a cargo home, and what she contains is sinking her in the element in which she floats. Illustrations like these only approximate to the truth; but surely a man who, by the power of the Holy Ghost, has Christ dwelling in his heart by faith will, somewhat in that sense, be filled unto all the fulness of God.

"That ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." It is very difficult to speak about love! We dare not indulge in a cheap fluency about love. One cannot speak hypocritically on a subject like that; but it may be said that, viewing the matter from our side, our personal attachment to the Lord Jesus Christ should be such that we will not only be waiting for His coming, but desirously waiting to see Him appear. It is remarkable that that Ephesian Church which was the highest in privilege—the very highest range of truth in the New Testament was uttered to them—is the first to be taken to task when judgment is beginning at the house of God, and when, in the Revelation, the Lord Jesus is walking amid the candlesticks. "I have somewhat against thee," He says, "because thou hast left thy first love." I do not suppose that that means first *in order of time* only. I leave these things to the scholars. But I think you may take it that it means, "you have left your *chiefest* love." Let us come back to the beginning. Of how little account this world was to us, the day we first believed.

I am just reminded of an evangelist whom many of you know from Ireland. He went to see an old Christian once, and he thought he would carry a word of comfort to this aged believer, so he went in with these comforting words of a hymn on his lips:

"Oh, how happy are they who the Saviour obey,

Who have laid up their treasure above;

Tongue can never express the sweet comfort and  
Of a soul in its earliest love!" [peace

"Yes," said the old man, "and in its latest

love too." Thank God! it may be burning and glowing at the end.

And here, in this prayer, the Lord goes right to the core of the matter. To be prepared for the coming of the Lord Jesus is to have that same Christ dwelling in your heart by faith.

But someone says, "It is high; I cannot attain to it!" Perhaps it was for such that those words were written: "Now unto Him that is able to do exceeding abundantly above all that we ask or think." Able to do all this for you! I suppose that the four dimensions spoken of in the prayer have often been adverted to. You generally hear about three dimensions, but here there are four—length, breadth, depth, and height. You find them also in the Old Testament, in the book of Job, where Zophar the Naamathite says: "Canst thou by searching find out God?" It is too high, it is too deep, it is too long, it is too broad; you cannot get at it. But in the third chapter of the Epistle to the Ephesians you are taught that you can get at it—not that *we* are able, but that *He* is able to do exceeding abundantly above all that we ask or think, and to do it, not according to some strange power that we never felt before, but to do it according to the power that already works in every believer, the power that raised the Lord Jesus Christ from the dead, the power that has been leading many against the strength of the enemy these thirty or forty years. According to the power that worketh in us now, this blessed result, by God's grace, may be reached.

Sometimes it is difficult to start, and it is sometimes difficult to stop; but, oh, if one could speak about the *love* in some worthy way!

" 'Twas love that sought Gethsemane,  
Or Judas ne'er had found Him;  
'Twas love that nailed Him to the tree,  
Or iron ne'er had bound Him."

And might we pray that God would bring us into that atmosphere of which we read in the third chapter of the Epistle to the Ephesians, and that we might not be easy unless we were dwelling there, and then when the Lord comes there will be nothing to cast off, there will be nothing to judge; but at once, easily and naturally, we shall pass into His presence.

MORNING AND EVENING TWILIGHT.

"The morning cometh and also the night."

HOW long will it be ere the trumpet shall sound,  
And the saints with their Saviour for ever be found,  
Where joy everlasting and love shall abound?

How long ere the strife and the weariness cease,  
And all the blood-bought ones obtain their release,  
And enter for ever the regions of peace?

We know not, we know not, nor can it be known  
When the King of the ages shall sit on His throne,  
And the land and the people His sceptre shall own.

But we know, oh we know, that it cannot be long  
Ere we stand, with the blessed and glorified throng,

In the land that resoundeth with music and song,  
Ere we soar to the highlands of sweet summer calm,

Where the odours are blowing from spices and balm,  
And the shining ones dwell 'neath the ever-green [palm.

It cannot be long, for the night weareth fast,  
The blackness of midnight for ever is past,  
The dawn of eternity breaketh at last.

The feet of the ransomed haste on to the day,  
With heavenly melodies cheering the way,  
While still for His coming they watchfully pray.

But, alas! for the wordling there cometh no dawn,

His day-is fast closing, his night cometh on,  
For soon will the day of God's mercy be gone.

The scoffers are scoffing, and evil abounds;  
In the air all around us are ominous sounds,  
The thunder of war in the distance resounds.

'Tis the roll of His chariot, heard from afar  
By those who are watching the bright Morning Star,

Unmoved by the earth-sounds of clamour and war.

They watch for the glorious Sun to uprise,  
When the trumpet shall peal through the long-silent skies,  
And the voice of the Bridegroom shall bid them [arise.

It cannot be long, for the night groweth old,  
The shadows of twilight shall shortly unfold,  
And the light shall burst forth from the city of gold.

He cometh! the cry of the herald is heard;  
How sweetly the heart of the Bride should be stirred  
To prepare to go forth to her Bridegroom and [Lord.

Malvern Wells, ANNA WOODCOCK.

*THE UNFINISHED WORK OF JESUS.**OR, PICTURES IN THE BOOK OF ACTS.*

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

CHAPTER III.—HIS COMING AGAIN—*continued.*

**S**ECONDLY, I believe that in His return as in His coming there will be two stages. Between His coming to Bethlehem and this coming to Jerusalem there rolled thirty-three years, during which time He displayed the goodness of God and the naughtiness of men. So between His return to the air (1 Thess. iv. 17) and His return to the earth (Zech. xiv. 4) there will roll a period of some years, during which the believers forming "the Church" shall appear before the judgment-seat of Christ (Romans xiv. 10-12; 2 Cor. v. 10), where their acts as bond-slaves of Jesus Christ shall be discriminated, those done from motives of loyalty and love to Him rewarded, those done from motives centred in anyone else than Him forgiven and forgotten; whilst on earth what is so vividly described in the central portion of the Book of Revelation will take place. In other words, the interval known as "the Day of Christ" (Phil. ii. 16) in the air and the "Day of Antichrist" on earth will occur. That it is so is plainly seen from Paul's words to the Thessalonian believers who had become somewhat mixed as to the proper sequence of events (2 Thess. ii.):

"But we request you, brethren,  
In behalf of the Presence of our Lord Jesus Christ  
And our gathering together unto Him,  
That ye be not quickly tossed from your mind nor  
be put in alarm,  
Either by spirit or by discourse or by letter as by us,  
As that the Day of the Lord hath set in:  
That no one may cheat you in any one respect.  
Because that day will not set in—  
Except the Revolt come first  
And there be revealed  
The man of lawlessness,  
The son of destruction,  
The one who opposeth and exalteth himself on  
high  
Against every one called God  
Or an object of worship;  
So that he within the sanctuary of God shall  
take his seat  
Showeth himself forth that he is God.

And what now restraineth ye know,  
To the end he may be revealed in his own  
fitting time;

For the secret of lawlessness already is inwardly  
working itself,  
Only until he that restraineth at present shall  
be gone out of the midst:  
And then shall be revealed the lawless one,  
Whom the Lord Jesus will slay with the Spirit  
of His mouth,  
And paralyse with the forthshining of His  
Presence."

Let me remark here that there are many suggestions as to the meaning or import of "what restraineth" in the foregoing passage. Just as "the man of lawlessness" has been identified with Nero, the Pope of Rome, Luther, Mahomet, Caligula, Simon Magus, Titus, and so on; so the "restraining power" is explained as the Roman Empire, the German Empire, the Apostles, the pious Jews living at the time of the destruction of Jerusalem, James the Just, and so forth. For several reasons I believe that the Restrainer is the Holy Spirit. On carefully studying the Scriptures you will find a three-fold antagonism. The World is set over against the Father (1 John ii. 15), the Flesh is set over against the Spirit (Gal. v. 17), and Satan is set over against the Son of God (2 Cor. iv. 4; John xiv. 30; Luke xxii. 31, 32). And as we have already seen, these three powers culminate in the Last Days in the First Beast, the Second Beast, and the Dragon. Not only so, but the Dragon energises these great opponents. As the Apostle Paul goes on to say about the Man of Sin:

"Whose presence shall be according to an inworking  
of Satan  
With all manner of mighty work and signs and  
wonders of falsehood,  
And with all manner of deceit of unrighteousness  
in them who are destroying themselves,  
Because the love of the truth they did not welcome  
that they might be saved;  
And for this cause God sendeth them an inworking  
of error,  
To the end they should believe in the falsehood."

Thus the spiritual power of Evil is here seen to be Satan. Under his inworking the "secret of lawlessness already is inwardly working itself"; but what prevents the great outbreak during the past centuries? Surely the presence of the Holy Spirit, the Paraclete, or representative of the absent Jesus, by whom His unfinished work is being carried on. In this connection we must

remember what our Lord said about Him (John xvi. 7-11). When we study carefully His words in regard to the present mission of the Comforter, we cannot help seeing that the Holy Spirit is "He who restraineth until He shall be gone out of the midst." How expressive of the Holy Spirit's presence are these last words! Is it not He who is in the midst during the absence of our adorable Lord? Is He not the "other Comforter," the One who makes strong by His presence? Nay, more, there is a peculiar grammatical construction connected with Him. The word "pneuma"—Spirit—is neuter in Greek, and so takes the neuter article, but is followed by a masculine personal pronoun in such a passage as John xvi. 13. Nay, the masculine pronoun and neuter noun with its neuter article are put as close together as they can be, thus "ekeinos (He), to (the) pneuma (Spirit)." Now, in the Thessalonian passage we have a similarly curious construction: verse 6, "to katechon" (neuter), and verse 7, "ho katechon" (masculine), both meaning the same thing, only the neuter compels us to render the former, "that which restrains," and the masculine necessitates the rendering of the latter, "he who restrains." To me that looks like a hidden reference to the ungrammatical structure made compulsory by a neuter noun "to pneuma" having to be used as the title of a Living Person, "ekeinos," He. In other words, Paul reminds his Thessalonian friends of what he says, "That while I was yet with you these very things I was telling you," by a hidden mark impressed on the grammatical construction of the passage; just as in his first letter to them he uses a special word in telling them of how we all shall be caught away "to meet" the Lord in the air. The Greek word is used in two other passages only, Matthew xxv. 1 and 6, "Went forth to meet the Bridegroom," and Acts xxviii. 15, "They came to meet us as far as Appii Forum." The word implies a going forth and a returning with, as when the King visits the city of London the Lord Mayor goes forth to meet him at Temple Bar in order to return with him to the Mansion House. Thus are the saints of this dispensation caught up to meet the Lord in order to

accompany Him on His royal progress and return with Him to the earth. So Jude writes, "Behold the Lord cometh with ten thousands of His saints," as Zechariah had already written, "The Lord my God shall come, and all the saints with Thee."

Here, then, let me recapitulate: the period we live in is "Man's Day" (1 Cor. iv. 3), but it is "God's Night" (Rom. xiii. 12). It is so because the Lord Jesus Christ who is "the Light of the World" is absent. During this period God is calling out a people for His Son from amongst both Jews and Gentiles. He gives this called-out people a name which the Greeks gave to the assemblage of all the free-born citizens of a town called together by the sound of a trumpet—Ekklesia. This action on God's part was not revealed until Paul came to be an apostle. To him God revealed it, and therefore it is called a "mystery" or "sacred secret." The "ekklesia" we call "church," a term we get also from the Greek, for over the meeting-places of the believers they wrote "kuriaké," meaning "belonging to the Lord." Hence the German "kirche," the Scotch "kirk," and our "church," but the French retain the proper name in their "eglise," from "ekklesia." This called-out people has several names, such as "Body of Christ," "The Christ," &c. Although its components have many meeting-places on earth, it has only one meeting-place, and that is around the Person of the Lord Jesus Christ. Thus we read of "the church in" someone's "house," for wherever believers meet together there is both a church or ecclesia and a meeting-place, because the word "church" does not in the Bible mean the meeting-place, but those who meet there. It is spiritual, not material, and therefore under no limit of space. This is the opposite of the saints under the Old Testament dispensation. With them the meeting-place made the assembly, for God met with them nowhere else—except in grace—than at the tent of meeting. His promise was, "There will I meet with you." The Church (to use the familiar name) has no history. It is a heavenly thing, and its component parts are heavenly citizens. Therefore it is becoming that when the Church meets its Lord it does so not on earth, but "in the air."

## SERVANTS TO GOD.

By FRANKLIN FERGUSON, New Zealand.

"But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. vi. 22.

IN relationship we are children of God through faith in our Saviour Jesus Christ, in work we are servants to God. Let no one suppose that only prominent Christians can take this title. Every "born-again" soul may be a servant as truly as were Luther, Spurgeon, Moody, Müller, Chapman, or any others. Christians have the privilege of turning into service for God whatever their hands find to do. You may sweep a floor, prepare a meal, milk a cow, or paint a house, and do it as much to the glory of God as though you were preaching in darkest Africa or caring for thousands of the fatherless and destitute. Whatever right thing you are in, there abide with God, and so work as if He had placed you there, saying, Will you do this for Me? The great thing is to let the idea lay hold of you—"Ye serve the Lord Christ." The angel Gabriel would just as truly be glorifying God in sweeping a crossing—if such were the divine will—as he does in flying on the errands of his Creator. Do each thing as it comes to hand, *and do it as unto the Lord*; so will it become service to God, and the reward will be sure.

The believer in Christ has been made free from sin that he may serve God. Do not for one moment think that any Christian becomes sinless; there is no such state this side heaven. But we are delivered by the Saviour from its bondage—quite another thing. There was a time when we were slaves to sin and could not free ourselves. We groaned and cried, "Who shall deliver us?" Thank God, the Lord Jesus Christ has done it through His death on the Cross. Now we may take up His words with joy: "If the Son shall make you free, then are ye free indeed."

We now have our fruit unto holiness. Since his conversion the Apostle Paul could say, "Whose I am and Whom I serve." Being purchased by the Blood of Jesus, he regarded himself as the Lord's in spirit, soul, and body; consequently his life yielded in full

measure the "peaceable fruits of righteousness." In like manner our lives also since conversion should be producing "much fruit," for herein is our heavenly Father glorified. In the Gospel according to Mark we read of our Lord seeing a fig tree afar off having leaves, and on coming to it, hoping to find something thereon, there was *nothing but leaves*. He got nothing from that tree. And would it not be well to ask ourselves the question—What is my life producing? Is there anything in it for the heart of God?

Our life of service here below will not last for ever; death or the coming of the Lord will end it. In a sense we can be thankful and say, Praise the Lord! But we must remember that opportunities are becoming fewer as the days quickly pass, and the time will come when our course will be finished. So make the most of what days remain. Yet, how blessed! the end will be everlasting life, this temporary life exchanged for a life in heaven never to end. Now we will toil, for yonder remains our rest and reward.

There are certain things required in God's servants which, by reason of their importance, claim our attention. They are all found in 1 Thessalonians, an epistle which refers to the Lord coming in each of its chapters (five).

1. The servant is to walk: "That ye may walk honestly toward them that are without" (iv. 12). You will observe the word "walk" is spelled with a W and not a T. There surely was never a period when it was more important to "walk" than the present. Oh! for an honest walk—a walk upright in dealing, just, sincere, decent, chaste, honourable. Probably there are more poor souls stumbled into hell through the bad walk of professed Christians than perish through the talk and writings of avowed infidels. There was a blind man who used to carry a lantern at night, not to see, but to keep other people from stumbling into him. If you have not any special gift, yet *live right*, and your walk will be as a shining light, and nobody will be stumbled by your conduct.

2. The servant is to watch: "Therefore let us not sleep, as do others; but let us watch and be sober" (v. 6). Many a sentinel

has been shot for being found asleep at his post; many lives were in his hands for whom he was accounted responsible. That Christians go to sleep requires no proving! The enemy is invading the land with his troops, dangers beset the Church on every hand, and it is imperative for each servant of Christ to be on the alert for his Master.

3. The servant is to wait: "And to wait for His Son from heaven" (i. 10). Do your work as a faithful servant, leaving the issue to God. If people find fault with your work, never mind; if you are reviled and evil-treated, wait a bit; if your service is misunderstood, have patience a little while; if your labour appears to be in vain in the Lord, do not despair. He is coming, and His reward is with Him, when everything will turn out right for the faithful servant.

4. The servant is to witness: "Ye were examples to all that believe in Macedonia and Achaia"; for from you sounded out the Word of the Lord (i. 7, 8). Be it observed, their witnessing was twofold—the *life* as well as the *speech* testified of Christ. Their lives were such as could be held up as models, and this made their words so effective that Paul could say, "We need not to speak anything." What blessed witnessing!

5. The servant is to warn: "Warn them that are unruly" (v. 14). Such work is never a pleasant duty, yet if a man will be "found faithful" irksome business will not be neglected. The servant who is in touch with God will have his vision clear to discern evil, and in love to souls will not cease to warn. The apostolic example is: "I ceased not to warn every one night and day with tears" (Acts xx. 31). But it is not only the saved who must be warned when needful; sinners need to be too. Though the antediluvian gave no heed to Noah's warning of the oncoming flood, yet he had done his duty and glorified God.

6. The servant is to work: "Your work of faith and labour of love" (i. 3). Service must needs be of faith and done in love or it could never be kept up. The most of our work never bears fruit that *we* can see; hence we need to grow in faith. Service must needs be of love, or the servant would soon tire. Work is sometimes a "labour"—

something that takes it out of you—but no true servant looks for exemption from a little hard toil now and again. Let us learn willingly "to spend and be spent" (*i.e.*, spent out) in the service of our Master, who is worthy of all that we may do. By-and-by the servant will receive his due, and great will be his joy to be found "unto praise, and honour, and glory at the appearing of Jesus Christ."

### SUGGESTIVE TOPICS.

#### CALLED.

Called to Holiness, - - -	1 Peter i. 15
Called out of Darkness, - -	1 Peter ii. 9
Called into Light, - - -	1 Peter ii. 9
Called to Patience, - - -	1 Peter ii. 21
Called to Blessing, - - -	1 Peter iii. 9
Called to Eternal Glory, - -	1 Peter v. 10
Called to Glory and Virtue, 2	Pet. i. 3 M.E.S.

#### THE SAINT'S WALK.

With God (at home), - - -	Gen. v. 24
With God (in public), - - -	Gen. vi. 9
Before God, - - - - -	Gen. xvii. 1
After God, - - - - -	Deut. xiii. 4
In newness of life, - - -	Rom. vi. 4
Uprightly, - - - - -	Psa. lxxxiv. 11
Honestly, - - - - -	Rom. xiii. 13
By faith, - - - - -	2 Cor. v. 7
In the Spirit, - - - - -	Gal. v. 16-25
In good works, - - - - -	Eph. ii. 10
In love, - - - - -	Eph. v. 2
As children of light, - - -	Eph. v. 8
Circumspectly, - - - - -	Eph. v. 15
By the same rule, - - - -	Phil. iii. 16
Worthy of the Lord, - - -	Col. i. 10
As He walked, - - - - -	1 John ii. 6
After His commandments, -	2 John 6
In wisdom, - - - - -	Col. iv. 5
In the light, - - - - -	1 John i. 7
In the truth, - - - - -	3 John 4
With Him in white, - - -	Rev. iii. 4
"As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6, 7).	

T. S. H.

#### THE SHEPHERD PSALM.

The Lord Jesus is spoken of in Psalm xxiii. as:	
The Shepherd, ver. 1	The Preparer, ver. 5
The Leader, " 2	The Anointer, " 5
The Restorer, " 3	The Follower, " 6
The Comforter, " 4	

F. J. D.



### THE WORKMAN'S TESTING DAY.

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

I Corinthians iii. 13.

13. "Every man's work shall be made manifest." In connection with these words I wish you to look for a little at John iii. 20, 21: "Every one that doeth evil hateth the light." There are plenty of Christians who love not the light: who are not prepared to submit their whole life to the test of God's truth. It may be something regarding their own family, or some practice or connexion, which they fear to bring to the light. Or it may be the subject of Baptism, or "the breaking of bread," about which they will not face the light. Yes, believers can, and do, keep away from the light, but "he that doeth truth cometh to the light." Why? He has nothing to hide; God's interests are his interests; the Lord of Glory has taken him into fellowship with Himself; he is a partner of the Son of God; he only desires in the light to know His will that he may do it. "He that doeth truth cometh to the light." He does not need to be dragged into it. He says: "I want to understand the mind of God; I want to know my Father's will." "That his deeds may be made manifest that they are wrought in God." This word, "made manifest," is intimately connected with the teaching of the passage we are considering—concerning the judgment-seat of Christ. A man who deals with God desires every day to be searched and judged by His Word; he is, as it were, every day at the judgment-seat of Christ, bringing his daily life into the light of the presence of God. He brings into the light his home life, his business life, his church life, his service and testimony, in order that his deeds may be made manifest, that they are wrought in God. Why should a believer desire for a moment to have any separate existence from God? "In Him we live, move, and have our being," therefore, as those dwelling in

Him, all our deeds ought to be "*wrought in God.*"

But whether we come to the light and allow it to judge us now or not, there is a day coming when all our works shall be tested and *manifested*. I desire to impress this on your souls and mine; we are apt to forget, as each day passes over our heads, that our life-service to the Lord will be brought back again, that we shall face it again at the judgment-seat of Christ, where all will be tested by the perfect light of His holy judgment. It is written, "our God is a consuming fire." The holiness of God will test our works of what sort they are. O what a *manifesting* there will be in that day! A great deal done for God that now passes for gold, silver, and precious stones will be only rubbish then. I feel that the coming of Christ is a searching thought. It is then that we shall see how mixed were the motives which actuated us in service for the Lord, how self came in and was mingled with it all; the light, the fire, will test and manifest all this.

But do you not want to have this manifested *now*? To know *now* whether or not your deeds are wrought in God? If you do not want to know it now, if you are content to move along without coming to the light, then it will be a terrible manifestation when Christ comes. If we would judge ourselves now, then there will be the less to judge when He comes, the less wood, hay, and stubble to be consumed. All that is done for Him by His grace in us, all that is "wrought in God" He will recognise and recompense.

In the Book of Revelation, chapters ii. and iii., the Lord Jesus is seen in the midst of the Seven Churches in the attitude of judgment with eyes as a flame of fire. Each of the Seven Epistles to the Churches begins with the words, "I know thy works." He is, as it were, anticipating the judgment-seat in love to His people. He says NOW, "I know thy works." "THEN *we shall know*, even as also we are known." Then in the light of His presence we shall be able to see and know all that He knew long before though we knew it not; many a secret backsliding in heart known to Him from its first

beginning will be manifested to us then. The gradual declining from Himself that not even our most intimate friend detected, all this will be shown in that day. "Every man's work shall be made manifest."

13. "The day shall declare it." This expression, "the day," occurs elsewhere, and always refers to the day of the Lord, and is connected with His coming again.

13. "Because it shall be revealed by fire." Fire is that which represents the holiness of God, hence in dealing with sin it represents the judgment of God. When God's holiness comes in contact with sin it must consume it. In that day the works and service of the believer will be tested by God's infinite holiness. "The fire shall try every man's work of what sort it is." There is no exception, every man's work must be tried. You young men who are at the outset of your lives, remember that your life's work will be manifested in its true character at the judgment-seat of Christ. Is it to be burnt up? Is it to be a lost life? Or is it to be that which will abide the fire? "He that doeth the will of God abideth for ever."

Roman Catholics make a great mistake regarding this trial by fire. It is upon such passages as this that the doctrine of purgatory is based. They teach that there is after death a purifying by fire even for the saint, and upon this they build the iniquitous practice of extorting money to pay for the deliverance of departed friends from the fire of purgatory. Such is man's religion. But notice, the passage before us does not teach that the fire is to try the man, but his *works*.

I want you specially to observe here the emphatic distinction God marks between the *man* and his *works*. Suppose that I was by trade a builder. I build a house, but instead of using stone, I introduce at various parts wood and hay. One day the house takes fire, and at once my work is made manifest "what sort it is." The builder stands and looks at his *work* perishing, but he himself is not involved in the conflagration.

Such is the thought here. If your ministry has through the power of the Holy Spirit been helpful to the saints, if your work has been "work of faith," your

labour "labour of love," then you will receive a reward. The reward is all of grace. The very same grace that loved us when we were sinners, after saving us, takes us into service, supplies all that is needed for the service, and then rewards us for it.

So Paul says, "I laboured more abundantly than they all, yet not I but the grace of God which was with me." Again he says, "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

#### PASTOR HSI: ONE OF CHINA'S CHRISTIANS.\*

SINCE the Boxer uprising in China in 1900 a wonderful change has come over the inhabitants of the "Middle Kingdom." "The sullen contempt and hostility of former years has been largely replaced by willingness and even desire to hear what the foreign teachers have to say." This is surely matter for thanksgiving. Whatever the causes that have produced this change, it is the privilege and responsibility of Christians to take note of the fact and enter the open door with the Gospel of God's matchless grace and make known to China's teeming millions the unsearchable riches of Christ. Such vast masses of people can only be reached by native gossellers. The character of the work in the Chinese Empire will depend largely on the spirituality and power of the converts. The Boxer massacres proved the reality of God's work in the hearts of the people, thousands of converts sealing their testimony with their life's blood. Mrs. Taylor's biography is an exceedingly interesting sketch of a very remarkable man. We are not surprised that seven editions of the book have been issued in a comparatively short time. A cheap edition is just out, and we hope that it will be widely read and pondered. Hsi was a leading Confucian scholar and—to use an old-fashioned Methodist expression—was "soundly converted." The evidences of his conversion

\* "Pastor Hsi" (pronounced "Shee"). By Mrs. Howard Taylor. To be had at *Witness Office*. Cheap edition, 1/9, post free. Superior edition, 3/6.



were innumerable. On receiving Christ he immediately "hoisted his colours" and identified himself with the Christians. The report was current that he had been "bewitched by foreign devils." The proofs were that he had renounced opium-smoking, thrown away his idols, ceased to worship his ancestral tablets, and had become a teacher to the "barbarians" whom he formerly detested. Strange to say, whatever he did or wherever he was, he appeared to be always happy! and Hsi did not seem to be better off by "eating the foreign religion." The feelings of the community were, however, outraged on learning that he had submitted to the "washing ceremony" (baptism) and was received into the "foreign devil sect."

Formerly Hsi had been very hot-tempered and imperious. After his conversion he became gracious and gentle. His wife noticed the change that had been effected on her husband. On awaking from sleep she often observed him poring over a strange Book and praying for hours to an invisible being. The love of God, shed abroad in Hsi's heart by the Holy Spirit, caused him to preach as well as practise the Gospel. He held an evangelistic service daily in his household.

At his conversion Hsi added to his own name that of "devil overcomer." He believed in the personality and power of Satan, and was pre-eminently a man of prayer. "Prayer to him," we are told, "was a necessity, and he early discovered the benefit of special seasons of fasting that he might better wait on God. To keep in subjection the body and triumph over sin and every difficulty in the power of the Spirit became the passion of his life, combined with an absorbing desire to make this salvation known." Villages, towns, and cities were visited with the Gospel, and many idolaters were turned from darkness to light. "He shared the burdens of the troubled, visited and prayed with the sick, prescribed and gave away medicines," &c.

Hsi started a medical mission station on purely native lines. Afterwards he founded forty-five refuges for opium smokers in four provinces. He did not believe that drugs would of themselves effect a permanent

cure. "Medicine was good, help and sympathy in the hour of need invaluable, but Hsi knew only one Deliverer, and He never failed." No one who desired to be rescued from the thralldom of sin and Satan was ever turned away from any of Hsi's refuges. One of his rules was, "If any man will not work, neither shall He eat." "It was a busy community, for almost all the needs of the household were supplied at home. Flour grinding, bread-making, water-carrying, spinning, weaving, tailoring, carpentry, and the all-important medicine-making were some of the employments that filled the flying hours. Hsi's own time was much occupied with daily classes and meetings, for the deepening of spiritual life was his first concern, and all under his roof were either souls to be won or Christians to be made into soul-winners."

In Chao-cheng refuge within six months 100 patients were successfully treated. Quite a number of these became devoted Christian workers. A church was organised, and to-day there are 300 "members" in it. Mrs. Hsi was in hearty fellowship with her husband in his work. When 30,000 cash were necessary to establish a refuge at Hoh-chan she gave a package to her husband. On opening it, to his surprise there was a "complete set of all the jewellery a Chinese woman values most—the gold and silver earrings and bracelets, the handsome hair-pins, earrings, and other ornaments that form her husband's wedding gift." As Hsi with tear-dimmed eyes looked on the ornaments and then at his wife, she exclaimed: "It is all right. *I can do without these. Let Hoh-chan have the Gospel.*"

Hsi was an able pastor, evangelist, teacher, and organiser. In fact he was an exceedingly gifted man. He was a born leader, and one cannot but be struck in reading Mrs. Taylor's book with the remarkable power he had over his fellows.

Mr. Hoste, Director of the China Inland Mission, who was intimately associated with Hsi for ten years, says that his "remarkable energy and force of character, coupled with an entire devotion to his Lord and to the work to which he was divinely called, were the features about him that

most impressed a close observer. His life was an unceasing warfare with the powers of evil."

Mr. J. W. Stevenson, who also knew him, in speaking of his chief characteristics as a preacher, declares that he was "fearless and convincing, preaching even on the streets with great boldness. His style was cultured and most interesting. He always used plenty of good Chinese illustrations, but even in addressing heathen audiences he rarely referred to the classics. His one weapon was the Word of God. The people loved to hear him, heathen as well as Christian; he could hold them for hours. But the most remarkable thing of all was his spirituality of mind and intense devotion. To him there was nothing at all in his life, nothing in the world but that one thing—love for Christ and the souls of men. All he had was on the altar—time, money, home, friends, life itself. One could not be with him without gaining a wholly new ideal of Christian life and service."

There is not a dull page in Mrs. Taylor's book. What God can do for and through a Christian wholly yielded to Him is abundantly manifest in Pastor Hsi.

On 19th February, 1896, Hsi was taken to be with the Lord. The cause of his death is given in these words: "Medically it was a case of utter prostration following upon years of overstrain." Let us not overlook or forget the Lord's "marching orders"—"Go ye into ALL THE WORLD and PREACH THE GOSPEL TO EVERY CREATURE" (Mark xvi. 15). A. M.

*"YE SHALL RECEIVE POWER."*

WE must be the rivers  
Of Thy mighty power;  
We must be the givers  
Of Thy gracious dower.  
With Thy fulness filling,  
Speed us on Thy way;  
Make Thy people willing  
In Thy glorious day.

"FAITH has a long arm; it can reach beyond the stars." Waiting on God brings us to our journey's end faster than our feet.

*THE BEAUTY OF THE LORD.*

By JOHN S. ANDERSON, Florence.

THE perfect order and manifestation of all God's works and ways make His worship and service in the truest sense attractive and delightful to the spiritual mind. They who "come and see" want to "dwell and behold."

As only those whose eyes and ears are capable of appreciating the beauties of form, colour, and sound find satisfaction and pleasure in the admiration of the beautiful in Nature, so only those who have had the eyes of their understanding enlightened can see and enjoy "the beauty of the Lord." The natural man, with his carnal mind and double eye, cannot see God nor behold His beauty. But even among the saints how little is "the beauty of the Lord" the supreme attraction of worship and service! How little we are drawn to Him by what He is, by His essential, eternal beauty!

The Psalmist did not want to cast a mere passing look, but to behold, admire "the beauty of the Lord." Nor was he attracted by the beauties of the courts and colours of the sanctuary, but by "the beauty of the Lord" Himself. Let us not be drawn to the assembly in order to hear a "beautiful address," or listen to "beautiful singing," but by the Spirit to behold "the beauty of the Lord." And so with our service. May we remember the true divine order of blessing in our lives and work. "Let *the beauty of the Lord our God* be upon us, and establish Thou *the work of our hands* upon us."

1. Let us behold the beauty of His holiness. "O Lord, who is like Thee, glorious in holiness?" Sin has stained and disfigured all it has touched, but the holiness of God remains intact, perfect, eternal; and as the heavenly hosts behold the beauty of His holiness, they cover their faces and worship him, saying, "Holy, holy, holy!" Led and taught by the Spirit to delight in the beauty of God's holiness, we are attracted by the divine exhortation: "Be ye holy, for I am holy."

"O, worship the Lord in the beauty of holiness."

2. Let us behold the beauty of His *works*. Their perfect variety and harmony manifest their beauty. Each of His works was pronounced "good" by the Creator Himself, while the harmonious whole was declared "very good." And in all His loving providence, and in His purpose and plan of redemption, as the Lord Jesus said, "My Father worketh until now and I work," the dispensational unfolding of His truth in the law and prophets, and the rich diversity of gifts in His Church—all speak to us of the perfect beauty of His works and ways.

3. Let us behold the beauty of His *Word*. It reveals His mind to us, and is all perfectly harmonious and beautiful. All (and only they) who are taught by the Spirit behold the beauties in every word of the Holy Scriptures. It is sadly characteristic of the "Higher Criticism" that it is so negative and spiritually blind. It does not behold "the beauty of the Lord" in His revealed Word. How every member of the Church of God ought to pray: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

4. Let us behold the beauty of His *grace*. We sometimes detect the traits of moral beauty in the compassion of man towards His fellows in need, but what is all human philanthropy compared with that divine grace which makes the sinner a saint and son of God and the rebel His heir! What a manifestation of "the beauty of the Lord" it will be when the Church will appear before Him "to the praise of the glory of His grace"!

5. Let us behold the beauty of His *glory*. The heavens declare it to the physical eye, and the little child beheld it when she said, "Mother, I think those stars are little holes through which the glory of God is shining."

When the spiritual mind thinks of the moral glory of God, it is drawn by the Spirit to Christ, Who is "the brightness of His glory." But that glory was veiled in the Man of Sorrows. "He hath no form nor comeliness; and when we see Him there is no beauty that we should desire Him." The beauty of the moral glory of Christ on earth was beheld only by the few to whom the

Father revealed "these things" hidden from the wise of this world; and on the Cross all was darkness and shame! But the Cross glorified God! The work of the Cross will be in Eternity the crowning beauty of the glory of God.

Even now we behold that glory, "for God Who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the Face of Jesus Christ." Soon He will appear in glory, and then we shall see "the King in His beauty."

PRESENT-DAY PROBLEMS.—VI.

### THE INSPIRATION OF THE HOLY SCRIPTURES.

By Colonel MOLESWORTH.

THE Scriptures of the Old and New Testaments are not only genuine and authentic, but also *inspired* writings.

"All Scripture is given by inspiration of God." This declaration refers to the whole of the Old Testament, which Timothy had known from his childhood. But as the greater part of the New Testament was at that time published, and as the *whole of it* is uniformly classed by its writers with the Old Testament, this expression of Paul's equally applies to the New Testament. The Apostle Peter classes *all* the epistles of Paul, which he ascribes to the wisdom given unto him, with "the other Scriptures," thereby declaring them to be of the same authority, and showing that all the writings both of the Old and New Testaments were designated "the Scriptures."

But what is Inspiration? Let us see from these "Scriptures of Truth" what is claimed as to their being inspired of God. That inspiration belongs only to the original writings, as dictated by God, is our main claim. No one contends for any degree of inspiration in the transcribers of different ages, although in the good providence of God the general accuracy attained to, as already shown, is marvellous.

The word "inspire" signifies to breathe into, and is literally, and rightly, translated in 2nd Timothy iii. 16: "All Scripture is inspired by God," or breathed into the

writers by God. It is, therefore, of the *writing* that the inspiration is asserted. It consists of that communication made to the minds of the writers by the Spirit of God of the ideas and words which they have recorded in the Sacred Book. Paul expressly calls the Old Testament Scriptures "the oracles of God" which were committed to the Jews (Romans iii. 2). He afterwards (Hebrews v. 12) uses the same terms of "oracles" to all the revealed truth of God. Stephen also, "filled with the Holy Ghost," designates the writings of Moses as "lively (living) oracles." In the use of this expression verbal inspiration is distinctly asserted.

In the passage, "All Scripture is given by inspiration of God," the same thing is distinctly affirmed. Paul does not say the *meaning* of all Scripture, or the ideas contained in it, but "all Scripture (*i.e.*, all that is written which has been given as 'the living oracles') is given by inspiration of God." Now, if anything is inspired, the words (which form the writing) must of necessity be inspired, for what is a writing or scripture but words written down. The Apostle Peter also affirms that "the prophecy came not of old time (at any time) by the will of men, but holy men of God spake as they were moved by the Holy Ghost." If they spake as they were *moved* by the Holy Ghost, they did not choose the language they uttered, but the words they spake were furnished by the Holy Spirit.

Nothing can more distinctly convey the meaning of inspiration than these words: "*Who by the mouth of Thy servant David hast said*" (Acts iv. 25). That is, the Lord used David as His mouthpiece. And this inspiration, which without variation or exception is claimed for the "Scriptures" by the sacred writers, entitles the whole of them to be called "the Word of God," to which distinction they could not be entitled on any other ground.

We are not entitled to suppose that, while inspired to write as they did, and while they often searched diligently to know the meaning of what they were commanded to write (1 Peter i. 10-12), the penmen of the Scriptures were not in accord with what they wrote or spake. The account given in Jere-

miah xxxvi. shows how he was at one with the solemn messages he spake or had written. It is no objection to their inspiration that the words of Scripture are occasionally changed in parallel passages or quotations. The Holy Spirit surely may vary words to communicate His will. God did not leave the writers to the operation of their own minds, as though they could choose words to convey His meaning to men, but used their minds to do His will and to write His words. The Holy Spirit could surely dictate His own words in such a way that they would also be their own words uttered with the understanding. It is not for men, who may not be able to understand the method of such communications, to dare to deny the obvious meaning of them. Nor can differences of style nor varieties of expression alter the clear issue that throughout the whole Bible there is no contradiction by any of the writers, one or the other, in any way whatever.

It has been objected that if the verbal inspiration of the whole of the Scriptures could be proved it would follow that the utterances of all whose words are recorded, such as Job's friends, were inspired too. Surely it is plain that God caused His scribes to insert all such, not as His words, but as their words. Everything contained in the Bible, whether the words of the penmen that contain the mind of God, or the words of others that are inserted for the purpose of giving such information as He is pleased to impart, is equally, according to the express declarations of Scripture, dictated by God.

It should, however, be observed that while the Word of God records human conduct, without pronouncing on its morality or otherwise, general principles of Scripture lead us truly to judge of the right or wrong involved. It is clear, therefore, that God did not give to any of the writers of the Scriptures liberty to write on the various subjects He chose, but that He used them as his penmen to record, in His own words, what He wished them to write. There is a simplicity, harmony, and consistency in that plan which represents the Scriptures as, in one point of view, the production of man, and in another wholly the Book of God. This is precisely consistent with the language of Paul the

Apostle, when he sometimes designates the Gospel "my gospel," and sometimes "the Gospel of God," it being, in fact, both the one and the other.

Though the deepest wisdom of man never could have anticipated such a scheme of inspiration, yet when it is submitted to the mind it manifests itself to be Divine. The plenary inspiration of the Scriptures being a matter of vital importance, let us, after attending to the objections that have been devised from the erroneous interpretations of certain passages of Scripture, seek to show ample proofs from the sacred records which shall clearly substantiate its own plenary inspiration in every part, without a single exception.

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

**VOTING FOR LOCAL COUNCILS.**—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

**THE NUMBERING OF THE PEOPLE.**—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

**THE ETERNAL SPIRIT.**—Is "the Eternal Spirit" (Heb. ix. 14) the Holy Spirit of God?

## THE IDEA OF THE ARK.

**QUESTION 500.**—What answer should or could be given to the "Higher Critics" who allege that the Ark (type on earth of Jehovah's throne in heaven) was after the idea of the "arks" of the gods of Egypt, such as Amen and others?

*Answer A.*—We are distinctly told that the Tabernacle, with all its instruments, were made according to the pattern that God showed to Moses on the Mount (Ex. xxv. 9; Heb. ix. 23), not according to the Egyptian pattern, which would be against the whole tenor of Scripture. Israel was distinctly told not to do after the manner of the Egyptians (Lev. xviii. 3), and not to walk after the statutes of the Gentiles (Lev. xx. 22, 23), and if the Higher Critic refuses to accept that, he must be pointed to Revelation xxi.

H. BARNET.

*Answer B.*—In answer to the question of the idea of the Ark, is it any good answering Higher

Critics? (Mark xi. 33). If it is, one might answer by another question, "Is the Lord God Almighty, who smote Egypt in its wickedness, indebted to the gods of Egypt for His ideas and patterns?" To Moses God said, "See that thou make all things after the pattern that was showed thee in the Mount."

*Answer C.*—The best answer is supplied by themselves. The leading English-speaking Higher Critic (the one apparently given up body and soul to the most destructive criticism of the Word of God), Canon Cheyne, questions Renan's suggestion that there is any connection betwixt "the ark of the covenant" and the "arks" of Egypt, say of the Theban Triad—Amen Re, Mut, and Honsu. Not only so, but he supplies the most valuable information upon which an unanswerable reply can be given to any behind-the-day critic who retails Renan's French rubbish. Notice what Canon Cheyne writes: "This leads us to consider the origin and affinities of the Ark. For the ark . . . with the two inscribed tables, NO PARALLEL HAS BEEN FOUND. . . . In Egypt, for instance, from which Renan too hastily derives the Israelite ark . . . the arks with their images were placed ON BOATS . . . the king himself, being divine, also had his ark-boat . . . These shrine-boats must originally have had their parallels in BABYLONIA: the constant expression for the sacred arks in the cuneiform texts is 'elippi'—i.e., SHIPS."

There are two words in Hebrew translated "ark," the one applied to Noah's ark being the corresponding term to this cuneiform "elippi," and the other, applied to the ark of the covenant, meaning "coffer" or "record-chest." Thus the word "ark" is as diverse in meaning as the word "chest," which may be used in speaking of "my chest" when I go to the doctor with a cough, or when I go to the station and ask the porter to label it. But when we go right back to the Hebrew there is not this ambiguity. In such passages as those it is "teh-vah." "Make thee (Noah) an ark of gopher wood."

"She (Moses' mother) took for him an ark of bulrushes."

But in such as these it is "ah-rohn": "He was put in a coffin in Egypt." "They shall make an ark of shittim wood." "They made a chest . . . and cast into the chest . . . and emptied the chest."

It is important to mark this distinction, for with the one there is connected a remarkable series of religious phenomena, but with the other none at all—unless it be the worship of Mammon. Take, for instance, the Druidical remains in our own land in the form of stones disposed in the shape of a chest or house, and bearing the name

of "kist-veens"; take the sculptures, memorials, coins, or monuments to be found among Chaldeans, Egyptians, Phœnicians, Assyrians, Persians, Greeks, Romans, Goths, Chinese, Hindoos, Burmese, Mexicans, Peruvians, Brazilians, Nicaraguans, Polynesians, and you will find this chest or house, but always connected *with a boat or ship*. Thus we trace it back, or Canon Cheyne does it for us, to the "elippi" of Babylonia, where we find the best non-inspired records of the DELUGE. Here is the secret: All the "arks" of all the nations of the earth point back to the DELUGE and Noah's ARK, or "tehvah." I am sorry that I cannot insert here various designs taken from Egypt and other countries to illustrate this great truth, for they have only to be seen for what I have written to be believed.

But "the ark of the covenant" was God's "record-chest." With it is connected quite different series of ideas, of which we cannot speak here more particularly, only in view of what is said on this question I would add that "the ark" is a type of our Lord Jesus Christ, magnificent in every detail, and that this idea dominates its construction. God had his eye on our Redeemer when He communicated to Moses the details of "the ark of the covenant." Jesus Christ was the ark's Archetype and Antitype. The "arks" of the nations speak of judgment: this of mercy. DR. ANDERSON-BERRY.

*Answer D.*—The answer to the Higher Critics, so called, is found in Exodus xxxi. and xxxvii. The Lord commanded that the Ark should be made according to His own pattern and size, while He gave the grace and the wisdom to the makers, and selected them for His work.

Anything which destroys the all-sufficiency and absolute authority of Scripture should have no claim on the conscience, nor any second consideration from the believer who in obedience receives and acts upon the exhortation, "from such turn away." GEORGE KENWRICK.

### CALLING on the NAME of the LORD.

QUESTION 501.—Does Romans x. 13, "Whosoever shall call on the Name of the Lord shall be saved," apply to this present time or to a future period?

*Answer A.*—"Whosoever shall call on the Name of the Lord shall be saved," is true for to day, as well as in the future day. The principles of God's Word remain unchanged, and are always true to faith. GEO. KENWRICK.

*Answer B.*—Romans x. 13 should be read together with the previous verses, commencing with verse 9, which will show that there is only

one basis for salvation for the Jew and for the Gentile, now, or in the future, and that is the death and resurrection of the Lord Jesus Christ.

H. BARNET.

*Answer C.*—These words from Joel are found twice in the New Testament, here and in Acts ii. They were originally addressed to Israel in view of the coming day of the Lord, and were quoted in this sense by Peter at Pentecost. Israel might have entered into the blessings promised had they repented and acknowledged the crucified Jesus as their Lord and Christ. Then the "time of refreshing," described by Joel and referred to in Acts iii. 19-21, R.V., would have been ushered in. The Spirit would have been poured out on "all flesh," defined later on in Acts ii. 39 "as all that are afar off, even as many as the Lord our God shall call," or from the point of view of man's responsibility, in verse 21—"whosoever shall call on the Name of the Lord," that is, fulfils the condition of blessing by acknowledging Jesus as Lord. Israel, however, repented not, and the fulfilment of Joel's prophecy is in abeyance, but the condition of blessing for Jew and Gentile in connection with the Church is the same to-day. Jesus must be believed in and acknowledged. In other words, "If thou shalt confess with thy mouth Jesus as Lord, and shall believe in thy heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9). This is not, the writer would submit with all deference, as is commonly understood, confession of Jesus as Saviour before men, important as that is in its place, but surrender to Him as Lord as the result of believing in the heart in Him as the Risen One. We have an illustration of what is meant in the conversion of Saul of Tarsus—"Who art Thou, Lord?" (somebody speaking thus from heaven must be Lord). "I am Jesus whom thou persecutest." Then it is true that God has raised Him from the dead. It is true Stephen saw Him at the right hand of God. We may suppose such thoughts to have flashed through the mind of the persecuter. God at that moment revealed His Son in Him. He believed in his heart unto righteousness, and what was his next word? Would he acknowledge Jesus merely as the Messiah of Israel? His next word was, "Lord, what wilt Thou have me to do?" He confessed Jesus as Lord with his mouth unto salvation. In other words, he called on the Name of the Lord in whom he had believed. It is not a mere cry to God in unbelief which saves, as seems sometimes the idea, but a confession of Jesus as Lord and a surrender to His will as the result of faith in the heart. W. HOSTE.

THE COMING OF THE LORD  
AND THE FIRST RESURRECTION  
STILL FUTURE.

By W. H. BENNET, of Yeovil.

IT has been suggested that I might write something on an idea which is being taken up and developed into a system of doctrine by some teachers whose words and writings are widely accepted. The *idea* is that the promises of the second coming of Christ were fulfilled at the destruction of Jerusalem by the Romans; the *doctrine*, as developed by the chief writer on the subject, dispenses with resurrection, limits the rapture of saints at the Lord's coming to "Christians of the first rank," declares that when the Lord's coming took place "the prince of darkness was imprisoned in the abyss and the kingdom of God established," and that what we have before us is "a third Advent," with "a world-wide resurrection and a world-wide judgment." Thus he uses the *word* "resurrection," but in what sense it is not easy to see.

To take up all these points would be beyond the compass of a brief paper; but, knowing the readiness of our minds to adopt any "new thing," a few words of caution may be in season, and the more so because of the specious manner in which Scripture is pressed into the support of these teachings, and especially the use of the pronouns in the second person by our Lord (John xiv. 2, 3), and in the first and second persons by the apostle Paul.

Half a century ago an Oxford professor taught that when the apostle Paul wrote the Epistles to the Thessalonians, he *thought* the coming of the Lord was to take place in the life-time of those around; but, when he wrote to the Philippian believers some years later, he *knew better*, and spoke for himself of *departing to be with Christ*. This learned man did not observe that the apostle spoke as clearly in the latter of *looking for the Saviour from heaven* (Phil. iii. 20, 21), as he did in the former.

The ground now taken is somewhat different. The Lord said, "I will come again, and receive *you* unto myself," therefore He must have come in that generation. The

apostle Paul wrote, "*We* which are alive and remain shall be caught up . . . to meet the Lord in the air" (1 Thess. iv. 17); "*The* dead shall be raised incorruptible, and *we* shall be changed" (1 Cor. xv. 52); and, concerning the Lord's supper, "*Ye* do show the Lord's death *till He come*" (1 Cor. xi. 26); therefore, the Lord's coming, the first resurrection, and the rapture of the "*wise virgins*"—"few in number"—"Christians of the first rank"—*must have taken place* about A.D. 70, the rest being left for discipline to themselves and for the continuance of gospel testimony. For this conclusion historical evidence is unnecessary, "for to Christian believers Christ's predictions are *history anticipated* . . . To deny the truth of His predictions because we are unable to verify a certain portion of them is simply to make manifest the shallowness of our faith in Him."

This last statement we gladly endorse; hence the importance of the questions whether the Lord's "*you*" and the Holy Spirit's "*we*" and "*ye*" do really mean what these interpreters say, or not. The question is, when we read "*we*," and "*you*," or "*ye*" in Scripture, are we to take it for granted that all that is said is limited to the generation then living, or does God, and therefore His Word, recognise a body, so to speak, which *continues*, though in successive generations?

If we follow these teachers in their limitation of the pronoun we shall soon find some curious difficulties. God said to Israel by Amos, "I brought *you* up from the land of Egypt, and led *you* forty years in the wilderness" (chap. ii. 10), yet we know that all the generation of which this was literally true died (Judges ii. 10) over 600 years before these words were spoken. When Isaiah said, "*Ye* shall be named priests of the Lord" (chap. lxi. 6), he spoke of a state of things which certainly was to be after the advent of Christ; therefore some of his hearers must live at least over 700 years, or his words would be "falsified." When Zechariah said, "*Ye shall flee*, like as *ye fled* from before the earthquake in the days of Uzziah king of Judah" (chap. xiv. 5), he must have addressed some very old people, who had yet a long time to live. They "*fled* before the earthquake" about 300 years

before, and they were to flee in the future, when "the Lord my God shall come, and all the saints with thee."

Is it not evident that in these passages the nation is addressed as *one*, irrespective of time? And is not this the true way of understanding the pronouns in the Gospels and the Epistles? "*We shall not all sleep*" means that *some* of the body of which they formed part would be here. "*Ye do show the Lord's death till He come,*" declares that this appointment of the Lord is to be continued till His coming. On the principle of interpretation that limits the pronoun "*we*" to those speaking and those addressed, the apostle made a mistake when he said, "*We which are alive and remain,*" for there is no question that he was put to death before A.D. 70.

It is readily admitted that the expression "*this generation shall not pass*" is more difficult to understand, yet it is clear that the word is often used when it cannot be limited to its first and literal meaning. For evidence of this see the following Scriptures: Ps. xii. 7; xxiv. 6; xlix. 19; cxii. 2; Prov. xxx. 11-14; Jer. vii. 29; Luke xvi. 8; Acts ii. 40.

It may be enough to state briefly some of the *teachings* connected with this theory of the Lord's coming.

(1) "He then took back with Him to their heavenly home those of His disciples whom, in eager anticipation of His return, He found living, really saintly and consecrated lives." So their going to be with Christ or not depended on their conduct, and not, according to the apostolic teaching, on the fact, that Christ "*died for us*, that, whether we wake or sleep, we should live together with Him" (1 Thess. v. 10).

(2) There was really *no change*, in the sense in which the apostle used the word in 1 Cor. xv., "This 'rapture,' or translation of their spirits not involving a physical miracle in the removal of their bodies from the earth, but presenting to those left behind the appearance of sudden death," their bodies "were doubtless burnt or buried, like those of other people." So the Lord fulfilled His promise, "I will come again, and receive you unto Myself," by simply causing an

unusual number to *die suddenly*; for if the spirit was taken and the body left, wherein did this differ from the ordinary departure of the believer, except in its suddenness?

(3) "At the same period the first resurrection took place," the best and noblest of His people who had already left the earth, being then taken from the intermediate state of paradise to the full glory of heaven." *This, then, is resurrection!* We are compelled to say it is rather AN ABSOLUTE DENIAL OF RESURRECTION. And not the least serious error of the volume quoted from is the persistent separation of "the best and noblest," or "Christians of the first rank" from others. They alone partake of what the writer calls "translation" or "resurrection," while Scripture most plainly declares that this is secured to those who *are Christ's* by what HE has done and not by what *they* do. The question of His taking account of His servants at His judgment-seat, and considering *their work for Him*, is quite distinct and can only be properly dealt with when we see the certain results of *His work for them*.

(4) If the "kingdom of God predicted by prophets and psalmists" was established in A.D. 70, it was surely soon disestablished! We might add if the devil was "*then bound*" he was soon loosed again, but for the assurance that his having been bound "ever since that period . . . helps to account for the vast improvement in the moral condition of the world." Whether those who believe all this, and to whom "*it is clear that we are now living in the midst of the millennium,*" are to be envied or pitied is a question I will not pursue now. Some may ask, Why waste time in transcribing such absurdities? It is done to show what teachings are connected with the idea which is gaining ground, that Christ's promise of His coming was fulfilled in A.D. 70, and to put Christians who may read these words on their guard. It may be added that the above are the utterances of one whose help is acknowledged by the general Editor of the newest English version of the New Testament published, which is in some respects a very good one.

(5) One point more may well be noticed. According to these teachings, all the prophecies in the Gospels and Epistles, with all



the promises connected with the coming of the Lord, were fulfilled in A.D. 70; the Book of the Revelation was written before that date, and was then fulfilled, at least to the end of chapter xx. 6. *Our* interest in all the New Testament is simply like our interest in the ancient history of Israel; of course, we may learn some lessons from it, but it cannot concern us as it did those who lived before A.D. 70. "We still know sufficient for our salvation, and have within our reach all the resources we need for living a useful and Christlike life"; if we do this, "there shall be no real death and no judgment" for us; we shall attain "at death to the same great joy and the same perfect deliverance" which became the portion of those who *died suddenly* in A.D. 70. This is all that is left to us of "the blessed hope" of "*the coming of our Lord*," and everything like RESURRECTION is blotted out of the Bible. Well may the teachers of these novelties be asked, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" (Mark xii. 18-27.) And good would it be if all christians would obey the Lord's command, "*Take heed what ye hear.*"

### THE INSPIRATION OF ALL PARTS OF THE SCRIPTURES.

By Colonel MOLESWORTH.

LET us remember that the Lord Jesus Christ, in placing His seal on all the Old Testament Scriptures (Luke xxiv., see before), endorsed them all as the Word of God. Let us also remember that the New Testament Scriptures were also approved by the Holy Spirit in that He, after imparting to the writers thereof what was to be written, caused them to be received (and them only) by the Church of God as "the oracles of God." Everything, therefore, contained in the Bible, whether the words of the penman that contain the mind of God, or the words of others that are inserted for the purpose of giving such information as he is pleased to impart, is equally, according to the express declarations of Scripture, *dictated* by God. It should, however, be observed that it is not at all implied in the assertion of plenary verbal inspiration that every example recorded in Scripture, without any

judgment expressed with regard to the conduct of good or even inspired men, should be for imitation. When the Word of God records human conduct, whether it is sin or duty, without pronouncing on its morality, must be ascertained by an appeal to the general principles of Scripture (*e.g.*, Jer. xx. 14-18; Gal. ii. 11-14).

The inspiration of certain parts of Scripture is frequently denied on the supposition that the apostles themselves "sometimes candidly admit that they are not speaking by inspiration." This objection arises from a mistaken view of the meaning of the passages on which it is founded. Paul declares (1 Cor. ii. 13) that he spoke "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Thus speaking he states (1 Cor. vii. 6): "I speak this by permission, and not of commandment." Surely the obvious meaning is, "I speak this by way of giving you permission, not as a commandment" (see 2 Cor. viii. 8). Again (verse 10): "Unto the married I command, yet not I; but the Lord." It was no new commandment, but one delivered by the Lord Himself that he afresh inculcates. Again, 1 Corinthians vii. 12: "To the rest speak I, not the Lord." Surely he means that he is now giving them a fresh revelation of his Lord's will, not merely reiterating an old injunction. Again in verse 25 he states he had no old commandment to affirm, but now unfolds the Lord's mind and will, and that authoritatively. In verse 40 his "I think" is not expressing doubt, but absolute conviction.

If Paul was uncertain as to giving inspired teaching, what then is the value of his strong words in 1 Corinthians xiv. 37: "If any man think himself to be a prophet, or spiritual, let him acknowledge that *the things which I write unto you are the commandments of the Lord*"?

Another passage may be adduced as showing that the Apostle Paul sometimes disclaimed inspiration—2 Corinthians xi. 17—but is it so? "That which I speak, I speak it not after the Lord, but as it were foolishly in the confidence of boasting." In this passage Paul does not refer to the authority of the Lord, but to the example.

He—Paul—was forced by the spirit and condition of the Corinthians to speak “as it were foolishly” to them because they could not understand him otherwise. Even ironically he had often to speak to them, as, for example: “Being crafty, I caught you with guile”—using their own terms of accusation against him—and “forgive me this wrong.” But all he wrote or spoke to them he affirms—elsewhere—to be a part of Scripture, *all* of which is “given by inspiration of God.” Thus the most apparently trivial things that are recorded were dictated to be recorded by God. And the sacred writers were not allowed to select what to write or not to write, but were obliged to write—“moved by the Holy Ghost”—what He dictated (see 2 Peter i. 20, 21).

With this principle before us, let us no longer attempt to set aside as unnecessary any portion of Holy Writ, but humbly seek to learn the reason of *all* Scripture—as inspired of God—for the welfare of men. Let us view *all* as written to convey to us—in the very words and things recorded—all that God knew man needed to know. Are any matters recorded to be expunged or omitted from the Sacred Record as incompatible with the idea we have formed of inspiration and unworthy of proceeding from God? That men should sit in judgment on what the Lord has endorsed as “the Word of God,” and on what He by His Spirit commanded His apostles and prophets to write, is simply profane. The paramount authority and unity of the Word of God are thus set aside, and each one becomes at liberty to make a Bible of his own selection.

Inspiration is first denied to words and then to such things as seem “not of a religious nature,” and gradually it is extended to whole books until the Word of God is rent to pieces. Thus we may lawfully come to this conclusion that if God (as afore proven) dictated to His servants all that they were to write, and that they wrote down His words, and that we have those very writings and words, there is nothing recorded in them save that which, by humbly and prayerfully comparing, we may come to understand as being part of a perfect whole—part of the *all*-Scripture which, “inspired

of God,” was given for our perfect furnishing unto all good works—able to know the reason of His wondrous wisdom in leaving us no uncertain guide in this evil world where Satan seeks ever to beguile the human heart from doing God’s will.

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### “HIS CARE.”

By J. SHARRATT HORNE, Reading.

IF, 'mid the scenes of earthly toil,  
Our Father's aid is sought,  
Though dry and arid be the soil  
And all our strength be nought,  
Faith in His care will soon prevail  
To calm each anxious thought,  
“Seed-time and harvest shall not fail,”  
Blest words with comfort fraught!

If in the world we seek to sow  
Some seed from His own Word,  
Tho' thorns and briars here may grow,  
Or soars th' destructive bird,  
He knows the soil both rich and deep,  
Where falls the precious grain,  
His tender care will safely keep  
Till life bursts forth again!

And when the harvest-home shall come  
With all its golden store,  
Our songs shall rise in that blest home  
To praise Him more and more.  
And as we ever onward move  
With bliss beyond compare,  
In heaven, as earth, ours still to prove  
The blessings of His care!

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### ON CHRISTIANS JUDGING ONE ANOTHER.

IT may be right for one to go where another could not; we are not constituted the judges of one another in the path of service. Paul greatly desired Apollos to go to Corinth, but Apollos did not wish to go. Even an apostle had no dominion over the faith of a servant of God. Paul does not judge Apollos; to his own Master he stands or falls. How different this from the spirit now abroad, which would not only judge, but even control the course of those who are bound only to acknowledge the authority of their Lord.

J. R. C.

## THE GLORIFIED ONE.

Notes of an Address at Inverurie by J. R. CALDWELL.

## PART II.

“FOR we have not an High Priest which cannot be touched with the feeling of our infirmities.” We have not an unfeeling High Priest. He is most sympathetic, and He lives for ever. “Jesus Christ, the same yesterday;” on the Cross, “to-day;” in the glory, “and for ever,” when He comes again. There are three places in the New Testament where we get that word “infirmity.” Here Christ is touched with a feeling of our infirmities. In Romans viii., “Likewise the Spirit also helpeth our infirmities,” and in 2 Corinthians xii. 9 Paul says, “Most gladly therefore will I rather glory in my infirmities,” for these are an opportunity for Christ the Great High Priest to show His tender sympathy and His power to sustain and succour. What a wonderful thing our infirmities are! Christ touched with the feeling of them, the Holy Spirit sent down to help me under them, and the power of Christ to rest upon me to make me conqueror in spite of them. Sins are not infirmities. But there is a weakness in our nature that is infirmity, and the High Priest and the Holy Spirit co-operate in order that we may not fall under the power of the flesh, but be made conquerors in spite of it, and so bring glory to God. Don’t let us palliate or excuse or justify sin on account of infirmity. If Christ is touched with a feeling of it, and the Holy Ghost is present to help, then I have no business to fall under the power of sin through that infirmity. “Let us therefore”—fixing our eyes on the Great High Priest—“come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” There is an abundant, an inexhaustible supply at the fountain-head of all grace. Come boldly because we have such an High Priest to represent us before God, One who has qualified Himself for the priestly work by suffering unto death, by being tempted of the devil, by seeing and looking upon and entering into the sorrows of mankind. It has been said, “If we could see all the suffering that is in the world we could not live.” We do not see it, and it is well we do not.

But the Lord Jesus Christ saw it, knew it, and felt it. Mystery of grace! He has entered into it all. He never relieved a suffering one that He did not feel it; when He opened the deaf ear He looked up to heaven and sighed, or literally He groaned internally, showing sorrow and sympathy with the poor deaf man whose ears He was going to open. And when He came to the grave of Lazarus, although He knew that He was about to raise him from the dead, and that soon their tears would be wiped away, yet He wept in sympathy with others beside that grave. He is our Great High Priest. Let the sword from His mouth judge us, and let us come to Him for the healing grace to help in time of need.

Look now at chapter vi. 17, 18: “Wherein God, willing more abundantly to show unto the heirs of promise the immutability”—the unchangeableness—“of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us.” Not “the hope set before us in the Gospel”—as it is often quoted, the hope of being saved. It is the New Testament hope which is never anything else but the coming again of the Lord Jesus Christ. We fled for refuge from the wreck of all things beneath the sun to lay hold on the blessed hope, the heavenly hope—the coming Lord. “Which hope we have as an anchor of the soul”—midst all the turmoil and storm and buffetting of life—“both sure and steadfast, and which entereth into that within the veil.” Our anchor is not let down into the depths of the sea, but it is shot up into heaven. Our anchor is within the veil “whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec”—both King and Priest. He has gone in as the Forerunner: others are going to follow. He is coming in a little while to call us away to be with Himself inside the veil for ever. That is the hope set before us. Some take that verse, “Sit Thou on My right hand until I make Thy foes Thy footstool,” to mean that He cannot come for us until His foes are made His footstool. They call us “any

momentists," and I am not ashamed of it. I believe that the Lord will remain at the right hand of God until His foes are made His footstool, but we would never say that our King is not on the throne of Britain because he is for a few days at a watering-place in Germany. He has not abdicated the throne; he is on it to-day although in Germany. And so if the Lord Jesus descends from the right hand of the throne for a moment to gather His saints to be with Himself, has He left the throne of God? Certainly not. That brief episode does not interfere with the fact of His session at the right hand of the throne of the Father until His foes be made His footstool. He has entered now as the Forerunner, and we are waiting for Him to come and take us to be with Himself within the veil. I rejoice in the thought that He may come at any moment. Let none rob us of the preciousness of our hope. I may have to go the road that others have gone by way of the grave, but I will cherish the hope of His coming up to the very end. I have not bought a grave yet, and I do not intend to buy one before it is needed.

Look now at chapter viii. The Apostle, like a schoolboy that has gone through a great series of calculations, asks at the end—What is the sum? "Of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle." He is here seen as the Minister of the sanctuary. I would not object to have one of God's instructed ministers ministering to my need; but one loses sight of the true meaning of the word "minister" by its frequent use in this country—"the minister" means just the clergyman. But in Scripture the minister means "the servant," and there is a Servant of the heavenly sanctuary where God dwells. That glorious Servant is the Lord Jesus Christ. It is too high a post to be filled by an angel. The minister in waiting upon the King is probably a titled gentleman: a common man would be unsuitable to be his minister. But in the sanctuary on high, where you and I in spirit draw

near every time we worship, we need to be represented by One that is worthy of God and worthy of the place He holds—the One who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens"; He is the minister of the true tabernacle. Every time we draw nigh to God in spirit Jesus the High Priest takes our prayers and praises and presents them before God perfumed with the odour of His own merits.

Now turn finally to chapter xii. In the New Testament there are, I think, seven different references by Paul to the Grecian games, and this is one of them—"Let us lay aside every weight." The athlete puts himself under training until every muscle is in perfect order prepared to endure a great strain. Has he a burden on his back or a bag of gold at his girdle? No; he lays aside every weight and is just as lightly clad as will answer for decency. He is to run a race, and his whole heart is in it. "Let us lay aside every weight." If there is anything that we are conscious is hindering us in running the heavenly race, let us seek grace to lay it aside. One thing not often touched on that frequently hinders progress is not observing proper hours of going to bed and getting up. We perhaps sit up late because a friend has come in on the Saturday night, and on the Sunday morning we are sleepy, come into the meeting hurried and ten minutes late, disturb everybody else, and fail to worship ourselves. Search our own lives and see what hinders us most from running the heavenly race. "Let us lay aside every weight, and the sin which doth so easily beset us." I believe the sin of the Epistle to the Hebrews is unbelief. "Looking unto Jesus, the Author and Finisher of faith." The previous chapter has given us the names of one after another of Old Testament saints with here and there a little bit of faith picked out of their lives. But here is One who is the Author and Finisher—the beginner and perfecter—of faith: in the manger, on the Cross, and all the way between. Are we prepared to look off unto Him? A number of boys once set themselves to see who could make the straightest track across a snowy field,

and they set out running. When they got to the other side of the field there were all sorts of zigzags. Only one of them had run in a straight line. They were all astounded at their own irregularities, but still more astounded at the fact that one had gone perfectly straight. They asked him what was the secret of it. He said he fixed his eye upon the trunk of a tree and made straight for that without ever taking his eye off it. God would have us to fix our spirit's eye upon the glorified Christ—"Looking off unto Jesus." When speaking of His sufferings, rejection, and crucifixion, He never lost sight of the resurrection joy set before Him. When we feel that all is against us, let us press on and look to the joy that is set before us; look to Jesus at the right hand of God. Does He regret having run the race with all the suffering it involved? Verily, no! He is now set down at the right hand of God where there is fulness of joy, where there are pleasures for evermore. Eternity will wipe out the remembrance of our sorrow, but it will never wipe out the remembrance of His love. Oh, consider HIM! Let Him be the subject of our consideration, and of our meditation, and of our praise, and our thanksgiving, and our worship—the subject of our life and our testimony. Let us live by Him and to Him, and may each be able to say, "To me to live is Christ."

### SUGGESTIVE TOPICS.

#### CHRIST'S ABILITY.

Able to Save,	- - -	Heb. vii. 25
Able to Keep,	- - -	Jude 24
Able to Succour,	- - -	Heb. ii. 18
Able to do Abundantly,	- - -	Eph. iii. 20
Able to make Grace Abound,	- - -	2 Cor. ix. 8
Able to Subdue,	- - -	Phil. iii. 21
Able to Present Faultless,	- - -	Jude 24

#### FROM GRACE TO GRACE (2 Cor. v.).

The Believer's Assurance,	- - -	verse 1
The Believer's Desire,	- - -	verses 2-4
The Believer's Confidence,	- - -	verses 5-8
The Believer's Ambition,	- - -	verse 9, R.V.
The Believer's Reward,	- - -	verse 10
The Believer's Persuasion,	- - -	verses 11-15
The Believer's Mission,	ver. 16-21	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.)

#### CHAPTER III.—HIS COMING AGAIN—*continued.*

THE return of the Lord is marked by a prelude, and that prelude the disappearance of all the saints, both dead and living, from the earth. This is followed by the Judgment of Rewards, when all the saints "caught up" stand at the judgment-seat (*bema*) of Christ. During this time all that leads up to "the Tribulation, the Great One," and "the" tribulation itself takes place on earth. How severe this experience is our Lord Himself indicates by saying that "except those days had been curtailed no flesh had been saved" (Matt. xxiv. 22). And He asks: "Nevertheless though the Son of Man do come, will He after all find the faith on the earth?" The answer He gives in the previously quoted passage: "But for the sake of the elect those days shall be shortened."

The Son of Man comes with His saints, delivers His chosen people, destroys their enemies, and sits down on His earthly throne—the throne of His father David—to judge the living nations, the Gentiles (Matt. xxv. 31-46). The standard of judgment will be their conduct towards His nation, the Jews, during the period just ended.

We began with the promise to the men of Galilee. That promise meant that as the Lord left the Mount of Olives in like manner should He return. I know not whether any of these men of Galilee made pilgrimage to that sacred spot and gazing up into the blue vault of heaven said, "Is that the cloud in which He is coming?" Yet in the great extremity of those faithful souls (representatives of whom were these men of Galilee) He will appear riding on the clouds of heaven. And, as we asked once before, "Think you, O reader, was that cloud that received Him from their sight the welcoming hosts come forth to meet the Conqueror returning to His native heaven?" so we ask again, "Think you whether the clouds in which He returns will be the clouds of the redeemed caught up from earth to meet Him on His way?"

Have you ever noticed that our Saviour was alone but once? As we have seen, when He came to earth angelic hosts escorted Him; when He was kneeling on the bleak mountainside His Father was with Him; when He returned to heaven He led up these starry heights a multitude of captives; when He returns to earth it will be as the cynosure of a myriad-eyed host of the redeemed; and when once more he walks these sunny fields, darkened no more by the sounds of sighing or the shadows of that black-winged host, the prince of the power of the air and his myrmidons, it will be as Shepherd of His people Israel to lead them to Life's fountains of water.

No, nevermore shall He be alone as He was in the heart of that darkness when His disciples forsook Him, when His friends left Him, when the kindest of earth's hearts abandoned Him, when the gross darkness grew darker, and from the heart of the mirk there issued a cry, "My God, My God, why hast Thou forsaken Me?"

Let me ask myself this question, Were there none else to company with Him but myself, should He then be alone on His return to this earth?

There was a little cot by the moor's side. A little old woman lived there by herself. She was bowed with age, her face wrinkled with care, her hair was grey, and down her cheeks the tears had made two long furrows. All day she was busy attending to her little house, which she kept spotlessly clean. But when the night fell she did some curious things. She trimmed a lamp, lit it, and placed it in the deep-set window that looked across the moor. She placed the door ajar. She spread a simple repast on the table. Then she put on the gathering-peat, and, kneeling down by the hearth, she prayed ever the same prayer: "Lord, send ma lassie hame the nicht." All through the longest night, the stormiest night, the tiny tiny beacon shone out over the moor, and many a homcomer blessed the poor widow who lit it. The story of the widow's love grew old, but some visitors to the big house beyond the village, coming home late, saw the light and asked what it meant. It was at the dinner table, and amidst the lights

and glitter the little tale was told of the poor old woman's faithful love. By-and-by one of the guests, disguised in a dark cloak, hastened along a once well-known road to the cottage. She peered in through the crack of the door. She saw the grey head bowed down beside the hearth. She saw the preparations for the wanderer's return. Her pride was broken, and rushing in she cast herself by her mother's side. She was too late—her mother was dead.

The beacon light that guides thee, poor soul, to thy Saviour's breast is burning yet. He is still interceding for thee. But what if thy pride keep thee away too long and thou findest that the Saviour has risen up and left the throne of Grace to sit down on the throne of Judgment? Too late, too late!

But I see in that little, imperfectly told tale the preparations of true love beautifully shown forth. Think of the lamp, the repast, the open door, and the warm fireside, with the tender prayer for the wanderer's return "to-night."

I think if I loved my Saviour in the true way of true love I should show it in somewhat the same way. My day's work would have a reference to the much-longed-for return. My little lamp would be kept trimmed and burning as He has told us. Looking into my heart, He could see the hospitable preparations and the warmth of love's flame burning on through the night on the hearth of true devotion. And He would hear me cry, "Lord Jesus, come quickly; yea, come quickly. Amen." Aye, I see something in the saddest part of the little tale. Should He from a larger love to the sheep still straying on the cold uplands delay His return, and his messenger Death come first, will He not be pleased, think ye, that I was found in the attitude of waiting for Him?

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LIVING TESTIMONIES.—I have seen the Gospel take the Chinaman, in all the filth of heathenism, wash him, and make him clean. There are men in Peking to-day that are living evidences of the redeeming, the sanctifying, the quickening power of the Gospel of God.—GEORGE OWEN, L.M.S., Peking.



### THE WORKMAN'S TESTING DAY.

By J. R. CALDWELL, Author of "Foundations of the Faith,"  
 "God's Chosen People," &c.  
 1 Corinthians iii. 13.

15. "If any man's work shall be burned he shall suffer loss." It does not say he shall suffer purgatory, much less that he shall be cast into hell fire, but only "*he shall suffer loss.*" What loss, then, will he suffer? I say he will be an eternal loser. He will lose the reward that he might have received. There is a kingdom coming, a manifested kingdom. Christ will be the King and His saints are to reign with Him. It is with reference to that coming kingdom that our works will be tried. The place we shall occupy in that kingdom—the place of honour and of authority—will be determined according to faithfulness in the smaller stewardship of our service on earth. This is shown in the parable of the nobleman (Luke xix. 12, &c.). The same is taught in 2 Peter i. 11: "For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This may be illustrated by the cases of Abraham and Lot; the one was called "the friend of God," and maintained the path of faith and obedience. Such an one will have an abundant entrance into the coming kingdom. Lot, on the other hand, was "saved so as by fire"—all his works destroyed, a saved man—but his life was a lost life.

In the fifth chapter of Revelation the saints are seen as the twenty-four elders enthroned around the throne of God. In the 19th chapter the same saints are seen as "the armies which are in heaven." We have in these chapters two aspects of coming glory for the Church. In the fifth chapter we are seen as worshippers, and there all are alike, all are on one level. But in the 19th it is the King and His armies coming forth to execute judgment and to take the kingdom. The very idea of an army supposes differences of rank and honour and authority. So was it when David came to the kingdom.

His "mighty men" were appointed to positions of honour, differing according to their faithfulness to Him during the period of His rejection. See 2 Sam. xxiii. 8, &c.

Till He comes, let us seek, not to please ourselves, nor to please men, nor to please even our brethren, but our Lord alone.

15. "He himself shall be saved, yet so as by fire." It is presumed that the man here referred to is a child of God; and mark, the rightness or wrongness of his building or workmanship does not touch the question of his personal salvation, "He himself SHALL be saved." Why? Because the whole question of our *guilt* was settled at the Cross. It is the question of our *service* that is taken into account at the judgment-seat of Christ. As *criminals* we were judged and condemned and executed at the Cross of Christ. As *sons* we are judged and chastened by the Father in this life. As *servants* we shall stand before the judgment seat of Christ and see our works tested in the fire of God's holiness.

And further, to show our perfect security as to our eternal salvation, when will this judgment take place? It will be when the Lord comes. Then, in a moment, in the twinkling of an eye, we shall be changed and caught up to meet Him; so that when our works are thus tested by fire, we shall be standing as glorified saints in the presence of God. I believe we shall be satisfied, perfectly, fully, eternally satisfied, but some will shine brighter than others. Some will have positions of authority in the coming kingdom which others will not be accounted worthy of. Oh, that all earthly ambitions may perish, and that we may covet, through faithfulness to the Lord here, to be as it were among the aristocracy of His coming kingdom!

Do not be satisfied with passing well with fellow-Christians. You may stand well with them, and yet your soul may not be right with God. You may be doing a great deal of work, and yet it may not be such as God can approve or delight in. Dear fellow-saints, let us seek to be much in the presence of God, testing ourselves as to whether we are doing truth—that it may be manifest *now* that our deeds are "wrought in God."

*THE LIFE OF DR. J. HOOD WILSON.\**

FEW Christian workers were better known or more highly esteemed in the city of Edinburgh than Dr. J. Hood Wilson, minister of the Barclay Church. After preaching the Gospel in the Scottish capital for half a century he received his home-call in December, 1903.

"I never knew a man so intent on winning souls," was the testimony of one who worked by his side for fifty years. At his grave a minister said that "The greatest spiritual force in Edinburgh has been taken from us." James Hood Wilson was converted to God when a boy of 13 in Duns, the county town of Berwickshire. He was one of the best students of his time at Edinburgh University, graduating with highest honours. In 1853 he was appointed to a mission church in the district of Fountainbridge, which was then one of the most degraded parts of the city. He began his ministry in a loft of the "candle-house," where candles or "dips" used to be hung up to dry. Most of the people in the neighbourhood belonged to what are called the "lapsed masses." Many were deep sunk in sin and vice, and had no desire to be reminded of eternal realities. A washerwoman when asked to go to a meeting replied: "I'm no gaun; ye see mine's a rale horse releegion." "What kind of religion?" was asked. "I have never heard of it before." "Ye see it's just this way," she replied, "I work hard a' week, and the collar's taen aff me on Saturday nicht; I'm then ca'd lowse, an' I gang to the grass a' Sunday."

Mr. Wilson accepted Dr. Chalmers' oft-quoted saying, that "A house-going minister makes a church-going people." He also believed that "The reason the poor don't go to church is because the church does not go to them." Mr. Wilson entered his sphere of service determined to spend and be spent for Christ. Believing that the Lord's commission to the church is to "go" to the perishing with the message of mercy, and not wait till they come, and that the "shortest way to the hearts of the people is by their

hearths," he regularly and systematically visited the district.

During his eleven years' stay in Fountainbridge, in addition to the ordinary Sunday meetings, he conducted mothers' meetings, men's meetings, and a host of other services. His biographer tells us that he "never sought enjoyment outside his daily work; he took to it as other men take to their favourite sports and recreations." The coal-heavers, porters, carters, and canal-men knew him as their friend. "What! do you believe in religion?" scoffingly asked an infidel of an acquaintance. "Yes, I believe in the religion of Wilson, of Fountainbridge," was the reply. He was not long in the district until a church and manse were erected. The whole of his mission work was characterised by enterprise and versatility. When trade was dull and times were hard he opened soup kitchens for the poor and needy, and organised free suppers. For years he carried on Sunday evening services for people in working clothes. These were a great success, the right class of persons being brought under the sound of the Gospel. Several elders, clad in corduroys, kept the doors, refusing admittance to all who were "well dressed." A lady, still living, tells that she was refused on the ground that she had flowers in her bonnet. "If that's all," was her reply, "I'll let you take them out." The bonnet was handed to the elder, and he soon made her "passable."

The 26 members of 1853 had risen to 1180 in 1864. Hundreds were brought to Christ and cared for, whilst scores of workers came from various parts of the city to help. Though the church was twice enlarged and other buildings added, it eventually became far too small. After 11 years of unceasing labours in Fountainbridge a new congregation was formed, and 800 members were drafted to the "Barclay Church," a spacious building erected with funds left for that purpose by Miss Barclay.

For 33 years Dr. Wilson was sole "minister" of the congregation, and for six years senior colleague. Although receiving "calls" from various places, he remained in Edinburgh until his death. Dr. Wells'

\* "The Life of J. Hood Wilson, D.D., Barclay Church." By Dr. James Wells. To be had from *Witness Office*. Price 6s.



able and interesting memoir presents Dr. Wilson as home missionary, evangelist, pastor, friend, theologian, children's friend, &c., &c. In this handsome volume of 460 pages we get an insight into the busy life of a city minister. Dr. Wells points out some of the secrets of Dr. Wilson's success, which would be profitable for Christians to ponder. In referring to the work in Fountainbridge, Dr. Wilson says: "The attraction, if I may venture to offer an explanation, was the simplicity of the preaching and the activity of life and friendliness of the congregation. People came where they got a welcome, and got something to do." If Christians are not fully occupied in the service of the Lord, they are sure to become cold, critical, and cynical, and will "fall out by the way." If the love of God were shed abroad in our hearts, and we felt as if we were newly-pardoned sinners, we would not act toward the unsaved as if we thought ourselves their superiors. Dr. Wilson, like D. L. Moody, believed it was better to get 10 men working than for him to attempt to do the work of 10 men. He had the "knack" of finding suitable work for Christians, and encouraging them in its performance. Those who attended the services at Fountainbridge went because *they were welcomed*. A boy walked a considerable distance to Mr. Moody's Sunday school in Chicago. When asked why he went so far, he replied, "THEY LOVE'S A FELLER OVER THERE." "Love is the mother of love," and the workers at Dr. Wilson's beehive knew it. In the chapter entitled, "The Home Missionary," the soul-winner's affection for those he sought to bless is abundantly manifest. "His reverence for the poor was remarkable. In his esteem they were all surrounded with a sacred interest and divine dignity. He had the gift of treating them as if they were personal friends and blood relations. His rare gift of sympathy had no fellowship with barren sentiment, and no taint of mere pity and patronage. The SINS AND SORROWS OF OTHERS HAUNTED AND GRIEVED HIM as if they had been personal to himself. The forlorn attracted him by their forlornness, and when speaking about them his voice sank into its lower, pitying tones."

Dr. Wilson was pre-eminently fitted for his work by his intense sympathy *with*, rather than *for*, the people. He did not *patronise* the perishing, however depraved or poor. We are told that "In every man he discovered the immortal and the possible saint. With a reverse ambition he *aspired to descend*, and he was certainly as eager to gain the friendship of the lowest as the average man is anxious to gain the friendship of his social superiors."

#### THE CHILDREN'S FRIEND.

Dr. Wilson was specially gifted as a children's preacher. He used to tell his people that on the day of his ordination his mother said to him on the doorstep, "James, you are going to be told your duty to-day by those who know it far better than I do; but there is one secret which I know better than they, as I am a mother: remember that *whenever you lay your hand on a child's head, you are laying it on its mother's heart.*" He was as fond of children as the "good Earl of Shaftesbury," who often told with pleasure that a little ragged girl came up to him and said, "Please, sir, may I give you a kiss?" Dr. Wilson, his biographer says, had a "rare power of fascinating all sorts of children; his was the loadstone of love." "Youth," he was accustomed to say, "is the most hopeful field for the soul-winner." He was a great favourite with the boys of Merchiston Castle School, who nicknamed him "Lion"; the boarding-school girls calling him "Greatheart." Referring to her childhood, a lady writes: "I never thought of God without thinking of him." Some of the children in the Barclay Church called him the "Gospel postman," because he was always bearing messages to them about Christ.

#### HIS GOSPEL MESSAGE.

"While not ignoring the sterner aspects of truth, his evangelising did ample justice to the goodness of the good news, and it always carried with it the atmosphere of redemption. It was more occupied with the remedy than the disease, with the blessing than the curse, with the victory than with the defeat. He did use intimidation as a means of grace, but he gave his strength chiefly to an exhibition of the nearness and

freeness of saving grace, and the numberless attractions of an earnest Christian life. The ringing, yearning voice, full of intensity and accent, and often throbbing with heartiness, was a prime endowment for an evangelist. . . . He seemed to have received a kind of special revelation of "substitution," and it never lost its power over him. It was for him the gospel of the gospel, the kernel of the whole matter." Dr. Wilson for three years was Professor of Evangelistic Theology in the Free Church College, and his denomination paid him the highest honour they could bestow in appointing him for the year 1895 Moderator of the General Assembly of the Free Church of Scotland. The Barclay Church was indeed a power in the city of Edinburgh. During the first 19 years of its existence the contributions for all purposes amounted almost to £115,000. Thirty foreign missionaries were sent out from it. Dr. Wilson frequently addressed his hearers on the PRIVILEGES OF GIVING. It is said that he was "as liberal as running waters or April showers." An inmate of his house states that "his hand was always in his pocket." One of his favourite texts was, "It is more blessed to give than to receive." Preaching on it once he said: "It is a happier thing to give than to get. Giving is more like God than receiving, and a closer imitation of Christ, and it brings joy to two instead of one. To receive is human, to give is divine. The giving of self and personal service must accompany gifts of money. *It is as much our duty to be liberal as to be honest*, so Christ and Paul taught. Giving is on the high level of a grace, and we are to abound in it. Liberality is therefore one of the essentials of our creed. A great blessing attends it, for it enlarges the mind and deepens the heart, so that we can better understand and more fully receive God's great liberality. . . . Liberality is an act of worship and means of grace. Giving serves its purpose as a test of the spirit of the giver. It is an index of his sense of obligation to God. . . . We are not to speak lightly and disparagingly of it as *only money*; it is a momentarily great talent committed to any man—to any Christian man, and the way in which we regard it may go further

than any of us think as a revelation of our real inmost selves—of our Christian character and spiritual condition." On another occasion he said: "I cannot be a healthy Christian, I cannot be a happy Christian, I cannot be a Christ-like Christian *without giving*, any more than I can be such *without praying*. My soul must suffer—I must sustain spiritual loss and damage. The Church which makes no demand on her members for her Master, which shields them from appeals, which by a mistaken kindness makes the burden fall on them as lightly as possible—however she may be liked on that account by the worldly, selfish, or careless—robs herself of a leading source of vitality and prosperity and usefulness; wrongs her people as well as her Lord. If we were adequately alive to the blessedness of giving, the greater blessedness of giving than of receiving; if we saw it in the light of privilege more than duty; if we at all realised that we were giving to God—giving to Him His own, giving Him what He has given to us, giving to Him who gave His Son for us, giving to Him who gave Himself for us, we should be far from grumbling and grudging as many do, and as we have often done; we should welcome each new opportunity of helping on the cause of God or of doing good to others, feeling in each case that we have benefited most of all."

We have given this long quotation on Christian liberality on account of the importance of the subject. We verily believe it to be "needed truth," and specially for those who profess to gather simply in the Lord's Name. Dr. Wilson's life was indeed a wholly consecrated one, and the perusal of this volume by Dr. Wells is eminently calculated to stimulate Christians to a closer walk with God.

A. M.

#### A CHRISTIAN'S RESOLVE.

"Whatsoever He saith unto you, do it." I EXPECT to pass through this world but once; any good thing, therefore, that I can do, or any kindness that I can show, to a human being, or any word that I can speak for JESUS, let me do it *now*. Let me not neglect or defer it, for I shall not pass this way again.

## THE BALANCE-SHEET OF FAITH.

JOTTING from a letter of J. G. M'Vicker, Ballymena, in 1878, to a friend of his youth living in Canada: "How my mind runs back to old times as I write down your name, and recall you as you used to look in Belfast or Newtonards. . . . How different life is to us now from what it looked then! How much more real and serious, and, from my inmost heart I can say, how much more happy! Nothing at this moment would bribe me, if the thing were possible, to go back five-and-twenty years. What would he the gain compared to the loss? A lighter step, freer limbs, a clearer voice, sounder teeth, a smoother cheek and forehead, and a little better lease of time. But balance these against having formed the acquaintance of the Lord Almighty; and of having become His son; against having become united to the Lord Jesus Christ; against having the Holy Spirit daily and hourly comforting and teaching me; against the sure hope of an eternity of blessedness with the Friend who died for me—and these just at the door! Would you and I not be mad to wish for a moment to escape the wrinkles or the cares of our present time, even if we could, at such a cost? No, thank God, it is better now, and it is still better on before. So, whatever cross from within or without we have to carry, we will by God's grace take it up cheerfully and courageously and press on, leaning on our Lord Jesus till we reach the crown.

"I hope you can send me a good account of your growth in the life of faith, that you are learning to find out your defects and sins without being discouraged by them, and to get the victory by rejoicing in what you see in the Lord. I only add that the Lord's work in this place and neighbourhood is at present peculiarly interesting; the door in many places is wide open. If the Lord enable you to do so, help us with your prayers. You know that we cannot cut off the thousands of godly men whom J. N. Darby excommunicated, and are therefore not 'in fellowship' with him. I hope we fear our Master in heaven too much either to do, or to submit to, what we know to be

wrong, or are not certain to be right, from His Word. But though on account of this I could not be 'received' in your meeting if I went to Toronto, it does not separate your heart and mine, or make you less interested in a work that you know I am seeking to do honestly in fellowship with our common Lord."

## Correspondence.

## LEPROSY AND LEAVEN.

To the Editor of THE WITNESS.

DEAR BROTHER IN CHRIST.—It occurs to me that the teaching usual, at least among the brethren with whom I have walked for many years, on 1 Corinthians v. would bear revision, and I thought I would put the following divisions of the chapter before you, merely as suggestions that may lead to fuller and clearer light.

1 Corinthians v., verse 1, Leprosy.

Verse 2, Leaven.

Verses 3-5, The apostle's judgment of leprosy.

Verses 6-8, The apostle's exhortation to them to deal with leaven in themselves before they could deal with leprosy in another.

Verses 9-13, The assembly's judgment of leprosy.

Note the Greek word for "purge out"; it is not "put out." Our word "cathartic" comes from it. Leaven puffs up; it was in themselves. Leprosy is more than defilement; it is disease. Defilement can be purged out or washed away, by the water of the Word, but disease (of leprosy) only God can heal.

I submit that a leavened person, according to 1 Corinthians v., is not to be put away from the Lord's Table, or from among ourselves, but leprosy must be. This is, if scriptural, fatal to what we know as Exclusivism.

In 1 Corinthians xiv. 15-19 we have an ideal meeting to break bread—the apostle's ideal. He says, "I will." It is what he would do, or desire to be done, in such a meeting. Note the order, or sequence, from which, I am sure, we are to learn:

Verse 15, First—Prayer.

Verse 15, Second—Singing.

Verse 16, Third—The Lord's Supper.

Verse 19, Fourth—Teaching.

Then in verse 26 we have their practice, to which he adds the caution at the end of the verse. It is good to have positive scripture for the order and conduct of our meetings.

Yours with Christian love,

New York.

JOHN JAMES.

### A PREACHING TOUR IN NORWAY.

To the Editor of THE WITNESS.

It might interest some of your readers to hear about my father's visit to Norway. Arriving at Christiania on Sunday, 16th April, he gave an address on the Tabernacle to a large and interested audience. Albert Lunde, the young man who has been so used of God lately in leading hundreds to a knowledge of the truth, was present and opened the meeting. Meetings were continued during the week, and had a very good finish with an account of the Revival and an address on "The Church: its Call, Testimony, and Hope." The brother who translated said he would like to take my father round Norway for six months to give that one address on the Church. It is a much-needed subject over here. A fortnight's meetings were held in Moss, and hundreds came to hear the Word of Life ministered. Meetings were also held at Sarpeborg, where a few Christians gather in simplicity. Hall filled every night, Christians from all denominations manifesting great interest.

At Skien the meetings were not well attended at first, but the interest steadily increased until the hall was filled. Many of the well-to-do people attended, and Christians from all quarters. Skien is known as the town of many sects. An interesting meeting was held at Laurvick in the Methodist Church which was hired; and another at Bøle, in a hall belonging to the Free Mission. Then a few evenings were spent at Porsgrund, and one day three meetings were held. Came on to Christiansand on Saturday and had an English meeting for young men in Mr. Brend's school. Some of the finest young men in the town were present.

My father, after a very happy time in Norway, went on to Copenhagen for 11th June. I would ask the prayers of Christians for Norway and Sweden in their political conflict. There is not much love between the two countries, but a great deal of enmity. What a mercy that there is liberty for the preaching of the Gospel all over Scandinavia.

ROBERT M'MURDO, jun.

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

VOTING FOR LOCAL COUNCILS.—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

THE ETERNAL SPIRIT.—Is "the Eternal Spirit" (Heb. ix. 14) the Holy Spirit of God?

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It has been said that Paul kept the Sabbath day, and that some centuries after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day, and that God did not change it. Is this so?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

WHOM SHALL GOD DESTROY?—What is the meaning of 1 Corinthians iii. 17, "him shall God destroy"?

THE HOLY SPIRIT AND THE UNCONVERTED.—Is it scriptural to say that the Spirit is in the unconverted, or that the Spirit worketh in such at the present time?

CHRIST PREACHED OF CONTENTION.—Help is desired on Philippians i. 15, 16. Who preached, or in what way could Christ be preached "of envy and strife" (verse 15) or "of contention" (verse 16)?

THE METHOD OF ORDAINING ELDERS.—As scholars appear to agree that (Acts xiv. 23) ordination of elders was done by show of hands; if by the apostles only, what could be meant by so doing, as evidently only two were there—Paul and Barnabas? And if the show of hands was by the Church, have not those professedly gathered to the Lord by His Word gone wrong in setting aside ordination in this way?

### AN APPARENT DISCREPANCY.

QUESTION 497 (continued).—How can the statement in Exodus xxxiii. 11 be reconciled with verses 20 and 23 of the same chapter? They seem to be opposed.

Answer D.—The Divine Interpreter of the Word will help us very much on the subject. He says: "No man hath seen God at any time" (John i. 18; 1 John iv. 12). Moses was truly the master prophet; God spake

to him as he spoke to none of his successors (Numbers xii.). It would seem from Exodus xxv. 22 that the speaking of face to face took place within the vail; yet from Numbers vii. 89 it seems that the voice of God came from the mercy seat, and reached Moses in the tent of the congregation. May not the last Scripture explain the first, and not contradict, since we have our Lord to confirm the same. We may gather from the three Scriptures—Exodus, Numbers, and John—that the speaking of God to Moses and Moses to God face to face need not mean that Moses saw God. H. B.

*Answer E.*—In the first passage we read: “And the Lord spake unto Moses face to face as a man speaketh unto his friend.” The catchword here is “friend.” Who is called “the friend of God”? Abraham. And if we turn back to Genesis xviii. we see how Jehovah spake to His friend, and to understand it we must turn forward to the New Testament where we have our Lord Jesus saying: “He that hath seen Me hath seen the Father,” and “Abraham rejoiced to see My day: and he saw (there is no ‘it’), and he saw and was glad.” Ay, remember how Abraham ran and fetched and prepared a feast, and then how in that moment alone with Jehovah he “stood before the LORD,” . . . and “drew near and said,” and pleaded for the guilty cities of the plain. Thus Moses spake “face to face” with Jehovah. But seemingly Moses was not satisfied with this, for he prays, “Show me Thy glory.” To this bold petition Jehovah replies, “Thou canst not see My face: for there shall no man see Me and live.” Our Lord Jesus is beautifully brought in in this connection in the New Testament: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.” Anthropomorphism is deeply engrained in the human mind. To think of God as a gigantic man is so very easy. Hence the gods of the nations are often imaged forth as either gigantic men, or beautiful men, or fearsome men. But our Lord the declarer has said that “God is Spirit,” and although the Hebrew word in both passages is the same, yet it is a word that may mean “face,” or “presence,” or “before.” For instance, Moses uses it when he says, “If Thy *presence* go not with me”; and the shewbread is the “bread of the *faces*.” So we must surely see clearly that what God meant was that no human being could endure the full revelation of the Deity. In fact, no human being is capable of perceiving the infinite, the eternal Spirit in all His majesty and ineffable splendour. That is what is meant by this expression in verse 20. But see how gracious of God: He permits Moses to have such a perception and impression

of His presence as he is capable of, and will give him strength and comfort when he thinks on the promise, “My presence (same word) shall go with thee, and I will give thee rest.” There is a fine illustration by Dr. Cuyler that I venture to quote in connection with this experience of Moses. He says: “I was talking about Christ to an impatient neighbour the other day. He said, ‘Why can’t I feel about Him as you do? I have read the Bible a good deal—I have heard a good deal of preaching, yet I can’t get up any enthusiasm in regard to this Saviour that you talk so much about.’ I said to him, ‘You make me think of my visit to the White Mountains some years ago. We were told that there was a wonderful piece of natural statuary there—a man’s face chiselled as it were out of a granite cliff. We went to see it. We found what we supposed was the cliff, but there was no appearance of human features—no form or comeliness such as we had been told of. We were about to turn away disappointed when a guide came along and said, ‘You are not looking from the right point.’ He led us up the road a few rods, and then said, ‘Turn and look!’ We did so, and there was the face as distinct as any of ours, though of gigantic size. Until we reached the right spot we could see only a jagged rock, and not a symmetrical face. The vision of the form and comeliness depended upon the angle of observation. And it is so with you, my friend. Come with me under the shadow of the Cross. Come there as a penitent sinner. Look there upon that visage so marred more than any man. Realise that the mangled, thorn-crowned Sufferer is dying for you, and you will see in Him a beauty that will ravish your soul!’” “And the LORD said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a cliff of the rock, and will cover thee with My hand while I pass by . . .” Father! put me in that cliff of the rock, and cover me with Thy hand now and always.

DR. A.-B.

### DAVID’S CENSUS.

QUESTION 502.—Wherein was the sin of numbering Israel which David confessed, and which called down such terrible judgment? (See 2 Samuel xxiv.)

*Answer A.*—In 1 Chronicles xxi. 3, where the same incident is recorded, Joab asks the king “Why will he be a cause of trespass to Israel?” From this it is evident that some law, evidently so well known as not to be mentioned, was being transgressed. In Exodus xxx. we have the law as to numbering the people in verses 11 to 15, where God requires that every one that is num-

bered "from 20 years old and above shall give an offering unto the Lord. The rich shall not give more and the poor shall not give less than half a shekel to make an atonement for your souls." When David had the people numbered, he evidently paid no heed to God's requirement that an "atonement" be made, and hence brought judgment on the people. R. G. M.

*Answer B.*—Israel's greatness and strength lay not in their numbers, but in the might of God, who was with them and for them (see Deut. vii. 21). This principle of faith in God surrendered, would naturally lead to the desire to be like the nations around, and caused David to say unto Joab, the captain of the host, "Go now throughout all the tribes of Israel and number the people." Evidently Joab knew where Israel's strength lay, and saw where David had erred, therefore he tried to turn him from his purpose. God weighed the action and meted out judgment accordingly, much to David's grief and loss, and thus we learn that faith in God is ever of more value than all our earthly resources, although the lesson may be irksome and learned at much cost. J. B.

*Answer C.*—David's sin consisted in this—

1. He did not number the people by command of the Lord, but at the instigation of Satan. The first census of Israel at Sinai, and the second census in the plains of Moab by Jordan, at Jericho, were both taken by the direct command of God.

2. Both Moses and Aaron, representing King and Priest in the first, took the number of the people; at the second, Moses and Eliezer. David put the matter into the hands of Joab.

3. The Lord commanded: "When thou takest the sum of the children of Israel, after their number then shall they give every man a ransom for his soul unto the Lord when thou numberest them, that there be no plague amongst them when thou numberest them. One half shekel shall be the offering of the Lord to make an atonement for your souls."

"Thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation" (Exodus xxx. 12-16).

This was why the priest had to be associated with the king in the enumeration. It was a solemn undertaking. All the souls were the Lord's, not the king's, and each as a sinner had to give a ransom for his soul in anticipation of the true ransom price and the true blood which maketh atonement.

David's heart was lifted up. He looked upon the people as *his servants* (see Joab's protest, 1 Chron. xxi. 3). The people also were puffed up by success in war, and the Lord was angry

with them, and permitted David to be tempted to this insubjection of spirit to His word that he might chastise them for their good. David sought not to the Lord as to the ordinances to be observed. No priest was employed, no ransom price was collected, and the service of the sanctuary was neglected.

For half a shekel per head for each numbered (about 6d. in value) they might have escaped the threatened plague. This simple way of ransom was not followed. Ten tribes only were numbered, "for the king's word was abominable to Joab," who stopped without taking the number of Benjamin and Levi.

The Lord, who might have, had he been extreme to mark what was done amiss, cut off the whole of the unransomed souls in the ten tribes, is pleased in mercy to take away only 70,000—7000 from each tribe numbered. A very solemn warning to all sinners who neglect the price paid for souls by Him who came not to be served, but to serve and to give His life a ransom for many.

No sinner can complain if he is cut off in his sins by the Lord's sword through his not having taken the precaution when he might to shelter himself under the blood of the atonement. He has not even to pay a half-shekel for his ransom. It is all free, paid down by the great Saviour Christ Jesus Himself, a man who gave Himself a ransom for all (1 Tim. ii. 4, 5, 6). R. W. B.

*Editor's Note.*—David's object was doubtless to ascertain the strength of his army, and this being a Satanic suggestion, it is evident that at the root of it was pride of heart, lack of confidence in the saving power of Jehovah, reliance upon an arm of flesh. The omission to observe the payment of the half-shekel as atonement money was of a piece with the rest; Jehovah was not consulted either in its inception or in the mode of carrying it out. Even the warning of the astute Joab was despised. Jehoshaphat in his day seems to have had a census taken, as the numbers are so explicitly given in 2 Chron. xvii. 14-19, but he too has to learn that Jehovah alone is his defence. It is remarkable that when confronted with the multitudes of Ammon and Moab and Edom, in his appeal to Jehovah he says, "We have no might, neither know we what to do," although he had at his back 1,160,000 "mighty men of valour." But Jehovah had a controversy with Israel as well as with David, and permitted Satan to urge on the course that would certainly issue in judgment. The staying of the judgment-plague over the bleeding sacrifice in Araunah's threshing-floor seems to correspond with the warning of Exodus xxx. 12. The security against plague was the ransom or atonement.

## FILLED VESSELS.

By C. H. HINMAN.

YES, this is the great need of the present hour—"filled vessels." The Church needs them: the world needs them. Many times in Scripture we read of "filled vessels," and the filling is always significant and important. No one would attempt to water a horse out of an empty bucket or feed him out of an empty sack, and the attempt to meet the requirements of the Church and world out of empty vessels is just as futile. Yet empty vessels are necessary, and in a spiritual sense the great difficulty is to find them empty. If they be kept full of pride, vanity, selfishness, or worldliness, they cannot be filled with that which is good. They *must be emptied in order to be filled.*

In the days of Elisha empty vessels were needed, but he never for one moment expected to meet the need of the creditor from empty vessels. He asked for them in order that they might be filled. Perhaps a little consideration of this subject may be profitable and opportune, especially so in view of the widespread desire for another Pentecost ere the Church is taken home. There does appear to be a burning desire in many hearts to-day for a real and extensive work of God such as has been going on locally in Wales, and we are persuaded that the first demand is for filled vessels. Thousands who have not been permitted to see the grace of God in Wales have rejoiced unfeignedly over it, and are longing now that it may become world-wide. Many of the vessels used there have been small and insignificant from a worldly or popular point of view, but we doubt not they have all been "filled," and that is our one point just now.

Let us, then, turn to 2 Kings iv. with the desire to learn an important lesson. Here we read of a certain woman of the wives of the sons of the prophets who in her distress cried to Elisha for help. Her statement is very melancholy, yet we fear it may but too truly typify the spiritual condition of many to-day. To Elisha she says: "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." Death in

the house is bad enough, especially when it is the "head" that is taken, but to lose the sons as bondmen also would indeed add sorrow to sorrow. However, she did the wisest and best thing under the circumstances in appealing to Elisha, for his name means "God that saves," and this was about to be made good in her case. In verse 2 Elisha asks: "What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil." To this he replies: "Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt *set aside that which is full.*"

Here we get some important and interesting lessons. First we have the law and grace in contrast. The law, typified in the creditor, demands even of a widow, and is prepared to lay hold with its iron hand; while grace, manifested in Elisha—or "God that saves"—is prepared to give, expecting nothing in return. This is ever true of law and grace. One demands (Matt. xxii. 35-40), the other gives (Rom. v. 21; Matt. xi. 28; John iii. 16, &c.); therefore they must never be confounded. The poverty of the woman is seen here in that, in reply to Elisha's question, she is only able to speak of possessing a single pot of oil. Thank God, she had this much! for it was enough for the divine purpose; and thank God the single pot of oil is possessed by every true believer. She had that which typified the Holy Spirit, while we have the antitype Himself (Rom. viii. 9; 1 Cor. iii. 16, &c.). She is next told to borrow vessels of her neighbours, empty vessels, and *borrow not a few.* Here reason might have stepped in and asked, What is the use of empty vessels? The demands of the creditor cannot be met from empty vessels. Certainly not, neither can the needs and demands of the great harvest field to-day be met from such things. Where God does find an empty vessel, He is prepared to fill it out of His own infinite fulness, but in order to do this the vessel must be surrendered to Him (Rom. xii. 1, &c.).

From the one pot of oil the woman is instructed to pour out into all the vessels and *set aside that which is full* (verse 4). Here again reason is not allowed to act, for she might have said, One vessel cannot fill all these, and this, of course, in a natural way would have been true. Thank God, she rose above nature and obeyed the prophet, as the disciples obeyed the Lord in carrying the bread to the hungry multitude. According to her faith she borrowed, and by faith she poured out from her own little vessel until all were filled; *then the oil stayed*. Elisha now says: "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest." We get here two divine principles of immense importance. The first is that from the filled vessels her need was met and the creditor satisfied; the second is that when God supplies the need He does it exceeding abundantly. He acts according to what He is in Himself, and He acts while our faith is being exercised. These principles are manifest through the woman and Elisha (1 Kings xvii.), the servants and the waterpots (John ii.), the disciples and the multitude (Matt. xiv.), and are displayed to the full on the divine side at Calvary. Here the infinite resources of our God are seen, the love of His heart is told out, and human need met to the uttermost. When He undertakes there is enough and more than enough to meet the creditor. From the abundance of His supply the family is provided for, the disciples are fed, and their unbelief rebuked. Ruth ate of the portion Boaz gave her at meal-time, and was *sufficed and left thereof*. The portion left over after she was satisfied was doubtless used to the restoration of Naomi (Ruth ii. 18). From this moment she becomes a "filled vessel" and the means of blessing to the one she had previously sought to hinder. Compare Ruth i. 8-15 with ii. 22, &c.

Oh, for filled vessels to-day! Emptied of self—self-righteousness, self-seeking, self-pleasing, self-will, and self-glory—and filled with the antitype of the widow's oil. If there is to be a Pentecost, there must be a pentecostal filling. Again and again we read in the beginning of the Acts, "They were filled with the Holy Ghost." Their

emptiness was filled out of His infinite fullness, therefore no wonder we read, "They spake the Word of God with boldness." They could not help themselves. The fountain was within and it had to bubble over. From the filled vessels the need was supplied, and it must be so to-day. If our meetings are becoming barren and the Gospel work unprofitable, surely it is because of the lack of that which we are pressing. A believer filled with the Holy Spirit will certainly be jealous about the glory of God and the honour of His blessed Word, but he will not lend himself to the unprofitable discussion of questions that gender strife. Time is too important to be wasted in this way, and unfortunately we find those who are the driest and least spiritual, therefore the least able to judge, have the greatest relish for knotty points and difficulties. Let us, beloved, seek to get filled like the widow's vessels, and like some whom God in His infinite wisdom and grace is using in Wales, then we shall have little relish for anything that is unprofitable. The command in 2 Kings iv. 4 was, "*Set aside that which is full*," and the Lord still sets apart "him that is godly for Himself." Through such alone the need will be supplied, and through Spirit-led believers alone the Lord will be glorified.

### THE ANVIL.

LAST eve I paused beside a blacksmith's door,  
And heard the ringing anvil's vesper chime;  
Then looking in I saw upon the floor  
Old hammers worn with beating years  
of Time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers so";  
"Just one," he answered; then with twinkling eye,  
[know."  
"The anvil wears the hammers out, you

And so, thought I, the Anvil of God's Word  
For ages sceptic blows have beat upon,  
Yet though the noise of falling blows was heard,  
The Anvil is unworn—the hammers gone.



*LIFE'S HIGH ATTAINMENT.*

BY ROBERT M'MURDO, Birkenhead.

"I have set the Lord always before me. Because He is at my right hand I shall not be moved."—*Psalm xvi. 8.*

THERE are many portions throughout the Book of Psalms which breathe forth a spirit of faith and peace far above the common level of ordinary Christian life. Here and there heights are revealed to which Divinity alone could attain. Such we have in the words of this text. The experience set forth here could only be literally true of Christ. For in Him alone faith never failed and obedience was always unerring. To His eye God was ever present, and no deed was ever done or word ever spoken but what was in perfect harmony with His holy will. That David speaks of Christ, the quotation by Peter in the second chapter of Acts makes evident. But David himself was also a disciple in the school of high attainment. He also could say, "I have set the Lord always before me. Because He is at my right hand I shall not be moved." Failure in some degree marks the servant, but according to his measure David made this experience the rule of his life.

We would be glad to know how he did it, cumbered as he was with such a load of earthly responsibility. When did he find time to develop his spiritual life to such a degree amid the ceaseless activities of the battlefield or the continual demands of the Court? By what means did he attain to this high end when all around him was so foreign to it? How may we in our day set the Lord always before us so that we may stand firm in the sure confidence of His Presence amid the rush of business and whirl of excitement which sweep around us with ever-increasing rapidity, carrying thousands who name the Name of Christ down to the depths of moral ruin?

It is certain that no one ever attained to this end by his own effort. "The way of man is not in himself. It is not in man that walketh to direct his steps aright" (Jer. x. 23). But it is equally certain that without effort such experience is unattainable. Knowing well how much easier it is to point the way than to walk therein, and deeply conscious

of much personal failure, I suggest the following as a help to those who, like myself, are but learners in this school of Life's high attainment.

"I have set the Lord always before me." By a distinct act of the mind associate God, Father, Son, or Spirit, in His personality, attributes, offices, aspects of His Being or character with whatever place you are in, or whatever person you converse with, whatever book you read, or business you attend to. In short, with every exercise in public or private, with every pain or pleasure, joy or sorrow which fill your waking moments. Do this by repeated effort, until it becomes the habit of the mind to associate God with every person, place, or thing which fill the sphere of consciousness. Then, whatever may be your station, employment, or lot, each day shall be filled with the fragrance of priestly service, with every place a sanctuary, and every word and deed an act of worship.

To the beginner this exercise may seem cumbersome and even irksome, as there is sufficient of the carnal in every believer to make such a task rather than a pleasure.

To bring God into everything, and to do everything as before Him must necessarily lead to separation from whatever is inconsistent with His holy character, as it is impossible to associate God with any wrong or unclean thought or desire, place or occupation. To be called upon to choose the good and to refuse the evil always and in every place may seem so overwhelmingly difficult, and so far removed from the careless, easy-going custom of common life, that little wonder if many give up before they have well begun.

As saints, it is unto this high and holy service we are called as the common business of our life. When we fail to attain to this through neglect, or by occupation with something with which we cannot associate God, then we are robbing Him to serve ourselves. That this life has difficulties which may seem almost insurmountable, is no more than what is true of every high attainment in the things of this world. The talented musician who wins the ringing applause from admiring crowds has reached that summit of fame not merely because he was born

with a gift for music, but because he has diligently applied himself to this art, toiling on year after year with untiring zeal till at length his labours are crowned with success. The admiring crowd may wonder at the ease and grace with which he pours forth the strains which hold them spellbound. They are entranced by his masterly handling of the instrument. They think not of the labour that lies behind; they see and admire the results. But the song of the evening, the music of the hour, are the finished product of years of toil. Had the musician turned back because of the difficulties, his name would have been unknown, his labour lost, and his talent buried in the sand.

The honours of earth are perishable, and the fame won by art shall pass away; but a life lived according to God will not only result in blessing here, but in the world to come will yield a harvest of rich reward which shall abide forever. Many of the difficulties may be more imaginary than real. The mind is never burdened, no service is ever hampered by a sense of the presence of God. On the contrary, thought is always most fruitful, words always most powerful, and deeds most effectual and acceptable when the divinely-appointed limits are strictly observed.

In Philippians iv. 8 the sphere of thought is most exactly described: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think on these things.*" Each of these eight avenues leads to God, and we can never direct our mind along any one of them without being helped. All within this circle is creative and sustaining. New strength comes with every fresh effort put forth. Here we can run and not be weary, we can walk and not faint.

Speech, which is always "with grace seasoned with salt" (Col. iv. 6), will not only edify those who hear, but will bless the speaker also. "He that watereth shall be watered also himself" (Prov. xi. 25). At every stage and in every department within the realm of spiritual experience and develop-

ment this law of recompense is infallible in its working. "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free" (Ephes. vi. 8). It is a fact made known to faith that God is always everywhere present. But it is faith's triumph to turn this fact into experience in our own individual case. It was thus that Enoch passed unscathed amid the abounding iniquity of a past age—great example, as a father of a family and a servant of God, who, amid apostasy and sin, lived apart from it all with his eye upon God and things unseen until "he was not, for God took him."

So may we live in our day, doing all in word or deed in the name of the Lord Jesus, associating God with everything, rejecting all that will not bear the light of His presence. This is life's high attainment, in which God is glorified and our souls forever blessed. "Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

### THE UNFINISHED WORK OF JESUS.

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

CHAPTER IV.—THE PROMISE OF THE HOLY SPIRIT.

"This Jesus . . . having received of the FATHER the promise of the Holy Ghost" (Acts ii. 32, 33).

"In WHOM . . . ye were sealed with the Holy Spirit of promise" (Ephesians i. 13, R.V.).

EPOCHS are points in the vast expanse of Time from which history hangs the golden chains of years she calls eras. Epochs are marks cut deep into the life of humanity by the hand of God, whilst eras are the spaces left between.

Some epochs are the closing of old accounts, and others are the openings of new ones in the great ledger which men call the providence of God, whilst the eras are the pages, close written over with multitudinous items which bound together form the books opened for the last time at the Great Assizes named in Scripture "the great white throne."

Thus man imagined he had closed the account so perfectly balanced that there was

nothing to carry over when he crucified the Lord of Glory. True, an account was closed there, but not by man; and the closing left a balance against us that Eternity shall never see discharged, for 'tis calculated in the terms of love—"Who loved me and gave Himself for me." I never thought before of the depth of meaning in that simple injunction to "owe no man anything, but to love one another."

Here, then, in Pentecost we have an epoch. The name is derived from the fact that in Greek the word means "fiftieth." That is to say an era of fifty days extending from the morn of His Resurrection ended on this day now fully come. It was the eighth return of that glorious day when our Conqueror smote Death down under His feet, and through the portals of the grave issued triumphant to die no more. Hence its name with us of Whitsunday, from *huit*, the French for "eight."

Consider, reader, what a world of teaching lies wrapped up within the limits of that fact. In Scripture "seven" stands for "perfect Divine accomplishment."

The numerical series is really here complete, and the figure "eight" declares that it is complete by marking a new beginning, as in the musical octave. So the eighth day is the commencement of a new week. Circumcision was performed on the eighth day, for it is connected with the new creation, "the putting off the body of the flesh." Hence it was to the Israelite what baptism is to the Christian—a sign of a new covenant, a new life, a new creation.

Seven days are occupied with the consecration of the priests—on the eighth day they enter on their new duties.

On the eighth day (Luke ix. 28) the Transfiguration took place, the picture of the new age that begins with "the power and coming of our Lord Jesus Christ"; hence the eighth Psalm speaks of this kingdom.

Therefore, on the eighth day we remember the death of our Lord Jesus in the light of His resurrection which took place on this day. The light that flashes from the open grave coruscates around the Cross, and splitting up into a myriad glories spans the darkness with a rainbow. The Cross becomes a throne, and encircled by a

rainbow yet upraises the same occupant, the Lamb as it had been slain.

And on this eighth return of the eighth or first day we have the descent of the Holy Spirit under a new aspect, in a new relationship. No longer the Spirit of Holiness as in the Old Testament when He came upon men and women in power, but as the Promise of the Father and the Representative of the Son; no longer to be *upon* in temporary power, but to abide *within* the sons and daughters of the Most High. The Lord Jesus Himself said: "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water: (but this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was NOT YET, because that Jesus was NOT YET glorified.)"

Consider that, O reader, "not yet, . . . not yet." From the glory of Jesus springs the Holy Spirit as we know Him, so "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as of (or through) the Lord, the Spirit." That is the mission of Him who came on this eighth return of the Resurrection Day.

'Tis said that travellers in the wilds of Africa found the native children playing with large diamonds as our children play with worthless pebbles in our streets. Formed in some tremendous fiery cataclysm of nature, and cooling from some state of great fluidity crystallised into what we call diamonds, these wonderful stones that seem to retain the sparks of fire that gave them birth in some past æon of the earth's age, remained hidden in the dark earth without any hint to the unpractised eye of the latent beauty and worth that was theirs until picked up by children to play with, secured by men to obtain wealth with, they are cut, polished, and set to reflect the light with splendour in kings' palaces. So, dark in the dust of Time, lay the souls of men, disfigured by contact with evil, the plaything and sport of powers that count them of no value, discovered by the Traveller from the far, far country who gave all that He possessed for their purchase, brought into His workshop there to be cut by the tempered steel of cir-

cumstances and polished by the irritating dust of each other's imperfections, yet ever under the minute inspection and perfect control of His representative, the Spirit, until passing every test with every facet cut at the exact angle to glorify the light that falls upon it, polished and set they are brought into the palace of the King to shine in the light of God. As I have said, the process is an important one. Think of the Koh-i-noor wrested by the Sultan Ala-ed-din from the Rajah of Malwa in 1304, fabled ever since to bring its possessor ill luck, presented to Queen Victoria in 1849 on the conquest of the Punjaub. This wonderful stone ("The Mountain of Light") was greatly diminished in size and value by improper cutting. It is indeed a standing illustration of what ruin may be wrought to a diamond by want of skill and care and attention in cutting and polishing.

The Merchant of our souls has gone away leaving us (shall I voice the secret cry of many hearts) to be the sport of circumstances. Do I say this great and abiding sorrow has warped my soul, this continual anxiety is dwarfing it, or this wonderful worldly prosperity is acting in it as dry rot? And the Merchant of our souls is gone away. True, but not to leave us alone, the sport of circumstances, in the care of hirelings which men call the laws of nature. No, a thousand times NO!

He promised "another comforter." And although that old English word meant "one who makes strong by his company," yet it is not the exact rendering of the word transliterated as *Paraclete*. The Lord Jesus is our Paraclete, for it is written: "We have a Paraclete with the Father, Jesus Christ the righteous." And so the best way of defining Paraclete (an admittedly difficult word to define, so broad is its meaning) is to say that it means when used of the Holy Spirit that He is for the Lord Jesus Christ down here what the Lord Jesus Christ is for us up yonder. There is a phrase that I think sums up very beautifully Paul's teaching in "Ephesians" as to our place in the heavens: We are *with Christ in Resurrection before the Father*. And methinks we can reverse this somewhat concerning the place

and office of the Holy Spirit down here: Christ is *with the Holy Spirit in us before men*. So when it is said, "Christ in you the hope of glory," it is because the Holy Spirit abides in each believer as the Paraclete of Christ.

### THE SERVICE OF SISTERS:

ITS SANCTION AND SCOPE.

With special reference to "The Ministry of Women" by the late Dr. A. J. Gordon, of Boston, U.S.A.

By W. HOSTE, B.A.

THE subject of Women's Ministry having been so recently dealt with in *The Witness*, we would fain have left it aside; but false teachings upon the subject are so persistently circulated, with more and more novel wrestings of the Scriptures, we deem it expedient to insert a few extracts from Mr. Hoste's newly-issued pamphlet\* on the subject, commending the pamphlet to all who desire a fair exposition of the various passages adduced in support of the equality of male and female in the matter of ministry. —EDITOR.

#### 1. HOW DID PENTECOST AFFECT WOMEN'S MINISTRY?

MOST advocates for the public ministry of women, even if they recognise such a thing as dispensational truth at all, ignore its bearing on this question and quote indiscriminately to support their ideas all the instances they can find of women doing or saying anything at all out of the common from Genesis to Revelation. Dr. Gordon, on the other hand, disclaims as beside the mark all the well-worn instances of "women's work" from the Old Testament and the Gospels. He takes his stand on the terms of Joel's prophecy (Acts ii. 16-21), which he holds to be "the Magna Charta of the Christian Church, conferring on woman a status in the Spirit hitherto unknown." He maintains that, in contrast to her old position of legal bondage and subordination, woman emerged at Pentecost into a new position of emancipation and equality.

Let us turn to the book of the Acts itself, for if this author's theory be correct, its pages will *teem* with men and women prophesying, with young men seeing visions, and with old men dreaming dreams, &c. But what do we find? It is only at the close of chapter ix. that we discover the first woman-worker mentioned in the person of the godly Dorcas "full of good works and alms-deeds." Her ministry was not a

\* 2d. per copy. or 1/ per doz., post free. Just issued.

platform one, but was pleasing to God, as her resurrection showed, and most important to the widows. Then we might place together Mary the mother of Mark (chapter xii. 12) and the mother of Timothy (chap. xvi. 1)—though not here actually named. How fruitful Eunice's faithful bringing up of her son proved to be, we know from the Epistles, and we may infer the same of the mother of John Mark. A few verses later we meet the converted Lydia, in whom the new life showed itself by her hospitality to the servants of the Lord (Acts xvi. 15). Then, two chapters on, we come to Priscilla (Acts xviii. 2, 26), on whose frail shoulders Dr. Gordon erects such an edifice of plausible reasonings. No one would feel more surprised, we are sure, than this good sister herself at being styled "a theological teacher." The text, moreover, hardly bears out the idea of a public lecture: "Whom (*i.e.*, Apollos) when Priscilla and Aquila had heard, they took him unto them, and expounded unto him the way of God more carefully," as a godly couple might to-day invite a younger servant of God home and with their Bibles open on the table seek to lead him on in the ways of the Lord. Bengel, to whom our author in the course of his pamphlet refers as an authority, adds: "They expounded by private instruction." But this case is the foundation stone—the *only one*—on which Dr. Gordon builds his argument for the public teaching of women before mixed audiences. What inherent weakness there must be in the superstructure!

The next case and the *last* is in Acts xxi., where we read of the "four daughters of Philip which did prophesy." We are not told their names, nor how, when, or where they prophesied, but simply the fact. Is it not strange that we have to read through twenty-seven years of Apostolic history before coming to the first mention of prophetesses? Can this be in truth the fulfilment of Joel's prophecy? There is, moreover, one important point in this passage which fits in exactly with the belief that woman's ministry, even in the case of prophesying, was never intended to be a public one before men. The Holy Spirit had a prophetic message to convey

to the Apostle. Here were four prophetesses at hand but the Spirit passes them all by and sends Agabus from Jerusalem, fifty miles as the crow flies, to convey the message.

Let us run through the list again: Dorcas, Mary, Eunice, Lydia, Priscilla, and Philip's four nameless daughters—nine in all. Is this all we were led to expect from what our author calls "the Magna Charta of the Christian Church"?

Where is the contrast we were told to look for between women's ministry in the Gospels and in the Acts? If anything, the contrast is the other way, and women were more prominent before than after Pentecost. But no such cases occur in the Acts. Why this total absence of any scene at all parallel to the prophecy of Joel? Must there not be some fatal flaw in our author's exegesis? *There is*, and at the very foundation, too. *He has entirely misconceived the application of Joel's prophecy.* This brings us to our second question.

## II. WHAT WAS THE MEANING OF PENTECOST?

It was the fulfilment of a twofold promise—of the Father to Jesus and of the Lord to His disciples (Acts ii. 33; John xv. 26). So far all are agreed. It had also a twofold message—first to Israel and then to the Church. To understand this we must remember that God in His marvellous grace did not at once put Israel on one side in spite of their awful sin in crucifying their Messiah. They were still on their trial, at least in the earlier chapters of the Acts. Witness chapter iii. 19 R.V.: "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*"—whose coming would usher in the times of the restoration of all things (the millennium) which had been foretold by all the prophets, of course including Joel. Pentecost, then, must be regarded first as a Jewish feast at which Peter was expounding a Jewish prophecy to the representatives of the nation. It was intended thus to be the inauguration of national blessing to Israel and through

them to all nations; but mark, it was an offer of blessing *conditional* on the acknowledgment of Jesus as Lord and Christ (Acts ii. 36-38; iii. 19, R.V.).

Notice the three classes referred to in the prophecy (Acts ii. 17, 18). (1) All flesh (verse 17); (2) *your* sons and *your* daughters (verse 17); and (3) *My* bondmen and *My* bondmaidens (verse 18, R.V., marg.). Let us take these in the reverse order.

(3) Who are they whom God calls "*My* bondmen and *My* bondmaidens"? Not, we may safely affirm, literal slaves, but the Lord's servants—those who afterwards gloried in the title "slaves of Jesus Christ" (James i. 1; 2 Peter i. 1; Jude 1—same word as here)—the apostles and the rest of the disciples, men and women. These had believed on Jesus, and they were all baptised in the Spirit in answer to His prayer (John xiv. 16).

(2) Next note the change in the pronoun. Why "*your* sons and *your* daughters"? Because they were those for whom Joel's prophecy was originally uttered and to whom Peter was actually speaking—the people of Israel who had rejected their Lord but who might even now on repentance receive the Holy Ghost, "for the promise is to *you* and to *your* children" (verse 39). What promise? Why, surely the promise of Joel he had just uttered.

(1) Then what is meant by "all flesh"? Not only was Israel to be blessed, but also all the nations of the earth—that is, individuals from the whole world—"all that are afar off, even as many as the Lord our God shall call" (verse 39).

It was no new thing for Israelitish men and women to prophesy. Witness not only the Old Testament prophets, but also the prophetesses—Miriam, Deborah, Huldah, Noadiah, and Anna. The new thing was for the gift to be bestowed so freely, and that in connection with world-wide blessing to the nations. Had Israel as a people repented, these times of refreshing, accompanied by prophetic gifts, visions, dreams, and miraculous signs in the heavens, would then and there have been ushered in. Why is it that we nowhere find an analogous state of things in the Acts? BECAUSE ISRAEL AS A

NATION DID NOT REPENT. An illustration may make the whole position clearer. Had Israel received John the Baptist, he would have been as Elias which was to come (Mark ix. 13; Matthew xi. 14; Malachi iv. 5), but they rejected him, so "the great restorer" must come in person later on. The fulfilment of Joel's prophecy was, so to speak, offered to Israel; they refused the condition, so the "times of refreshing" have yet to dawn upon a weary world. The Spirit who filled Peter knew how the message would be received, and so framed His servant's words as to leave room for a future fulfilment. Peter accordingly did not say, "This is the fulfilment of Joel's prophecy," but merely "This is that which was spoken of by Joel." We know as a matter of fact that Israel as a whole rejected the Spirit's testimony in the person of Stephen, as they had rejected the Blessed One of whom he spake, and the realisation of Joel's words has been *deferred* to a later date.

In Revelation vii. 4 we have a picture similar in the order of events—the 144,000 sealed of Israel corresponding to "your sons and your daughters" and the great multitude "out of every nation and of all tribes and peoples and tongues" (Rev. vii. 9, R.V.) corresponding to the expression "all flesh" of Acts ii. This suggests the question, Did God's purpose fail through Israel's unbelief? The answer is, He never fails. Indeed He had something better in store than even the blessing to Israel and to "all flesh" spoken of by Joel. The descent of the Holy Ghost at Pentecost proved to be the inauguration of that better thing—that unique company in which there is neither Jew nor Gentile, though drawn from both—"the Church which is His Body."

But why do we find, as has been noticed, no trace of such a state of things as is depicted in Acts ii. 16-21 in the rest of that book? Because Joel's prophecy, as such, far from being the Magna Charta of the Church, *has nothing directly to do with the Church at all.*

PRAYER.—One of the secrets of a life of prayer is to pray about everything.—W. SN.



## THE TEMPLE OF GOD.

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

I Corinthians iii.

I DESIRE now to trace with you the testimony of Scripture concerning the Temple of God.

It was an ancient purpose in His heart to have a dwelling-place among men. So far back as the Song of Moses in Exodus xv. it is spoken of. It was an inspired song, and therefore shows how the Spirit of God was looking forward to and anticipating a dwelling-place in the land after the wilderness was past. "He is my God, and I will prepare Him an habitation;" again, "Thou in Thy mercy hast led forth the people whom Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation" (Exod. xv. 2-13).

The wilderness was but a short journey, and might have been crossed in eleven days (Deut. i. 2). It was because of unbelief that they were caused to wander there for forty years (Num. xiv. 28-35). But God did not wait till at last they entered the land for His dwelling-place amongst them. Even in the wilderness, and ere they departed from Sinai, He said: "Let them make Me a sanctuary, that I might dwell among them" (Exodus xxv. 8).

The tabernacle constructed in the wilderness after the pattern shown to Moses in the Mount was therefore a typical dwelling-place of God in the midst of His people. It is therefore called "a sanctuary," "a holy place," and was a type of the dwelling-place of God in heaven itself, which is also to be our dwelling-place for eternity (see Heb. ix. 24, vi. 20; John xiv. 1-3).

Again, while they were yet in the wilderness, we find distinct mention of the sanctuary that was to be in the land of their inheritance. "But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, . . . then there

shall be a place which the Lord your God shall choose to cause His Name to dwell there," &c. (Deut. xii. 10, &c.).

This again was an anticipation of Jehovah's cherished purpose to have a dwelling-place among His people. Now pass on to 2 Sam. vii. It was in David's heart to build an house to Jehovah. But David was not the one chosen of God for this service. The Divine purpose, prophetically spoken of by Moses in Exodus xv., and again in Deuteronomy xii., must indeed be fulfilled, and it was pleasing to God that David's heart should be set on its accomplishment; but to Solomon his son was the work committed. "Then Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite" (2 Chron. iii. 1).

In reference to this let us turn to 2 Sam. xxiv., where we find recorded the sin of David in numbering the people. We here find that whilst the pestilence was raging, which the Lord sent as a chastisement for David's sin, he was in sore trouble. He had a shepherd's heart, and was truly a shepherd king. He looked upon the people as a shepherd looks upon his sheep, and said to the Lord: "Let Thine hand be upon me; . . . but these sheep, what have they done?"

Then came the Divine instruction to erect the altar and to offer the sacrifice. "And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was entreated for the land, and the plague was stayed from Israel." Now, this is the spot which God had chosen for His dwelling-place. It was where the avenging sword of the destroying angel was arrested—the place where the altar had been erected, the sacrifice offered, and judgment stayed. This is one most blessed reminiscence connected with the chosen spot.

But another of the hallowed associations of the place is to be found in Genesis xxii. Here God tells Abram to take his son, his only and his beloved son, and offer him up for a sacrifice in Mount Moriah. Here again there is the altar and the sacrifice—Isaac as a type of "the only begotten of the Father,"

“the well-beloved son,” is offered up and received again from the dead in a figure (see Hebrews xi. 19).

Substitution also is seen, for the ram of God's providing takes the place of the one over whom the knife of judgment was uplifted. Such is the Mount of God. Such are the associations of the place, all telling of the wondrous grace that was in the heart of God, and foreshadowing the place where His own beloved Son was yet to be offered up for rebel sinners.

The place was the threshing-floor of Ornan a *Jebusite*. He was one of a cursed race. The citadel of Zion belonged to the Jebusites, and remained in their possession after all the rest of the land had been subdued, even until the time of David (2 Sam. v. 6-9). Is it not remarkable that the place which God had made choice of for His sanctuary should be that which the enemy held to the very last? Depend upon it, Satan will use his utmost power and subtlety to oppose every thought of God concerning His dwelling-place; he hates the very idea of God having a dwelling-place among men.

“And the Lord appeared to Solomon by night, and said unto Him: “I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice.” The very spot where Isaac was offered, where the ram caught in the thicket took his place, and concerning which it is said, “God shall provide Himself a lamb for a burnt-offering;” the very place where the altar had been erected by David, where the angel with drawn sword was seen ready to smite Jerusalem, but where judgment was averted because the bleeding sacrifice was there accepted by Jehovah: this is the place of Jehovah's choice. “For now have I chosen and sanctified this house, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually” (2 Chron. vii. 16). Mark what God says about “His name,” “His eyes,” and “His heart.” He had, as it were, concentrated all His attention upon that spot—that one appointed, chosen dwelling-place, where His people might meet with and worship Him.

We know something from the Old Testa-

ment at what is said concerning it in the Gospel by Matthew. Matthew xxi. 12: “And Jesus went into the Temple of God”—mark this expression, it is still recognised by Him as the Temple of God—verse 14: “And the blind and the lame came to Him in the Temple.”

The blind and the lame had once been there before—the cursed ones (the Jebusites), and they had been destroyed by the sword. But now the place having been purged by judgment, had become the scene of the House of God—“His Father's House.” No longer was it the place where judgment was executed on the sinner. The blind and the lame are no longer executed as by David, but the eyes of the blind are opened, and the lame man leaps like a hart for joy (verses 15, 16). Here is the true service of the sanctuary. Again, it is a place of praise and a house of prayer. All this the Lord Jesus delights in. It is also a place of giving and receiving, and He who said “it is more blessed to give than to receive,” could look on and find joy in the gifts that were poured into the treasury, and most of all in the widow's mite. Healing, prayer, praise, and giving—all these are suited to the character of the House of God; but *bargaining*, buying, and selling was foreign to every thought of God, and hence the severity with which the Lord Jesus deals with those who had made His Father's house an house of merchandise and a den of thieves.

Was not such a place as this blessed, and do not these services of the House, as well as the associations of the spot, all combine to tell out the character of our God?

And the service of the House of God is still the same. In His spiritual temple the same truths concerning the character of God ought ever to be borne witness to. The Church was intended by God to be a place that was inseparable from the memory of the Cross—the gift of the only begotten Son—the place where the arresting of judgment by the precious Blood of the Lamb is held in never-fading remembrance. He meant it to be the place of prayer and intercession, of thanksgiving and praise, of healing and comfort, of giving and receiving blessing. Such



is the service of the House of God. But what has man made it?

The House of God at Jerusalem had its doom pronounced by the Lord Jesus with tears. "Behold, your house is left unto you desolate" (Matt. xxiii. 38). No longer does He call it "My Father's House," but "your house." A few years after, and it was razed to the ground and not one stone left upon another; it was burnt with fire, and the heathen defiled what was once the Temple of God, whilst the favoured but guilty nation was scattered to the four winds of heaven.

### PRAYER IN CONNECTION WITH THE GOSPEL.

By GEORGE ADAM, Stranraer.

**H**ISTORY and experience go to prove the very important and essential place which prayer fills in Gospel efforts. But I wish now to confine myself to what may be learned by a short sketch of the origin and progress of Gospel testimony in primitive days.

Most readers of the Bible are more or less familiar with how the earliest preachers of the Gospel received their Gospel message from the Lord's own mouth, and also their authority to tell it out as recorded in Matthew xxviii. 18-20 and in Luke xxiv. 46-48. Nevertheless they were enjoined to tarry in Jerusalem until they were endued with power, which the Lord promised to send down from heaven as recorded in the close of Luke and in Acts i. 8. After the Lord's ascension they waited ten days before the promise of the Holy Spirit was fulfilled. It is not at all likely that they questioned the faithfulness of the Lord to His promise, but they did not settle down on that promise. We read, "They all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren" (Acts i. 14). They were also filled with "great joy," "and were continually in the temple, praising and blessing God" (Luke xxiv. 52, 53).

We are not told what they prayed specially for, but we can have little doubt that the promise of the Spirit had a prominent place in their prayers. As has been truly said, "The Church of God was born into being in the end of a ten days' prayer meeting."

And as the Gospel made rapid progress and gained fresh victories, we see the unique place which prayer had in renewing their strength for service and in directing their efforts.

In Acts iv. 23-33 we have an instance of how the Lord's witnesses obtained a fresh supply of spiritual power for testimony. They gathered round the throne of grace with *one accord*, they told out to the Lord their difficulties, and asked for fresh supplies of power, and they got a *fresh supply*. "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." We may safely conclude that they would not have obtained a fresh supply of power if they had not asked for it. It is also well to observe the unity of heart with which they prayed. The expression "with one accord" occurs five times in the first few chapters of the Acts, teaching the power of prayer and also of testimony when believers are of "one heart and of one soul." This, again, can only be by all being *energised* by the Holy Spirit. "Praying in the Holy Spirit" (Jude 20), not *for* the Holy Spirit. Ministry will never be in the Spirit if the prayers leading up to it have not been in the Spirit.

When we pass on to the interesting account of the Gospel being carried to the Gentiles, we see how the grace of God had been at work before the pioneer Apostle was sent with the Gospel. The *soil* had to be prepared as well as the seed and the sower. There was among the Gentiles "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts x. 2). It is vain to try to analyse the experiences of those who lived in what might be called a transitional period between "law and grace." But whatever may have been the measure of Cornelius' light, we are told that his prayers reached the ear of God, and brought down an answer in the person of an angel who was sent in response to his prayers.

There is no doubt the "door of faith was opened unto the Gentiles" in harmony with the eternal counsels of God; but we see in this instance how God carries out His purposes in connection with the prayers of His

people, or in answer to the cry of those whom He *designs to save*. In this instance again it was *united prayer*. Cornelius "feared God, with all his house." It was also continuous prayer. "He prayed to God alway." Probably he had heard of the great stir in Jerusalem caused by the descent of the Holy Spirit, but he did not send to Jerusalem for clearer light and fuller instruction. He persevered in his appeals to God for the guidance which he longed for. Had he sent direct for Peter he would have failed.

"Were half the breath thus vainly spent  
To heaven in supplication sent,  
Our cheerful songs would oftener be,  
Hear what the Lord has done for me."

When in the purpose of God the time had come for the Gospel being carried into Europe, we have a striking account of this given us in Acts xvi. 6-40. Paul and his company "were forbidden of the Holy Ghost to preach the Word in Asia." "They assayed to go into Bithynia: but the Spirit suffered them not." Then "a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." No doubt this also was in harmony with a definitely fixed purpose in the counsels of God. But there is no irreverence in our asking if in the narrative we may find a *second cause* for Paul being thus directed.

It has struck me lately that the women's prayer meeting by the river side had to do with the haste with which Paul was sent to Macedonia. He was hurried past Asia and Bithynia by a company of praying women who were sending to the Lord's servant a cry for help *by the way of the throne of God*. This Macedonian cry was not sent direct from Philippi to Troas. It was sent direct to the "Lord of the harvest." "There was a man sent from God, whose name was John" (John i. 6). This is the sort of men we need; and if those who need help only knew the sweetness of repairing to the throne of grace, and of asking of Him who "holds the seven stars in His right hand" to send the right man at the right time, there might be less noise and less appearance, but there would be more fruit for eternity.

How little any of us know of direct divine

guidance. Paul the pattern man writes, "Now, God Himself, and our Father, and our Lord Jesus Christ, direct our way unto you" (1 Thess. iii. 11). With all his gifts Paul felt how much he needed the help of the prayers of his fellow-saints. In writing to exhort the saints to pray for all believers, he adds, "And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel" (Eph. vi. 19). This was not the utterance of natural eloquence, nor an utterance acquired by education, it was an utterance given by the Spirit of God, and this Paul looked for in answer to the intercessions of his fellow-saints. May God help us all to pray for those who are "at the front."

### THE DIVINE FULNESS OF THE SCRIPTURES.

By COLONEL MOLESWORTH.

MANY suppose that the historical parts of the Scripture were written by men acquainted with the facts that are recorded, under a Divine *superintendence* by which they were prevented from falling into any error. This supposes that these histories are little more than the narrative of the facts they contain—in which we are not greatly concerned. But every fact they record is fraught with important instruction. They are the history of God's providence and ways, and all of them refer to the work of the Messiah.

The historical parts of Scripture are both introductory to and illustrative of the plan of redemption. The general importance, in a religious point of view, of the great outline of the narrations of the Fall, of the Flood, of the calling of Abraham, and of the election of the people of Israel, of their deliverance from Egypt, and their being put in possession of the Promised Land, must be universally acknowledged. But the whole of the minute detail has its own peculiar importance. There may seem to be things recorded of little value or connection, but in the Bible there is nothing superfluous, nothing which does not contribute to its perfection and to the evidence of its Divine origin. In the books of Moses matters of the greatest importance are often only touched on in a few words, while, on the

contrary, many things that seem considerable are dwelt upon at great length. The redemption by the Messiah which God promised to man immediately after his fall, the calling of the Gentiles predicted to Abraham, the priesthood of Melchisedek, the most illustrious figure of Christ, and many other points of important doctrine are noted but briefly. On the other hand, the birth of Ishmael, the marriage of Isaac, and similar histories are amply—even to minute particulars—detailed, and all are full of instruction. The single account of Hagar and Ishmael, as interpreted by the Apostle Paul (Gal. iv.), gives us a clue how we ought to judge all other recorded histories. If Abraham had two sons, the one by a bondmaid, the other by a free woman, and if the former, was cast out of the family; these are the two covenants—the one superseding the other. See also how in Romans ix. the Apostle, by the Holy Spirit, interprets God's elective and sovereign purpose from the saying to Rebekah concerning her sons even before their birth—"the elder shall serve the younger."

Each passage in Scripture has its particular end in view. Every distinct fact recorded may truly be considered as an article of faith, for in the plan of salvation matters of fact become doctrines, and doctrines are in the nature of matters of fact. That Jesus Christ was born of a virgin, suffered, and rose again are all at the same time matters of fact and doctrine. Every fact points to that great event upon which the salvation of man depends—the coming of the Son of God in the likeness of sinful flesh to redeem a peculiar people to Himself—or else in some way illustrates His salvation. Is not the value of the history of the people of Israel specially alluded to in I Corinthians x. 11, thus: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come"? Again, "*Whatsoever* things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). Surely these and other kindred declarations include *all parts* of the Sacred Oracles of God.

Let the following assertions, taken from

Old and New Testaments, serve to show that the various writers—though oftentimes not understanding what they wrote—spake only or wrote only as they were instructed of God to write:

Moses says: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. iv. 2).

David says: "The Spirit of the Lord spake by me, and His word was in my tongue" (2 Sam. xxiii. 2).

Isaiah summons all to hear, "for the Lord hath spoken" (chapter i. 2).

Jeremiah writes: "The words of Jeremiah . . . to whom the word of the Lord came" (chapter i. 1, 2; also ii., ix., xiv.).

Ezekiel likewise asserts his commission of God in chapter iii. 4, 10, 11.

Hosea says: "The word of the Lord that came unto Hosea" (chapter i. 1), and similarly do the other prophets assert their commission to speak what God told them.

The uniform language of the Lord Jesus and His apostles respecting the whole of the Old Testament Scriptures proves that without exception they are "the Word of God" (see the argument in John x. 35). The Lord constantly refers to the Old Testament Scriptures as of necessity being fulfilled and as of equal authority with His own declarations, thus showing them verily to be "the words of God." Of His own words he affirms: "I speak to the world those things which I have heard of Him. As My Father hath taught Me, I speak these things" (John viii. 26, 28). Again, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. . . . *Whatsoever* I speak therefore, even as the Father said unto Me, so I speak" (John xii. 49, 50). And this agrees with the declaration by Moses in Deuteronomy xviii. 18: "I will raise them up a Prophet from among their brethren, like unto thee, and *will put My words* in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto *My words which He shall speak in My Name*, I will require it of

him." See Isaiah xlix. 2; li. 16, &c. The words, then, of which the whole of the Scriptures are composed are the words *dictated* by God and *written* by men.

The commission of the Lord to His apostles was, "Go ye therefore, and teach all nations, baptising them . . . teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20). Here we see that the commission of the apostles included the promulgation of the whole of the doctrine and of every regulation of the kingdom of God, and that a promise was annexed to it, that the Lord Himself would be present with them to the end of the age, maintaining and giving efficacy to their testimony, which is recorded in the Scriptures.

The commission thus given to the apostles embraces every circumstance by which the divine glory is manifested to every order of intelligent beings—the whole of that revelation of mercy by which the manifold wisdom of God is to be made known to principalities and powers in heavenly places as well as a complete discovering of the will of God as it regards mankind. Can it be supposed, then, that the heralds of this salvation did not receive a plenary inspiration to qualify them for such a service? That a prophet should be left to the choice of his own words and be a prophet from God, or that an apostle should be commissioned to promulgate the laws of the kingdom of Christ which are everlastingly to bind in heaven and in earth, and yet be permitted to choose for himself the words and language in which those laws should be delivered, is altogether incredible and absurd. If the words and language are of man's choosing, the Bible becomes partly the book of man and partly the Book of God.

## Correspondence.

### A FELON'S PLEA.

We beg to bring before our readers the following most touching and urgent request for prayer:

To the Editor of THE WITNESS.

DEAR SIR,—I have lived a long, hard life of sin, and have been a social curse, as well as a curse to all who ever knew me, and also to myself, while as toward God I can venture no opinion.

Having been in India, and having known a little of some of the mission workers there (I mention Mr. H. Bird for example), I beg of you to address a request for prayer on my behalf to *The Witness* and *Life of Faith*, believing these are read by many praying people. In the case of *The Witness* it is specially to the Indian readers, as well as others, and for a CONTINUED remembrance that I would appeal. Kindly entirely suppress my name and identity, except that I am a felon, so that no one may suppose that I have objects in view other than my personal salvation, and that I may at least passively become a blessing instead of a curse to my fellow-man. I believe a small measure of grace has been granted, only my sins have taken such a hold that I need all the power of God. Hoping you will not fail me—yea, I know you won't—I thank you, and remain yours obediently.

P.S.—The result I hope to communicate to you. If in any other way you can raise prayer on my behalf please do it.

Wandsworth Prison, 22/7/1, 1905.

The letter from which the above extract is taken was addressed to the late Mr. James Wright, of Bristol, but was received by Mr. Bergin, the present director of the Orphan Homes. The writer of the letter knew how God had honoured and answered the prayers of Mr. Müller and Mr. Wright and those associated with them, and was thus encouraged to ask prayer on his behalf.

## A VISIT TO CHINESE MISSIONARY STATIONS.

To the Editor of THE WITNESS.

I give a brief report of my visit to the different missionary stations in North-West Kiang-si, China, for the benefit of those at home who are interested in the Lord's work here, and to encourage them to "have faith in God." I have spent about six months visiting the different missionaries, staying from 9 to 29 days at each station, and have travelled about 1500 miles from Shanghai and back, and 500 miles round the different stations in the interior. I spent at

Wu-chen (Blandford's station),	-	13	days.
Tu Kia Pu (Gordon's	),	-	21
Feng Sin (Melville's	),	-	9
An i (Lamb's	),	-	18
Shui Cha Fu (Cuff's	),	-	10
Shang Kao (Pownall's	),	-	10
Sin Chang	),	-	3
Nang-chang-fu (Kingham's station),		25	days
Teh ngan (Jones's station),		-	29
Kiu Kiang (Lester's	),	-	15
Ku Kao (Curran's	),	-	20

I have tried as much as possible to make myself one with those I visited by engaging in all they engage in. I have preached at their meetings through their interpretation, attended market towns on market days, held open-air meetings with crowds of from 30 to 200 people listening, sold Gospels, tracts, and almanacs to the people; afterwards marched through the alleys and sold from shop to shop.

The change that has taken place since my visit here in 1894 is very encouraging and impressive. The only station then in North-West Kiaang-si was Wu-chen, and now there are stations opened up in all directions with a healthy band of Christian converts praising God and preaching the Gospel themselves. When I visited Nang-chang-fu with a million souls in it in 1894, not a single missionary was there. I left the place with a sad heart, and now what do I find—no less than six stations opened up in that city alone, with about twice as many missionaries of various missions, hundreds of Christians, inquirers, adherents, and the converts themselves preaching the Saviour they have just found. When I sit round the Lord's table with these Chinese brethren won from idolatry to serve the Living God, see their reverent bearing, and witness them get up one after another with hands clasped and heads turned towards heaven pouring out their hearts in prayer to Jehovah, instead of prostrating themselves before idols of mud or wood as before, my heart goes out in thanksgiving to God for what He has wrought. When I see the children marching through the streets in procession with the men singing,

"Who came down to earth from heaven?  
Jesus Christ the Saviour,"

then invite the people to the preaching hall, and get an audience of 100 to 200 people, then I am constrained to say, What a blessed future lies before China if His servants are faithful! In every station I have visited the missionary has only got to start his meeting by singing hymns. In come the people till he gets his hall filled, and then is his opportunity. He scatters the good seed of the kingdom right and left, the people apparently taking it in. "We are labourers together with God." He will gather in His own harvest from the seed we sow. While the Lord Jesus through His servants has been sowing the good seed of the kingdom, the devil has through his servants been sowing tares amongst the wheat. Nevertheless the work of the Lord out here is a huge success—too great a success for Satan's liking. There are signs everywhere of extension of work and increase in the converts. If those at home could only see the work of the Lord out here even for once, their gifts for it

would be doubled and trebled, and they would be inclined not only to give their money but themselves too.

The people at home have a wrong idea about the Chinese. They think them a cruel race, but it is just as wrong to judge them from the Boxers as it would be to judge the English from the Hooligans. I have found them everywhere most polite, obliging, kind, and considerate. Their hospitality knows no bounds if they only get to know you are their friends. They are very childlike in their disposition, and make you feasts and presents to show their love to you. There should be some at home who should pay a visit to these brethren and sisters periodically to encourage them in their work and give counsel and advice on matters of various import.—Yours heartily on the Master's happy service in China,

A. J. H.

China, July, 1905.

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

**THE ETERNAL SPIRIT.**—Is "the Eternal Spirit" (Heb. ix. 14) the Holy Spirit of God?

**BLESSINGS TO OVERCOMERS.**—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

**CHRISTIANS AND BANKING.**—Is it right for a Christian to put money in a bank?

**THE GREEN TREE AND THE DRY.**—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

**WHOM SHALL GOD DESTROY?**—What is the meaning of 1 Corinthians iii. 17, "him shall God destroy"?

**THE HOLY SPIRIT AND THE UNCONVERTED.**—Is it scriptural to say that the Spirit is in the unconverted, or that the Spirit worketh in such at the present time?

**CHRIST PREACHED OF CONTENTION.**—Help is desired on Philipians i. 15, 16. Who preached, or in what way could Christ be preached "of envy and strife" (verse 15) or "of contention" (verse 16)?

**WHY DO WE KEEP THE FIRST DAY?**—Is the fourth commandment to keep the Sabbath day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It

has been said that Paul kept the Sabbath day, and that some centuries after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day, and that God did not change it. Is this so?

### VOTING FOR LOCAL COUNCILS.

QUESTION No. 503.—Is it a departure from Scriptural principles for a believer to vote for Parish or County Council candidates?

*Answer A.*—This is a matter for individual conscience, for to our own Master we stand or fall, but as a general principle the Christian has not to make the laws, but to obey them. G. K.

*Answer B.*—A child of God is not of the world. He is crucified unto the world and the world unto him. Therefore he as a heavenly citizen has no call to meddle with the world's electoral machinery. A vote is a political trust given to a person who has the necessary qualifications. This being so, and as a child of God takes all his instructions and directions from the Word of God, let us see if any are given as to how he should use this political trust. We find that directions are given for the behaviour of husband to wife, wife to husband, parent to child, child to parent, masters to servants, servants to masters, also the proper conduct of a Christian towards "the powers that be," but we search in vain for any instructions or directions as to the way of executing this political trust that a vote entails. Why this omission? Strange indeed would it be if He had given instructions to the joint-heirs of Christ to take part in bringing about a state of things which one day they will be associated with Him in judging and overthrowing. A. J. R.

### THE METHOD OF ORDAINING ELDERS.

QUESTION No. 504.—As scholars appear to agree that (Acts xiv. 23) ordination of elders was done by show of hands; if by the apostles only, what could be meant by so doing, as evidently only two were there—Paul and Barnabas? And if the show of hands was by the Church, have not those professedly gathered to the Lord by His Word gone wrong in setting aside ordination in this way?

*Answer A.*—Liddell and Scott give as the meaning of *Kirotoneo*, (a) "to stretch out one's hand for the the purpose of giving one's vote;" (b) "to vote for—to elect, properly by show of hands;" (c) later, generally, "appoint."

The word therefore decides nothing. Its significance in each case must be ascertained by the context. Now, in Acts xiv. Paul and

Barnabas are the actors all through. It is *they* who appoint elders in every church. There can be no thought here of two men showing their approval by vote. The context clearly decides that the word here simply means "appoint."

In Second Corinthians viii. 19, on the other hand, the churches are the actors and here the word *may* mean to elect, by show of hands or otherwise. At all events the choice and approbation of several assemblies is implied, though whether a formal election would be needed in order for this, in all cases, is doubtful. There is no evidence from history either way (Neander, "Church History," I. 2 C. 2).

Second Corinthians viii. relates to ministry in temporal matters, such as the care and disposal of the assembly's collections, and here the Church should choose its own servants; but in spiritual matters, as in Acts xiv., the choice and the qualification are both from above, and are the prerogative of the Risen Lord Himself, who, before the canon of Scripture was completed, vested His authority in His apostles and their delegates, but who now acts through His sole Vicar on earth—the Holy Spirit.

It remains only for the flock to recognise their divinely qualified and appointed shepherds. And this is largely an individual matter. The writer, for one, has no difficulty in recognising those who have watched for his soul, and would seek the needed grace to esteem and obey them in so far as they walk according to the truth. It is not for the sheep to choose their shepherds. No choice on their part will fit those in whom the God-given qualifications are wanting, while, on the other hand, to attempt to elect where the Holy Ghost has already chosen, is presumption and an infringement of His prerogative, even though His choice may happen to be confirmed by the assembly. W. R. L.

*Editor's Note.*—Many English words have their literal and their derived or acquired meanings. For example, "election," meaning a choice, applied to God's choice of His people, but also used to signify the time at which the people elect their representatives for Parliament. "Clerical" signifying "pertaining to the clergy," but also as, e.g., a "clerical error," referring to an error committed by any clerk. "Translate" signifying "to pass over," hence applied to Enoch's transference from earth to heaven, or to a bishop being removed from one See to another, but also used of rendering words from one language into another. Very many instances might be given of words having a literal and an acquired meaning very far apart from each other. The Greek word in Acts xiv. 23 is of this class, and in this passage evidently and necessarily means to appoint.

## HINDRANCES TO PROGRESS IN THE GOSPEL.

Notes of an Address by ALEXANDER MARSHALL at a Quarterly Conference of Ayrshire Elder Brethren in Kilmarnock.

### PAPER I.

WE have been put in trust with the Gospel (1 Tim. i. 11). As trustees it is our privilege and responsibility to see that the Gospel is carried to those for whom it is intended. The Lord's first recorded command to His disciples was: "Come ye after Me, and I will make you to become fishers of men" (Mark i. 17). His last one was an expansion of the first: "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15). After the lapse of nearly nineteen hundred years, one thousand millions of our fellow-creatures are sitting in midnight darkness, never having had an opportunity of hearing the "grand and glorious Gospel" of God's matchless grace.

Let us take to heart the Master's words: "Lift up your eyes, and *look on the fields; for they are white already to harvest*" (John iv. 35). If we lifted up our eyes more frequently and, looking over the walls of our garden-plot, steadfastly gazed upon the millions who are hurrying to death and woe, our hearts would be "moved with compassion." Though not expected to bring the whole world to Christ, we are responsible to do our best to bring *Christ to the whole world*. Yet, alas! every morning as the sun rises one hundred thousand souls have in twenty-four hours passed into Eternity, most of whom have never heard of God's salvation. When the "Iron Duke" was asked what he thought of "foreign missions," he characteristically replied, "Attend you to your marching orders." If it is the Lord's will that the Gospel be preached to "every creature," we may well ponder His words, "Why call ye Me, Lord, Lord, and do not the things which I say?" (Luke vi. 46). This is a "day of good tidings," and if we "hold our peace" when men are perishing through lack of the Bread of Life, we will certainly not be accounted blameless (see Proverbs xxiv. 11, 12).

Amongst the hindrances to the spread of the Gospel, there are those on the part of the persons to whom it is carried. The "seed" is good, but the soil is hard. "Satan deceiveth the whole world." "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4). How sad to think that the arch enemy of souls has been so successful in his terrible work!

THE GREATEST HINDRANCES, HOWEVER, ARE FROM OURSELVES. It is awfully possible for us to be *hinderers* rather than helpers in the work of the Gospel. Surely we should seek to roll away every stone that would impede its progress. Preaching and practising are like the blades of a pair of scissors—good when connected, but useless if separated. "Do as I say, not as I do," is much more practised among us than professed. If we don't practise what we preach, we shall become stones of stumbling in the way of the perishing. Too often the unsaved are heard saying: "If So-and-So is a Christian, I don't want to be one." "The only difference between So-and-So and me is this—he says he is saved, and I don't make any such profession." "What you are so powerfully affects me that I don't hear what you say," has not infrequently been the testimony of unbelievers to professing Christians. The strongest evidence of Christianity is the power of a godly, consistent life. "If it were not for Mr. —'s life," said a Glasgow merchant, "I would have been an infidel long ago."

#### I. WORLDLINESS.

"Why are so few from the world joining the Church?" was the question once asked of the late Dr. Horatius Bonar. "Because so many from the Church are joining the world," was his reply. Perhaps the most respectable sin amongst us is worldliness. Like a canker it is gnawing at the vitals of numbers who were once bright, happy, whole-hearted followers of Christ. "The friendship of the world is enmity with God. Whosoever therefore would be a friend of the world maketh himself an enemy of

God" (James iv. 4, R.V.). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15). Well may we ponder these searching and solemn words. At conversion's happy day the unsaved were afraid of us. They looked upon us as "religious cranks" who made fools of ourselves by "always talking about religion." Now they enjoy our company, and speak of us as "sensible" people. This reputation is obtained largely on account of our unfaithfulness to the Lord. Let the inspired words in the Epistle of James sink deeply into our minds and hearts: "Whosoever therefore *would be a friend of the world maketh himself an enemy of God.*" A godless man lay on his death-bed. On learning that a Christian in the town was also nearing Eternity, he said: "J— S— is dying. He says he is going to heaven: I am going to hell. We transacted business for years: we talked about many things, but he never said a word to me about my soul. My curses will follow him from hell." "How terrible!" says one. "How dreadful!" says another. Yes, indeed; it was dreadful and terrible, yet it is possible that some may say the same about us. If we were more occupied with eternal verities, we would have less difficulty in speaking to the unsaved about their spiritual condition. "Out of the abundance of the heart the mouth speaketh." We profess to be "pilgrims and strangers" waiting and watching for the coming of Christ. Our lives give the lie to our profession. The Lord commands us to "Seek *first* the kingdom of God and His righteousness," but instead of doing so, we look first after our own interests and concerns. How money is loved and sought after! What devices and schemes are tried to obtain it! Covetousness, which God calls "idolatry," is spreading on all hands. "Having food and raiment, *let us be therewith content,*" is a Scripture little pondered. How much of our income is spent in the endeavour to "feather our nests" and make our homes as unlike pilgrim "tents" as possible! What a comparatively small portion of our means is given for the spread of the Gospel! Yet

we sing with apparent heartiness and satisfaction such lines as:

"Nought that I have mine own I'll call,  
I'll hold it for the Giver;  
My heart, my strength, my life, my all  
Are His and His for ever."

## II. SECTARIANISM.

Sectarianism is one of the greatest hindrances to the Gospel. If God's children were of "one heart and one soul," what a power we would be! Satan, the "accuser of the brethren," seeks to keep up the sectarian walls that separate believers, and does his utmost to break down every barrier between the Church and the world. We should endeavour to cultivate fellowship with all saints. The Bible "sheepmark" of Christ's flock is given in John xiii. 35: "*By this shall all men know that ye are My disciples, if ye have love one to another.*" Unity is strength, but division is weakness. We may assert and re-assert that we hate sectarianism and all the while be deep-dyed with it. There are two forms of sectarianism, as the late Mr. Henry Groves was wont to say: sectarianism of *position*, and sectarianism of *condition*. Some Christians, though in a sectarian position (ecclesiastically) are in a most unsectarian *condition of soul*. On the other hand, some who occupy a scriptural Church position are sectarian in *condition*. Whilst both forms of the evil are wrong, surely *sectarianism of condition*, which is inward, is worse than sectarianism of *position*, which is outward. Whilst professing to occupy a scriptural, and therefore an unsectarian *position*, let us beware of sectarianism of *condition*. "The tendency of all sectarianism," says Mr. Groves, "is to dwarf the spiritual life and to occupy the narrowed mind with some speciality in truth, and not with a whole Christ. All sectarianism gathers round some fragment of truth, which thereby assumes undue relative proportion, whether it be the one body, the one name, or the one baptism. For all this oneness there is but one remedy—a whole Christ." God will blast all "High Church" claims and pretensions. So long as we are little in our own eyes, we are in the place where God can bless us. If we begin to imagine that



“we are the people”; or claim to be “the Church of God,” our days of usefulness are ended. In view of the divisions among those known as “brethren,” it becomes us to be careful how we declaim against “sects” and sectarianism. Let us take our own share of the blame, and in the spirit of Nehemiah of old, with deep humility confess to God “I and my father’s house have sinned.” Instead of asserting and declaring that we, and we alone, meet scripturally; that we, and we alone, are “gathered to the Name of the Lord”; it would be better for us to search and try our ways and put away everything that hinders unity amongst the people of God. A few years ago the editor of a Christian periodical, in alluding to charges that “brethren” make against denominational Christians, said: “Settle your own differences, come to us with a united front, and then we may listen to you.” If we make rules not found in Scripture about “receiving” Christians, rules which practically exclude those whom God has received—and whom we should receive—we are guilty of sectarianism. Our union with Christ is our title to every blessing we enjoy. “A sect founded on knowledge is the worst of all sects.” Differences of judgment on *minor* points ought to be no barrier to Christian fellowship; the *determination not to tolerate them* is the cause of many schisms.

(To be continued in our next.)

#### SELF-REVEALING TITLES OF THE SON OF GOD.

##### I. THE CHRIST.

By DR. J. NORMAN CASE, China.

“I KNOW that Messias cometh, which is called Christ,” wistfully said the woman of Samaria to Jesus Himself; “when He is come, He will tell us all things” (John iv. 25). “I THAT SPEAK UNTO THEE AM HE,” was the calm, majestic, and infinitely gracious response (verse 26). The declaration was not as startling as it would have been a few minutes earlier. From the fact that this passing stranger by His words had reached her heart and conscience, stirred the depths of her being, and revealed her to herself, the woman had begun to suspect that He must be indeed the Christ (*cf.* verse

29). To know herself in all her guilt and need was the prelude to knowing the Christ in all His grace and sufficiency. His self-revelation of the Son of God to a sinner—a woman, a Samaritan, when we consider it, is most startling. It took place quite early in His ministry; even several years later He forbade the disciples to preach Him to the Jews as the Messiah (Matt. xvi. 20). But Jesus knew what was in men; He ever suited His self-revelations to the need and capacity of the hearers. This woman, unlikely as it would have seemed to others, and her fellow-townsmen were spiritually prepared to recognise in this lowly Stranger “*the Christ, the Saviour of the world*” (verse 42). They thus made the sublimest confession of Him that mortal made that side of the Cross.

Christ is the Greek equivalent of the Hebrew title Messiah; in English meaning *the Anointed*. Messiah or Anointed, as applying to the Saviour, occurs at least twice in the Old Testament (Psalm xxii.; Daniel ix. 26), and many suppose that He is referred to by that title in the prayer of Hannah (1 Sam. ii. 10), for at that time there was in Israel no anointed king. The Hebrew form of the title is also found twice in the New Testament (John i. 41; iv. 25), but each time the Greek word is added in explanation. A remarkable use of the title is seen in Isaiah xlv. 1. There it is given by Jehovah to a Gentile king; one who was to be raised up to do God’s will among the nations. The preceding verse points him out as being in some respects a type of God’s true Messiah; that we should not have expected. But the grace of God was ever broader than the measure of man’s mind, and it often overflowed its self-prescribed boundaries. In the same book we have a clear and full prediction of the Anointed of God and His work (ch. lxi. 1). All will remember the use made by the Lord of this Scripture in the synagogue at Nazareth (Luke iv. 16-20). Jesus, the Son of Mary, then was the Christ, the Anointed of God. As His servant Peter said in the house of the first Gentile convert: “God anointed Jesus of Nazareth with the Holy Spirit and with power,” &c. (Acts x. 38). The anointing refers to the special

receiving of the Holy Spirit at His baptism in Jordan (Luke iii. 22). Then it was that He entered on His important life-work, which was but the prelude to His all-necessary and all-sufficient atoning death for men. In the Gospels the title, used alone, is found more than fifty times, being nearly always preceded by the definite article THE CHRIST. In the Acts it is used about thirty times in the same way. It is found in the Epistles fully two hundred times, most frequently without the article, CHRIST. It is evident that at first it was a title pure and simple; later, however, it came to be used as a proper name. *The Christ*, speaking broadly, had in view the promised Redeemer in His relation to Israel; *Christ* sets forth the same Person, rejected on earth but glorified in heaven, the Saviour of sinners, the Head of the Church. The double title *Christ Jesus* is, I believe, only used by the Apostle Paul; it points to the One who died for us and rose again from the dead, in union with whom believers have all their privileges and blessings. *Jesus Christ* specially refers to the Lord in His humiliation. It is one of the most interesting and instructive points in the use of the Revised New Testament to observe, in Paul's Epistles, the frequent change from Jesus Christ to Christ Jesus. (See Rom. vi. 3, 11, 23; 2 Cor. i. 1; Eph. i. 1; Phil. i. 1, &c.) No one ought to think this change unimportant.

Of old, in Israel, three classes were officially and formally anointed with oil—*prophets* (1 Kings xix. 16; 1 Chron. xvi. 22), *priests* (Exodus xxix. 7; Num. iii. 3), *kings* (1 Sam. xvi. 13; ix. 11, 26), and each true prophet, priest, or king that ever served among men was but a faint adumbration of Him in whom all virtues and glories, personal or official, now and for ever dwell, our Lord Jesus Christ. Him, under these three titles, we will briefly consider—

I. PROPHET. One of the earliest and clearest predictions of the coming One was that given through Moses concerning the Prophet to be raised up in Israel: "I will raise them up a Prophet," Jehovah promised, "from among their brethren, like unto thee, and I will put My words in His mouth," &c. (Deut. xviii. 18, 19). That this gracious promise took

a deep hold on the heart of the nation is evident; it is referred to several times in the fourth Gospel (John i. 20; vi. 14; vii. 41). And after Pentecost the Apostles definitely point to Jesus as the One in whom the prophecy was fulfilled (Acts iii. 22). Those most familiar with Him recognised in Him "a Prophet mighty in deed and word" (Luke xxiv. 19; cf. Acts vii. 22). Among men some are mighty in words, but not in deeds, while others are strong in act, but feeble in word; the two are not usually combined in one person. But Christ was mighty both in deed and word, and the deed is mentioned first as being the more characteristic (cf. Acts i. 1). The works were the credentials of His office; the words were the message He brought from God. It is probable that it was the above prophecy that the woman of Samaria had in mind when she confidently affirmed of the Christ: "*When He is come, He will teach us all things.*" It is as if she said: "I cannot argue with you about the true placé and manner of worship; we often argue these matters with our Jewish neighbours; they affirm one thing, and our leaders affirm another; but the Messiah, when He comes, He will settle all these religious questions and put an end to all the disputes." So that in then revealing Himself, as is His wont, Christ met a felt need. With what authority and comfort those words must have fallen upon her ears: "*I that speak unto thee am He!*" That the Prophet has come to earth to reveal the mind and will of the Father is a great and glorious fact—a Gospel in itself. It proves that God takes thought for men; that He has not left them to wander alone in the dark night of sin and ignorance. "*God . . . hath at the end of these days spoken unto us IN HIS SON*" (Heb. i. 1, R.V.). All that the Son of God was, did, and said revealed to us the Father (John i. 18). "He that hath seen Me," said the Incarnate Word, "hath seen the Father" (John xiv. 9). Such a Prophet became us who is infinite in knowledge, in mercy, in patience, in capacity to teach, such is Christ. And He, by the Holy Spirit and through the Scriptures, is still our Teacher.

II. PRIEST. As Prophet He came forth

from God to man, as the Priest He returns from man to God. In resurrection the Lord Jesus was anointed with the oil of gladness above His fellows (Heb. i. 9). As the anointed Priest He ever appears in the presence of God for us; there He intercedes on behalf of His people who are still subject to infirmities and temptations. He is the medium through whom our prayers and worship reach the Father, and through whom the Father's favours and mercies reach us. On the Cross, He offered Himself without spot to God to put away our sin and guilt; on the throne, as Priest, He ever lives to overcome our weakness and wilfulness. He has gone within the veil, but we know how He is there occupied; His heart and thoughts are ever upon His people, He ever lives to serve them. The whole of this age is the antitype of the great day of atonement in Israel, and in one aspect of our calling believers now are like the faithful in Israel, who, outside the tent door, awaited the coming forth of the high priest, so we look for our High Priest to leave heaven to come to the air to receive us unto Himself, for "Unto them that look for Him shall He appear the second time, without sin, unto salvation." And then for ever, in the midst of the Church, He will lead the songs of victory and worship, and we shall join in the everlasting song *and own Him Lord of all.*

III. KING. Christ, as Son of Man, has earned the right to have all rule, authority, and power placed in His hands (Matt. xxviii. 18; John v. 27). And there is no creature in the universe so under obligation to be fully subject to Christ as the man whom by His precious Blood He has redeemed to Himself. Christ is the head, or ruler, of every man (1 Cor. xi. 3), but especially of those who believe on Him to salvation. Even though Paul knew his deliverance from the curse, bondage, burden, and tutorship of the law, he nevertheless carefully explains that he was *under law to Christ* (1 Cor. ix. 21). And so with us. In several places the expression "kingdom of God" evidently stands for the Gospel economy. In his own hired house at Rome to the Jews who came to him the Apostle expounded and testified to "the kingdom of God"

(Acts xxviii. 31). This, we may be sure, included "the Gospel of the grace of God," but it also included "the Kingship of God, in His Son Jesus Christ." "The kingdom of God," it is said again, "is not meat and drink, but righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17; cf. 1 Cor. iv. 20; Col. iv. 11). These, unquestionably, are Gospel blessings and characteristics. Believers now are subjects in a kingdom of which Christ is King. All saints can give thanks unto the Father, "Who delivered us out of darkness, and translated us into the kingdom of the Son of His love" (Col. i. 13). Writing to the seven Churches in Asia the Apostle said: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ," &c. (Rev. i. 9). The order here is unusual; the kingdom is inserted between tribulation and patience. The natural order would have been tribulation and patience leading on to the kingdom. Why, then, this variation? Surely it was to teach them and us that the kingdom is not wholly future; that in the midst of tribulation, of patient continuance in well-doing, we are in and of the glorious kingdom of the Lord Jesus Christ. And He is with us now, and here to teach, to save, to keep, to rule, and more and more as the days go by we shall be able to testify:

"Yes, through life, through death; through sorrow and through sinning;

He shall suffice me, for He hath sufficed;  
Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is Christ."

### SOWING AND REAPING.

Notes of an Address at Aberdeen by Dr. OWLES, Brighton.

WE hear a great deal about living by faith in the sense of trusting in the Lord for temporal things, but it is a remarkable fact that the only people in the New Testament who are exhorted to trust the Lord for their living are the rich, and the reason assigned is that they are tempted to trust in what they possess. The man who has nothing is almost certain to trust in the Lord, for an empty pocket or cupboard, presents no temptation; but he who has a store has a very great temptation, and his possessions

often come between him and the Lord. Hence it is to such that the Apostle particularly and emphatically writes in 1st Timothy vi. 17: "Charge them that are rich in this world that they be not high-minded nor trust in uncertain riches, but in the Living God."

"Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).

This law has never been repealed; it is one of the great principles of God's dealings over-riding all distinctions of ages, past, present, or future. Men *will* reap *what* they sow in time as well as in eternity. A Christian may sow the greater part of his time to the flesh, for we read in 1st Corinthians iii. of those who will be "saved so as by fire"; their works all burnt up and they themselves just saved because purchased with the precious Blood of Christ. On the other hand, it is possible for a Christian to be always sowing to the Spirit, and, if so, we shall "of the Spirit reap life everlasting."

Let us not think that, now we are saved, we will be happier if we still have a *little* heart for the world, while at the same time trying to maintain a Christian profession. To be truly happy as Christians here and to reap abundantly as Christians hereafter, we must always and in all things be whole-hearted for Christ. The maidservant who at the end of the month receives her wages will get another reward for her labour if she is serving the Lord Christ, and so in every other sphere in which we can possibly be placed. If we make a limit at all, of course it must be a lawful calling consistent with the Christian life and character. God will take care that we have what we really need here, though He may permit our faith to be tested. It is impossible to conceive the reward that God will confer on any one who has given a cup of cold water to a single person because he belongs to the Lord Jesus Christ, and so with every other service.

Let us not, then, be weary in well-doing. Let our regrets not be that we have ever done a little for Christ, but that we have done so little, and let us resolve, heart to heart and shoulder to shoulder, by God's grace to live in the future more than we have in the past to Him who loved us and gave Himself for us.

## THE UNFINISHED WORK OF JESUS.

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

CHAPTER IV.—THE PROMISE OF THE HOLY SPIRIT.

"This Jesus . . . having received of the FATHER the promise of the Holy Ghost" (Acts ii. 32, 33).

"In WHOM . . . ye were sealed with the Holy Spirit of promise" (Ephesians i. 13, R.V.).

HENCE the scripturalness of the title of this series of papers, "The Unfinished Work of Jesus." I have no hesitation in saying that we use the human name of the Lord far too often and far too flippantly. In the Bible I carry every where with me is a cutting from a paper, and on this piece of paper is printed the following story, and I give it as it stands: "This is said to be an authentic account of the snub direct administered by His Majesty when Prince of Wales. His Royal Highness was staying with Mr. ——. After dinner one evening the two repaired to the smoking-room, and when whisky and soda was wanted, the host, addressing His Royal Highness, said, 'Bertie, ring the bell, please.' This the Prince did, and when the servant entered, the Prince of Wales, in the most matter-of-fact manner, said, 'John, show Mr. — to the door.'" A curious cutting to be in a Bible, but it serves to remind me, as perhaps something more sober and less irritating might not, that familiarity must never be allowed to breed what amounts to contempt—that when I address the King of kings, or sing His praises, or try to speak His worth, let me do it with a humble reverence becoming His Person and my position. I know it is possible to impart a deep sense of reverence into the use of the Name that is above every name, and that reverence may be utterly absent though His title "Lord Jesus Christ" be used.

Be that as it may, I cannot conceive of a practice more abhorrent to the reverent mind than the manner in which our Lord is spoken of in the hymns and choruses so popular in these days of a decadent Christianity. It is terrible to one unused to the sound to hear the way an Irishman uses the Holy Name as an expletive, but I dare to say that the thoughtlessness is as great in the one case as

in the other. To view a large audience singing over and over again a chorus in which the sacred Name is combined with such appellatives as dear, lovely, humble, &c.; to see the gusto with which the words are poured forth, the heedlessness with which they are used, the expression of countenance in many a case that shows the phrase is no more to the singer than "Do, re, me!" would be, is a revelation to the thoughtful mind.

More than that, on one occasion an old hymn full of poetic phrases, exquisite turns of reverential expression, of scriptural phrase and adoration, was first sung, then came the hymn and chorus of which I speak. Now, whilst the sound in the first case might be compared with the complaining of the pelican in the wilderness, that of the second might be likened, without exaggeration, to the roaring of the bulls of Bashan. I sought an explanation, and I was told by a man of sound mind that, be the explanation what it may, the fact remains that the old hymns are sung perfunctorily by a few, whilst the new hymns with repetitions *ad nauseam* were sung heartily by the many. All I can wish with all my heart is that the hymns all sing so lustily were scriptural and reverential, for all I can say is that the majority of them is neither the one nor the other.

Hence it is not yielding to the spirit of the hour (as some have surmised) that has made me place such a title month by month at the head of these chapters. It is because as the Son of man His work is unfinished, and in this Book of the Acts we find the record of how the Representative of the Man Who is seated at the right hand of the Majesty on High, is carrying on that work. So the words stand written over the threshold of the volume: "All that Jesus began both to do and to teach." To Dean Stanley we owe the words: "God buries His workmen and carries on His work." In this case the heavenly Workman "was taken up" to rest amidst the glories of that Throne upon which He is now seated, and the Holy Spirit was sent down to carry on the work. Is Jesus Lord: so is the Spirit. Is Jesus the Christ: the Spirit is the *chrism*. Is Jesus the Paraclete: so is the Spirit. Is Jesus throned in

glory: so doth the Spirit desire to be throned in our hearts. Is Jesus our Representative there, so that we may say:

"Near, how very near to God!  
Nearer we cannot be;  
For in the Person of His Son  
We are as near as He!"

then is the Holy Spirit Jesus' Representative, that where He is, Jesus is; where He is honoured, Jesus is honoured; where He is grieved, Jesus is grieved; where He is obeyed, Jesus is obeyed; and the movement of the Holy Spirit is ever towards Jesus as the water to the ocean, as the dew to the sun, as the spray to the fountain, or the magnet to the pole. And the use of His human name, a humble name He shared with many another Jewish child, apparently with him whom they called Barabbas, emphasises the fact that whilst as Man he occupies the Throne of God, limited by the conditions of His humanity, He requires a Paraclete on the earth He left but to return to at some future time. Now, if "Lord" express His Deity, or be His acquired title as Sovereign Ruler and universal Judge, then CHRIST has a three-fold meaning. It is used of Him as the Son of God anointed in eternity for service in time and through incarnation. It marks Him out in His Theanthropy as the God-man. It stands for Him as the Head of that Body of which all believers are members—one mystical Christ, having been made so by the *chrism* of the Holy Spirit. Whilst JESUS, His human name is His as the Son of man. Take as illustrations of these meanings such phrases as "Christ Jesus our Lord"—here the fact expressed by the order, that He existed as Son of God prior to His becoming Son of man, emphasises the other fact that as God He is the Source of all the blessings which flow to us through His work on earth and in time, and become ours because we belong to Him as Sovereign Lord: as "Lord Jesus Christ"—here we are reminded that He who was rich became poor, but did not remain so, for it is in union with Him as now exalted that we become exceeding rich.

Mark, also, the exactness of Scripture: It is written that we are "in Christ," "created in Christ," and members "of

Christ." Never are we said to be "in Jesus," "created in Jesus," or members "of Jesus," for that would imply that we became united with Him in incarnation. It is not so, for it is by faith in "Christ Jesus" that we "become the children of God." One might adduce many other examples from the Scripture, taking care that the order in English follows the order in Greek as in the Revised Version.

Therefore when we speak of the "Unfinished Work of Jesus," by the use of His Name as Son of man we carefully guard against the thought that the work meant is His work of redemption. The work necessary for salvation He Himself declared to be finished. But as during His earthly life, occupied in leading, teaching, exhorting, preaching the Gospel, guiding, preserving, and enlightening His people, the Scriptures apply to Him this name of Jesus, so when He is no more here on earth to carry on such necessary work, He Himself tells us we should be like "orphans," without some one to carry on the work He had begun, and for that reason He would send "another Paraclete" to carry on and finish what He had left unfinished. Hence the scriptural exactness of the phrase, "The Unfinished Work of Jesus."

### SUGGESTIVE TOPICS.

#### CONSCIENCE.

An Evil Conscience,	-	-	Heb. x. 22
A Convicting Conscience,	-	John viii. 9	
A Purged Conscience,	-	Heb. ix. 14	
A Good Conscience,	-	Acts xxiii. 1	
A Pure Conscience,	-	1 Tim. iii. 9	
A Weak Conscience,	-	1 Cor. viii. 12	
A Seared Conscience,	-	1 Tim. iv. 2	T. B.

#### SEVEN TIMES "AS FOR ME."

"As for me" of holy determination,	-	-	Josh. xxiv. 15
"As for me" of intercession,	-	1 Sam. xii. 23	
"As for me" of sympathy,	-	Psa. xxxv. 13	
"As for me" of humility,	-	Dan. ii. 30	
"As for me" of call to service,	Jer. xvii. 16		
"As for me" of helplessness,	-	Dan. x. 17	
"As for me" of satisfaction with the likeness of Christ in Resurrection,	-	Psa. xvii. 15	T. B.

#### CHRIST OUR LIFE (Col. iii. 4).

Source of our life,	Eph. ii. 1 ; Gal. ii. 20
Sustenance of our life,	- - John vi. 51
Solace of our life,	- - Heb. xiii. 5
Object of our life,	- - Phil. i. 21
Pattern of our life,	- - Phil. ii. 5
Crown of our life,	- 1 John iii. 2 s.e.r.

#### OUT OF CHRIST.

"No God!" what chaos to the soul	Ep. ii. 12
"No Christ!" the heart must droop with fear	- - - Rom. viii. 9
"No Life!" all death outside of Christ	- - - 1 Jo. v. 12
"No Peace!" but blackness and despair	- - - Rom. iii. 17
"No Hope!" can fill that man's dark soul	- - - Eph. ii. 12.
"No Excuse!" God's Word doth plainly tell	- - - Rom. i. 20
"No Escape!" 'tis his neglect will send his soul to an eternal hell	- - - Heb. ii. 3 J. M. K.

### OUR LIFE.

WHAT is our life upon this earth—

Is it *all* joy and gladness?

Or is it, while we walk below,  
*All* sorrow and *all* sadness?

Is there a path of which the bright  
Is never tinged with grief?  
Or one so dreary that there comes  
No sunbeam of relief?

Is there a life where nought of woe  
Disturbs the calm repose,  
Where not a thought of gloom or fear  
Its shade of darkness throws?

Ah, no! the Christian's path below  
Is *mingled* shade and light;  
'Tis thus our Father teaches us  
To lean upon His might;

To trust to His all-powerful arm  
In dark Temptation's hour;  
To rest upon His changeless love  
When clouds and tempests lower.

And then to know Him still the same,  
For all the mercies given,  
To trace His gracious, loving Hand  
Thro' all our path to heaven. E. T. C.



## THE TEMPLE OF GOD.

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

1 Corinthians iii.

THOSE who compose "the temple" are also the priestly family who serve and worship therein. "To whom coming, as unto a living stone, . . . ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ" (1 Peter ii. 4-5).

The "sacrifice of praise" is to be offered up "continually" (see Heb. xiii. 15). Prayer is also to ascend to God, as it is written, "That supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all that are in authority," &c. (1 Tim. ii. 1, 2).

But this temple of God has also its ministry towards the world. It is not only the place in which God is worshipped and served, it is also the place whence healing streams flow out to all around. It is written of the Church at Thessalonica, "From you sounded out the Word of the Lord." As streams of life are seen issuing forth in vision from the temple at Jerusalem (see Ezek. xlvi. 1-5), so streams of the water of life—streams of salvation—through the preached Gospel, flowed forth even to the ends of the earth.

As in Ezekiel's vision the stream issued forth from under the altar, so the Word of the Gospel which sounded out both in the life and testimony of the Thessalonians told out the virtues of the Lamb of God and the cleansing power of His precious Blood, and witnessed to the power of the living God to save unto the uttermost.

Streams of life such as these cannot flow forth from the dead. Only those who are converted to God and indwelt by His Spirit can send forth such a testimony.

But where is now the temple of God? Surely "judgment has begun at the house of God," and scarcely one stone is left upon

another; the living stones are divided and scattered, and the dead are mixed up with the living.

There are two aspects in which the temple of God is seen in Scripture. In Ephesians ii. 19-22 it is the divine aspect. There God alone is the architect and the builder, therefore it is seen as a complete and perfect thing—growing unto an holy temple in the Lord. In that aspect it still exists. The purpose of God cannot be frustrated, and in due time, in spite of all the powers of darkness, God's holy temple, of which Christ is the chief Corner-stone—the body, of which Christ is the Head—shall be completed.

But in the chapter before us it is the house of God as entrusted to human responsibility that is seen. So it is written:

17. "If any man defile the temple of God, him will God destroy." The sense of this is somewhat obscured by the translation. The words rendered "defile" and "destroy" are the same in the original. It might perhaps be clearer if read thus, "If any man spoil the temple of God, him shall God spoil."

He who through false teaching, through ministering the doctrines and commandments and traditions of men, in the power of fleshly wisdom, instead of the pure Word of God, in the power of the Holy Ghost, is a spoiler of God's temple. The result is that the dead are introduced into the Church, being made Christians by "education" or by "baptism," and that the Church is divided into countless sects, glorying in the very rivalries which prove that the temple of God has been spoiled by man. Such, instead of receiving the recompense of the faithful labourer, shall come under the judgment of God.

There are many instances in Scripture of the Lord's servants being in this sense "destroyed" or "spoiled." The "man of God" in 1 Kings xiii. 24 was slain by a lion. Moses entered not in to the land of promise. Hymenæus and Alexander made shipwreck of the faith, and were "delivered unto Satan that they might learn not to blaspheme" (1 Tim. i. 19, 20). The responsibility of those who are teachers or builders in the Church is thus shown to be very serious.

Were it more fully realised how different might be the ways and the teachings of many.

But though the temple of God is thus spoiled and broken, is there, therefore, no resource for those who are concerned as to the carrying out of the will of God—for those who desire that Christ, as the Son of God, should be owned as Lord amongst His gathered people?

Even in Old Testament times, when the temple at Jerusalem was destroyed, and Israel was scattered, God left not His people without resource. In Ezekiel xi. 16 we read, "Yet I will be to them a little sanctuary in the countries where they shall come." Wherever they were they could own Jehovah as their Lord, obey His Word as far as it applied to the circumstances in which they were found, and acknowledge that their captivity was their shame and the judgment of God upon their disobedience.

And for us also there is such a promise. "Where two or three are gathered together in My Name, there am I in the midst" (Matt. xviii. 20). The temple may be broken down, corrupted, spoiled, nevertheless, where two or three of the "living stones" are gathered in His Name who is at God's right hand, there is His presence in the midst as really as in the days when "all that believed were together."

There, gathered unto Him, the service of praise and prayer can be offered—worship in the Holy Spirit can ascend acceptably to the Father. There can the Spirit's ministry of comfort and edification be enjoyed, and thence can healing streams of Gospel testimony flow out to a world under condemnation.

If He is in the midst He is there as Lord. He is there as the One who has authority to order the household, and who, by His Spirit and His Word, guides and controls in everything.

### HOLINESS.

**P**RACTICAL Holiness, though not the basis of our salvation, is intimately connected with our enjoyment thereof. If we are saved by *grace* we are saved to *holiness*.—W. SN.

### THE SERVICE OF SISTERS:

ITS SANCTION AND SCOPE.

With special reference to "The Ministry of Women"  
by the late Dr. A. J. Gordon, of Boston, U.S.A.

By W. HOSTE, B.A.

**T**HE subject of Women's Ministry having been so recently dealt with in *The Witness*, we would fain have left it aside; but false teachings upon the subject are so persistently circulated, with more and more novel wrestings of the Scriptures, we deem it expedient to insert a few extracts from Mr. Hoste's newly-issued pamphlet\* on the subject, commending the pamphlet to all who desire a fair exposition of the various passages adduced in support of the equality of male and female in the matter of ministry. —EDITOR.

#### III. DID WOMEN PROPHECY AND DID THE APOSTLES APPROVE?

1. *Where did the women prophesy?* Dr. Gordon answers, "By common consent the reference is here to public worship"; but this is assuming what has to be proved. Dr. Heinrich Meyer, whose widely-known commentaries Dr. Gordon refers to, dissents from this view in the following words: "The seeming contradiction between the passages (*i.e.*, this verse and chap. xiv. 34) disappears, however, if we take into account that in chapter xiv. it is the public assembly of the congregation—the whole Church—that is spoken of (verses 4, 5, 12, 16, 19, 23, 26, 33). *There is no sign of such being the case in the passage before us.*" He goes on to say that what is referred to would rather be smaller devotional meetings in private houses. The present writer has long believed, on other grounds, that this was the case. First Corinthians xi. is divided into two sections, the first ending at verse 16, occupied with the question under discussion, the second beginning at verse 17 with the words, "But in this, that I declare unto you I praise you not, that *ye come together* not for the better but for the worse" (1 Cor. xi. 17, 18, 20, 33, 34; xiv. 23, 26). That phrase, "ye come together," is repeated seven times in different forms to the end of chapter xiv., and seems to stamp the whole section with a distinctly "Church" character, and it is to meetings of this kind that the prohibitions of chapter xiv. 34, 35 would at any rate more directly apply. That women might prophesy and pray has never been disputed. Miriam prophesied in public, but it was before the women. Philip's four daughters also, but not to the Apostle

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Paul, as we have seen. The veil was no mere decent article of attire in the presence of men, but an important spiritual adjunct in the presence of God and of invisible hosts, and though the covered head would have a voice for the men present, it is not said, in verse 10, that the veil was to be worn "because of the men," as might have been expected, but "because of the angels."

2. *Did the Apostle approve of women praying and prophesying?* The fact that he does not definitely condemn the practice, while blaming the unveiled head, seems to many to show that he approved of what they did, while disapproving of the way they did it. Dr. Gordon quotes what he calls "Bengel's terse comment." "Therefore women are not excluded from these duties," as "natural and reasonable," and adds that the Apostle would not trouble "to prune a custom which he desired to uproot." What Bengel really says is: "Therefore women are not *altogether* excluded from these duties; at least the Corinthian women did that which, *so far as it may be lawful*, Paul (in chapter xiv. 34, 35) puts off, namely to some suitable occasion distinct from the more solemn assembly." The reader may judge whether the few words quoted by the doctor really represent the thought of Bengel, and whether he could fairly claim him as supporting his theory. Paul certainly would not prune a *moral* evil before uprooting it. He would not, for instance, condemn stealing on the Lord's Day and wait to uproot the practice a few chapters on. He would at once condemn stealing in every form and on every day. But where no moral evil is directly involved, he does sometimes treat questions in this piecemeal fashion, for the sake of important lessons to be learnt in the process. In chapter viii., for instance, "he prunes" the custom of eating meats offered to idols, on the ground of what is due to a weak brother, and in chapter x. "he uproots" it on the ground of what is due to God.

FAITH lies not in bringing forth some great things by your own power, but in employing the power of God to work all your works in you and for you.—R. ERSKINE.

## SUMMARY OF THE TEACHINGS OF THE WORD OF GOD AS TO ITS OWN INSPIRATION.

By Colonel MOLESWORTH.

AT the conclusion of the Old Testament the people of Israel are warned that prophetic testimony is closed until the coming of the Son of God—the Saviour—so at the conclusion of the New Testament, where the attention of all men is directed to His second coming as the final Judge, the canon of Scripture is closed, and a solemn and awful warning is given neither to add to it nor to take from it: "I testify unto every man that heareth the words of the prophecy of this Book, if any man shall add unto these things, God shall add unto him the plagues that are written in this Book. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book" (Rev. xxii. 18, 19). And this passage applies to the whole inspired volume.

Careful research of the whole Bible will show that all the prophets and apostles averred expressly that what they spake or wrote or recorded, they did so by the Spirit of God. And if we have seen that the Lord Jesus Himself—"Who is over all, God blessed for ever"—when acting in His mediatorial character as the Father's Servant, *spake*, as He declares, not of Himself, but the *words* of Him that sent Him; and that God the Holy Spirit, in His office of Comforter, was not to speak of (*i.e.* from) Himself, but to *speak* whatsoever he should hear, is it to be presumed that apostles and prophets should ever have been left to choose the *words* which they have recorded in the Scriptures?

On the whole, we see the nature of that inspiration by which the prophets and apostles wrote. The manner of such being communicated might vary (Num. xii. 6 8). They might be imparted in a vision, or in a dream, or by speaking mouth to mouth; but their certainty and authority were the same: "For the prophecy came not in old time by the will of man; but holy men of

God *spake* as they were moved by the Holy Ghost." Neither was it the apostles who spoke of themselves, but the Spirit of their Father who *spoke* in them or by them; and if men ask how can these things be, we answer that the Lord is able to communicate His will as He pleases, although we cannot trace the manner of His operation—*e.g.*, the ass of Balaam could be made a channel for the solemn warning of God to Balaam—and even he himself forced to speak against his will in announcing Israel's blessing. Caiaphas, too, utters similarly a true prediction.

The perfection of the Scriptures is necessary for the purpose they were intended to serve. God's glory is revealed hereby in giving to man a true history of His purpose in the incarnation and atoning work and glory of His Son. It is "the righteousness of our God and Saviour," "revealed from faith to faith" (2 Peter i. 1; Rom. i. 17).

This wondrous theme, so clearly unfolding the glory of God and so absolutely essential for man's salvation, must then perforce be made known only in the very words of God, lest Satan should again suggest, "Yea, hath God *said*." Complete verbal inspiration, then, was absolutely indispensable in order that it should be entirely the word and work of God—in every detail the work or voice of God. *Each part* is necessary in its place to complete the whole, and if any one part were wanting, however inconsiderable it may appear, that absolute perfection, that complete adaptation to the end proposed which belong to the Book of God, would be destroyed; and seeing that the Lord Jesus Christ has set His seal to all the Old Testament, and foresealed as God's word the writings of His apostles, dare man impugn His word?

Christians ought to beware of giving up in the smallest degree the inspiration of the Bible. That precious deposit is now committed to their keeping, as the first portion of it was committed to the Jews. Let them not weaken by vain reasonings the impression produced upon their minds by the testimony of the Bible itself concerning its full inspiration in every part, nor substitute for it a book which in their imagination is only partially inspired, which contains some-

times the words of God and sometimes the words of men who *spake* not as they were moved by the Holy Spirit, but who were only preserved from error, or who wrote "as any other plain and faithful men might do."

In opposition to these heretical opinions, be they ancient or modern, let every true disciple of Him whose command it is to "search the Scriptures," regard it as a faithful saying, and not liable to doubtful interpretations, that "*all* Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The next and concluding article will be a short summary of all before adduced, and will serve as an appeal to all true believers to stand fast by the faithful Word of God, and to keep intact the precious deposit entrusted to them.

### THE PURPOSES OF GOD AND THE FAILURE OF MAN.

By THOMAS ROBINSON, BARROW.

"And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be My son" (Rev. xxi. 5, 7).

THE Book of Revelation was needed to complete the Sacred Volume; without it, it would have been like an unfinished temple, without a roof, without worshippers, and useless. This Book shows us the full fruition of the seeds of Genesis, the substance of all the shadows, the antitype of all the types, in their divine and eternal perfection. It shows us the triumphant end of all God's purposes, wrought out through the tangled maze of human history. Apart from this Book, it would seem as though God had been frustrated and disappointed in all His works.

Look, *e.g.*, at His creative work, how it was marred by the fall of the noble creature whom He had set over the works of His hands. Then behold the increase of lawlessness, until God had to sweep the face of the earth with a deluge of water, albeit He saved Noah, whose name means "rest."

Hope seemed to centre in him, that he would restore rest to the troubled earth; but Noah failed. Then Babel is built, in pride and independence of God, and idolatry is set up. Then God began again, calling out Abraham from the idolatrous nations. Hope again seemed to revive, that Israel, his seed, God's chosen nation, would lead the nations back to God; but, alas! they became corrupt, and at last crucified their Divine Redeemer. Yea, even Jesus Himself seemed almost disappointed (speaking after the manner of men) when in the language of prophecy He cried, "I have spent My strength for naught" (Isa. xlix.). Now another purpose was introduced, a heavenly people called out by the Gospel; but this witness, too, has failed. The Church has left her heavenly character and mistaken her mission, attempting to put the world and its rulers right, and reign without her Lord (see 1 Cor. iv. 8).

"The very Bride her calling  
And portion hath forgot,  
And seeks for ease and glory  
Where Thou, her Lord, art not."

But God has never been disappointed. It is only, in appearance, from our stand point. As it is written, "Known unto God are all His works from the beginning of the world" (Acts xv.). He has been demonstrating by one plan upon another, by one dispensation after another, that man was in a helpless and hopeless condition. By *conscience*, under Adam; by *government*, under Noah; by *personal converse*, under the patriarchs; by the *law*, under Moses; and lastly by *grace* and *long-suffering*, under Jesus Christ—all have proved man to be morally bad and incurable, and totally unfit to have dominion over the works of God's hands.

Notwithstanding, through every age or dispensation God has had a remnant whose hearts were true to Him; and in this dispensation of grace, amid the failure of the professing Church, there is in existence the real Church, the true "members of Christ," hidden as the kernel within the ugly, useless husk of carnal Christendom, even as in Elijah's day there were "seven thousand" hidden ones who had "not bowed the knee to Baal." The true Church is not now an outward and visible body; its members

are scattered and divided. True, a few, very few, have graciously been led into the "simplicity that is in Christ," and are here and there gathered together in weakness. Soon the Head will descend into the air, and *all* the members—those who "sleep" and those who are "alive and remain unto the coming of the Lord"—shall be "caught up together" to meet Him. Then speedily the "mystery of God" will be finished (Rev. x. 7). Through darkness, delusions, moral, physical, and national upheavals, "seals," "trumpets," and "vials" of judgment, God will make a "short work upon the earth"; "He will finish the account and cut it short in righteousness" (Romans ix. 28). As it is written, "I will overturn, overturn, overturn it (*i.e.* the Kingdom), and it shall be no more, until He come Whose right it is, and I will give it to Him" (Ezek. xxi. 27). For the "King of Israel," the "King of Kings," the "King of Glory," shall appear, and

"The crown that is now on the false one's brow  
Shall be worn by earth's rightful Lord."

"And He shall have dominion  
O'er river, sea, and shore;  
Far as the eagle's pinion  
Or dove's light wing can soar."

"Israel shall blossom and bud, and fill the face of the earth with fruit." "The day is come when iniquity shall have an end" (Ezek. xxi. 25). God shall triumph at last over all the wreckage and ruin which sin has wrought in the melancholy history of this poor world. The Lord shall rejoice in all His works.

"Thus the day of evil endeth,  
And the righteous reign comes in;  
Like a cloud of sorrow vanish  
The ages of human sin;  
And the light of the morning breaketh,  
A dawn without cloud or gloom;  
In chains lies the ruler of darkness,  
And the Prince of Peace has come."

A GREAT LESSON.—There are times in a missionary's life when the sense of loneliness, the keen want of human sympathy, cuts home like a bleak and bitter east wind; and to learn to stand *alone* in any course of duty or suffering is a great lesson.—DAVID HILL.

## ETERNAL LIFE.

## THE UNSAVED:

Have no life in them ...	John	6. 53
Are dead in trespasses and sins	Eph.	2. 1
Are alienated from the life of God	Eph.	4. 18
Are dead while they live ...	1 Tim.	5. 6

## THE LIFE MANIFESTED:

God is the "Living God" ...	1 Tim.	4. 10
Christ is the "Son of the Living God" ...	Matt.	16. 16
The Spirit is the "Spirit of life"	Rom.	8. 2
The Father hath Life in Himself	John	5. 26
The Son also hath Life in Himself ...		

## HENCE WE READ:

"With Thee (Jehovah) is the fountain of life" ...	Psa.	36. 9
"In Him (Christ) was life, and the life was the light of men"	John	1. 4
"The life was manifested" ...	1 John	1. 2
"That eternal life which was with the Father" ...	1 John	1. 2
"This is the true God, and eternal life" ...	1 John	5. 20

## IN VIEW OF THE CROSS HE SAID:

"I lay it (His life) down of Myself" (in death) ...	John	10. 18
"I have power to take it again" (in resurrection) ...		
"I give unto them (His sheep) eternal life" ...	John	10. 28
For, "The Son quickeneth whom He will" ...	John	5. 21

## THE BELIEVER'S PRESENT POSSESSION:

"God hath given to us eternal life" ...	1 John	5. 11
"He that hath the Son hath the life," and	1 John	5. 12
"He that hath not the Son of God hath not the life" ...		
"The gift of God is eternal life through Jesus Christ" ...	Rom.	6. 23
"He that believeth on the Son hath everlasting life" ...	John	3. 36
"Your life is hid with Christ in God" ...	Col.	3. 3

## THE BELIEVER'S FUTURE OUTLOOK:

"Christ <i>in you</i> the hope of glory"	Col.	1. 27
"Christ <i>who is our life</i> shall appear" ...	Col.	3. 4
We shall also "appear with Him in glory" ...		
"Lay hold (therefore) on eternal life"—the life which is life indeed (N.V.) ...	1 Tim.	6. 19

## BUT YE, BELOVED,

Building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life ...	Jude	20, 21
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T. D. W. M.

## FAITH'S RECKONING.

By DR. A. T. PIERSON.

WE are told in Romans iv. 17 that God calleth those things which be not as though they were. This is exactly what faith does in reckoning God faithful. His word has gone forth as to a yet unaccomplished fact; He gives a promise which seems and is humanly speaking impossible of fulfilment. Faith, instead of looking at the difficulties, looks at the Promiser; instead of staggering in weakness before the apparent impossibility, the absolute hopelessness of the case, is strong in confidence, giving glory to God in advance of receiving the promise, and, against hope, believes in hope.

Thus a word that seems to be weak is really strong. To many it is hard to see what difference it makes whether or not I reckon a thing true. If it be true, it is not such reckoning that makes it true, and if it be false, no reckoning can make it other than false. To many so-called believers, to reckon or count is simply to imagine, and implies only credulity, amusing one's self with one's own fancies.

Such entirely miss the true thought that lies behind the word "reckon." So far is it from being a mere vain imagination to reckon on God's word as an accomplished fact, that it is the soul and substance of faith.

## SHINING AND SHARING.

By ALBERT MIDLANE, AUTHOR of "How Solemn are the Words," "Revive Thy Work," and many favourite Hymns.

WE sometimes sing, and with very happy hearts too—

"And shining in the glory bright,  
Will see our Jesus there."

"There, that is in the glory; *with* Jesus, and *like* Jesus; to go out no more for ever! Yes, beloved child of God, shining up there in resurrection glory, for "whom He justified, them He also glorified"—justified now, glorified by-and-by; glorified together *with* Christ. Is it possible? Yes, more than possible—it is *true*, certain. The proof of it all is that Jesus is there already, our Fore-runner—for us entered within the veil. Oh, what a prospect, to be *shining in the glory*! Poor, ruined, helpless man, exalted to such amazing bliss; not because of his own goodness or merit, but because of the merit and goodness of another—the Christ of God; chosen out of the world to shine in heavenly glory, a witness of the kindness of God in ages to come.

But if "*shining*" be so blessed, what must "*sharing*" be? Listen to the words of Jesus: "The glory which Thou hast given Me, I have given them." Is it possible? I answer, Yes, more than possible—it is *true*. Jesus knows no better use for His "given glory" than the sharing of it with His Bride. Is He glorified? She shall be glorified. Does He live? She shall live also. Does He reign? She shall reign with Him? Complete alone is He in her; and she alone complete in Him. Happy union! Shining in, sharing the glory, and enjoying the communion of her Bridegroom, the King of kings, the Lord of lords, and the Prince of the kings of the earth.

Saints of God, this is all for you. God tells you so. Do you believe it? I, through grace, do. I add my "Amen" to the verity of God. But if there is to be a shining in and a sharing of the glory by-and-by, what manner of persons ought we to be *now*? If there will be a conformation to His likeness then, ought there not to be a moral conformity thereto *now*? Dear child of God, there should be. Your name demands it, and your name implies it—"saint," sanctified

one. Sanctified to God. Redeemed to God. Having the resurrection life of Jesus:

"One Spirit with the Lord."

He became poor that we might be rich. Let us then, if need be, be content to be poor and despised for Him. We can well afford it. And, oh, when shining in and sharing His glory we shall not regret having confessed His Name in a world which hated Him; but our delight will be to praise Him for such distinguishing grace having been put upon us. The night is far spent. Let us go forward, singing in spirit as we go:

"I shall see His glory soon,  
When the work of grace is done;  
Partner of His throne shall be—  
Such His wondrous love to Me."

## "A WORD AND A WORLD."

"In the beginning God created the heaven and the earth" (Genesis i. 1).

THE infidel may reject and disbelieve, the agnostic may say that we can know no more than our eyes can see, the atheist may doubt the existence of any great first cause, but to the humble believer this sublime, yea Divine statement, is a sufficient answer to all questioning. He who was from, and is to, all eternity did as it pleased Him in the beginning; as Matthew Henry puts it in his own quaint way, it was *dictum factum*—a word and a world—and as in the beginning He spake and it was done, so all down through the ages His Word has been going forth, for the miracle of preservation is none less than the miracle of creation. Much, yea very much, comfort does the child of God gather from this fact, for as our thoughts go from the creation of Nature to the creation of Grace, we remember that precious word in Hebrews which tells us of Him who, blessed be God, is not only the Author, but also the Finisher of our faith. Is anything unfinished in Nature? Assuredly not. Shall there be an unfinished work of Grace? Blessed be God, never.

"So adorned,  
So fit a dwelling-place for man, that as  
She rose, complete, at the creating word,  
The morning stars, the sons of God, aloud  
Shouted for joy."

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

**THE ETERNAL SPIRIT.**—Is “the Eternal Spirit” (Heb. ix. 14) the Holy Spirit of God?

**BLESSINGS TO OVERCOMERS.**—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, “shall not be hurt of the second death” and Revelation iii. 5, “and I will not blot out his name out of the book of life”?

**CHRISTIANS AND BANKING.**—Is it right for a Christian to put money in a bank?

**THE GREEN TREE AND THE DRY.**—Luke xxiii. 31: “If they do these things in the green tree, what shall be done in the dry?” Please explain this.

**WHOM SHALL GOD DESTROY?**—What is the meaning of 1 Corinthians iii. 17, “him shall God destroy”? This is answered on page 157.

**CHRIST PREACHED OF CONTENTION.**—Help is desired on Philippians i. 15, 16. Who preached, or in what way could Christ be preached “of envy and strife” (verse 15) or “of contention” (verse 16)?

**APPARENT SUPPORT FOR THE “FALLING AWAY” THEORY.**—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

### THE HOLY SPIRIT AND THE UNCONVERTED.

QUESTION No. 505.—Is it scriptural to say that the Spirit is in the unconverted, or that the Spirit worketh in such at the present time?

*Answer A.*—The gift and indwelling of the Spirit of God is the special privilege of all believers in this dispensation. “This spake He of the Spirit, which they that believe on Him should receive” (John vii. 39). The Spirit is received by faith (Gal. iii. 2, 14). “Because ye are sons; God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Gal. iv. 6). “In whom, having also believed, ye were sealed with the Holy Spirit of promise” (Eph. i. 13, R.V.). “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Cor. iii. 16). “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now, if any man have not the Spirit of Christ, he is none of His” (Rom. viii. 9).

From these passages it is clear that the believers at Rome, at Ephesus, in Galatia, and in Corinth, all were possessors of the Holy Spirit. Many exhortations are given, such as “Grieve not the Spirit,” “Be ye filled with the Spirit,” but there is not in any of the Epistles the thought that some believers have the Spirit and some have not, nor is there a single exhortation to seek the baptism of the Spirit or a repetition of Pentecost. Could any such distinction have been drawn, surely it would have been found in writing to the Corinthians, where so many were “carnal,” and to whom the Apostle could not write as to “spiritual,” yet it is there that the presence and indwelling and operations of the Spirit are chiefly insisted upon.

The spirit that now works in the children of disobedience is that of Satan, “the god of this world,” “the prince of the power of the air.” In the power of that spirit which energises them the unregenerate resist the Holy Ghost. His striving with the unsaved is not from within but from without. On the contrary, in the power of the indwelling Spirit the believer is to resist the devil. In Acts ii., under the preaching of Peter, in the power of the Spirit conviction was wrought, answering to the Lord’s prediction in John xvi. 8. Conviction was equally wrought through Stephen’s preaching in Acts vii. In the former case they yielded to the conviction and were saved. In the latter, though they were “cut to the heart,” they resisted and were hardened. The ordinary way of the Spirit’s working is through the testimony of the saints, and through the public preaching of the Word. But He is pleased to use even a tract given or a verse of Scripture, and sometimes He makes use of no visible instrument, but through Scriptures that long have lain dormant in the memory He awakens, convicts, and saves.

## OUR REFUGE.

By W. R. LEWIS, Hereford.

IT may be that the reader has met with individuals who have been in association with believers gathered together in simplicity according to what we believe to be the Divine order, but who have left an assembly because they felt aggrieved—rightly or wrongly—with what they might term the “narrow-mindedness” and “harshness” of some in the assembly either towards themselves personally or towards others with whom they had great sympathy. The writer has a case in his mind now where a brother for the reason given above left an assembly and entered the Establishment. Perhaps the reader may not only know of such cases, but himself may have experienced such treatment, and may now be much exercised as to what he should do, and may contemplate leaving an assembly in consequence. It is for the sake of such that the following remarks are written.

The Holy Spirit has taught some of us that barriers which prevent the fellowship in worship and service of all members of Christ's mystical body who are walking in the truth are unscriptural, and that opportunity should be given in our meetings for worship for the Holy Spirit to use whom He will. We can understand such on learning these truths leaving the assemblies or denominations with which they had hitherto been connected where these principles are not carried out. To consider it wrong in every instance to change one's ecclesiastical position would be in many cases to countenance sectarianism and error. But to do so for *personal* reasons will do no good to the seceder, nor to those he or she aspires to join. If the truth of God does not lead us into a different path, we had better far, remain where we are.

We have to admit that in the conduct of some of those with whom we gather for worship and service there is sometimes much cause for us to feel aggrieved; but while it has not been given to all of us to have been tried as some have been by such conduct, yet, tried or untried, we can all seek to ascertain, with the Holy Spirit's help, the way of God in times of difficulty.

Of one thing we may be certain, that our

trials and disappointments at seeing and experiencing so little of the Spirit of Christ in our brethren will not be without profit if they cause us to flee to Him who is “the same yesterday, to-day, and for ever.” If anyone had learned the lesson that no dependence or confidence can be placed in one's brethren, surely it was the sweet Psalmist of Israel, and when we listen to him saying, “It is better to trust in the Lord than to put confidence in man; it is better to trust in the Lord than to put confidence in princes”; “they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever” (Psalms cxviii. 8, 9; cxxv. 1); we may be sure that he was by the Holy Spirit uttering the true experience of his heart. He found God to be his refuge and strength—a very present help in trouble. This should be the case with us too. The one who abides in the presence of God with simple, childlike confidence will ride securely above the wildest storm.

Whilst those who put stumbling-blocks in the way of God's children are solemnly responsible for so doing, yet His children are also responsible not to stumble over them, and the love of His Word and communion with Him will be the power for this. He who suffered such contradiction of sinners against Himself has not promised us an easier path, but would have the difficulties we meet with lead us to tighten our hold on His Almighty Hand.

Surely what is necessary for each of us is to become so intimately acquainted with our Lord, that when difficulties appear in our path (and they are sure to come) we may each view them in the light of His presence and turn them to good account. His grace alone will be sufficient for this. May we each of us learn more and more our utter dependence upon Him, and experience the salvation of His abiding presence in every circumstance (Psalm xlii. 5, R.V.).

Degeneracy is written large upon all that with which man has to do—our gatherings round the Lord's table included—but in proportion as we seek to give the Holy Spirit and the Word of God their right place will that degeneracy be arrested. However much

we fail, it is better far to have the knowledge of our failure and weakness than to adopt the expedients of men which prevent the true condition from becoming manifest. The "way of truth" may be evil spoken of because of the evil ways of some who profess to walk therein, but it is "the way of truth" for all that.

To know our weakness is to be in the place of blessing, for it is when we are weak that we can be made strong. The Church in Philadelphia had but little strength. *Weakness* characterised it, yet this was its power, for the assembly was in that condition which necessitated its being thrown upon the Source of all strength, and being there they were enabled to keep the Word of Christ and not to deny His Name. In reality, therefore, the knowledge of our weakness is not a thing to be mourned over. It is when we imagine ourselves strong that there is danger. Oh! may we "grasp with firmer hand His grace," seeing that we live in such *needful* times (Heb. iv. 16).

It may be that the difficulties and trials sometimes occasioned by our brethren would be escaped by entering the denominations around us, but would not something else be lost, that is, the love and fellowship which is so often manifest among those who gather in simplicity around the Lord's table. Just as in a family there is no place where the shortcomings of each member of it are better known than in the home; so on the other hand, there, and there only, can be seen love and fellowship in its truest form. While thankful for the love and concern for the spiritual and temporal welfare of each one in the assembly so often seen amongst those who meet simply in the Name of the Lord Jesus Christ, one has to admit there is much room for improvement. May God "supply all our need" in this respect "according to His riches in glory by Christ Jesus" (Phil. iv. 19). What we have each to do is to judge oneself in this matter, and not one another.

Nothing should more cause us to have strong consolation and to flee for refuge to lay hold on the hope set before us than the contradiction of fellow-saints and their inconsistencies and shortcomings. And in all this we have to remember that *we* are not per-

fect. Love begets love, and it is almost impossible for the fault in our case to be all on one side. When He, our Forerunner, shall appear we shall all be like Him. Till then may He Himself be our Comforter, our Help, our Refuge.

And think, dear reader, of the promises held out for the encouragement of the overcomer—to the one who holds fast Christ's Word and does not deny His Name, although in himself he has but little strength (Rev. iii. 12). Oh! may the reader and the writer be found amongst those who have held fast, and thus be participators in those promises which will be made good to each individual who has been faithful to His Lord and Master amidst the allurements of the world (including the so-called Christian world), the flesh and the devil, and the distractions and discouragements, sad to say, he receives from some of those who professedly belong to Christ. May God help each one of us to hold fast that which we have, that no man take our crown. Amen.

### BARNABAS CARRIED AWAY.

By THOMAS BAIRD, Singapore.

YES, even good, godly Barnabas was once completely carried away. The same Barnabas who sold his land and laid the money at the apostle's feet. The same Barnabas who rejoiced so heartily over the conversion of the Gentiles. The same Barnabas who diligently sought out the Apostle Paul and brought him to Antioch. Yes, the very same faithful Barnabas of whom all these wonderful things are recorded, was once carried clean away. What carried him away? Hypocrisy! Whose hypocrisy? The hypocrisy of the Apostle Peter. Read the whole story in Galatians ii. Peter was playing a double game, but sturdy Paul was there to withstand him to the face, and not only recovered Barnabas, but Peter also. Oh, beloved brethren, let us guard against the encroachments of slimy, subtle hypocrisy. The hypocritical element is indigent to the human heart. May we so walk with God as never to be carried away by the hypocrisy of another, or carry away others by our hypocrisy.



## HINDRANCES TO PROGRESS IN THE GOSPEL.

Notes of an Address by ALEXANDER MARSHALL at a  
Quarterly Conference of Ayrshire Elder Brethren in  
Kilmarnock.

### PAPER II.

#### III. OUR ATTITUDE TO OTHER CHRISTIANS.

WE are looked upon by numbers of  
believers as veritable Ishmaelites  
—our hand against every man, and every  
man's hand against us. Our fault-find-  
ing and censorious spirit has procured for  
us an unenviable reputation. Our assump-  
tion of superior knowledge of the Scriptures  
and our supercilious treatment of other  
Christians has cut off the ears of saints  
and sinners whom we might have reached.  
Too frequently our attitude toward Christian  
work done outside our circle is that of  
indifference or antagonism. Who has not  
heard of Christians among us being "dealt"  
with, censured, or excluded from fellowship  
on account of helping other believers  
in spreading the Gospel? Some regard  
it as a sin to attend Gospel meetings  
or meetings for Christians outside our own  
ecclesiastical connection.

Surely we ought to take a kindly and  
sympathetic interest in the preaching of  
the Gospel by whomsoever proclaimed.  
The Apostle Paul rejoiced if Christ were  
preached "in pretence or in truth" (Phil. i.  
18). If we spoke less of *others'* failures and  
*judged ourselves* more; if we prayed oftener  
for "all saints," holding up their hands at  
the mercy-seat; if we were gracious and  
lowly, thoughtful and kind, there would be  
less prejudice against us, and our meetings  
would be better attended. Through hard  
and unkind things said by us, Gospel doors  
have been in some districts thoroughly  
closed. There is a true, though a trite,  
saying, that the best way to show a man  
that he has a crooked stick is to put a  
straight one alongside of it. There is  
then no need for argument. We ought to  
*make it our aim to have as much fellowship as  
possible with all true Christians.* If we are  
to get together in Eternity, we ought to  
get better acquainted with one another in  
Time.

I once had the privilege of introducing a

Christian from Canada to the late beloved  
Mr. R. C. Chapman. "Dear brother," said  
the aged saint to my friend, "I am so glad  
to meet you. As Anthony Norris Groves  
used to say, 'Every new Christian acquaint-  
ance is an acre to my estate,'" playfully  
adding, "not to *take something out of*, but to  
*put something into.*" It takes a great deal of  
human reasoning ere a young believer can  
accept the theory that it is wrong to have  
fellowship in prayer or service with godly  
men and women, even though not in their  
church circle. The theory of *illimitable  
contamination* has much to do with the idea  
that we are responsible for the acts or the  
beliefs of all with whom we are associated.  
Though Scripture teaches that if one  
member of the body *suffers*, all the other  
members *suffer* with it, it does *not* say if one  
member of the Body of Christ *sins*, all the  
other members are to be accounted guilty  
of that sin.

#### IV. LACK OF A CLEAR CONCEPTION OF THE SINNER'S GUILT AND DANGER.

If we really believed that men and women  
are on the brink of everlasting woe, we  
would be much more exercised about their  
salvation. A Chief Justice of the United  
States of America attributed the enormous  
increase in the number of murders in that  
country to the lack of pulpit preaching of  
the doctrine of eternal punishment. The  
thought of the everlasting, conscious suffer-  
ing of the lost, if indelibly impressed on  
our hearts and memories, would cause us  
to be "instant in season out of season" in  
warning the unsaved of coming wrath and  
judgment, and pointing them to Christ, the  
sinner's Friend.

"Days, weeks, and months shall have an end,  
Eternity has none.

"Twill always have as long to spend  
As if 'twere but begun."

"O, God, stamp Eternity on my eyeballs,"  
was the oft-repeated prayer of Duncan  
Mathieson. Let us ponder and pray over  
the sadly solemn and terribly suggestive  
words of the Saviour: "These shall go  
away into everlasting punishment" (Matt.  
xxv. 46). Let us also consider the encour-  
aging declaration of James v. 19, 20: "If  
any of you do err from the truth, and one

convert him, let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." May God stamp eternal realities more and more on our souls! May we have more and more intense, longing, yearning desires to be used of God in the blessed, grand, and glorious work of soul-winning!

V. THE SECRET BELIEF THAT GOD DOES NOT REALLY WISH ALL MEN TO BE SAVED.

When this thought is harboured, Christians become careless or indifferent to evangelising the perishing. Through hyper-Calvinistic influence or teaching the unsaved excuse themselves by saying, "If I am to be saved I will be saved, and if I am to be lost I will be lost." Through the power of the same error young believers are discouraged by being told that "It will come out all right. Don't trouble yourself; God will save all He has elected to be saved." The natural and necessary result of such ideas is that children of God become the victims of the delusion that if a man dies in his sins God's will has been accomplished. When such theology is accepted the prayer is heard in the prayer meeting, "O, God, IF IT BE THY WILL, save sinners to-night!"

In 1 Timothy ii. 1-6 we are exhorted (1) to pray for *all men* (2) because it is God's will that *all men* should be saved; (3) the crowning proof of which is the glorious fact that *Christ gave Himself a ransom for all*. The Lord Jesus wept over Jerusalem sinners and said, "How often would I . . . and YE WOULD NOT." It was Christ's desire that they should be saved, *though through their own unbelief* they were lost. How blessed to know that though there is a hell for every sinner out of Christ, there is a Christ for every sinner out of hell. May we be in fullest sympathy with God's purposes of love and mercy in relation to the world, and may we never doubt His sincerity when He says that it is His desire that "all men should be saved and come to the knowledge of the truth."

#### VI. LACK OF FAITH IN THE GOSPEL.

"The Gospel is the power of God unto salvation unto every one that believeth"

(Rom. i. 16). It is through the Gospel, and *the Gospel alone*, that men are saved from hell and wrath and woe. We are too often discouraged when we come in contact with hardened and depraved sinners, thinking that there is no use preaching the Gospel to them. Since God has saved us through faith in the Gospel, He can surely save any others. There is less Gospel preached and the "Gospel" is less understood than is generally believed. Some Christians declare that their unsaved children *know the Gospel* as well as themselves. This is a serious mistake. The unconverted don't *know* the Gospel, else there would be no use in its being proclaimed to them. The unsaved may know much *about* the Gospel and yet not know *it*, just as men and women know much *about Christ* without *knowing Him*. "Blessed is the people that *know* the joyful sound: they shall walk, O Lord, in the light of Thy countenance" (Psa. lxxxix. 16). Multitudes who have *heard* the Gospel don't *understand* it. It is to be feared that there is too much *sermonising* in so-called "evangelistic services" and too little *Gospel preaching*. Telling sinners to "come to Christ," to "believe," to "confess," to "decide," to "give themselves to God," is not preaching *the Gospel*.

The Gospel is "good news," and it is good news concerning Christ. It is true whether it is believed or not. The Gospel does not tell sinners what *they have to do*, it speaks of *what Christ did for them* on Calvary's cross. The Gospel is not an *invitation* nor an *offer*, it is the *positive statement of accomplished facts*. In Paul's Epistle to the Corinthians, chapter xv. 1-4, we have an inspired *definition* of the Gospel: "Moreover, brethren, I declare unto you the Gospel . . . Christ died for our sins . . . was buried . . . and rose again." This is the Gospel which Paul preached to Corinthian sinners, by believing which they were saved. Many who are said to be "Gospel-hardened" have seldom heard "the Gospel" preached. Let us continue proclaiming the "grand and glorious Gospel," never doubting even for a moment that it is "the power of God unto salvation unto every one that believeth" (Rom. i. 16).

(To be concluded in our next.)

*STRANGERS AND PILGRIMS.*

Notes of an Address by MR. ALEXANDER STEWART.

Read 1 Peter i. 1-9.

**I**T is very great encouragement to any who have strayed from the Lord to read these verses. It was a restored Peter that wrote them, as it was a restored David that wrote the fifty-first Psalm, as it was a restored Samson that drew down the walls of the court of the Philistines. God turns our backsliding into blessing by graciously restoring our souls.

In this Epistle the Apostle tells the strangers or Christians here of being as sheep that had gone astray and had been restored. The word "stranger" has a double sense here. First, Jews scattered abroad. Secondly, Christians on their journey. There is a constant tendency to settle down—to feather the nest.

Stranger and pilgrim are terms both applicable to the Christian "stranger," looking at the Christian in the light of this world; "pilgrim," looking at the Christian in the light of the world to come. Some people think that all human beings are pilgrims. Unconverted people deceive themselves in this way. In one sense all are pilgrims—all of us are bound sooner or later to pass on to Eternity; but a Christian is a willing pilgrim, and a heaven-born stranger.

Take as an illustration the following: The days are the Easter holidays. Go to a railway station; there you may see in a railway compartment a boy on one side with a beaming countenance, and on the other a prisoner between two officers of the law. They are both on the same journey, and they both go out at the same station; but how different the issues. The train moves on, and the boy goes home to make merry at his father's house, while the other goes on to the condemned cell. The destination ultimately is vastly different. The unbeliever is a citizen of the city of destruction.

You often see emigrants from Norway and Sweden passing through this country for America. This is not their dwelling-place. It is the same with the Christian. He is just as it were passing through to reach the beautiful land. "Build your nest on no tree here, for God has adjudged the forest to death."

1 Peter i. 2—We have the Holy Trinity here. God the Father is my salvation; God the Son, who died for me; God the Holy Ghost, without which we could not be saved. God would not be God if He were not a Sovereign, and man would not be man if he were not responsible.

See second verse. "Sanctification of the Spirit." See also 2nd Thessalonians ii. 13. It was the Spirit which broke us off the mass in Nature's quarry. When God works He divides. His work is always a separating work. He divided the light from the darkness at the creation. He divides the Christian from the world. God's purpose is to separate a people to Himself.

A great many people are saying in these days: "What shall we do? Where shall we go?" We have no spiritual directory, but God has given us a great principle in His Word. There is no harm in kicking a football about in a field. Harm comes when anything comes between a believer and his God. There is a danger of us getting into a spiritual nest. The world is a mass of darkness and corruption. Do you go into that mass and show the Gospel? "Ye are the salt of the earth." Salt is only useful for applying to other substances. The salt should be well rubbed into the meat. "Ye are the light of the world." The light should shine into the darkness.

*GEMS from GLASGOW CONFERENCE.*

THE price of power is obedience.

As we get older, should we get colder?

Only that which is begotten of God can draw nigh to God.

We are no more in the sight of God than what we are in secret.

There are two safe places in the universe—*heaven and the dust.*

As we are not in heaven yet, our only safe place *now* is in the dust.

The path of the just shineth more or less—no, "more and more."

The great business in the life of every Christian is to please God.

If God the Father can leave to His Son the care of all the universe, then I can surely leave to Him the care of all my affairs.

The way to read the Word is: "Read to do it, cost what it may!"

God is far more concerned about what we *are* than about what we *do*.

Calvary is the way to Pentecost, and Pentecost is the outcome of Calvary.

Three signs of backsliding: We will (1) Read less, (2) Pray less, (3) Give less.

The state of each individual in a meeting affects the meeting either for good or ill.

The fairest robes in heaven will be the robes washed in the Blood of the Lamb.

Man by nature glories in himself; man by grace is the only one who glories in Another.

In Adam, God's rest was broken; in Christ, God finds perfect and unbroken rest.

There is not a shaft in the quiver of Satan but has been shot at the Lord Jesus, and failed.

Seven times is the promise given, "To him that overcometh," in the message to the seven Churches.

"We are unto God a sweet savour of Christ" (2 Cor. ii. 15). That's the only savour that is sweet.

"Absalom dwelt two full years in Jerusalem" (2 Sam. xiv. 28) and never saw the *King's face*. How many saints of to-day are like him?

At Bethel Jacob saw God at the top of the ladder (Gen. xxviii. 13). At Peniel, 20 years after, he saw God face-to-face (Gen. xxxii. 30).

John Wesley was once asked his opinion of "how to reach the masses." "Get on fire from on High, and the people will come to see you burn," was his ready reply.

"If you believe, and I believe,

And all together strive,

We shall the grace of God receive,

And see His work revive."

A Church which speaks loudly of being seated in heavenly places may have a Christ outside the door, like Laodicea (Rev. iii. 20). If Christ is outside the door, famine will be in the house.

R. C. Chapman one morning read the 84th Psalm most impressively. After concluding with "O, Lord of Hosts, happy is the man that trusteth in Him," he added, "I am that happy man," and sat down.

When Dr. Chalmers lay a-dying, he re-

marked that if he had his life to live over again he would "read less what men said about the Bible and more of the Bible itself, depending on the Holy Spirit to lead me into all truth."

Roman emperors used to chain their captives—kings, emperors, captains, &c.—to their chariot wheels and lead them in triumph through the city. Hence Paul, the captive of the Lord Jesus, exclaims: "Now, thanks be unto God which always leads us in triumph in Christ Jesus" (2 Cor. ii. 14, R.V.).

An American Christian in London went to hear Dr. Parker in the morning and C. H. Spurgeon in the evening. His morning comment was, "Grand preaching, marvelous pulpit oratory." His evening comment, "Oh, what a wonderful Saviour is Jesus!" The preacher is in his right place when hiding behind the Cross.

Peter the Great of Russia, a man of peculiar moods, once took a fancy to play the part of beggar in a village. Only one poor man in the whole village took him in and showed him kindness. Next day the Royal carriage came and took the poor man to dwell in the Palace at Moscow. Many wished then that they had acted differently. "If we suffer with Him . . . we shall be also glorified together" (Rom. viii. 17).

Moab's mistakes (Jer. xlviii. 11): 1. "At ease from his youth," instead of bearing the yoke in his youth. 2. "Settled on his lees;" drifting worldward, growing cold. 3. "Not emptied from vessel to vessel;" an experienceless man, not tempted in all points. 4. "Neither hath gone into captivity;" no principle to contend for, no tribulation to lead to the hope that maketh not ashamed. 5. "His taste remained in Him, and his scent is not changed;" worldly, fleshly taste remains, and carnal, selfish scent lingers within him. Are there not many Moabs to-day?

A rich landowner wanted a piece of very special work done. He sent for his aged joiner, who had been with him for many years, and gave him detailed instructions how to make a pigeon-house. He next sent for a young man recently employed, and gave him the same instructions. The former knew all about it at once, took down no

instructions, made it fanciful, three holes too few, and otherwise altered the design. The latter took down explicit details, kept to his instructions, and made it to his master's mind. Needless to say the latter afterwards got the important work to do. Remember, we are only making pigeon-houses *now*, and if faithful the important work may fall to us by-and-bye. HYP.

### JEHOVAH'S SUCCOTH.

"Let them make Me a sanctuary, that I may dwell among them."—Ex. xxv. 8.

**N**OT on the Mount, amid thundering and gloom,  
Terror of earth-throe and rending of heaven,—

Down in the desert, 'mid verdurous bloom,  
There will I dwell with my people forgiven.

Make Me an ark where My Word lies concealed,

Cover with gold, and with cherubim twain;  
Sprinkle with blood, as the sign thou art healed,

There will we talk as in Eden again.

Make Me a table, for thou must be fed;

Make Me a lampstand, for thou must have light;

Rear Me a tent, with fair colours o'erspread,  
Make Me a censer, for praise and delight.

Make Me an altar, where blood can be shed,  
For thou hast sinned, *and the sinner must die*,—

There shall thy Substitute bleed in thy stead,  
There shalt Thou ponder on Love's mystery.

Make thee a laver, for clean thou must be  
Ere thou canst enter to speak with Me there;

Hand-soil or foot-soil would injure thy plea,  
Turn to dishonour thy praise and thy prayer.

Not on the Mount, amid thundering and gloom,  
Terror of earth-throe and rending of heaven,—

Down in the desert, 'mid verdurous bloom,  
*There shalt thou know thou art cleansed and forgiven.*

E. STACY-WATSON.

### THE UNFINISHED WORK OF JESUS;

OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

CHAPTER V.—EMBLEMS OF THE SPIRIT.

"A sound . . . as of a rushing, mighty wind . . . there appeared . . . cloven tongues . . . as of fire" (Acts ii. 2, 3).

**M**OTION precedes appearance! That is what the latest discoveries of Science are teaching us. For what is Light? Motion in the Ether. What is Sound? Motion in the Air. What is Heat? Motion in the Molecules. What is Electricity? Motion in the Atoms. In fact the tendency of latter-day scientists is to reduce the whole universe—

"The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself"

—to one thing, Energy! And when we ask, What is Energy? the answer is returned, What moves! In fact Science, seeking to penetrate into the secret of that which we call Matter, brings us face to face with Power in the form of Energy. What, however, is the source of power? The simple believer has his answer to this fundamental question supplied him in what is written in the forefront of that Book in which he believes—"In the beginning, God." How simple are the words, and how soul-satisfying!

Placed, then, in the midst of material surroundings, we have given to us organs of sense by which we discriminate betwixt the various kinds of motion. The eye is affected by the waves in the ether we call light. The ear is affected by the waves in the air we call sound; and so on. But what about the discoveries that cannot be expressed in the terms of motion? For instance, love is not waves in anything. Now, on reflection, it will be seen that such realities are made known to us through material things which are perceived by these organs of sense. You know your child loves you because you see it in her beaming face or brimming eyes, because you hear it told you in her tender accents, and because you feel it in the warm embrace she gives you. This is but a simple illustration, but on consideration you may find many such instances for yourself.

I would only add that the language we

use to express these fundamental facts of our spiritual being is drawn from things material. Thus we speak of a "fiery temper," of "burning love," of "a frigid nature," and of the "emotions." This word, coming from the Latin "to move out," meant at first "a moving out," then "a tumult," and now a feeling of the mind as "the emotions of pity, wonder, sternness, stamped upon their countenances."

Thus God, in His great goodness and tender pity towards us in giving us a revelation of Himself; adapts it most wonderfully to our nature and understanding. The nature of the spiritual world is hidden from our gaze, so He takes words expressing things we know and uses them to unveil to us the things we do not know. Thus He speaks to us of the Holy Spirit under various emblems—a Wind, Fire, a Dove, Water, a Seal, an Earnest, Dew, and Oil. I purpose, then, very briefly drawing your attention to these material figures or emblems of the Holy Spirit.

I. WIND.—The Lord Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one born of the Spirit." Now, the force of this passage is seen when we remember that the word both in Hebrew and in Greek for "Spirit" is the same as the word for "wind." And the reason for this is easily perceived when we consider how "wind" is a supreme example of "viewless energy." Thus the wisest man that ever lived in the Pagan world—Socrates—said: "The instruments of the deities you will likewise find imperceptible; for the thunder-bolt, for instance, though it is plain that it is sent from above, and works its will with everything with which it comes in contact, is yet never seen either approaching, or striking, or retreating; the winds, too, are themselves invisible, though their effects are evident to us, and we perceive their course."

Now, as we see what is the course of the wind by its effect on the weather-cock, what its power by its effect on the sea, or the trees, or even upon the solid earth itself, "so," says the Lord Jesus, we see in every one who is born again a visible evidence of

the Spirit's invisible presence, influence, and power. The visible material evidences of the Spirit's presence and power on the day of Pentecost were followed by evidences in the spheres of the intellect—"they began to speak with other tongues"; of the emotions—"they were pricked in their heart"; of the spiritual being—"they gladly received His Word."

So it will ever be. The servant of Christ who is filled with the Spirit has his intellect quickened; he perceives truths in the Word of God he never saw before; he has his emotions stirred; he looks out on the perishing world around, and falls to loving these poor souls who never yet have felt the grip of the ineffable longing of Jesus Christ for their salvation; his pity, his love, his compassion are not only moved, they are "moved out" of him towards the sin-sick multitudes of his fellow-men. Not only so, but he becomes conscious of a new sternness where sin is concerned. He is no longer filled with a self-pity that has permitted him to allow certain things as infirmities which God disallows as sins. He develops a passion for souls, and passion means suffering. Alas! in the world it means making others suffer for one's self. Blessed be God! in His kingdom it means making one's self suffer for others, whereof the token is Christ's passion whereby He opened the kingdom of heaven to all believers. Nay more, the servant of Christ is mightily moved to the very depths of his spiritual being by the inflowing of the Spirit in His fulness. There is a new power.

#### THE SON GIVEN, THE CHILD BORN

UNTO us a Child is born, a Son is given (Isa. ix. 6). The Child *born* is human; the Son *given* is Divine. His destiny, a King; the extent of His government, "for ever," "no end"; the character, peace; the subjects, all peoples, nations, and tongues. He is Saviour by covenant; Christ by commission; Lord by right. He whose goings forth had been of old became a Babe; He whom the heaven of heavens could not contain compressed His majesty into a body.



SCIENCE, WORLDLY WISDOM, AND  
GLORYING IN MEN.

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

I Corinthians iii.

IT is no uncommon thought that a servant of God should not only be so acquainted with the Scriptures as to be able to expound and apply the truths therein, but that he should also be abreast of the philosophy and science of the day, so as to gain the respect of this world's mighty and learned ones. There are many of the most religious and orthodox who see no incongruity between the world's wisdom and the wisdom of God. They think it is quite possible to combine the two so that a faithful servant of the Lord may be reckoned amongst the wise of this age.

We frankly admit that "*science*," in its true sense, can never conflict with Scripture. That is to say, the knowledge of the works of God can never be opposed to the knowledge of the Word of God.

Revelation cannot conflict with creation, seeing both proceed from the same Divine Author. This, Scripture fully admits; for, speaking of the oppositions of science to the truth of God, it says, "Oppositions of science *falsely* so called" (1 Tim. vi. 20).

But the so-called science and philosophy which the carnal minds of unregenerate men have conceived or sought out, and which the men of this age esteem and applaud, are almost entirely opposed to the Scripture, and not only so, but their tendencies are unquestionably towards scepticism and even infidelity.

Evidently amongst the Corinthian believers there had been the attempt to amalgamate the wisdom of the Greeks with the wisdom of Christ. The results may have appeared good in their eyes. Evidently from chapter iv. 8 it may be fairly concluded that prosperity in the world had marked this departure from the truth, and to them this may have commended the

error; but the apostle detects the terrible danger—he sees what the result will be if this building with false material goes on; he lays the axe at the root, and shows the incompatibility of the two:

18. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." Then by two quotations from the Old Testament, he shows that the wisdom of men had always been opposed to God.

Arts and sciences flourished in the line of Cain until the world of the ungodly, ripe for destruction, was swept away by the flood. Again, in the day of Babel, everything points to the extraordinary development of human knowledge and power. "Now nothing will be restrained from them that they have imagined to do" (Gen. xi. 6); but here also man's wisdom is shown to be opposed to God, and in judgment it meets its doom.

And such is this age of ours. The wisdom of man is developing with unprecedented rapidity. Every force in Nature is being analysed and pressed into the service of human pride and self-will. But to what is it all tending? We would cry aloud the apostolic warning, "Let no man deceive himself." Its end will not be a triumphant church and a converted world, but the culmination of Satan's deepest schemes in the Man of Sin, whom all the world will worship, and whom the Lord Himself shall consume.

21. "Therefore," says the apostle, "let no man glory in men: for all things are yours." The world has its wise men whom it glories in, and the Church may fall into the like error, glorying in man—it may be great and good men such as Luther or Wesley, Paul, Apollos, or Cephas—but seen in the light of God, what are these? They are only servants whom God has gifted to serve the saints.

23. "And ye are Christ's; and Christ is God's." "All things are ours." Why? Not because Christ is ours; but because we are Christ's, and Christ is God's. All that the Father hath is His, and we are His, joint-heirs with Him, sharing, as the wife with the husband, all His wealth.

Eve was Adam's, therefore all that Adam had was hers. Rebekah was told of all the wealth that was Isaac's, because he was Abram's only and beloved son, and well she knew that as Isaac's wife it would all be hers. So is it "all things are ours, for we are Christ's."

And not only are these servants of the Lord ours—for they are in a very special sense as having written the Scriptures, and thus, though dead, they are yet speaking to us—but the WORLD also is ours. Its very opposition is turned into blessing, and the trials that come through it to the believer will be found unto praise, and honour, and glory at the appearing of Jesus Christ. But in another sense it is ours. The land wherein dwelt the Canaanite was Abram's by promise. Although he confessed himself a pilgrim and a stranger in it, paying even for a burying-place, yet he knew it was his in the counsels of God. And this very world is Christ's by promise. He is the Heir. His power will yet make it worthy of Himself. When He reigns, the world will be the sphere of His dominion, and "*we shall reign with Him.*"

Life also is ours. Said Paul: "To me to live is Christ." Life is not to be despised or thrown away. It is a blessed opportunity to serve our rejected Lord amid opposition and reproach—an opportunity that will never be repeated. No reproach of the Cross will attach itself to service in the age to come. Then shall the righteous flourish, for Christ and not Satan shall reign. Now is the time when it is given to the saints "not only to believe on Him, but also to suffer for His sake" (Phil. i. 29). Thus life is ours. With all its sorrows and trials, temptations and discipline, we cannot do without it—it is ours, for we are Christ's.

And death is ours. Death even cannot harm us. The apostle Peter knew during all his ministry that according to the word of the Lord Jesus it would end in death. Paul also towards the close knew that he would suffer death, and said, "I am now ready to be offered." But suffering unto death was the pathway to a crown of life. And should the Lord call us to go by the way of the grave, and not to "tarry till He come," it is to be present with the Lord—

and that is perfect guarantee of rest, and peace, and joy.

Things present and things to come are also ours. Faith often rises superior to the pressure of "things present," but faints at the thought of "things to come." It is the dark, unknown future with its dread forebodings that Satan often uses to harass the feeble saint. But we are Christ's and Christ is God's, therefore things to come, whatever be their form, must all be ours. Embraced in the love of Christ as Christ is in the love of God, as well may He dread things to come as we. All power in heaven and on earth is given unto Him, therefore we may sing:

"My times are in Thy hand,  
Jesus the Crucified;  
The hand my many sins has pierced  
Is now my guard and guide."

### THE INSPIRATION OF THE BIBLE.

By COLONEL MOLESWORTH.

IN drawing to a close let me again repeat that I am mainly indebted to the valuable book of R. Haldane on the "Canonicity and Plenary Inspiration of the Holy Scriptures." I have used it as the foundation of nearly all I have written, and again testify to its worth. The sum of what has been written is as follows:

1. The Bible contains in its Canon all the books endorsed as the Scriptures by the Lord and His Apostles, and no others.
2. The Apocrypha has been shown to be worthless as a part of the Scriptures.
3. The original words of the Scripture have been shown to have been dictated by God to the various writers, and that they wrote only what God told them to write.
4. The apparent discrepancies between the different *versions* do not amount to any really fundamental difference.

But, above all, the majesty of the Holy Scriptures asserts itself in the vital influence they have ever exercised, and still do exercise.

"The Word of God is living and *powerful*," because the Author thereof is the Living God, whose power goes forth with His Word, and who thus convinces the mind of His creatures it is none other than He Himself who is speaking. Thus to quote the concluding sentences of Haldane: "The testimony to the *truth* of the Scriptures is of the strongest kind as arising from their inspira-



tion. Could there be found in them anything absurd, or false, or erroneous; could the smallest flaw in the character or doctrine of the Author of Salvation; any degree of weakness, of want of wisdom, or any contradiction be detected, they must at once be compelled to relinquish this ground. The claim of inspiration is an assertion of the infinite importance and incomparable excellence of the matter which they contain as what man, without them, could never have discovered, and also that it is delivered in a style suitable to the dignity of what they present. They contain many chains of prophecies, as well as multitudes of detached predictions now fulfilling, or that have been fulfilled in different ages, and they defy the perspicacity of man to falsify a single one of them. They assert a number of facts respecting various particulars of the creation, the age, and the history of the world—of a general deluge, of the descent of all mankind from a single pair, of the primeval condition of man, as civilised and not savage, of the origin of a variety of universal customs otherwise unaccountable, as of sacrifice, and of the division of time by weeks. Yet after all the severest scrutinies of the most enlightened, as well as most inveterate opposers in ancient and modern times, *not one fact which they* (the Scriptures) *assert has been disproved.* On the contrary, these facts are constantly acquiring fresh evidence from various sources. The consistency, too, of the doctrine of the several writers of Scripture is particularly observable, and forms a striking contrast to the discordant opinions, inconsistencies, and self-contradictions of the Greek and Roman, as well as of modern writers, on almost every subject of which they treat. Since, then, the Scriptures advance a claim that nothing but their truth could sustain, and which could so easily be disproved if false, since they are the only writings ever published that could bear such a test, there is the most demonstrative evidence that they are the Word of God. The industry and researches of philosophers have detected error in the noblest productions of ancient wisdom, but all the light of science throughout all the ages of the world has not been able to discover one single error in the Bible."

## THOUGHTS ON THE TRAINING OF THE YOUNG.

By GEORGE ADAM, STRANRAER.

A WORD TO MOTHERS.

**I**N following out this line of truth I intend to dwell mainly on the *home-training* of the young. I do this for two reasons. First, because it is by far the most important part. If home or parental training is neglected, or is of a wrong character, no Sunday school or any other training can make up for the loss of healthy, home education. My second reason is because I find that Scripture deals mainly with the home-training of the young: Of course it will be easily seen that this aspect of this subject will apply in a special way to Christian parents. The Sunday school is a most valuable institution for those children and young people whose parents are not themselves converted, but I firmly believe it is an abuse of the Sunday school for Christian parents to send their children to it in order to get clear of the trouble of fulfilling a solemn responsibility which God has laid upon themselves. Apart from the benefit which the children would receive by being instructed in the home of their infancy and childhood by their own parents, or under their eye, it would be an incalculable blessing to parents themselves to be exercised over the Word in search of truth suited to the capacities of their little ones, and to be often at the Throne of Grace for wisdom to impart the truth they have thus found in such a way that the blessing of God would rest on their humble efforts to train up their children for God.

I now go on in the first place to look at the influence of the MOTHER. She has the first and the greatest responsibility in infantile days. The infant boy and girl receive their *first* impressions through their mother. If she fail it may never be remedied. It is not without meaning that the Spirit of God has in some notable instances, in the history of the kings of Judah, placed the king's character side by side with his mother's name. This of itself would seem to teach that the king's character and his power for good or evil were formed mainly through the godliness or the ungodliness of his mother. It will never be known in Time how much

both the Church and the world are indebted to the grace of God as exemplified in the lives and through the moral power for good of devoted, godly mothers. It will also never be known in Time what sad moral evils have been wrought through carnally-minded, though converted mothers. Christian mothers whose hearts are away from God, and who are more concerned about their families' success in this ungodly, doomed world than they are about the early conversion and usefulness for God of the precious children He has committed to their care, must have a baneful effect over their children. The moral power of a mother who walks with God in the midst of her family will not only be an incalculable blessing for good to her own children; but may and often does go on to be a blessing to future generations. What a blessing it is for children in their earliest years to be gathered *regularly* around the table or fireside to listen to the Word of God being read, or even to join in the reading of it, and when the father is necessarily absent the mother takes his place and never neglects to gather the little ones around the Sacred Page, and in humble, godly fear teaches her children from their earliest years to bend their knees before the Throne of Grace to thank God for both spiritual and temporal blessings, and invoke His blessing to rest on them as a family.

Family prayer should *be family* prayer, especially where there are young children, and so simple that a child can follow it and enter into it. What a hallowed home it is where the children are led day by day into the presence of God by one or other of the parents! And what a present, a future, and it may be an eternal loss, it is to children who are brought up in a home where there is no *family* acknowledgment of God. And it is almost worse where the *form* is kept up without *reality*, and where the parents' lives and conduct give the lie to their own prayers.

But to return to the kings of Judah. It is very striking that the sons of some of the most ungodly kings turned out to be godly men and godly rulers. Also that some of the best kings had most ungodly sons. If one were to read the account of Hezekiah,

Manasseh, and Josiah as given in Second Kings and Second Chronicles, he could not fail to be struck with these short histories. One reason why godly kings had wicked sons, and why wicked men had godly sons, may have been because there could have been no proper family government where the father had more than one wife. In these circumstances the probability is that the various mothers had their own children mainly under their own care. That may in some measure account for a son turning out such a different man from his father. But even in our own day there have been and there are notable instances of the power of a mother's godliness. I have known and seen cases of families—some of them large—where the mother is a Christian and the father unconverted, yet the spiritual power of the mother's godly example and training has been such that *all* the family have followed in her footsteps. And I have known instances where the fathers have been bitterly opposed to the truth of God, and even in these cases the devoted mother had power through the grace of God to lead her children into "the ways which be in Christ." But I have never known one case where a father had the same power over his family when the mother's influence was against the truth. I do not mean to make little of the father's place in the home—we hope to come to that in a future article—but I earnestly desire to help mothers to know and use their power and opportunities for God whilst their children are young and susceptible of right impressions. Especially would I desire to encourage young mothers to endeavour to make a "good start" in fulfilling their blessed and solemn responsibilities. If a wrong start is made, it will be difficult, and may become almost impossible, to rectify it.

I cannot close this paper without referring to Hannah, the mother of Samuel. It is wonderful how that boy, who was so young, was preserved from contamination under such unfavourable surroundings. Under the care of an old man who had so failed in his own family, and also exposed to the corrupting influence of Eli's wicked sons, yet Samuel grew up a virtuous, godly, and useful man. Nothing but the grace of God

could have kept him and made him what he became. But our God works through means. And no doubt the power of his mother's godly influence before she handed him over to Eli, and her intercessions for him after he was away from under her eye, filled a vital place in the carrying out of God's purpose with and through him.

## Correspondence.

### MISSIONARY CONFERENCE.

To the Editor of THE WITNESS.

DEAR SIR,—I had the privilege of attending a Missionary Conference held in Bolton on 7th, 8th, and 9th October, and as there were some very interesting features connected with these meetings which differ from our usual Conferences, I thought it might interest you readers to refer to them.

These meetings are entirely of a missionary character, and change about to different towns. This year it was in Bolton—in former years it was Southport, Blackburn, and Barrow-in-Furness. The following missionaries were present: Messrs. Joseph, Haifa; Wigstone and T. Turrall, Spain; Wales, St. Vincent; Buxbaum, China; Brown, Venezuela; Angus, Straits; Hunter, India; Arnot, Africa; Moore, Borneo; Nicholls, Demerara; Berkley, Spain; Sanders, Central Africa; Maynard, India; Broadbent, Central Europe; Brooks, France. Besides these, Mr. Flick, from Leicester, and Mr. Sparks, from Bath, took part.

During the first and last days five meetings were occupied by missionary reports, and thus all had a little time to tell of the work. A subject was fixed for one of the meetings, namely, "Holding the Ropes," and as this subject brought in ways and methods of helping on work, it proved interesting and practical. From beginning to end the meetings were blessed, a harmonious, brotherly spirit pervaded all through, and I believe the universal experience was that God had been present and guided and directed.

I would like to suggest, "Why should not we have such meetings in Scotland?" say one year at Aberdeen, another at Dundee, a third at Edinburgh, a fourth at Glasgow, and a fifth at Kilmarnock. I believe that such meetings would help to awaken interest and to call forth prayer.

I was greatly struck by the spirit of hospitality displayed by these dear Bolton brethren. The old saying is true that, "Where there is heart room there is house room," and without the former hospitality is a drudge and a burden.

Breakfast, dinner, and tea were provided in a hall close to the meeting-room, the expenses being met by passing round a box at each meal, so that there was no extra burden on the local assembly. On the Lord's Day addresses were given by Mr. Arnot and Mr. Wigstone, and large open-air meetings were carried on in the evening in the public square.—I am, yours very truly,

THOMAS M'LAREN.

7 Vinicombe Street, Glasgow, 16th Oct., 1905.

## 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

**SUFFERING LOSS AT THE JUDGMENT SEAT.**—In what way will a man *suffer loss* if all his works are burnt at the judgment seat of Christ?

**SALVATION AFTER THE RAPTURE.**—Is it scriptural to teach that no Gentiles will be saved after the Church is taken away?

**THE INTERVAL.**—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

**WHO WERE THE "MIXED MULTITUDE"?**—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

**BLESSINGS TO OVERCOMERS.**—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

**CHRISTIANS AND BANKING.**—Is it right for a Christian to put money in a bank?

**THE GREEN TREE AND THE DRY.**—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

**CHRIST PREACHED OF CONTENTION.**—Help is desired on Philippians i. 15, 16. Who preached, or in what way could Christ be preached "of envy and strife" (verse 15) or "of contention" (verse 16)?

**APPEARED SUPPORT FOR THE "FALLING AWAY" THEORY.**—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But

there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

### THE ETERNAL SPIRIT.

QUESTION No. 506.—Is “the Eternal Spirit” (Heb. ix. 14) the Holy Spirit of God?

Answer A.—Why should it be? Nowhere is the phrase “an Eternal Spirit” applied to Him. But as “*dia*” here means “by virtue of,” how natural to use “an Eternal Spirit” of our Lord’s own Spirit of which He said, “Father, into Thy hands I commend My Spirit.” See the vast significance of the term. The Spirit of our Lord was the higher element in His human life that was charged with the eternal principle of His divine life. Two natures, but one Person. Wherein did the personality lodge? Not in His human nature, for He was the Second Person of the Holy Trinity before He assumed our nature (Rom. i. 4; 1 Cor. xv. 45; Heb. vii. 16). Nay, more. Wherein do the significance and value of the Redeemer’s act of atonement lie? Not surely in what He simply was as a Man, though as Man He died, but in the personal quality and motive at the back of which is all that He was and ever had been. He was the Divine Person who died a human death. Yet the offering was no mere offering of Himself as Man (as some Neo-Nestorians have been asserting lately), but of His deepest Self—His inmost personality. And as His personality belonged to His divine and not to His human nature, we have its value brought out here—“by virtue of an Eternal Spirit.” Hence in this Epistle He is the “Author of eternal salvation” (v. 9); He has “obtained eternal redemption” (ix. 12); He gives “the promise of eternal inheritance” (ix. 15); and His is the “blood of the eternal covenant” (xiii. 20). Elsewhere it is He who gives “eternal life” (John xvii. 2); He is the means of our being called to “eternal glory” (1 Pet. v. 10); and one of His titles is “the Lamb slain from the foundation of the world” (Rev. xiii. 8), whilst of us it is written, “chosen in Him before the foundation of the world” (Eph. i. 4). And the bearing of all this? That

the word “eternal” lifts all that it is applied to into a sphere of which Time is not a measure. The Cross on Golgotha’s grey summit is the altar that stands at the conflux of two eternities, the sacrifice offered upon it partakes of the eternal character, and the Priest who offers it is “a Priest for ever.” Time is no measure of His work or space of its efficacy. DR. A.-B.

Answer B.—Dean Alford, in his New Testament, remarks: “The animals which were offered had no will, no *spirit* of their own, which could concur with the act of sacrifice. Theirs was a transitory life, of no potency or virtue. They were offered *through the law* rather than *through any consent, or agency, or counter-agency, of their own*. But Christ offered Himself, with His own consent assisting and empowering the sacrifice. And what was that consent? The consent of what? Of the spirit of a man? Such a consent as yours or mine, given in and through our finite spirit whose acts are bounded by its own allotted space in time and its own responsibilities? No: but the consenting act of His divine Personality—His ‘*eternal Spirit*,’ His Godhead, which from before Time acquiesced in, and wrought with, the redemption-purpose of the Father. . . . ‘*the eternal Spirit*’ is not the Spirit of the Father dwelling in Christ, nor is it the Holy Spirit given without measure to Christ, but it is the Divine Spirit of the Godhead which Christ Himself had and was in His inner Personality.”

Answer C.—The verse runs thus: “The blood of Christ, who through the eternal Spirit offered Himself without spot to God.” In this difficult passage the idea seems to me to be to bring out the several parts of the three Persons of the blessed Trinity in the atoning sacrifice of Calvary. This may best be illustrated by taking a parallel passage found in Ephesians ii. 18: “Through Him we both have access by one Spirit unto the Father.” Here, in like manner, we have the several functions of the divine Persons indicated in the matter of the saved sinner’s approach to God. In both cases God (the Father) is the *object* of the action described—of Christ’s offering in the one; of our approach in the other. In both cases the Son is the active agent, the moving figure in the scene, offering Himself in the one; introducing us through Himself in the other. And in both cases likewise the Holy Ghost is the inner, subjective or esoteric influence—the inspiration, the prompting, energising motive force. In the one the eternal Spirit’s moving in the purpose of our Lord to offer Himself—a divine, eternal purpose expressed by Him as Man. In the other it is the Holy Ghost’s operation in our new nature inwardly attracting our souls toward

the Divine Presence. But, it may be said, the difficulty lies in the word "through." How can Christ be said to have offered Himself through the Holy Spirit? Take an illustration. "The understanding with France, how came it about?" "Through the suggestion of the King. He initiated it." It may or may not have been so. But at least it is seen that we use the word "through" to express the originating cause of a thing. Christ offered Himself in the words, "Lo, I come to do Thy will, O God"—*through* that in Him which was divine, the eternal Spirit, though he spake with human lips. It was the fulfilling of an eternal purpose—God's, Christ's, the Holy Ghost's—formed before the world was. Whether it was His mind which conceived the purpose or the Holy Ghost's mind, it is idle to inquire, for His mind and the Holy Ghost's mind were one and the same mind. The eternal Spirit was His Spirit, for the Father, Son, and Spirit are eternally One. The thing to see is that the passage shows the Trinity in unison—the Holy Spirit suggesting, the Christ offering, God receiving.

G. F. T.

*Answer D.*—That which has long settled this question in my own mind is the expression, "*He offered Himself.*" This takes in His glorious Person in its entirety, and hence the words following must, it seems to me, refer to another, and that other can only be *the Holy Spirit of God*. Thus read, we mark the perfect fellowship of the Spirit in all the pathway of the Son—His *birth* (Luke i. 35), His *ministry* (Luke iii. 22; Acts x. 38), His *death* (the present passage), His *resurrection* (Rom. i. 4; cf. viii. 11), and even in His *ministry after His resurrection* (Acts i. 2). W. H. B.

*Answer E.*—The word "through," preceding the words "eternal Spirit," as well as the words "without spot" following, would more help the words to mean the Spirit of God than the Divine nature, we will try it by putting it down, "Who through His Divine nature offered Himself without spot." Does it sound well? But even if it should mean that, there is nothing wrong to say that Christ was led to the Cross by the Spirit, since He was so subject to Him as a Man. We learn at the same time a precious lesson that the sons of God, as the Son of God, are led by the same Spirit in the path of suffering in identification with Christ and against the minding of the flesh (Rom. viii.).

H. B.

*Editor's Note.*—We have long deferred replying to this question because of the difference of judgment that there is about it among our most esteemed correspondents. The subject is so serious and solemn that it must be approached only in a spirit of deep reverence. Our correspondents in their answers have surely so written, and we give both views and the reasons for them

in the hope that definite help may yet be obtained. If not, let us wait till we shall have opportunity to take all our hard questions to our "Greater than Solomon."

Answers A and B give the one view. Answers C, D, and E give the other.

Our correspondents might please take note that of late we have received very few replies to questions.

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IN MEMORIAM—CHARLES BILLETT.

"IMMORTALITY! What a sweet word it is, and how weighty! Whilst Death is the sworn enemy of the human race and a very king of terrors, Immortality, as the direct opposite, is but an expression for that which we sigh and long for. Immortality is one of those words which cause the deepest strings of our hearts to quiver in blissful expectation." So writes that fine old missionary hero Lars Nielsen Dahle, of Stavanger.

Yes, one of the glories of the Redeemer is that He tears away the veil that hangs across our path, and with the radiant lamp of Life in His hand dissipates the gloom that shrouds in mystery that place we call Death.

As one by one our trusted friends, the comrades of our souls, bid us farewell; as the blinding tears obscure our vision; and as with sad obsequies we commit the dear dead to the dank depths of the tomb, we need this word of "blissful expectation" that turns our eyes off what is so sad and dreadful on earth to Him who is so potent in heaven—the Resurrection and the Life! We hail thee, then, glad Immortality, for thou to us art no pale abstraction limned for us by the hesitating hand of Reason. We gaze upon thee, and as we steadfastly look upon thy countenance we see thee as thou art—the Lord from heaven!

With that name written on our hearts, with that sight engaging our vision, we are able to obey the Spirit's word, to "Remember them that had the rule over you, which spake unto you the Word of God; whose faith imitate, considering the issue of their life—Jesus Christ, the same yesterday and to-day, yea, and for ever."

Born in Camberwell on the 27th September, 1838, of godly parents who trod the path of separation with joy together, CHARLES BILLETT grew up into the knowledge of the Lord. Unlike others, he could not tell his natal day, but that he was born again no one who knew him ever thought of doubting. When the lad was ten years old the Great Sorrow cast its blighting shadow over the Churches of the Living God, and his parents went forth not knowing whither

they went. Now it happened that near them was an ancient meeting-house belonging to those called Independents. There, when hardly out of his 'teens, a young believer called Collyer came to minister the Word. So able and eloquent did this young man become, that people of all kinds were drawn to listen to the Gospel. Amongst others came the Dukes of York and Sussex, whilst our late Queen was once taken, when a little girl, to hear Dr. Collyer. To this place (owing to its connection with our Royal Family, now become known as Hanover Chapel), this little family was attracted by the faithful preaching of the Gospel. In course of time the father became a deacon, to which position in after days his son was also called. The other day I was speaking to the present pastor, and he told me that the memory of these two men was cherished still, and the fragrance of their consistent lives and godly conversation still lingered in the place that had not known their presence for many years—that at Hanover Chapel there were men and women standing fast in the faith of Christ to-day who owed much to the spiritual help and oversight of these two brethren.

Charles Billett was baptised according to the Scriptural mode in 1856 at the same time as one whom he married in 1863, and whom he leaves to mourn his loss to-day. In 1868 he was called to part from his father. Well known for his uprightness, probity, and quick insight into great commercial problems, he was invited by a powerful political party to stand as candidate for the representation of Peckham in Parliament. This invitation he refused, as he felt it was not consistent with the position he took as a Christian to be known by any political name.

In the course of time moving to Sidcup, he felt led to open his house for believers to meet together simply in the Lord's Name. From this sprang the work that is going on to-day in the Hall, Birkbeck Road, Sidcup. A leader in many a good work, he became more and more associated with those who seek to be known by no name but their Lord's. And from his conversation I gradually learned with how many of the brethren, whose names are known in all the assemblies of the saints but who have gone on before, he was in the closest fellowship. And that I could well understand; for he was earnest in his Master's service everywhere. In business, in travel, in home life, Charles Billett had this one aim—to glorify God.

From extreme overwork he contracted a chronic malady which necessitated his retiring from his strenuous and arduous work in the city of London eleven years ago. Yet not to be forgotten, for his name remains connected with

a firm known for its sound and successful work, and many were the letters received by his widow from well-known men confessing their indebtedness to her late husband for help both spiritual and temporal.

During the last four years of his life he settled at St. Leonard's, and there the Lord granted me the great privilege of his society and fellowship.

Much do I owe to Charles Billett. Wonderfully instructed in the Word, having sacrificed much for the stand he took (commonly known amongst us as "outside the camp"), a man of peace, always seeking the things that made for peace; liberal, yet an enemy to licence; broad-minded, yet an opponent of all supineness in upholding the truth of separation; weak in body, yet strong in the Lord; and a stalwart defender of the faith once for all delivered to the saints: it was a liberal education to know him. Amidst my grief I entertain this joy—I knew him!

Waiting for and looking off unto the coming of the Lord, he fell asleep early in the morning as it was dawning towards the first working day of the week. On the Friday following I was privileged in being asked to take the service in the Baptist Chapel, nearly opposite his house, kindly lent for the occasion.

At the Lord's Table on the day preceding his departure I had been led to speak about the significance of the "unmeasured coverings" of the Tabernacle. The thought contained in the word "unmeasured" struck him, and so from that the Spirit ministered comfort to us all. At Nunhead, where he was buried beside his parents, Mr. Charles Jordan spoke a few words, and there we left him lying awaiting the resurrection morn.

Charles Billett was a poet. Possessing not the poetic sense I am unable to judge, but to me his poetry, like himself, is beautiful; and so I close with two of his verses written in St. Leonard's:

"When the Golden Gates are opened,  
And I enter into rest,  
And behold the blessed Saviour,  
And am folded to His breast;  
When this weary way has ended,  
With its conflict sharp and strong,  
And the peace and joy of heaven  
Fill this heart and tune the song;  
Then the promised rest and glory  
In fruition shall be known,  
And the long-imagined splendour  
Into knowledge shall have grown.  
Oh, but 'tis the One in glory  
It will be so good to meet,  
And to cast my crown before Him,  
Down at His beloved feet!"

DAVID ANDERSON-BERRY, M.D.  
St. Leonard's-on-Sea.

## THE BELIEVER'S LIFE :

*ITS CHARACTER, SECURITY and MANIFESTATION*

Notes of an Address in Aberdeen by Dr. OWLES, Brighton.

Read 1 John i. 1-3 ; v. 9-12.

**I**T is important to have a very clear idea of what life Christians have, because there are many kinds of life. There is vegetable life, animal life, human life, angelic life; but the believer has eternal life. The life which we have in Christ never really began. We received it when we believed, but it was the eternal life which was uncreated and existed before all time. One great mistake that scientific men have made, particularly in recent times, is that one kind of life has been evolved out of another. That is impossible. Whatever blendings may have taken place in the generations after generations that have followed creation, the lives were absolutely distinct creations of God, and every lover of the Bible should hold tenaciously that fact.

Before his fall man had human life in innocence. It was not eternal life either in the sense of without beginning or end. It was the probative life committed to his responsibility, so that he could lose it or retain it according to his obedience or disobedience. We know the sad result of that test. He continued to exist, but he lost the life—the life which no other man ever had or ever will have. He was under the sentence of God; death had already begun its work and he needed redemption, which God taught very beautifully by clothing him and his wife with the skins of animals that had been slain, so that in reality Adam was saved before he was turned out of the garden. He was safer outside, because he had simply to trust in the declaration that the seed of the woman should bruise the serpent's head, and as he hung on that infallible word of God he was able in the triumph of faith to call Eve "the mother of all living." Therefore the life the Christian has differs from the life that Adam had before his fall, and also from the life that Adam had after the fall as a man in the flesh, which life unconverted people still have.

Now look to the security of the Christian's life. Turn to Colossians iii. 1-4 : "Ye died,

and your life is hid with Christ in God." We died when Christ died; we were put to death on the Cross: that was the end of our old life, and our new life is hid with Christ in God. The word "hid" is in manifest contrast to the word "appear" in verse 4. The one is invisible; the other is to be visible. That is, the life cannot now be seen, but when Christ (who is the life) shall be manifested, the saints shall also be manifested with Him in glory. Therefore the life of every Christian, whether he knows it or not, is as secure as Christ Himself, because He is the life.

There is a very essential difference between the life of the believer and all kinds of natural life. When my parents, through whom my life in the flesh was derived, died, I existed as before, because there was no essential link between them and me; the life was absolutely independent, even of its parentage. It is not so with the Christian. He has no independent life. Ours is not a conditional life which may be retained if we obey, which may be lost if we wander from God, which is practically entirely independent of Him who gave it. The opposite is exactly and fully the truth. Every sinner born from above is linked with God's Christ, and is safe for eternity. Do we believe and enjoy it? To do so is one of the secrets of a holy life. It is not generally the men who have held clearly such doctrine as this who have fallen far astray.

Now turn to Hebrews vii. 23-25, where we have the intercession that is continuous with the life. Our Great High Priest not only ever liveth, but ever intercedeth, and it is because He ever intercedeth that He ever goes on saving continuously every one that trusts in Him—the main contrast between the Melchisedec and the Aaronic priesthood. That is an additional reason for the perfect security of the life of the believer in Christ. Note the difference between this and the advocacy of Christ with the Father on behalf of an erring child. Christ as Priest always intercedes for all His people alike; but as Advocate He is also acting at the same time for the backslider, therefore the life of the one is as secure as the life of the other. The greatest illustration that we could have

of the latter is the case of the Apostle Peter. Even before he fell the Lord had prayed for him that his faith might "fail not," and that is the prime secret of Peter's repentance as well as of every restoration since. Thus we have three reasons why the life of the Christian is absolutely secure in the Lord Jesus Christ.

Look now at 2 Corinthians iv. 10, 11. Here we have a manifestation of the life we possess. We are all very apt to err in this particular. We try to get ourselves improved in order to adorn the doctrine of God our Saviour before we have learned practically that we must die in order that we may live. The Christian's life should not be the man improved, but the life of another man, even the Man who died upon the Cross, and who rose from the dead. What a life it would be if we could learn it in the power of God! Much of our time has been wasted in trying to get ourselves into a better state instead of viewing ourselves as dead and allowing another to live in us. "Always bearing about in the body the dying"—the one must precede the other—"of the Lord Jesus, that the life also of Jesus might be made manifest in our body." If I am not learning of God about the dying, it is impossible that the life can be manifest in this body of mine. I may have been delivered partially, if not completely, from failures and sins, but that is a totally distinct thing from my recognising myself crucified with Christ and letting that Holy One who died for me and rose again manifest His life in this body that He has purchased with His own blood. That, and only that, is the real manifestation of Christian life on earth.

Now read 1 Timothy vi. 17-19, R.V.: "That they may lay hold on that which is life indeed." The life indeed (nothing else is acknowledged as life by God) is the life begun here that will be manifested hereafter. Laying hold on eternal life must not be confused with a sinner receiving it. What is the meaning of laying hold? Living it day by day and hour by hour in the light of eternity. It will be the same life, but that life developed. We have a beautiful and simple illustration in the metamorphosis of the silkworm into the caterpillar and then into the butterfly. In its first stage it is merely

a little blubber scarcely visible to the naked eye, but it is life—life in the germ. That becomes transfigured into a caterpillar, a larger creature, but still with the same life. Another metamorphosis, and we have the beautiful butterfly which mounts up on its wings to heaven. It is the same life that was in the silkworm's egg and in the caterpillar which is now seen in its fulness and beauty in that fly. So in the believer we have the life—the eternal life—though but a germ, hardly, in many cases, discernible by us, but God sees it, and that life will never be added unto. It should develop here, and when it is out of this mortal cage it will be seen up there brilliant in glory, radiant like the Son of God who is the life. He will be admired in all us who believe. We are poor, faltering, wandering saints, stumbling one another too often on earth instead of helping one another; but there everyone will be a beautiful reflection of the most beautiful Object in the whole universe—the risen and glorified Christ. Yet if you ask what is the life that you will have in that heavenly sphere, it is the same life that you had when you first, as the weeping, trembling, anxious sinner, trusted in the Lord Jesus Christ.

### HINDRANCES TO PROGRESS IN THE GOSPEL.

Notes of an Address by ALEXANDER MARSHALL at a Quarterly Conference of Ayrshire Elder Brethren in Kilmarnock.

#### PAPER III.

#### LACK OF A PASSION FOR SOULS.

WHITE-HEAT enthusiasm for souls is an indispensable requisite for a "fisher of men." The more we apprehend the value of souls the more will we toil and labour for them. The lack of love for the perishing is a serious defect in a soul-winner. The Cross of Calvary is a revelation of God's "unmeasured wealth of love" to a sin-blighted world. Love is the chief qualification of a soul-winner. Where there is real, hearty love for the lost it will be manifest in self-sacrifice. God give us more soul-thirst! If we cannot win souls for Christ in one place, let us try a dozen others. If an angler cannot obtain trout in one stream that has been well fished, he goes to brooks where there



are fewer fishers. A number of town councillors fished a whole day in a reservoir without having the Cockney's "glorious nibble." The fact, however, was, the reservoir had been drained and the fish placed elsewhere. They could not be blamed for their empty baskets. We should seek for *outlets*, not *limits*, for service, and should be specially anxious to carry the Gospel message where it is least known. Some find fault with "fishers of men" because they fish in other streams than the one that flows beside their doors. We have not merely a "permit" but a *command* to fish in all streams, rivers, lakes, and oceans where "fish" are found. There is a "three-mile limit" around the British coast which foreign fishermen dare not enter under "pains and penalties." Thank God there is no "limit" to Gospel fishing. "Preach the Gospel to *every creature*" is the Divine *command*. Let us ponder the Master's words to His disciples: "*Launch out into the deep*, and let down your nets for a draught" (Luke v. 4). The big fish are to be found in deep waters. Let us go for them: few are to be found close to the shore. Don't let us be occupied watching others fishing. If not called to *net* fishing, let us go in for *hook* fishing. If we cannot catch multitudes, let us go in for individuals. "To every man his work." May the model "fisher of men" say to each of us what He said to the fishermen who, in obedience to His command, "launched out into the deep:" "From henceforth thou *shalt catch men*" (Luke v. 10). There may be "self-made" men, but there are no *self-made* "fishers of men." Whilst thanking God for all He has done with, and through us, let us be continually dissatisfied with past attainments and successes. In numbers of assemblies there is little gift or spiritual power to reach the unsaved. After deducting the Christians and regular attenders at our Sunday meetings, comparatively few of the unsaved are brought under the sound of the Gospel. We seem to think that if we *invite* the unsaved to our meeting-places, and they do not come, our responsibility ceases. We forget that the Lord's commission is to "*go*," not to *wait till they come*. A true fisherman won't be satisfied if he does not *catch* fish. He

won't comfort himself by saying that he had all that God wanted him to have, or that he *saw* a great lot of them. In numbers of our gospel halls there are few conversions, and we seem but little exercised or concerned about it.

## GOSPEL PREACHING.

The Lord's work ought, surely, to be conducted with as much energy, earnestness, and "sanctified common-sense" as our own business affairs. It ought to be the desire and ambition of every company of Christians to be able to ask respectable and intelligent people to their Gospel preaching, expecting that they will hear it proclaimed clearly, earnestly, and with freshness and power. Too often they are thoroughly disappointed. All are not qualified to conduct a Gospel service, because all have not preaching gift. One who is able to speak to Christians is not necessarily fitted to *preach the Gospel*. Preaching the Gospel is vastly different from *teaching* it.

In some places the Gospel meeting is "an open" one. Anyone who "feels led" to speak is permitted to minister. The natural and necessary consequence is that the unsaved won't attend. Long pauses kill Gospel meetings. Some advocate the "turn-about" system. Leading brethren are expected to take their "turn" whether gifted or not. This method has also proved a failure. Evangelistic work should be in the hands of *Gospel men*. If there are none in the assembly who have the gift for Gospel preaching, help should be sought elsewhere. In one place two leading brethren *insisted* on taking the Gospel meeting once a month, though utterly unfitted for it. When it was known that they were to speak the audiences were exceedingly small. Some who believe in the "turn-about" system refuse to have the speakers announced, knowing that if it leaked out that they were to preach they would have few hearers. A brother in a certain assembly had a distinct Gospel gift. When he was announced to take the meeting there was a good attendance. Some who *imagined* that they were qualified insisted on their "turn." It is unnecessary to say the meetings dwindled away. The brother meanwhile went where his ministry was appre-

ciated, and the assembly lost the only gifted Gospel preacher that they had.

#### SPECIAL MEETINGS.

Assemblies that have one or two series of special Gospel meetings annually usually increase in numbers. Without underestimating local gift, it is well that evangelists with distinct Gospel gift should be invited to help. Some assemblies don't believe in *inviting* evangelists for special meetings. They wait till a preacher writes to them, saying that he "feels led" or has had it "laid upon his heart" to visit them. We don't believe that this is the best way of carrying on the Lord's work. Some evangelists are fitted for the country, and others for the town. Some do well among the simple and illiterate, while others are specially fitted for the more intelligent. "Having then gifts differing" (Rom. xii. 6). We know one assembly which received four letters, and another assembly three letters from evangelists, saying that they had a desire to have special services at the same time. There is surely something wrong here. We cannot imagine a capable merchant or manufacturer conducting his affairs on such lines. If a merchant desires to secure a clerk or a salesman, would he not try to obtain the most suitable one? And would he not be the best judge as to the qualifications of the individual? If the Lord's work is to be thoroughly and heartily done, ought not the time of the year for meetings and the suitability of the labourer or labourers be considered? Should the *assembly* not *invite* the labourers? Should there not be a season of prayer, humiliation, and confession preceding all such meetings? "Faith cometh by hearing." How are people in a city or town to know about the meetings if they are not thoroughly advertised or announced? "Do you not know that we have had a Gospel testimony in — Street for 20 years?" said a Christian to a well-known evangelist. "Well," said he, "it must be a testimony to the bricks and mortar, for I inquired in the next street about your hall, and no one seemed to know anything about it."

After all, the principal reason why so little aggressive work is done by us is LACK OF

HEART. *It costs money* to carry on the Lord's work in a thorough, businesslike way. Too often when special services are talked about the cry is heard, "We have no money," or, "We don't need evangelists; we can preach ourselves," &c., &c.

#### GOSPEL HALLS.

A neat, comfortable meeting-room helps greatly to the success of a Gospel testimony. Too often our "Gospel halls" are anything but attractive, either in their appearance or location. Generally speaking they are small, badly ventilated, and not distinguished by neatness or cleanliness. Their situation is frequently in some dirty back street or lane, down a "close" with a climb of several stairs. It is difficult to get respectable people into them, and they need to be converted as well as others. Few of the "leading brethren" would dream of taking a house or a shop in the same street. Is it not, in many cases, a repetition, in principle, of the house of the Lord lying waste, and His people dwelling in "ceiled houses?" It ought to be the desire of every company of Christians to have a suitable hall in a good locality to which they might, without a blush, invite the provost or the mayor of the town or city. As a rule it is better to have the Gospel preaching in buildings where the assembly does not "break bread." There is always a certain amount of prejudice against such places. Thank God, in numbers of localities the prejudice has been considerably removed.

If the unsaved cannot be got into our halls, let us go where the people are to be obtained. Tents, music-halls, theatres, and all sorts of places should be utilised. We need more enterprise and versatility in the Lord's business. *Let us get out of ruts.* When D. L. Moody became superintendent of the Chicago Avenue Tabernacle Sunday School he suggested some alterations of the forms in the hall. "No," said one of the teachers, "these forms have been there for twenty years, and they won't be changed now." There will always be such people. *What has been* in their judgment is that which must be. A certain deference ought to be paid to elderly brethren; but each servant of Christ

is responsible to do his utmost to spread the Gospel, and it is not incumbent that he follow in "ruts" or "tracks" made by others. Some Christians are quite satisfied to sit and listen to brethren preaching in a hall or room week after week, month after month, and year after year without doing any direct work themselves. Why not "Launch out into the deep" and take a cottage or kitchen in another part of the town, and do something for Christ? Why not engage in house-to-house visitation, dealing personally with the people as to their spiritual condition? Why not take a class in the Sunday school? Why not enter the neighbouring villages and scatter Gospel tracts, at the same time looking for further Gospel openings? "Therefore they that were scattered abroad went everywhere preaching the Word" (Acts viii. 4). We need such a "scattering" to-day. Why should young men with a heart for souls be content to sit and *listen* to others telling the story which God has commissioned them to make known? The Lord stir us up, and make us vessels unto honour sanctified, and meet for the Master's use and prepared unto every good work.

### THE BELIEVER'S POINT OF VIEW.

"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 18).

**W**HAT is our point of view? How do we as believers in the Lord Jesus Christ look at things down here? The above passage supplies God's own answer to this question.

The right point of view is of the highest importance. When standing close up to a large object only part of it can be properly observed, but to obtain a true and correct idea it is necessary to be some distance away. Only thus can we get the right perspective. This is perfectly well known to us naturally, and instinctively in the things of this life we seek to get the right focus and obtain the correct perspective.

The same principle holds good in the things of God. When John the disciple is to be shown the Bride he is taken up into a

high mountain, and his point of view is thus the same as God's own, from above. If we desire to get the correct view of things in this world while waiting for the coming of our Lord, we must look at them as He does, and from the point of view of His throne, from the vantage-ground of the glory.

There is a natural tendency for us to attach far too great importance to earthly things. For one thing, we are down here as regards our bodies amongst them all, living in the midst of the rush and hurry and bustle of the world's business life, and political life, and social life; yes, and of its religious life also. But let us think, how do these things appear in our Father's eyes as He views them all from the eternal calm of heaven? How to Him appears the rush of poor, blinded human beings in their search of wealth, or to obtain position in this world? Think of Him and how He views His creatures occupying their minds with the fleeting pleasures and occupations of Time, and forgetting Eternity. Think of how He looks at all these things, and seek to look at them in precisely the same way because from the same view-point. Thanks be to our God, as His beloved children His view-point is, or can be, ours. We can look at things through the eyes of our Lord; we can estimate them as He does; we can appraise them at the value He sets upon them. Let us see that we do it.

Think again of the time when we shall be in the glory at home with the Lord, and look back. How trivial will then appear the things we allowed to worry and disturb us. We shall see then how often we dishonoured God by unbelief and want of trust. We shall then see in the light of God that the time we gave to our own pleasures and seeking our own ends and objects in mixing with the world in *its* aims and desires was lost time, and that the only moments well and truly spent were those in which we walked as believers, waiting for the Lord's return, and seeking in everything to please Him.

This is how we shall look at these things *then*; let us adopt the same point of view *now*. We shall thus be kept in separation from the world; we shall see the things of this present age to be as vain and empty as

our God sees and knows them to be. We shall loosen any grasp we may have of the world. We shall turn away from all it offers or appears to offer; oh, so much that it is tempting to the young saint. He, however, has the Divine touchstone by which to test the value of it all. He has the Divine hand placing him in the right position from which to see the world as God sees it. He hears the Spirit of God constantly whispering to his heart, "Come up hither and I will show thee"; just how these things of Time appear to God.

Then, too, viewing all our present difficulties, the promised tribulation which He said His own should know until He came back again, as things soon to change to the joy and eternal blessedness of heaven, we shall not be depressed. Though passing through a season of heaviness, through manifold temptations, we shall yet be "rejoicing with joy unspeakable and full of glory." We shall be able to reckon as Paul reckoned, that "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" while we keep our eyes upon the eternal things. F. T.

### GOLDEN MOMENTS.

**G**OLDEN moments—at the Cross,  
Where we find God's mercy proved;  
Where we see at what a cost,  
And how greatly we are loved.

Golden moments—at the throne,  
When communion sweet we know;  
When within the veil alone  
All our hearts' affections glow.

Golden moments—when we feast  
At His table; called aside  
From the world His favoured guests,  
We remember Him who died.

Golden moments—when we tell  
Forth to weary, anxious hearts  
Of the love which saves from hell,  
And the peace of God imparts.

Golden moments—when ere long  
We shall see Him "as He is,"  
Swelling forth the endless song  
In the home of joy and bliss!

Newport, I.W.

ALBERT MIDLANE.

### THE UNFINISHED WORK OF JESUS; OR, PICTURES IN THE BOOK OF ACTS.

By D. ANDERSON-BERRY, M.D., F.R.S. (Edin.),

#### CHAPTER V.—CLOVEN TONGUES.

"There appeared unto them cloven tongues, like as of fire, and it sat upon each of them" (Acts. ii. 3).

**T**HESSE cloven tongues, or tongues parting asunder, or, yet again, tongues distributing themselves, were not made of fire. They resembled fire. They were luminous apparitions. Something like the *Aurora Borealis* that I have seen quivering along earth's horizon some wintry night, anon thrusting spears of light with streamers of parti-coloured rays towards the zenith. Something like that beautiful sight that may be seen in some physician's room when he is administering electricity in the form of the "effluve." The beauties of the *Aurora* streamers are to be seen towards midnight when the earth is wrapped in gloom. The beauties of the "effluve" are to be seen when the room is darkened. But, like the light from heaven that dazzled with its unexpected glory the persecutor Saul, these tongues require no darkened chamber; they shine forth in their splendour with a brilliancy that o'ertops that of the Syrian sun. Their luminosity draws its radiance from no combustion of gases or coruscations that spring from glistening of fire or glimmering of lightning. In its nature this heavenly radiance was divine. Like the shekinah of old that blazed between the cherubim, these cloven tongues of heavenly radiance signified the presence of the Deity.

"IT sat upon each of them, and they were all filled with the Holy Spirit." These lambent tongues parting asunder speak with vivid imagery of Him Who speaks of the One whose tongue was touched by silence in the night on the Cross.

A symbolical indication that His prophecy was about to be fulfilled who said: "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when HE, the Spirit of Truth, is come, He will guide you into all truth: FOR HE SHALL NOT SPEAK OF HIMSELF . . . HE SHALL GLORIFY ME; for He shall receive of Mine, and shall show it unto

you." Not from Himself was the Coming Spirit to speak. His mission was to complete the unfinished words of Jesus. To disparage the teaching of Paul by comparing it with the Master's words is to forget what the Master Himself insisted upon—the progressive revelation of Himself by the Holy Spirit.

It would be amusing, if it were not so sad, to see the evolutionists cast all their principles to the winds and cry, "Back to Christ!" Evolutionist enough to deny the Creation, the Fall, the Flood, and a dozen more great landmarks in Scripture, our modern theologian cannot bear Paul, for the Apostle thrusts every one of these facts before him at every turn. Therefore his childish cry, "Back to Christ!"

Our Lord Jesus knew this; for, saith He, "I have yet many things to say unto you, BUT ye cannot bear them NOW." Do you wonder, then, that our novel-writing theologians, who love to tickle the lachrymal sacs of the people with the bed-straw of imaginary ills and equally imaginary heroisms of men whose greatest gift seems to lie in swearing, overlook the Apostle whose keen dialectic sweeps their poor little pawns off the board, and repeats His Master's injunction: "Swear not at all" in the words, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man"?

Mark! Whilst I write thus of the evolution or development of doctrine, I must not be understood as endorsing in any way the thought of many to-day that this development is still going on, that one may receive inner light which enables him to reduce "everlasting" to any term he chooses, or, that one may therefore say "literally the passage means so-and-so, but the Spirit teaches me that it does not mean that, but this."

When the Canon of Scripture was closed the development of doctrine ceased. What then is left to us? The development of knowledge. Every day I am receiving fresh light upon the Sacred Page. Every day the truths contained in the Word of God develop themselves as far as I am concerned. On one day perhaps a word will speak to me

with a new tongue, and that will cast a ray of light upon a passage in a portion far distant. On another day, in reading the daily portion in its original language, I say to myself, "Why did I never see that wondrous truth there before"?

Therefore I see in this remarkable symbol of God the Holy Spirit's Presence, these three facts (1) Knowledge; (2) Purity; (3) Power.

(1) The knowledge will be about Him—the Lord Jesus Christ. And that knowledge is to be obtained by reading the Word and meditating thereon. I find that many people have imaginative ideas about our Lord. He is a Person whom they have evolved out of their inner consciousness. Of what He has done, of what He is doing, of what He is going to do, and of what He has promised to do, they are very ignorant. In fact, their *vade mecum* seems to be the present popular hymn, "That will be glory for ME!"

Let us daily seek then a development of our knowledge of Him along these three lines: (a) The Bible; (b) Experience; may we be able to put opposite many of the promises "P" as well as "T," because we have "proved" them having first "tried" them. (c) Communication (not communion, although I nearly wrote that). Mr. Moody stayed in his room reading every passage in his Bible where the word "Grace" occurred. He said that until he had looked up that word by a concordance, he never knew what a word it was. It took him a fortnight (I believe), but when the time was up he was so full of the word "grace" that he rushed out, and stopping the first man he met, he said: "Do you know what grace is?" He hardly gave the man time to say "No" when he started off on all he had read in his Bible about the word "grace." It was evening, it was under a lamp-post, and the man thought he had met a maniac. After a time Mr. Moody had to let him go. Now that seems a mad freak, doesn't it? To study a word in the Bible and then to button-hole a stranger in the street and pour all the new-found knowledge upon him. Well, maybe as the world looks at things. But though Mr. Moody didn't know it, the cloven tongue was there. He spoke in a language

that stranger's heart could understand. Some time after a man with a shining face spoke to him. "Your name's Moody, I b'lieve." "It is, but I don't know yours." "No, perhaps not, but you knew me when you stopped me under the lamp-post down yonder and asked if I knew what 'grace' meant. I didn't then; I do now!"

I have just heard of a child of God that after long years of faithful and fruitful service was laid aside to die slowly and painfully of cancer. Her faith, hope, and courage crumbled under the strain, and she sank into a state of mental and spiritual darkness. Many visited her, but their words of cheer fell on deaf ears. To read to her, to pray with her, to speak of love and faith and hope—in all these acts of tender commiseration they failed to enter the shrine of her innermost being and touch the keys of life. Now, in the same town—in the very same street—there lay one who had lain for many years at the gate of the city of God waiting for the angel to lead him in where he would be made whole for ever. To him this tale of suffering and despair was brought. After a moment's silence he bade the messenger take back one word from him—from a sufferer to a sufferer—the word "Hope!" "Hope!" As the echo of the whispered message died away in the darkened chamber, the sufferer stirred. It was as if the key to her dungeon's door had been brought and pressed into her hand. "Hope!" It was as if a new thrill, a thrill of power ran up these nerveless fingers and they turned the master-key in Despair's donjon. "Hope!" as if answering to some mighty trumpet-blast, her mind stirred in the doleful depths of her despondency and her memory recalled the many passages in her Father's Book breathing hope.

Hope struck the keys of life within the innermost shrine of her being, and found the answer in the chords of renewed courage, faith, trust, confidence, and joy. Perhaps he knew it not, but the cloven tongue sat upon him when he sent that message "Hope!" Was it not so when the soul of Spurgeon was born again under the broken phrases of an unlettered man: "Look, look! young man, look!" Was it not so with the old believer to whom Charles Wesley was

asking whether he should tell to others what the Saviour had done for him, and whose reply is enshrined in the hymn, "Had I a thousand tongues to tell my dear Redeemer's praise." Do we say, Nothing like this has happened in my experience? I would not like to speak to a stranger? I spoke the other night to some folk, but they did not seem to understand what I was saying? I do not know how it is, but I can't interest the children in my class—I wish I could draw pictures on the blackboard, or tell them "stories about Jesus in a dramatic manner"?

Is the answer found in: (2) Purity: We have not been keeping our minds pure, our lips pure, our imaginations pure. A little lump of soap, they tell me, put into an engine's boiler will soon bring the whole train to a standstill. One impure thought will make you ask these questions. The soft, penetrating lucency of these cloven tongues implied this necessary fact—Purity. They belonged not to the category of *corpse-candles, ignis fatuus, will-o'-the-wisp*, lights that lead to death, for they spring from it.

Thoughts borrowed from evil-writers may be greeted with great applause in a literary society, but they will prove "the conductor to earth" through which the power of your address, your Bible-talk, your class-lesson will quickly leak away, with the result that there is no interest displayed, the vacancy of countenance manifesting the vacancy of your hearer's mind; above all, what you imagined was God's message (quite perfect when judged by the standard of the three "R's") will not go home between the joints of the harness, and there will be no conversions.

The cloven tongues rest only where Purity indwells.

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### THREEFOLD GLORY.

"UPON all the glory shall be a defence" (a wedding canopy) (Isa. iv. 5). The relation of three classes of persons in the Millennium may correspond to the three divisions of the tabernacle. The Bride is in the Holy of Holies; converted Israel in the Holy Place; the nations in the sanctified court; and the Shekinah shall envelop all.



## JUDGING OURSELVES AND OTHERS.

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

I Corinthians iv. 1-4.

**I**N chapter iii. the apostle exhorts the Corinthian believers not to glory in man. Paul, Apollos, Cephas, were only servants or channels through which the Lord had given the blessing. But the work to which they had been called was highly honourable and deeply responsible, and so he says:

1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." God's children are all, in one sense, ministers or servants of the Lord Jesus, but it is not the ordinary word for "minister" or "servant" which is here used, but one signifying an "official servant," one specially called to special service and responsibility. The Lord had entrusted Paul, and others along with him, with what he calls the stewardship of "the mysteries of God." Again and again Paul refers to these mysteries, all of which were special revelations not made known in the Old Testament, but communicated by the Holy Ghost to the Lord's "official servants" after His resurrection and ascension. There is the mystery of Christ and the Church, as found in the Epistle to the Ephesians and elsewhere; the mystery of the translation of the saints at the coming of the Lord (1 Cor. xv. 51); the mystery of God's purpose in the casting off of Israel and the calling out of an elect heavenly company during the time of Israel's rejection as a nation (Rom. xi. 25); the "mystery of iniquity" (2 Thess. ii. 7), and all the counsels of God concerning the Church and its heavenly calling, and worship, and order. The Apostle Paul not only received from the Lord by the Spirit the knowledge of these things, but he wrote them down and also committed them to others, "to faithful men"

(2 Tim. ii. 2) to be handed down for the benefit of the children of God throughout the whole age. We are now reaping the blessed results of this stewardship.

2. "Moreover it is required in stewards, that a man be found faithful." There is a sense in which all believers are stewards. This is found in i. Peter iv. 7-10. Here the Apostle is anticipating the time when each shall give an account of his stewardship, just as Paul does in the passage before us. It would be well for us if our minds were more constantly fixed upon this "end."

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Thus we see that every believer is entrusted with some stewardship for God. Have you ever paused to consider, "What has God entrusted to me?" If He has gifted you with knowledge, wisdom, ability to instruct others in the truth of God; much or little of this world's goods; a tender, pitiful heart for the poor, the sick, the sorrowing;—if any, or all of these "gifts" are entrusted to you, it is for the blessing of His saints, for the edifying of the Body of Christ, for the glorifying of God—and the responsibility rests upon you to make use of them diligently for Him as a "good steward."

Turn to another passage on stewardship, Luke xvi. 9, 10: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much." We are here shown the impossibility of serving two masters. If I am pleasing myself, or if the love of money sways me—then it is impossible for me to be a faithful steward of the Lord Jesus. This passage has chiefly reference to the use of money. It is, in God's sight, only "that which is least," though man esteem it so highly. Here the Lord sets before us a good use to put it to. Use it for the relief of the poor and the suffering; use it for the spread of the Gospel, so that there may be those to receive us into everlasting habitations who will acknowledge the blessing our stewardship has yielded to them.

And mark the principle the Lord here

brings in. In His kingdom, whom will He reward with honour and responsibility? Those who have been faithful to Him in the little stewardship of life here. Such will hear His "Well done, good and faithful servant!" Why is it that so few among us are talented preachers of the Gospel? So few able teachers of the Word? So few entrusted with much of this world's goods? Alas! He knows that if we had much wealth we would probably be found spending it upon ourselves instead of using it as stewards for Him. If we had great powers of eloquence for preaching, we might be puffed up and boastful about it. If crowds came to listen to us, and many seemed to be converted, even that, instead of humbling us, might be a snare to us. Let us mark well and keep watch over the pride and ambition of our deceitful hearts, and seek in His presence that day by day we may be serving the Lord only.

We are all apt to be more or less influenced by human judgment of us. Even the apostle may not have been insensible to it; but he is able to say:

3. **"But with me it is a very small thing that I should be judged of you, or of man's judgment."** Every servant of Christ is liable to be judged, and perhaps severely judged, by man and fellow-saints. Even of Paul the Corinthians were saying such bitter things as "being crafty he caught us with guile." The imputation was that he would not take from them himself, but that he had sent Titus to make a gain of them (see 2 Cor. xii. 16, 17). Thus corrupt, un-subdued flesh in the Lord's people will judge and impute evil motives to the Lord's servants. But with Paul that was a very small matter. His eye was fixed on the coming day, when he would give account to the Lord, the Righteous Judge.

4. **"He that judgeth me is the Lord."** Another passage bearing upon this subject is Romans xiv. 12, 13: "So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." How many of us are occupied in passing judgment on one another! How much time is thus spent! But let us ask ourselves the question, "How much time

have I spent in passing judgment upon myself, my motives, and my ways?" Let the Word of God search us in His presence. Let us not leave all the judgment till the judgment-seat of Christ, but let us in self-judgment now see that we are pleasing Him, and that we give no occasion of stumbling to our brethren. Let our inward life, our home life, our business life, our church life, all be subject of daily judgment, and thus shall the truth sanctify us.

Now turn to another passage. Read Second Timothy iv. 1. Notice here the two judgments. "At His appearing"—that is, when the Church is taken up to meet Him, then is the judgment of the saints; and "at His kingdom," that is, when He comes as King of kings and Lord of lords to judge the world. The judgment of the dead will be in His kingdom, before He finally delivers it up to God (see 1 Cor. xv. 24, &c.). All judgment is committed to the Son because He is the SON OF MAN (John v. 22-27).

But from this passage in Romans xiv. we learn the solemn truth that none of us liveth to himself, neither does any one die to himself. He who died and rose again that He might be Lord both of the dead and the living is the One to whom our life's account shall be rendered.

Some of us perhaps have the thought that as the days, weeks, months, and years pass by and are forgotten by us, they are done with for ever. Not so. Assembled before His judgment-seat at His coming, we shall be *eternal losers* if we have been unfaithful stewards, living to ourselves instead of to Him. Here is the confession of one who had lived in the full prospect of that day: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Here he speaks of himself as the good soldier, the winner of the race, the keeper of the stewardship entrusted to him. He therefore loved and longed for the appearing of Jesus Christ.

You can say when you think of departed friends to be restored to you that you "love His appearing," they were dear to you, they have fallen asleep, and then you will see them again. And when you think of getting



quit of this body of sin, and weakness, and decay, you can say, "I love His appearing." And when you think of seeing, as He is, the One who died for you, you can say that the thought of His appearing is blessed. But when you think of Him as the One to whom you must render account of your stewardship, as the One who will bring to light the hidden things of darkness and make manifest the counsels of the heart, what then? In view of that hour of judgment that will search all hearts and all motives, can you say, "Yes, I love His appearing, for I know there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day"? It is a good thing to be *transparent*; to be as one said, "perpendicular for God,"—straight up and down—no crookedness. To walk in the light of God's presence and be searched through and through. If *now* you are covering up some hidden way that you would not like to be exposed to the light, all will be manifested *then*. Then will our service be so manifested that we shall see it and judge it exactly as God now sees it and judges it. May the Lord give us grace to search ourselves and our ways now, so that we may not be "ashamed before Him at His coming."

TRAINING OF THE YOUNG—II.

### "HOME RULE."

By GEORGE ADAM.

BY the term "Home Rule" I mean the government of a Christian household. In a former article I sought to point out the moral power of the wife and mother. Since writing that paper I have heard and read of some striking cases of the power of a mother's godly example and prayers over her children after they were grown up, and in some cases after she was in heaven. I notice this to encourage mothers to endeavour to "start well," and not to lose heart, but to go on well, trusting in the faithfulness of the prayer-hearing God.

We will now look at the responsibility of the husband and father. On him mainly rests the obligation to *rule* the house. The wife is enjoined to submit to the authority

of her husband (Ephes. v. 22; Col. iii. 18). *If there be any contention between the father and the mother, there can be no proper rule in the house.* In Deuteronomy vi. 6 we read: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

This is so plain that it needs no comment. This charge may well put us all to shame and lead us to confession, seeing we have so much clearer a revelation, and yet live so far below many a godly Israelite of old.

The first part of this command is the principal one: "*They shall be in thine heart.*" If the Word of the Lord is not first in the heart, and having its true place there, to talk of it with the lips will fail to bring blessing. It tends rather to lead children into a familiarity with the Sacred Scriptures which hardens the conscience. If parents are to teach their children to revere the Word of the Lord, they must do it themselves. The lack of reverence for the things of God so manifest in many companies of God's people is mainly attributable to the lack of reverence for the Word of God in the homes where they live.

Amongst the last words of King David there is one notable passage. "The Spirit of the Lord spake by me, and His Word was in my tongue. The God of Israel said, The Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of God" (2 Sam. xxiii. 2, 3). In no circle of rule is this more applicable than in the family and home circle.

In Scripture narrative we have two notable instances of success and failure as to family government—one showing the moral power of rule in the fear of God, and the other showing the moral weakness arising from the want of it. I refer to the cases of Abraham and Eli. Regarding Abraham, the Lord said: "Shall I hide from Abraham that thing which I do? . . . For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judg-

ment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. xviii. 17, 19).

Let us first look at the authority which Abraham possessed over his house. Never was a command given by God to man which so tested man's obedience as that given to Abraham to "offer up to God his son," his only son Isaac whom he loved, and yet how promptly he obeyed. There was not the slightest *hesitation* on the father's part, and so far as we can see from the Scripture record there was no *resistance* on the part of the son. Isaac was almost on the verge of manhood, and if he had tried he might have resisted successfully his father's attempt to bind him; but there is not a word of any struggle. The question at once arises, Wherein lay the secret of Abraham's power to bind his son and lay him on the altar? Before seeking to answer this I will notice the case of the *servant*. In all the accounts given in Scripture of good men of old, to my mind there is not a finer character than "this Eliezer of Damascus" (Gen. xxiv.). If we look at the confidence which his master placed in him, at his prompt obedience, at the eminently godly way in which he went about that important errand, taking every step in the spirit of waiting upon the God of his master; if we observe how well he told his errand, and when his work was done how he retired again into the place of a humble servant,—throughout it all Eliezer's godly conduct is a picture of moral excellence well worthy of careful study. The question arises, Where did he learn such lessons? Where did Isaac learn such submission to the authority of his father under such extraordinary circumstances?

Part of the answer to these questions we get in what the Lord said to Abraham when He stayed his hand from slaying his son: "For now I know that thou fearest God" (Gen. xxii. 12). There is a radical difference between family rule in the fear of God, and family rule *by the fear of the rod*. This distinction may not be seen in the early years of children, but when they grow too old for rule by fear of the rod it will then be seen. The father who rules by the fear of punishment loses his authority over his children when

they come of age, whilst the children of the father who rules in the fear of God feel the moral power of a father's authority all through life.

Abraham was a man who was himself *under authority*. The centurion mentioned in Luke vii. 2-8, in commanding those who were under him, was simply passing on the authority of the government under which he himself served, and his servants knew and felt the power of this. So with Abraham. His prompt obedience to such a command as he got from the Lord when called to offer up his son proves how thoroughly he was himself under Divine authority; and no doubt his son Isaac felt that had he resisted the authority of his father he would have been resisting the command of God. The rule of such a character as Abraham proved himself on this occasion to be, must also have had a wonderful power for good over all his household. There is a moral power about a man who walks in the fear of the Lord which even the unsaved feel; and how much more will those feel it who are daily living under its influence? But above and beyond this inherent power there is something else behind it which makes it effectual. There is the *blessing of God* resting on such godly rule.

As the centurion already referred to had a power above him which made his commands to those under him effectual, so the man who rules his house in the fear of God has the blessing of God resting on it, which not only gives him a power over his children when they are young, but will follow such godly rule as long as they live. It was not Paul's gift, nor the eloquence of Apollos, which made their ministry effectual. It was God who gave the increase (1 Cor. iii. 4-7).

So far as we have light given us on Eli's family government, he lacked these two things: He had not ruled his house in the fear of God, and as a consequence the blessing of the Lord did not rest on his remonstrances with his sons. "They hearkened not unto the voice of their father, because the Lord would slay them" (1 Sam. ii. 23-25). Were the Word of God revered and read in Christian homes as was enjoined on Israel

Correspondence.

THE THANKSGIVING.

(1 Cor. xiv. 16, 17.)

To the Editor of THE WITNESS.

DEAR SIR,—For the sake of some who may be newly come to the faith, you will perhaps allow me a little space in *The Witness* to supplement what Mr. James has little more than suggested to be the teaching of 1st Corinthians xiv. 16 (August number of *Witness*).

When the Apostle in this chapter writes of the whole Church at Corinth he uses the plural pronoun “ye”; but when writing of those who prayed, prophesied, or taught in the Church he makes use of the masculine pronoun “he.” When referring to his own desire as to what should be done in the gathering in prayer, song, and teaching, he uses the singular pronoun “I” (see verses 5, 6, 14, 15, 18, and 19); but when he comes to treat of thanksgiving in the assembly the pronoun is changed to “thou.” This is worthy of the closest attention, because it is the only instance of the use of the emphatic “thou” in the whole of the long section on Church order beginning with chapters xi. 2-xiv. 40; and also because the “thou” is that pronoun of all others which expresses in a peculiar manner the idea of personality.

He does not address a person by name, title, or office, but he does thus single out one of a small class in the assembly who was a representative individual, one who was accustomed to take, from time to time, a prominent part in some specified function. Now, what that function was is evident. It was to “bless” God and “give thanks” to Him for some definite thing, and that on behalf of the whole Church; he had not to speak to God in a foreign tongue, but in the vernacular, so that all present might understand what he said and thus be able to give the customary response. He was one acting for the time being on behalf of others, and he therefore must use intelligible words.

Now, this blessing or thanksgiving no doubt referred to some well-known and firmly-established custom in the Church. What was this custom? The word translated in verse 16 “bless” is frequently used in connection with the Lord’s Supper, as: “Jesus took bread and blessed” (Matt. xxvi. 26). (It is well to notice that some authorities substitute “gave thanks” for “blessed” here.) “Jesus took bread and blessed” (Mark xiv. 22); “The cup of blessing which we bless” (1 Cor. x. 16). We thus find that the word in 1 Cor. xiv. 16 is used four times in connection with the Lord’s Supper. Then the term translated in three different ways in

of old, as already cited from the sixth chapter of Deuteronomy, and were Christian parents exemplifying before their children that they themselves are under Divine authority; that the Word of God had its rightful place in their hearts, and being there was ruling and regulating their conduct in every department of their lives, GOD HIMSELF would be security that if they thus “train up their children in the way they should go, when they are old they will not depart from it” (Prov. xxii. 6). That verse is as reliable as any other verse in God’s Bible.

SUGGESTIVE TOPICS.

IN THE WORLD, BUT NOT OF IT.

THE men which Thou gavest Me out of the world (John xvii. 6).

(a) And now I am no more in the world; but these are in the world (John xvii. 11). I pray not that Thou shouldst take them out of the world (John xvii. 15).

(b) They are not of the world, even as I am not of the world (John xvii. 16).

(a) Love not the world, neither the things that are in the world (1 John ii. 15).

(b) Be not conformed to this world (Rom. xii. 2).

(c) Keep yourselves unspotted from the world (James i. 27).

(d) Be ye separate, saith the Lord (2 Cor. vi. 17); determined to know nothing among men, save Jesus Christ, and Him crucified (1 Cor. ii. 2).

(e) Have no fellowship with the unfruitful works of darkness (Eph. v. 11).

(f) Be not unequally yoked together with unbelievers (2 Cor. vi. 14).

(g) Keep thy foot when thou goest (Eccles. v. 1).

(h) Ponder the path of thy feet (Prov. iv. 26).

(i) Enter not into the path of the wicked (Prov. iv. 14).

God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom (whereby) the world is crucified unto me, and I unto the world (Gal. vi. 14). E. A. H.

the following verses—"Giving thanks," verse 16; "Givest thanks," verse 17; "Thanks," verse 18—is used at least five times in connection with the Lord's Supper. "He took the cup and gave thanks" (Matt. xxvi. 27); "And when He had given thanks" (Matt. xiv. 23); "And He took the cup and gave thanks" (Luke xxii. 17 and 19); "And when He had given thanks" (1 Cor. xi. 24).

It is only (as far as I am aware) in connection with the Lord's Supper these two words, "blessing" and "thanksgiving," come together. It is there they meet, and nowhere else, unless the passage (1 Cor. xiv. 16, 17) we are considering be the exception! They are joined together in that exercise of the Church at Corinth which in this chapter stands separated from prayer, singing, and teaching, and yet in close relationship with these; thus making it strongly probable, to say the least, that the "thanksgiving" of these verses is that which has ever characterised the Lord's Supper wherever the Word of God has been acted upon in faith by His people.

The Eucharistic blessing of 1 Cor. xiv. 16, 17 was followed by "The Amen" of the Church. The thanksgiving was the act of one individual as representing others, but "the amen" was the response of all, either to affirm what had been said or to express a wish that it might be so. This form of response was not peculiar to the Early Church, but was in ancient times practised among the Jews (see Neh. v. 13). In fact, its use is not strange to the heavenly inhabitants even (Rev. v. 14).

Where, in all the exercises of the Church, is this form of affirmative response so suitable as following the thanksgiving for the two parts of the Lord's Supper? It is the Church's seal upon that which has been presented to God on its behalf.

A believer qualified by grace, experience, and weight of character to lead the Church in thanksgiving for the emblems of the Body and Blood of the Lord might do so in a foreign language, but it would not be to the edification of the hearers. He might do it "well" (verse 17), so far as words and thought were concerned, but he would not "edify" the "unlearned" portion of the Church. The edification of all is one of the things to be sought after by the one who gives thanks for the rest.

To intrude a hymn, or a verse of a hymn, between the two parts of the Supper is to separate that which the Lord has joined together. The early Churches had "no such custom." It is not without deep significance that, following upon that section of 1 Cor. xiv., in which instruction is given on prayer (verse 15), singing (verse 15), thanksgiving (verses 16, 17), and teaching (verses 18, 19), there should be this

tender exhortation: "Brethren, be not children in mind . . . but in mind be men" (verse 20, *r.v.*). The believer "of full age" will understand, if the Divine order is carried out in the Church in its coming together, there will be—First, prayer; second, singing; third, the Lord's Supper; and fourth, ministry.

"Let all things be done unto edifying." "Let all things be done decently and *in order*."

J. HIXON IRVING.

### PERSECUTIONS IN RUSSIA.

To the Editor of THE WITNESS.

DEAR FRIENDS,—Doubtless the hearts of the Lord's people have been stirred to their depths by the terrible atrocities that have been perpetrated amongst my brethren according to the flesh in Russia.

I take this opportunity of earnestly imploring my Christian brethren to supplicate the Lord by private and public prayer on behalf of His ancient people in Russia.

The awful persecution and bloodshed (which I believe has not happened since the destruction of Jerusalem by Titus) will drive many to this country, and already our hands are full with the dire need of the Jewish refugees in the East of London, and we are looking to the Lord to move the hearts of His children to help us in this business of relieving the present great distress, and which will further increase as the winter advances, especially as all the resources of the rich Jews in England will be sent to Russia. We are greatly in need of clothing, and will be thankful to receive either old or new for men, women, or children.—Yours faithfully in Christ,

ISRAEL ISAIAH ASCHKENASI.

21 Lee Terrace, Blackheath, S.E., 17th November, 1905.

### 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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a nation to their own land before Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

SUFFERING LOSS AT THE JUDGMENT SEAT.—In what way will a man suffer loss if all his works are burnt at the judgment seat of Christ?

**SALVATION AFTER THE RAPTURE.**—Is it scriptural to teach that no Gentiles will be saved after the Church is taken away?

**THE INTERVAL.**—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

**WHO WERE THE "MIXED MULTITUDE"?**—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

**BLESSINGS TO OVERCOMERS.**—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

**CHRISTIANS AND BANKING.**—Is it right for a Christian to put money in a bank?

**THE GREEN TREE AND THE DRY.**—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

**CHRIST PREACHED OF CONTENTION.**—Help is desired on Philippians i. 15, 16. Who preached, or in what way could Christ be preached "of envy and strife" (verse 15) or "of contention" (verse 16)?

**APPARENT SUPPORT FOR THE "FALLING AWAY" THEORY.**—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

#### WHY DO WE KEEP THE FIRST DAY?

**QUESTION 507.**—Is the fourth commandment to keep the Sabbath day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It has been said that Paul kept the Sabbath day, and that some centuries after Christ Emperor Constantine and Pope

Sylvester changed the day and commanded all to keep the first instead of the seventh day, and that God did not change it. Is this so?

**Answer A.**—The Seventh-day Adventists\* assert that the commandment to observe the old Jewish Sabbath (our recognised Saturday) is still obligatory. They affirm that the day was changed and called Sunday by the Roman Catholic Church some time in the third century, and taunt all Christians outside their circle with following unsuspectingly in the foot-marks of Romish superstition. That the Roman Catholic Church changed the name of the day I most readily concede, but that they changed the day I most emphatically deny. The day was changed before the Roman Catholic Church was in existence! The Jewish Sabbath and the Christian first day of the week ran on side by side together in Judea and elsewhere from the morning of Christ's resurrection, and have continued so without interruption till this day. In confirmation of this behold the Apostle Paul preaching in the synagogue on the Jewish Sabbath (Acts xiii. 14), and then see him breaking bread in the Christian assembly on the first day of the week (Acts xx. 7). Now let us have direct Scripture evidence as to the change of day! Who changed it? God! When was it changed? Not by any categorical word of command, but by the Almighty deed of resurrection on the first day of the week. That stupendous deed ushered in the most important day in all this world's history. Let us now turn to Psalm cxviii. 22-24. All accredited students and expositors of Holy Scripture agree in associating this Psalm with the resurrection of Christ! Christ Himself so understood and applied it (Matt. xxi. 42). The Pharisees so understood Christ's application of it to their own discomfiture (Matt. xxi. 45). The Apostle Peter so understood and preached it (Acts iv. 10-12). Furthermore, we gather from this Psalm that the resurrection of Christ is God's own doing. Now comes the crucial point of the evidence. We know that Christ was in the grave on the Jewish Sabbath, and that He rose from the dead at the dawn of the first day of the week, and here the evidence of the Psalm is irresistible and irrefutable. "*This is the day which the Lord hath made.* We will be glad and rejoice in it" (Psalm cxviii. 24). This is the day of days! This is the Lord's Day (Rev. i. 10). This day is now, and has been since apostolic times, observed by all professing Christians, except the Adventists. This glorious "Morrow after the Sabbath" was also prophetically foreshadowed in Leviticus xxiii. 11. The sheaf of first-fruits was to be waved before

\* We hope shortly to issue in pamphlet form an exhaustive refutation of the whole of the Seventh-day Adventist theories by Dr. Anderson-Berry. — Ed.

the Lord on that eventful morning. Blessed type indeed of Christ who is the first-fruits of His redeemed people (1 Cor. xv. 20). Moreover, the Jews were taught to reckon forward seven Sabbaths more, and the morrow after the seventh Sabbath would be the fiftieth day, or Pentecost, the exact period of time between the resurrection of Christ and the descent of the Holy Spirit (Acts ii. 1). Thus we see that the first day of the week is sanctified by the resurrection of Christ and the descent of the Holy Spirit, two of the greatest events in this world's history. Let Adventists glory in the old Jewish Sabbath Day if they choose, but a day with a dead Christ in the tomb, and no Holy Ghost on earth, is no day for a Christian to rejoice in or observe. Add to the above incontrovertible facts that the Apostle calls the Sabbath Day a *Shadow* (Col. ii. 17), of which Christ is the substance, and it will be seen at a glance that the Adventist position is unscriptural and unhistorical, and consequently utterly indefensible. T. BAIRD.

*Editor's Note.*—The mixing up of the dispensation of law with the dispensation of grace leads to many serious errors. The law is not dead, but the believer is "dead to the law by the Body of Christ." Therefore he is not under the law either to attain righteousness or as a rule of life. He has died out from under the authority of the

old husband and is married to another, even to Him who is raised from the dead (see Rom. vii. 3, 4). He is under law (or inlawed) to Christ (1 Cor. ix. 21). Each of the ten commandments is re-asserted in the New Testament except the Sabbath, which—being a shadow of Christ—had served its purpose and passed away with the vanishing old covenant when Christ had died and had risen again. See Matt. iv. 10; 1 Cor. x. 7-14; Jas. v. 12; Eph. vi. 2; 1 Pet. iv. 15; 1 Cor. vi. 18; Eph. iv. 28; iv. 25; Col. iii. 5, 6. In these the nine commands of the decalogue are re-enforced, but the Sabbath is not a moral commandment. Could such words have been uttered of any other commandment as "For the Son of Man is Lord even of the Sabbath," asserting His right to set it aside in favour of the higher claim of mercy. For man in the flesh the seventh of rest is essential to his wellbeing. When the world is governed by the Son of Man the observance of Sabbaths and new moons will be revived (Isa. lxvi. 23). But in this dispensation the believer is neither in the flesh (see Rom. vii. 5; viii. 9) nor in the world (see Col. ii. 20). He is in Christ, the Risen One. Therefore his law is "the Word of Christ" (Col. iii. 16), and in walking according to Christ's Word and "in the Spirit," he will be not a breaker but a fulfiller of the righteous requirements of the law (see Rom. viii. 4; xiii. 8-10).

## THE THIRTY-SIXTH YEAR OF "THE WITNESS."

IN closing the Thirty-fifth Year of issue of *The Witness*, we are glad to report an evident increase of desire for sterling articles dealing with the Word and Work of God, as well as a steady increase in our readers, close on 18,000 copies being circulated month by month, affording edification, help, and comfort for the children of God in various parts of the world.

We are pleased to find that the Lord is continuing to supply true spiritual help, as indicated by the following papers which we hope (D.V.) to insert next year:

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**Occupation with Christ—Jesus Only, Only a Stranger, and connected themes.** By N. L. Noel.

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Sincere thanks are tendered to all who continue to assist in the spread of the truth. They shall in no wise lose their reward. *Specimen Copies free for distribution in Assembly.*