

"Christ, in whom are hid all the treasures of wisdom and knowledge"

(Colossians ii. 3).

# TREASURES OF WISDOM

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, &c.*



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# TREASURES OF WISDOM

FOR THE EDIFYING OF  
THE BODY OF CHRIST.

## Three New Year's Days.

By THOMAS ROBINSON.

TIME is a measured portion of indefinite duration. It is like a few yards measured off from a web of unknown length, only the unknown length is endless; or like a short parenthesis in a book, only the book has neither beginning nor end. Eternity is incomprehensible to the finite mind; it is only given to man to measure the days and years of the web of Time. "And God said, Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs and for seasons, and for days and years" (Gen. i. 14). The sun and moon are the two hands of God's great clock, silently measuring Time for us. The former marks off the days and years; the latter the months.

Under the law every week was marked by the divine institution of the Sabbath Day; every month by a statute in Israel of the blowing of trumpets in the time of the new moon (Psa. lxxxii.). Many annual ordinances marked for Israel the flight of Time—such as the Passover, "feast of weeks," the "day of atonement," "feast of Tabernacles," &c.

The New Testament distinguishes only the *first day of the week*, the Lord's Day, and gives no "times and seasons" to observe. "The holy days, the new moons, the Sabbath days, were a shadow of things to come; but the body [or substance of them all] is Christ" (Col. ii. 16, 17). Yet ought we to pray, "So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. xc. 12). The first day of another year

may therefore serve to remind us with what awful rapidity Time is bearing us on to Eternity.

There are three events recorded in the Old Testament, which took place on a *New Year's Day*.

I. The first we find in Exodus' xl. 17-34, "And it came to pass in the first month, in the second year, on the first day of the month, that the Tabernacle was reared up; then a cloud covered the Tabernacle of the congregation, and the glory of the Lord filled the Tabernacle."

The Book of Exodus unfolds to us the power and purpose of redemption. The day that God brought Israel out of Egypt marked a new era in their history. "This month shall be unto you the beginning of months; it shall be the first month in the year to you" (Exod. xii. 2). God's *power* had been displayed in their redemption, and now His *purpose* is about to be realized, which He had intimated in the command, "Let them make Me a sanctuary that I may dwell among them" (Exod. xxv. 8). The sanctuary was ready, and God shows His readiness to come into it and to dwell in their midst. Accordingly when it was reared up, immediately His glory *filled* it. In after days He *filled* Solomon's temple (2 Chron. vii. 1), and also the spiritual house of His Church formed on the day of Pentecost (Acts ii.) All this teaches us that we are the "temple of the living God," that He will *dwell* in us, *fill* us, and *walk* in us (2 Cor. vi. 16). The Holy Spirit has come and taken up His abode in our redeemed bodies, even into our *inmost* being He has come, for

we are tripartite, spirit, soul, and body, just as there were three parts to the Tabernacle—the Court, the first Sanctuary, and the Holy of Holies. He has quickened and illuminated our spirit, with which He bears *witness*; in which He also enables us to worship God (Rom. viii. 10; Phil. iii. 3). When first He came with

"All His quickening powers,  
Kindled a flame of sacred love  
In these cold hearts of ours,"

it was indeed the beginning of a new and endless life to us. But let us remember that He came to "sanctify us wholly, spirit, soul, and body," even as it is written, "The Tabernacle shall be sanctified by My glory," all its parts and everything pertaining unto it (Exod. xxix. 43).

II. The next mention of a New Year's Day is 2 Chronicles xxix. 17: "Now they began on the *first day* of the *first month* to sanctify, and on the eighth day of the month they came to the porch of the Lord."

King Ahaz had "shut up the doors of the house of the Lord and made him altars in every corner of Jerusalem" (xxviii. 24). When his godly son Hezekiah came to the throne, he "in the first year of his reign, in the first month, opened the doors of the house of the Lord and repaired them" (xxix. 3). They began first to cleanse the *inner* part of the house and "brought out all the uncleanness," and they finished at the *porch*. Does not this speak to us? "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own?" (1 Cor. vi. 19). Have we allowed any "filthiness of the flesh or spirit" to accumulate in this temple? We may have taken care that the "outside is clean," whilst within we may be "full of extortion and excess" (Matt. xxiii.). If there has been a measure of decline in holy diligence, if any defilement has been allowed in the past, let us begin at once to "cleanse ourselves," trim afresh the lamps of our temple, bring forth again our "spiritual sacrifices," and let the "song of the Lord" be raised anew; let it be indeed a *New Year's Day* in our experience, and let the sacrifice of praise "continue," "giving thanks to His Name" (2 Chron. xxix. 24-28; Heb. xiii. 15).

III. The third New Year's Day is found in Ezra vii. 9: "Upon the *first day* of the *first month*, began he to go up from Babylon; and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him."

After seventy years of Israel's captivity in Babylon, God graciously in His providence opened the way for their return to Jerusalem, and Ezra is here starting with a band of liberated captives. They began the four months' journey on a *New Year's Day*, through a country infested by robbers, carrying with them treasures of gold and silver belonging to the service of God. They had, therefore, at the outset, a time of prayer and fasting by the river Ahava, to seek of their God "a right way" for themselves and "their little ones, and for all their substance" (Ezra viii. 21), and to ask His help "against the enemy in the way."

This was a very different journey to that of the nation from Egypt to Canaan, in the early days of its history. That was marked by murmuring, complaining, and unbelief; but this journey was marked by Zion's songs, sung in joyful hope—for "singers" are specially mentioned among others who formed that remnant. The "songs of degrees" (Psa. cxx. to cxxxiv.) are called "songs of going up from Babylon," and have been regarded as the songs of that pilgrim-band in their desert journey to Jerusalem.

Both these journeys speak to us of our pilgrim journey to our *heavenly* Jerusalem; the journey from Egypt as a *warning*, that from Babylon as an *encouragement*. May the same spirit of faith and hope mark our pilgrimage. We have committed to our trust the heavenly treasure of the Gospel of God, including all that pertains to our "most holy faith," "once for all delivered to the saints."

Moreover, may the same large-heartedness mark us, for that faithful though feeble little remnant embraced in their affections and in their sacrifices "all Israel" (viii. 35); for that "all Israel shall be saved," they well knew, was the purpose of God. Thus with "all saints" in our heart, and rejoicing in the hope of being in "the

presence of our Lord Jesus Christ with all His saints" very soon, let us arise and go forward with quickened footsteps. We must not linger round this Babel scene; our "sorrows shall be multiplied" if we do. We cannot "sing the Lord's song in a strange land." With the new year let us renew our heart's purpose and our strength before the Lord. It may be we are entering upon the last stage of our journey. To the eye of Faith the glory appears; on the ear of Faith the voice of the Beloved falls. There will be no other warning, except the ever-deepening sleep of the world. "Arise ye and depart, for this is not your rest" (Micah ii. 10). "Behold, I come quickly. Even so, come, Lord Jesus" (Rev. xxii. 20).

### Autobiography of George Müller.\*

Voices from the Vineyard. By ALEX. MARSHALL.

PART I.

IN this handsome volume of 735 pages, with many beautiful illustrations, we have in Mr. Müller's own words the substance of his four-volume Diary, entitled, *The Lord's Dealings with George Müller*. Few diaries have been more widely read or more richly used in strengthening the faith and quickening the energies of God's beloved people. We are thankful to Mr. Bergin for giving us in a single volume this invaluable book at such a moderate cost. We sincerely hope and pray that many Christian workers, evangelists, pastors, teachers, and missionaries may have the privilege of reading it. We propose, for the sake of readers of *The Witness*, to give quotations bearing on various important subjects.

George Müller was brought to Christ in November, 1825, at the age of 20, whilst a divinity student at the University of Halle. In March, 1829, he left Prussia for London to study at the Church Missionary Institute in Islington, with the object of working among the Jews in some European country. Through overstudy his health gave way, and he went to Teignmouth to recruit. During his visit to that beautiful Devonshire town he became acquainted with Mr. Henry Craik, with

whom afterwards he was so long associated in work in Bristol. On his return to London, Mr. Müller became deeply exercised about his relationship to the Society with which he was connected.

After careful and prayerful examination of the Scriptures, he came to the conclusion that it was his duty to leave it. To labour on the Continent he would require to be ordained, else he could not have any extensive field of usefulness; "but," says he, "I could not conscientiously submit to be ORDAINED BY UNCONVERTED MEN, professing to have power to set me apart for the ministry, or to communicate something to me for this work which they do not possess themselves. Besides this, I had other objections to being connected with any State church or national religious establishment, which arose from the increased light which I had obtained through the reception of this truth that the *Word of God is our only standard, and the Holy Spirit our only teacher.*" A second reason was this: "I further had a conscientious objection to being directed and led by *men* in my missionary labours. As a servant of Christ it seemed to me that I ought to be guided by the Spirit and not by men as to time and place; and this I would say, with all deference, to others who may be much more taught and much more spiritually minded than myself: a servant of Christ has but one Master." Eventually he SEVERED HIS CONNECTION WITH THE SOCIETY. To many this doubtless seemed a very unwise step. Mr. Müller was a stranger and a foreigner in London, almost penniless, yet giving up a position which would eventually afford him a comfortable living and a wide sphere of usefulness for—nothing! But George Müller walked by faith and not by sight. Whatever he believed God desired him to do he did, irrespective of consequences. Looking back years afterwards at the course he pursued he says: "Sixty-five years have passed away since, and I never have, even for a single moment, regretted the step I took." On revisiting Teignmouth a little company of Christians (18 in number) invited him to become their pastor. He consented to their request, with the stipulation that he would stay with them only so long

\* Autobiography of G. Müller. Compiled by G. F. Bergin. To be had from *Witness Office*. Post free, 5/4.

as he believed "it to be God's will" to do so.

#### HIS BAPTISM.

When residing at Sidmouth he overheard a conversation between several Christian sisters on believers' baptism. On his opinion being asked concerning the subject he replied: "I do not think I need to be baptised again." "But have you been baptised?" asked one of the sisters. "Yes; when a child," was the reply. She then inquired, "Have you ever read the Scriptures and prayed with reference to the subject?" "No," was the answer. "Then," said she, "I entreat you never to speak any more about the subject till you have done so." As he had oftentimes exhorted Christians to receive nothing which they could not *prove from the Word of God*, he determined to examine the subject carefully and prayerfully.

#### OBJECTIONS CONSIDERED.

The following objections presented themselves to his mind: (1) Since many holy and enlightened men have been divided in opinion concerning this point, does this not prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the Church? This objection was thus removed: If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the Church now as well as formerly? (2) There have been but few of my friends baptised, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me. Answer: Though all men should forsake me, if the Lord Jesus takes me up I shall be happy. (3) You are sure to lose the half of your income if you are baptised. Answer: As long as I desire to be faithful to the Lord, He will not suffer me to want. (4) People will call you a Baptist, and will reckon you among that body, and you cannot approve of all that is going on among them. Answer: It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptised. (5) You have been preaching for some years and you will have thus publicly to confess that you have been in an error should you be led

to see that infant baptism is wrong. Answer: It is much better to confess that I have been in error concerning that point than continue in it. (6) Even if believers' baptism is right, it is now too late to attend to it, as you ought to have been immediately baptised on believing. Answer: It is better to fulfil a commandment of the Lord Jesus ever so late than to continue in the neglect of it." On deciding to obey God at all costs whatsoever he found in THE BOOK, "I saw," says Mr. M., "from the Scriptures that *believers* only are the proper subjects of baptism, and that *immersion* is the only true scriptural mode in which it ought to be attended to." Shortly afterwards he was baptised.

Many years after his baptism Mr. Muller testified as follows: "It is my firm conviction that of all the truths revealed in the Holy Scriptures none is clearer than the truth in regard to baptism, justification by faith not excepted, and that the truth is obscured solely because inquirers are not willing that *the Bible alone* should decide the question." Though rejecting infant baptism, Mr. Muller did not refuse fellowship to true children of God because they had not learned the truth of believers' baptism.

As he read God's Word he observed that believers in apostolic days came together on the first day of the week—not the first Sunday of the month or quarter—for

#### THE BREAKING OF BREAD.

"During the summer" (1830), he says, "it appeared to me scriptural, according to the example of the apostles (Acts xx. 7) to break bread every Lord's Day, though there is no *commandment* given to do so either by the Lord or by the Holy Ghost through the apostles. And at the same time it appeared to me scriptural, according to Ephesians iv., Romans xii., &c., that there should be given room for the Holy Spirit to work through any of the brethren whom He was pleased to use; that thus one member might benefit the others with the gift which the Lord has bestowed upon him."

Mr. Muller adds: "Nor was it till several years after that the Lord was pleased to teach me about this point more perfectly. That the disciples of Jesus should mee



together on the first day of the week for the breaking of bread, and that that should be their principal meeting, and that those, whether one or several, who are truly gifted by the Holy Spirit for service, be it for exhortation or teaching or rule, &c., are responsible to the Lord for the exercise of their gifts—these are to me no matters of uncertainty, but points on which my soul by grace is established, through the revealed will of God." On 7th October, 1830, Mr. Müller was married to Miss Groves, sister of Mr. Anthony Norris Groves.

For nearly two years Mr. Müller laboured in Teignmouth. During that time he had many

FINANCIAL TRIALS AND DELIVERANCES.

At first he received a stated salary, but as he obtained more light on the Word he looked to the Lord alone for the supply of all his needs. Many a time his faith was tested. On 27th November, 1831, in the diary we read: "Lord's Day. Our money had been reduced to 2½d.; our bread was hardly enough for this day." Ere the day closed he received a gift of 5s. from a poor sister. On 19th March it is recorded: "We have but a halfpenny left." God in His wondrous love again and again supplied the needs of His servant.

On 25th May, 1832, Mr. Henry Craik and Mr. Müller arrived in Bristol and commenced their labours for the Lord.

**More Pearls from Old Seas.**

By DIVER T. BAIRD.

Sin needs no encouragement.

Our secret springs must exceed our surface waters.

God has a greater regard for the words of His mouth than the works of His hands.

Never defer your sense of right to any love of praise.

The manifestations of sin may vary, but the root principle is ever the same.

Where afflictions hang heaviest, there corruptions hang loosest.

Divine life is divinely given, and must be divinely sustained. Being divinely developed, it will one day be divinely perfected.

**Jesus, the Beginning and the Ending.**

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

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

"Jesus . . . Jesus" (Acts xvii. 7; xviii. 5, 28).

"ALL roads lead to Rome!" What is proverbial is not always practical, but in Paul's day all roads led to Rome, for what led elsewhere did not deserve the name of road.

Since he saw the vision and heard the cry of "Come over into Macedonia and help us" in Troy, he and his companions have been trudging along the great highway that ran from the Orient to Rome, called "Via Egnatia," or Egnatian Way. In Britain we still have the remains of these Roman roads, for they were all well made, well kept, and well measured. In Rome stood the golden milestone, and the itineraries are still in existence that give us the mileage of these great ways that wandered over hill and dale, linking up town with town, city with city, province with province, and all with the central unit—the City of Rome.

Thus we know how Paul left Philippi. He took the way that went westward, past the simple meeting-place where he first talked to Lydia, underneath the Arch of Triumph, over the river Gangites, across the plain, until, thirty-three miles farther on, he with his fellow-travellers entered Amphipolis—a beautiful town, lying like our Hampshire Christchurch, encircled by two rivers, hence its name. The position was not only beautiful, but its history was romantic. Years before, another Paul, Paulus Æmilius, who had just won the battle of Pydna, here publicly proclaimed that the Macedonians should be free. Now here comes another Paulus. No victorious general he, clad in all the panoply of war and elated by a well-won victory, but an "ugly little Jew," poor, rough in speech, accompanied by two other men and a youth of the peasant class. Reading his magnificent writings and knowing what he is, it is hard for us to picture to ourselves what he really looked like; judging by the descriptions he gives of himself throughout his writings I quite believe that if you and I had been

loitering about the eastern gate of Amphipolis in the cool of the evening, and, hearing the tramp, tramp, shuffle, shuffle, that betokens feet and limbs wearied by a long march, had looked up, we should have perceived naught by the eyes of the flesh save four men of somewhat doubtful appearance; probably had we been keen observers we should have noticed that at least two had been in a scuffle, and perceived that their garments smelt of prison. So hard is it to judge by the outward appearance what the inner, the real man is.

Yet here was the greater Paul with a nobler message of freedom. It is the custom to smile at the dictum for which so many died more than a hundred years ago, "That all men are equal; that all men are brethren; and that all men are free!" It sounds true, but it does not seem true, for in America, whose proclamation of Independence enshrines the statement "All men are equal," freedom alone, nothing more, is granted the black man, and even that only after a sea of blood had been shed. Why is this? Because the Gospel alone makes men brethren, equal, free.

Paul did not stay at Amphipolis. Why, we are not told, save that there was no synagogue there.

Another thirty miles and they reach Apollonia, surrounded by streams and lakes, whilst the rising ground on every side is clad with verdure and crowned with trees. Here again there is no synagogue, and no stay is made.

Once more they trudge along the Egnatian Way, which here leads them through a deep pass, the sides of which are clothed with forest trees, amidst which, leading off from each side of the road, are mossy dells with tinkling brooks, inviting the weary traveller to rest and bathe his blistered feet, for it is thirty-seven long miles ere the next town be reached. As the lengthening shadows tell of dying day, they at last issue from the narrow glen, and magnificent is the view that meets their eyes. Yonder the blue waters of the Ægean, repeating in every wave the crimson and gold of the setting sun; to the right the deep purple of the mountains famed in classic story; in front

the noble plain of the Axios; and yonder, yes, yonder, are seen the towers and turrets of the "free city" of Thessalonica. Philippi was named by King Philip after himself. The day his daughter was born he won a battle, and so he named her Thessalonica. Thessalonica grew up, and in due course married Cassander, one of her brother's (Alexander the Great he was) generals. Now Cassander fell into ill-health, and after trying various means he was cured by bathing in the hot springs that gave its name to Therma. Grateful, he embellished the little town, and changed its name from Therma to Thessalonica, his wife's name. Hence on its coins is to be seen the figure of Victory. And the name and place are with us to-day, for Salonika is a well-known seaport, with about 100,000 Jews.

I have dwelt on this, for is there not something appropriate in addressing the epistle which sounds the note of contest with the great world-powers to "Those fond of horses," remembering the symbolism of the horse (Zech. i. and Rev. vi.) and the meaning of the word "Philippians"; whilst the letters to the Thessalonians or "Those who have won the Victory" are filled with the glory of the believer's Hope?

As we have already seen, although Paul found here a flourishing synagogue, he was soon driven from the city by the malignant madness of those who would neither have Jesus to be the true Messiah—that is, Jehovah's Anointed (Psalm ii. 1, 6)—nor suffer the Gentiles to be saved. Clearly the magistrates took bail of Jason and his associates that Paul would not return to the city. To this effective action on the part of the *politarchs* and the *Demos*, the richly populated region of Achaia owed Paul's presence for two years, for he was intensely desirous of revisiting Thessalonica, where he had met with much success, and had left many eager students of the Word but young in the faith. Thus, writing to them, he says: "Wherefore we would have come unto you, even I, Paul, once and again, but Satan hindered us."

Years before this Cicero in his impeachment of Piso for gross maladministration of the Province, depicts him, in a very vivid

passage, slinking into Thessalonica by night. But there (he proceeds) he found no rest from the wails of the oppressed and the clamour of the injured, so he left the main road and fled to the obscure town of Berea.

So Paul leaves the Egnatian Way, and, travelling fifty miles, reaches Berea, a little town quite off the track of traffic and in a different division of Macedonia. Not from cowardice did he do this, for arriving at Berea he immediately searches out the synagogue and begins his labours afresh. But if he imagined he had escaped from the intense antagonism of the Thessalonian Jews, he forgot what he was ever reminding others of—his own fanatical exertions before his conversion. No sooner did they hear of the success that was following the apostle's labours than along these fifty miles of hilly highway came feet "swift to shed blood." Again the same successful tactics are pursued, again the apostle has to flee. What a life this man spends! Preaching by day, persecuted always, fleeing by night, he knows no rest. Before Paul knew Jesus he gave himself no rest: since then no rest is given him.

Paul flees, and the words descriptive of his flight are very pathetic. "And then immediately the brethren sent away Paul, to go as it were to the sea; but Silas and Timothy abode there still"; and it is added, "but those conducting Paul brought him unto Athens." Notice: "conducting Paul," leading him along, those brethren were "to go as far as the sea" (so runs the best reading). You can see it all, can't you? The feeble Jewish artisan, with the wounds inflicted at Philippi scarce skinned over, with his feet sore and his heart heavy, whilst his sight is so affected that the very signing of his name is a feat, and his writing so large that it almost stares a blind man out of countenance (Gal. vi. 11). He is brought by the brethren of Berea to Dium, only sixteen miles away, with such difficulty that they cannot find it in their hearts to wave him an adieu from the quay, but, compelled by pity, accompany him on board, and never leave him until they see him safely landed at Athens, a six days' sail if the wind be favourable.

So it happens that the shepherd feeding

his flock on the mountain side above the lovely vale of Tempe sees a white-winged craft disappear into the azure depths of the sunlight sea, and heaves a sigh of relief, for 'tis the vessel bearing away the loved but somewhat reckless servant of the Lord from the intemperate violence of the mob.

## God's Tapestry.

A NEW YEAR'S MESSAGE.

MY eyes are unto *Thee*, my God!  
My soul on *Thee* doth wait!

My hope is in Thy faithful word,  
And in Thy goodness great!

Though darkness veil my troubled soul,  
And hide from it the light;  
I *know* Thy face is beaming still,  
And all shall yet be bright.

Thy promise true my faith receives,  
And claims it for its own;  
My trusting heart with joy believes  
The cov'nant-keeping One.

What if Thy love impose a task  
Too hard for *me* to scan;  
I will not question it, nor ask  
The meaning of Thy plan.

I *know* that Love, and Wisdom too,  
Unmeasured sweet combine  
To weave Thy blessed purpose through  
That mystic, grand design.

I *know* its threads seem tangled now,  
And sadly gone astray;  
But faith can trust Omnipotence  
To "keep" them "till that day."

O, Lord, I only ask for grace  
To work it out with *Thee*;  
And as in faith each step I take,  
I'll more its beauty see.

Its rich unfoldings on my soul  
Each day shall burst anew,  
Till glory, bright and endless, dawns  
Upon my ransomed view.

Till then, oh, keep—oh, keep me, Lord!  
Full trusting only *Thee*,  
Till that blest, happy moment come;  
When, Lord, Thy face I'll see.

## Adam Outside Eden.

SAINTS IN WRONG PLACES—I. By T. BAIRD.

“AND the Lord God planted a garden eastward in Eden; and there put He the man whom He had formed” (Gen. ii. 8).

“Oh, golden day, oh, day of God,  
When sinless souls the garden trod!  
In bliss supreme, 'neath sunny skies,  
In Eden fair, in Paradise.”

Here we have a saint in his *right* place; yea, the very first of all the saints! Judged from the rapid continuity of the divine narrative, this exalted state of blissful innocence was of brief duration. The temptation of Eve, and her apparently easy surrender before the subtlety of Satan, suddenly and completely destroyed their guileless happiness. God was disbelieved and disobeyed, and that awful thing called sin showed its revolting face on earth. “So He drove out the man” (Gen. iii. 24).

“The fatal fall, the sin, the shame,  
The doom, the death, the sword aflame;  
The crime, the curse, the tear-filled eyes,  
And earth no more is Paradise.”

The town of Man-soul has capitulated before Diabolus! To adopt the allegorical language of Bunyan, Captain Resistance was shot dead by a fury, and my lord Innocence was poisoned by the foul breath of Ill-pause.

Now here we have a saint in his *wrong* place; yea, we have much more than that, for we have a *saint* who became a *sinner*, and the federal head of all sinners. But this saint, Adam, did not reach the wrong place all at one leap; neither do saints to-day. We usually arrive at the wrong place by short, easy stages. Three steps must be taken before we arrive at this destination. The first step is a *wrong state*; the next, a *wrong deed*; and the third, a *wrong place*. The state usually precedes the deed, and the deed the place. This at least is the order of the fall. It might be well to state here that Adam was not primarily blameworthy for sin. “Adam was not deceived.” It is true that God interrogated him first, then Eve, then Satan. But in passing sentence, it is Satan *first*, Eve *second*, and Adam *third*; and that is the true order of responsibility and guilt. *Actually and principally* Satan was

responsible for the fall, and God charged him with it (Gen. iii. 14; 2 Cor. xi. 3). *Instrumentally and subjectively* Eve was responsible, and God charged her with it (Gen. iii. 13; 1 Tim. ii. 14). *Morally and representatively* Adam was accountable, and God charged him with it (Gen. iii. 17; Rom. v. 12). Who can estimate the awful consequences of this one wrong deed, or who can sum up the sorrow that has followed it? “The fathers have eaten sour grapes, and the children’s teeth are set on edge” (Ezek. xviii. 2). Let saints to-day beware of their example and influence, for these live long after the doers thereof are dead. Let the exhortation of 2 Peter i. 10 be taken to heart, “GIVE DILIGENCE . . . if ye do these things, ye shall never fall.”

## Suggestive Topics.

TO THE PRAISE OF THE GLORY OF THE TRIUNE GOD.

1. To the praise of the glory of God, we are accepted in the beloved, - - - Eph. i. 6
2. To the praise of the glory of Christ, we have obtained an inheritance, - - - Eph. i. 11, 12
3. To the praise of the glory of the Holy Spirit, we are sealed until the redemption of the purchased possession, - Eph. i. 13, 14. E. A. H.

TWELVE REASONS WHY CHRIST IS PRECIOUS TO ME.

- He loved me, - Gal. ii. 20; John iii. 16  
 He gave Himself for me, Eph. v. 2; Gal. i. 4  
 He redeemed me, Psa. ciii. 3; 1 Pet. i. 18  
 He saved me, - 1 Cor. i. 18; Titus iii. 5  
 He cleansed me, - John xv. 3; 1 John i. 7  
 He guides me, - Isa. lviii. 11; Jer. iii. 4  
 He is faithful to me, 1 Cor. i. 9; 1 Cor. x. 13  
 He is my life, - John x. 10; Col. iii. 4  
 He will never leave me,  
 Matt. xxviii. 20; Heb. xiii. 5  
 He is my Advocate, 1 John ii. 1; Rom. viii. 34  
 He is coming for me,  
 John xiv. 3; 1 Thess. i. 9  
 He will present me without spot,  
 Eph. v. 25-27; Jude 24. J. A.



## Marriage :

ACCORDING TO THE WORD OF GOD.

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

I Corinthians vii.

1. "Now concerning the things whereof ye wrote unto Me." Notice these words, for they give character to the whole chapter. This chapter, as well as other parts of this Epistle, was specially written in answer to questions that the Corinthian believers wanted light upon from the Lord. They wrote to the apostle that they might know the mind of the Lord upon the subject of marriage. In reading this chapter we should bear in mind that although Corinth was one of the most cultivated and highly civilised cities on the face of the earth, yet its moral condition seemed to have no power, and was totally disregarded. The Gospel comes in, not to set aside the order of nature, but to restore to its proper place and order every natural relationship. The grace of God that hath brought salvation has also brought us the purest, holiest, and most exalted instructions regarding every natural relationship. It is through the gospel—through what is called Christianity—through the truth of God, as we have it in the New Testament Scriptures, that, in those countries where the Word of God is taught and regarded with some degree of reverence, marriage is upheld, and the rights of all protected and preserved. The woman, instead of being a slave, is put in her true place as the man's equal and companion. The world is greatly benefited by the doctrines of Christianity, even though it rejects Christ.

1, 2. "It is good for a man not to touch a woman. Nevertheless, . . . let every man have his own wife, and let every woman have her own husband." Put alongside that a few verses in 1 Timothy iv. 1-4: "Now the spirit speaketh expressly, that in the latter times

some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry," &c. Satan has his spirit-emissaries in the world, and his doctrines come in to undermine and corrupt the doctrines of Christianity. "Speaking lies in hypocrisy," speaking what is opposite to God's truth. "Having their conscience seared with a hot iron," *i.e.*, they are past feeling. "Forbidding to marry." Now, this unquestionably points to the Roman Catholic doctrine of the celibacy of the priesthood, as if it were a higher and holier state to be unmarried than to be married. The Scripture does not say that one state is holier than another; on the contrary, we read in Hebrews xiii. 4, "Marriage is honourable in all." The first of the Lord's miracles was performed at a marriage feast.

Nevertheless, the apostle states here decidedly that it is good for a man to be unmarried. Mark how wise are God's instructions. He recognises differences of constitution. It was no snare to the apostle to remain unmarried; he was a freeman, and could go alone to the ends of the earth happy in the Lord. There are others that could not do this, being differently constituted. Paul walked in a higher path than most, and few were fitted to follow in it. Another man might be qualified by God to bring up in a godly way a large family. The apostle recognises such natural differences, and allows liberty for each to occupy his proper sphere. I remember once walking along some cliffs by the sea-shore. I was accompanied by some who were accustomed to go along these cliffs every day. I said to one, "I don't much like this, I feel my knees shaky." He said, "Get out of this, then." I soon saw the wisdom of this. In all probability I would have become giddy as well as shaky. I felt that I was not fitted to walk where he could walk unharmed. Thus one man differs from another. One can go if the Lord calls him alone without companionship, and another requires company. The Lord recognises this difference. While He says that it is good for a man to remain unmarried, yet it is added, "every man hath

his proper gift of God." He may remain single for the Lord, or marry in the Lord.

8. **"I say therefore to the unmarried and widows, it is good for them if they abide even as I."** This shows us that the apostle was unmarried.

10-12. **And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband; but, and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord."** The apostle in some places says, "not I, but the Lord," and in other places, "the Lord, not I." Some have taken these expressions to show that all Scripture is not inspired. But this has nothing to do with inspiration. All that he writes is inspired. Paul is the instrument that the Holy Spirit used to make known the mind of God. The Apostle Paul says of a number of things, "I have received this from the Lord"—certain instructions and commandments he received immediately from the ascended Head. Such we find in 1 Corinthians xi. 23: "I have received of the Lord that which also I delivered unto you." This is something more than inspiration; also in 1 Thessalonians iv. 15. This is not only inspiration, but implies a direct personal communication from the Lord Jesus to himself. We must be very much on our guard as to this modern doctrine of Satan that all Scripture is not inspired.

10. **"Yet not I, but the Lord."**

12. **"But to the rest speak I, not the Lord."** He got the one from the Lord, but he gives the other as a man enlightened by the Holy Spirit to know what the mind of the Lord is. Whilst he says in one place "the Lord says this," and, in another, "I say it, not the Lord," yet both are equally inspired, the difference being that in the one he writes as guided by the Holy Spirit, and, in the other, he writes that which was received from the lips of the risen Lord Jesus.

This passage is evidently written in answer to questions sent to the apostle concerning the case of a converted husband whose wife remains unconverted, or a converted wife whose husband remains unconverted. It was very

natural that they should have a difficulty upon this point because of the teaching of the Old Testament Scriptures. Jehovah was very plain as to His people Israel not making marriages with the idolatrous nations (see Deut. vii. 1-6).

It was a natural thing that these young converts from heathen idolatry brought newly to the knowledge of the Lord, having had the Scriptures read to them by Jewish converts or others, should say, "If God did not allow His people Israel to marry with idolaters because they would turn their hearts from the Jehovah, then if I continue with my unconverted husband, or if I remain with my unconverted wife, he or she will turn away my heart from the Lord."

Now read Ezra x. Ezra was a man of God, and when he heard that the people of Israel, whom God had chosen to be a peculiar people, had gone and married idolaters, he regarded it as a fearful calamity. How many of God's children go and marry the unconverted and think little about it? And instead of their brethren humbling themselves before God about it, they seem quite unexercised and indifferent.

Ezra x., verse 1: "Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children, for the people wept sore." The man of God wept and the people wept. If any of us desire to be used by the Lord, then know that He uses those who are weeping before Him about the sins of His people. He will not use in judgment those who are stout-hearted themselves. It is the weeping elders that have a weeping congregation gathered around them. If we had more weeping elders we would have more weeping congregations. There's hope for a man when we see him weeping for his sins. It is a sign that he is being humbled, and God will yet bless him. "Shechaniah . . . said unto Ezra, we have trespassed against our God, and have taken strange wives of the people of the land; yet now there is hope in Israel concerning this thing. Now therefore let us make a covenant with our God to put away all the wives, and

such as are born of them, according to the counsel of my lord, and those that tremble at the commandment of our God, and let it be done according to the law" (verses 2-5). Not only were they not to marry strangers, but, after they had married, they were to put away all such wives, and not the wives only, but also the children born of them.

Turn to Nehemiah xiii. 23-25. "In these days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people. And I contended with them and cursed them, and smote certain of them, and plucked off their hair, and bade them swear by God saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves."

There was a man acting for God. I don't say that this is the way we are called to act; nor is it the way that the apostle acted. It was spiritual power he exercised, not physical force. Nevertheless God would have us show holy indignation against all sin. He would have His people to be a holy, separate people now as then.

In view of such Old Testament Scriptures as these, the question would arise in the minds of these Corinthian believers, "Am I to put away my wife?" "Am I to separate from my husband and children?" The apostle, in answer to this, gives the mind of the Lord.

10, 11. "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Here is the plain statement of Scripture, that the believing wife is not to depart from her husband. But if the idolatrous husband says he won't have her, what is she to do? Is she to leave him and marry some one else? That would close the door against the husband for ever. The Lord would rather keep her waiting continually before Him for his salvation, so that, when converted, the way would be open for their being happily reunited.

Therefore, it is not for the Christian to separate, but to show how she can suffer

and bear, and thus to win the unsaved husband, as we read in 1 Peter iii. 1, "Likewise ye wives be in subjection to your own husbands, that, if any obey not the word, they also may without the word be won by the conversation (behaviour) of the wives." That does not mean without the word of God. It ought to be, "that if any obey not the word they also may *without speech*," that is, without the woman saying anything, "be won by the behaviour of the wife." There is nothing so likely to be used by God in the salvation of the unconverted husband as the godly life of his wife. Then let Christian wives who have unsaved husbands take encouragement and endure patiently, and wait in faith for the Lord to save.

### Heartbreathings of our Lord.

John xvii.

**E**MPHATICALLY this is the *Lord's prayer*, while that given in Matthew vi. and Luke xi. is *the disciples' prayer*; being spoken to them in answer to their request: "Lord teach us to pray."

He addresses His Father, and in resurrection (after His death to put away our sins and guilt) He says: "I ascend to My Father and your Father"—thus giving us the same relationship:

"So dear, so very dear to God,

I cannot dearer be;

The love wherewith He loves the Son,

Such is His love to me."

He having glorified the Father, asks the Father now to glorify His Son; and in verses 2 and 3 He points out the way in which He desired to be glorified, viz., in those whom the Father had given Him (verse 9). See also Paul's desire in 1 Thessalonians ii. 19, 20, and fully expressed in 2 Thessalonians i. 10. Jesus then shall see of the travail of His soul and be satisfied, joying over redeemed sinners with singing: "Behold I, and the children whom Thou hast given Me."

In verses 4 and 5, He reminds the Father that He had glorified Him on earth, and asks to be glorified with the glory He had with Him before the earth *was*. Note how beautifully scripture dovetails into itself.

Proverbs viii. : "Then was I by Him, daily His delight." The same thought in John i. 1. The former says: "Then was I by Him"; the latter, "*with God,*" or as it is "*pros*" with a dative (see Newberry's Bible), "*by the side of God.*" So let us note the words: "In the beginning *was* the Word, and the Word *was by the side of God,* and the Word *was God.*"

Christ taught His disciples to call God Father, and after His resurrection He sent this message to them: "I ascend to My Father and your Father; to My God and your God." In other words, "He loves you as He loves Me, and, as God, He will do all for you as He has done for Me." All He can say of us is: "They have kept Thy Word, and have believed that Thou didst send Me" (verses 7, 8, 9).

We must remember, as we read this chapter, He knew the promise in Psalm ii. : "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession"; but in effect He says, "I do not want the world *just now,* I want 'My own' *out of it,* those whom Thou didst choose and give to Me to share My glory, as heirs of God and *joint heirs with Me.*" He waits for them all, and not till He gets the last one will He ask for the world.

In verses 11 and 12, He puts His own in the Father's keeping: "Keep in Thine own Name those whom Thou hast given Me, that they may be one as we are one." While with them He had kept them, and none of them was lost, but the son of perdition; "*that the Scriptures might be fulfilled.*" What a warning for those who reject the Son, and go on in unbelief. Hath God said, "The wicked shall be turned into hell, and all the nations that forget God." It shall surely be so, for the scripture *must* be fulfilled. All this He says and adds in verse 18, "That My joy may be fulfilled in them" (Heb. xii.). He does not want them to be taken away from the world, for they are its lights in the dark night of His absence; but He asks that they may be kept from the evil, by the Word and the Holy Spirit. Thus equipped, He sends them as the Father sent Him. But not only does He pray for them,

but for them also who should *believe on Him through their word;* and "blessed are they who have not seen and yet have believed."

Verse 21 is something wonderful: "One with Christ!" Who can fathom that? As truly one with the Father as Christ is! The Holy Spirit unites us to Father and Son, so that our fellowship (partnership) is with the Father and Son. So Paul says: "All things are yours, for ye are Christ's, and Christ is God's." So when the world sees Christ and those that are His coming in glory, they will believe that the Father sent the Son.

To believe that *now,* is to be heirs of God and *joint heirs* with Christ: "The glory which Thou gavest Me, I have given them." He laid aside His glory and became man, and having won it through death, He bestows it on us.

But though "the many sons are through His death brought to glory," the Lamb will be all the glory, when, after suffering with Christ, we shall be *glorified together.* So (verse 24):

"We will not gaze on glory,  
But on our King of grace;  
Not at the Crown He giveth,  
But on His pierced hand;  
The Lamb is all the glory  
Of Immanuel's land."

How separate the Church and the world are in the end of this chapter; would that practically it were so.

The Lord Jesus every moment is busy fulfilling the last verse of this chapter by the Holy Spirit and the Word. Many wonder at what they call the slow progress in the conversion of the world, forgetting *that* is not God's object at present. His object is "to *take out of the world* a people for His Name; the elect people chosen in Christ" from before the foundation of the world, called in scripture the Church, the meaning of *church* being a *called out company.* How sad to see Church and world so mixed up. Beloved, let us strive while *in the world,* not to *be of it.* T. C.

KEEP thy heart, as a garden enclosed, with all diligence. Let not Satan or the world break through the hedge-enclosure. Cultivate pleasant fruits for the Beloved One's gathering.



## Are We Gathering?

"HOW oft would I have gathered," said  
our Lord,

When viewing guilty Salem's downward way,  
"Thy children to my breast by love's strong  
cord,

But ye would not, and from Me turned away."

"How oft," He still is crying unto men,  
As they in sin are rushing down to hell;  
Yet still He waits, and yearns to gather them,  
E'en though they heed not, nor His praises tell.

"How oft" is still the word that unto us  
Discloses depths of constant love and care,  
That in the heart of Jesus e'er abides,  
Which in His grace He calls us now to share.

And shall it e'er be said that *we* would not  
In His blest sympathies now have our part?  
*Shall in our hearts be found no tender spot*  
That gladly shares the yearnings of His heart?

Thus when we think of wanderers all around  
Loved, though not loving, still in sin and  
shame

Pity may move us, and that love abound  
Which seeks and claims those lost ones in  
His Name.

And for the many by His blood made nigh,  
Scattered by evil workers, party strife;  
Do we not hear again, "How oft would I,"  
Yet use we, not a *towel* but a *knife*.

And those who have been gathered often find  
Restrictions and obstructions hard to bear,  
Imposed by such as would their conscience  
Coercion oft displacing godly care. [bind,

May one and all awaken, cease to dream;  
The scattering and the sorrow's deep and real;  
*Real* therefore be our gathering to His Name,  
Who came to ransom, rescue, bind, and heal.  
G. G.

## Walking with God.

Gems from Genesis—X. By S. H. STRAIN.

"And Enoch walked with God" (Gen. v. 24).

IF we believe all that we read on tomb-  
stones, the wicked seldom die, and very  
few are in their graves awaiting the resur-  
rection of damnation. Ah, no! Man, and  
sinful man too, would like to believe that at  
death all is well; but we had better not be  
deceived, for as a man lives so shall he die.

However, about this which is recorded of  
Enoch there is no mistake or exaggeration,  
for it is the record of the Holy Ghost. In  
Enoch's day it was not a common thing for  
men to walk with God; no, indeed, it was  
so much the other way, that God had to  
come in and wipe man out of existence.  
But God is never left without a witness:  
such a witness was Enoch in his day. In  
our own day, how many are there of whom  
it can be said they walk with God. Plenty  
there are who walk with morality, plenty  
who walk with self-righteousness, plenty  
who walk with religion, but, ah! how few  
walk with God.

Believer, may it be yours and mine in this  
day, when so-called religion is common and  
the knowledge of Christ rare, to walk with  
God. If we thus walk, there shall possess  
our souls a joy and peace which *nothing*  
else on earth can give, and we shall be  
*witnesses* for our God in a world that is  
hastening to destruction.

## CORRESPONDENCE.

### "God's Self-Emptied Servant."

To the Editor of THE WITNESS.

SIR,—Many will, with me, regret that on the  
sacred theme of "God's Self-Emptied Servant"  
there should seem to be a difference between  
Mr. R. C. Morgan and Dr. Neatby, men like-  
minded in their devotion to the Lord Jesus and  
desire to magnify Him. It is therefore with a  
view to show that their divergence in the  
interpretation of the words, "He emptied Him-  
self," is not so wide or so fundamental as it  
appears that I send you this letter.

Mr. Morgan says: "Of His Godhead He  
could not be emptied" (p. 47). "He could  
not empty Himself of His nature" (p. 48). "The  
incarnate God emptied Himself of all that was  
not Himself. He laid aside His outward glory.  
He emptied Himself of His attributes, His  
omniscience, and His omnipotence" (p. 49).

To this Dr. Neatby very truly replies: "We  
should have been spared the extraordinary  
anomaly of a God who is not omnipotent," and  
quotes most aptly "In whom dwelleth all the  
fulness of the Godhead bodily." Again—  
"What . . . is God but the sum of His  
attributes?" "Take away the attributes, and  
what is there left?" To these questions there  
is no answer. If our blessed Lord could have

been, for a moment of time, less than omniscient and omnipotent, He would have parted with His Godhead.

But now, see how simply the two beloved teachers can be brought into agreement. Let Mr. Morgan's words be understood as meaning that Christ emptied Himself *of the exercise of His omnipotence and omniscience*, which is manifestly what he does mean, and all difference is at an end. This is what Christ conveyed when He said, "The Son can do nothing of Himself" (John v. 19), followed by the words, "The Son also quickeneth whom He will" (verse 21). Again, "I can of Myself do nothing" (verse 30), balanced by "I lay down My life of Myself; I have power to take it again: this commandment received I from My Father" (John x. 17, 18).

The Lord Jesus Christ, God over all blessed for ever, of His own accord laid aside for a time, and for certain defined purposes, the exercise of an omnipotence which was part of Himself, and took again the exercise of that omnipotence at will, that is, at the Father's will, with which His was one. He, who was in the form of God, emptied Himself, not of the nature of God, but of the form of God, "not His essential glory, but its manifested possession" (Alford). As to His omniscience, the same line of thought equally applies.

If the Son of Man had willed to draw upon His infinite stores of knowledge (Col. ii. 3) in order to gratify an idle curiosity, He could have done so. But He had laid aside, *pro tem.*, the exercise of that omniscience, and therefore could truly say, "Of that day or that hour knoweth no man . . . neither the Son but the Father."—Your faithful servant,

GEORGE F. TRENCH.

## Notable Conference in London.

To the Editor of THE WITNESS.

DEAR SIR,—A remarkable Conference was held on November 28th to 30th at Devonshire House, London, attended by about 200 leading men of those known as "Exclusive" and "Open" brethren. The object in view was not the amalgamation of parties, but humiliation before God and confession of the many evil things that had been said and done by all parties. A printed letter calling the meeting commenced with the statement, "That which they deem to be of the greatest possible importance is the need of true heart-felt humiliation before the Lord, and sincere confession to Him of the low spiritual condition of the whole Church of God; and more especially for the alienation of heart, bitterness of controversy, and open divisions of those who professedly gather to the Lord Jesus alone. The utter

failure and break-down of those entrusted (and entrusted for *all* the people of God) with such a rich heritage of 'light and truth' from those raised up of God in the past century—failure which has made them a byword for contention, bitterness, and schism—should put us honestly upon our faces before Him, whom we have so much dishonoured. How out of place would the vindication of any party or section be, when such failure belongs to us all!" The letter concluded thus: "May the Holy Spirit of God present lead us to a true conviction of our failure and sin, a sense of how God's heavy hand has been upon us righteously, a deep soul searching judgment of ourselves in His presence, as in the light of a coming judgment-seat, and so move our hearts and indite the words of our mouths, that He who delights to be among the 'broken in heart' and 'contrite in spirit,' may have His own portion in our being together, and thus His distressed and distracted yet beloved saints be helped, comforted, and edified, and to His blessed Name shall be all the praise."

A good deal of time was spent in confession, humiliation, and prayer, and searching and stimulating addresses were given by several brethren.

Various hindrances to fellowship were dealt with. The Bethesda schism, and what has been called "The Letter of the Ten," were discussed in a Christian spirit. The clause in the letter, which has been made the ground of refusing fellowship to the brethren called "open," was gone into. The question, Do "Open" Brethren knowingly receive persons who hold fundamental error, or have "deliberate association" with those who do? was considered. This was definitely and distinctly denied. It was certainly a wonderful conference. A dear "Exclusive" brother was heard to say, "I wish my old father had lived to see such a meeting." A letter from American brethren was distributed and read at the conference. It ran as follows: "Fellowship is not between assemblies as such, but between individual saints. Far from owning ALL the companies of 'brethren,' we refuse to own ONE of them. It is because we will own no circle of less circumference than the whole body of Christ as the limit of fellowship, that some of our brethren brand us as 'loose.' It is the possession of a true common nature in Christ, not the fact of party membership, that is the basis of true fellowship, a life and a nature that overleaps artificial and unscriptural barriers, and tends to flow together." Differences of judgment were expressed, but it was in a gracious and Christian spirit, and, though it may not yet be manifest, good is sure to result. ALEX. MARSHALL.

PRESTWICK.

## QUESTIONS AND ANSWERS.

To our Correspondents who send in Questions to be replied to in *Witness*.

Kindly let Questions always be accompanied by the name and address of the sender. When not possible or desirable to give them a place in the *Witness*, they might in many cases be replied to privately. Anonymous questions or letters are not desired, and the writers of such need not expect any notice to be taken of them. At present the Editor has more than 700 questions unanswered. It is not possible to find space for more than one in ten of those sent in. So those whose questions do not appear will kindly exercise forbearance. Some of the questions sent in have been long ago replied to in the *Witness*. Such cannot be taken up again.

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.

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

## REPLIES ARE INVITED TO THE FOLLOWING :

**A CASE OF DEBT.**—If (as the replies on the question of *debt* seem to imply) a Christian is *not warranted, under any circumstances, to incur debt*, what course should a brother adopt, who, through no fault of his, out of employment, and also in feeble health, is therefore behind with his rent and otherwise unable to pay, when due, all he owes?

**WHEN DID ADAM DIE?**—In the August number of the *Witness* the thought is expressed that the curse pronounced upon Adam in the garden, "In the day that thou eatest thereof thou shalt surely die," did not take place until he died about 930 years later. Please explain what appears to be contradictory.

**NO MORE SEA—LITERAL OR FIGURATIVE?** (Rev. xxi. 1).—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

**TARRYING ONE FOR ANOTHER** (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

**THE DAY OF ATONEMENT.**—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

**SOME WHO SHOULD NOT TASTE DEATH.**—Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

**WHY WAS ABEL "ACCEPTED"?**—Wherein consisteth the superiority of Abel's offering to that of Cain?

## The Interval.

**QUESTION 523.**—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?

[We have many long and interesting replies to this question. Three are given in this number. We may add some others in our next, but our space does not admit of giving nearly all.—Ed.]

**Answer A.**—After being "caught up to meet the Lord in the air," we shall rise with Him to the "Father's house," the place prepared (John xiv. 1-3), to be with Him, and to behold His glory (John xvii. 24), and we shall remain there probably until the close of the seventieth week (or seven years) of Daniel ix. 24-27, since it is *after* the judgment of the great harlot that the marriage of the Lamb will take place (Rev. xix. 1-9). We shall be also "made manifest" before the "Bema" or Judgment Seat of Christ to receive the crowns of reward which are conditional according to service here, and will be connected with the *kingdom*, not the *glory* (2 Cor. v. 10; 1 Cor. iii. 15-17; Rev. xxii. 12; 2 Peter i. 11; 2 Thess. i. 5; 1 Thess. ii. 12; 2 Tim. iv. 1, &c.). It should be remembered that *before* this judgment we shall be glorious in His glory, raised in His likeness, conformed to His image, and in bodies of glory (1 John iii. 2; Phil. iii. 21; Col. iii. 4, &c.). On earth, after the Church is removed, there will be a period not defined in Scripture prior to the beginning of the *first* half of the seven years, the duration of which will depend upon whether the Jews will have returned to their land and have built, or commenced to build, the temple. Then "a firm covenant with many for one week" (seven years) will begin (Daniel ix. 27, R.V.), and temple worship will be restored (Rev. xi. 1, 2; contrast John iv. 20-24). During the first half, or 1260 days, the two witnesses—most likely Elijah and Moses—will testify by prophecy and miracles similar to former days (Exodus vii. 17-22; James v. 17, &c.), and at the expiration of the time the *beast* will be revealed in his true character—he will kill the witnesses (Rev. xi. 7), stop the daily sacrifice (Daniel ix. 27; xi. 31; xii. 11), and have his image set up in the holy place (Matt. xxiv. 15; 2 Thess. ii. 4; Rev. xiii. 14, 15). The devil and his angels will be cast down to the earth (Rev. xii. 7-12), and during the *second* half of the week (3½ years) the holy city will be trodden under foot—42 months (Rev. xi. 2), and the *great tribulation* will take place (Jer. xxx. 7; Daniel xii. 1; Matt. xxiv. 21; Rev. xiii. 14-17, &c.). A third part in the land will be brought through it, and two-parts will be cut off and die (Zech. xiii. 8, 9; Ezek. xx. 19, &c.). The nations will be gathered against Jerusalem, the city will be taken, and

half will go into captivity (Zech. xiv. 2). The remnant will no more stay upon him that smote them, but stay upon the Lord (Isaiah x. 20, 21, &c.). The kings of the earth will gather against the Lord (Psalm ii. 1-3; Rev. xvi. 14-16; xvii. 14; xix. 19). Then the Lord, as the warrior with His armies, the *saints*, will go forth for the destruction of His enemies and the deliverance of His people (Zech. xii. 9, 10; Malachi iv. 1-3; Luke xxi. 27, 28; Rev. xix. 11-21). "A great multitude" which no man can number will be brought out of the great tribulation (Rev. vii. 9-14), because of the testimony which follows that of the two witnesses (Isaiah lxvi. 19; Rev. xiv. 6, &c.).

J. A. O.

*Answer B.*—I shall try to answer this question by pointing out the *structure* of the Book of the Revelation. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (i. 19). The things which John saw are given in chapter i. The things which are, viz., the Church *age*, or the Church in responsibility upon the earth, are given us in chapters ii. and iii. After the end of chapter iii. there is to my mind no trace of the Church upon the earth in this book; but in chapters iv. and v. she is seen in the inner circle of heaven's inhabitants, and leading the worship and praises of heaven. I know there are some who would call this in question. But if these are not the raptured saints, who are they? Where is there any trace in scripture of beings who will have a title and fitness to be nearer to the throne of God and to the Lamb than the holy angels, except it be *redeemed sinners*? Those who do not believe that the twenty-four elders represent (v. 8, 9) glorified saints from this earth ought to be able to tell us who they are. It appears to me that those are right who regard the Apostle John, when called up to heaven as in chapter iv. 1, as a *representative* man, even as Joshua the high priest is in Zechariah iii.—the one representing the heavenly people and the other the earthly. Then when God's present purpose in dealing with rebel sinners through the "Gospel of the grace of God" is finished, and all those who have come to terms with Him, on the ground of *shed blood*, even the atoning blood of Christ, are safely home in heaven; then the Lamb of God will have the book of the government of this world put into His hand, and He will begin, as in chapter vi., to deal with this guilty world in judgment, but specially with the nation of Israel for their rejection of Him as their Messiah, and with Gentile sinners who have refused to yield to His pleadings of love whilst He is "receiving sinners" on the ground of redemption. All that is revealed from Revelation vi. to xix. will be fulfilled before He comes as the Son of Man according to

chapter xix. 11. The subject is too large for an answer to a question. Our God "will call to mind" His people Israel, and begin to deal with them in His direct providence, as well as through the "Gospel of the kingdom," as in Matthew xxiv. 14 and Isaiah lxvi. 19, 20. See also Revelation vii., where a remnant is "sealed" in the purpose of God, before His judgments are poured out in all their awful intensity. This is a sketch of what will take place on the earth during the "interval." Probably there is an allusion to "the Judgment Seat of Christ" in chapter xi. 18. This solemn portion of Revelation ends with the "marriage of the Lamb" and the coming of the Son of Man to execute judgment on His enemies (chapter xix.). "Kiss the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him" (Psa. ii. 12).

G. A.

*Answer C.*—Very much will take place in the interval, when the saints are removed from the earth; that blessed event will close the present dispensation of grace or the break between Daniel's 69th and 70th week (a week of seven years). The fulfilment of Old Testament prophecy, suspended 2000 years, is taken up again at this point. Israel as a nation will be gathered in their own land, which now becomes the theatre of the last great drama. The beast, head of the Roman or Gentile power, and the false prophet head of the Jewish nation join hands and enter into a covenant by which certain rights and privileges of the Jews are recognised. The temple is rebuilt at Jerusalem, and a form of worship allowed. Apostacy on the part of both Jew and Gentile will then rise to the full. At the midst of the week ( $3\frac{1}{2}$  years) a breach of the covenant takes place, and the time of Jacob's trouble begins. During this second half of the week the greater part of the nation will perish under a persecution that has no parallel in the world's history. "The vials of God's wrath are poured out on Christendom." Judgments one after another fall in quick succession, culminating in the appearance of the Lord Jesus upon the mount of olives to be welcomed by the remnant as their Prince and Messiah! A scene then takes place, beautifully illustrated by the meeting of Joseph and his brethren (Gen. xlv. 1-5). At this time He is seen coming, attended by all His saints, with power and great glory to destroy with the brightness of His coming all that opposeth and exalteth itself against God. The beast and the false prophet are taken and cast into the lake of fire. Satan is bound and cast into the bottomless pit. The kingdom is restored to Israel, and Christ reigns with all His saints over the earth (Daniel xii.; Joel ii.; 2 Thess. i. 6-10; ii. 5-12; Rev. xix., xx.). W.F.H.

## The Light of the World.

THE SELF-REVEALING TITLES OF CHRIST—III.

By DR. CASE, Wei-hai wei.

THIS, in some respects, is the sublimest of all the titles of Christ. Our Lord, it may be, pointed to the sun in the sky, perhaps just then rising over Olivet (John viii. 2), and in effect said: What the sun is in the natural sphere, what it is to mankind at large, that, and more, am I in the spiritual realm, to all nations. "I am the Light of the world" (John viii. 12).\*

The symbol is found in the Old Testament. David had declared: "The Lord God is a sun and shield" (Psalm lxxxiv. 11). Isaiah had looked forward to Jehovah's elect servant coming "for a Light to the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of prison" (chap. xlii. 6, 7). Through Malachi Jehovah had promised: "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings" (chap. iv. 2). Zacharias, father of John, had prophetically sung of Messiah: "Because of the tender mercy of our God, whereby the Dayspring from on high shall visit us" (Luke i. 78, R.V.).

With full knowledge of these and similar predictions and promises "the Carpenter of Nazareth" points to Himself as the One in whom all were fulfilled. If He was not the Son of God, the Redeemer of men, the very audacity of the claim would fill us with shame or pity; shame that ambition should so over-leap itself, or pity that a good man could be so profoundly self-deceived. Oh, the joy of it! This was *not* the high-sounding claims of a simple man; it was *not* the pious aspirations of a mere creature; Jesus Christ was, is, and ever shall be "the Light of the world." In meditating on this theme let us observe:

1. *The occasion of the announcement.* We have already remarked that it may have been the sun itself just appearing over Olivet that called forth the wonderful announcement. But the discourse recorded in this chapter was spoken in the *Treasury* (verse 20); this is generally believed to have been located in the women's court of the temple. Now it is well known that on the

first, and *probably on other nights*, of the feast of tabernacles, in that very place, two immense golden candelabra were hung with lights; these, it is said, lit up most of the city. In this light, throughout the night, the people danced with great rejoicing. In allusion to this light, as many think, Christ indicated Himself as "the Light of the world": the one source of joy, knowledge, prosperity, and blessing. But whatever was the occasion, the sublime announcement itself is not affected thereby.

2. *Christ the Light of lights.* "He was not the light," it was said of John, "but came to bear witness of the light. The true Light, which lighteneth every man, came into the world" (John i. 8, 9, Alf.). Christ is the true, the genuine, the original Light: the source from whence came all other lights. In the physical world there may be light apart from the sun, but not so in the spiritual or moral. All the moral and religious teachers of the race, in as far as they have taught any truths, were but feeble transmitters of the light that dwells in Him. As with profound insight the poet sings:

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

This Light coming into the world lighteneth every man. Just as the sun illuminates alike the faces and surroundings of seeing and blind, yet it is only those who have eyes to see who benefit therefrom; so is it with the Sun of Righteousness. Sinners who will not come unto Him for light and salvation, must forever abide in the night of ignorance and sin. But those who are willing and obedient, who have their inward eyes opened, are turned from darkness to light, and from the power of Satan unto God; they become children of the light and children of the day.

3. *The sun gives forth heat as well as light.* The one, indeed, for man's well-being, is as necessary as the other. Try to imagine a world with a sun that only gives forth light! How terrible it would be as a place to live in! In Christ there are the fires of perfect love and holiness, as well as the light of purest truth. This love is stronger than

death, for it led Him to willingly suffer death. The many waters of our sins and transgressions could not quench that fire; neither could the floods of Divine wrath and indignation drown it (S. of S. viii. 7). Having loved His own, which were in the world, He loved them to the uttermost. The fierce heat of His love and holiness shall finally consume and destroy from His people all trace of sin and impurity. As it is written: "For also our God is a consuming fire" (Heb. xii. 29, Greek).

4. *The sun is a great controlling force.* It is the centre of our planetary system. Should the sun for one moment cease to exert his drawing power, the earth would fly away into illimitable space. Then would, indeed, come the war of elements, the wreck of matter, and the crash of worlds; disasters so terrible that the mere conception of them *stagger the mind and appals the heart.* Now, what the sun in this respect is in the solar system, Christ is in the realms of truth, righteousness, and holiness. He is the centre and spring of all; He is all in all. Of God, He is made unto believers wisdom; even righteousness, sanctification, and redemption. Again, it is clearly stated that all things were created *in, through, and unto* Christ (Col. i. 16, 17). Just as a house is built in the mind of an architect, before one stone is laid on another, or a picture exists in the imagination of an artist ere brush is put to canvass, so this great and glorious creation existed in the mind of the eternal Word before any of it actually had being. And in the fulness of time He was the instrumental cause of its creation; and all was *unto* Him, with His glory and delight in view. And ever since, moment by moment, "by Him all things are *held together.*" What disintegrating forces there are at work in the moral and spiritual world, as well as the physical, no one can calculate; but all are being continually overcome by the putting forth of Christ's power. In view of such facts the believing soul stands lost in wonder and worship. While to weary wandering sinners we may say:

"Worlds on worlds are hanging on His hand,  
Life and death are waiting His command;  
Yet His tender bosom makes thee room—  
Oh, come home!"

5. *The sun is a great healing and cleansing power.* Year by year we are learning the secrets of the sun; its influence on the weather and other matters most closely affecting us. And there are certain rays of light having great healing and other beneficent powers, which only now men are beginning to perceive and utilise. And what, in this connection, shall we say of Christ? Spiritual leprosy, the desperate malady of sin, can only be cleansed and healed by Him who is the Sun of Righteousness. Well did the prophetic word say of Him: "The Sun of Righteousness shall arise *with healing in His wings.*" The word *healing* in this verse might have been a key to some of the secrets of the sun, which only in our day are being discovered. And there may be more to follow. But whatever the blessings that may come to men from the sun, *they are all as nothing compared with blessings, heavenly, spiritual, and eternal, which are ours in Christ.* In connection with His glorious Person, perfect work, and varied offices, there are still many discoveries to be made; by us as individuals, and by the Church as a whole. Let our aim, then, be more and more "to know Him."

6. *Christ absolutely "is the Light of the world."* Yet in a secondary sense His disciples are the light of the world, so designated by Himself (Matt. v. 14). But strictly speaking we are only *luminaries*—light reflectors (Phil. ii. 15). We only shine as we are shone upon; we only give forth what first we receive from Him. Let us beware of allowing the world or aught else to come in between us and Him; the result will be an eclipse. And he who should be a joy and blessing, may become a terror and curse.

The clouds that hide the face of the sun are all earth-born. Behind them it still shines in undimmed lustre. Oh, to keep ourselves moment by moment in the sunshine of His unchanging love, till we pass to that city, whose inhabitants no longer need the sun of earth; for the Lamb is the Light thereof, forever the Sun and Shield of His people! The Light of that, as of this, world is JESUS.

## Abraham in Egypt.

SAINTS IN WRONG PLACES—II. By T. BAIRD.

NO other personage in all the vast realm of revealed truth supplies such a conspicuous illustration of a saint in his wrong place as Abraham the Hebrew in Egypt. The subsequent consequences of this wrong course, as described in Scripture and demonstrated by present-day secular history, are well calculated to act as a strong deterrent against our going down into the world, which spiritually is known as Sodom and Egypt. "Abraham went down into Egypt" (Gen. xii. 10). Originally called from Chaldea to Canaan, he displayed remarkable enthusiasm in his obedience, but under the pressure of famine he is deflected from the path of faith, and gradually gravitates toward Egypt. Here, both in position and condition, he became a saint in his wrong place. As to position, he was out of the land; as to condition, he was out of the fear of God. Having thus temporarily abandoned the path of obedience, he is compelled to act in self-defence. To ensure self-preservation he has recourse to a scheme of equivocation, that detestable half-way house between absolute truthfulness and positive lying! Beware of equivocation! A celebrated British statesman once said, "Equivocation is half-way to lying, and lying is the whole way to hell," and one of our poets has written this:

"A lie that is *half* a truth is ever the blackest of lies,  
A lie that is *all* a lie may be met and fought outright;  
But a lie which is half the truth is a harder matter  
to fight."

"She is my sister," he said, which was true in a sense, but it was only half of the truth; she was also his wife. Sin once committed is easily repeated, and although Abraham was severely rebuked by Pharaoh for his deceptiveness, yet within four years he took shelter again under the same shameful subterfuge in Gerar (Gen. xx. 2). Many years afterwards Isaac fell into the same snare in the same place (Gen. xxvi. 7). One of the most solemn things about sin is its hereditary tendencies; it is transmitted from sire to son. "The fathers ate sour grapes, and the children's teeth are set on edge." But see, the man of God recovers himself! "Abraham went up out

of Egypt" (Gen. xiii. 1). He is now a saint in his right place. The altar is re-erected, and the tent is re-pitched as at the beginning. The position of a worshipper is again assumed, and the appearance of pilgrimage once more established. So far so good; but Abraham brought up some of the slime of Egypt with him! Hagar, the Egyptian, was now constituted a regular member of his family. In an evil moment, prompted by the restlessness of impatient flesh, Hagar is given to Abraham, and she became the mother of Ishmael, and he is to-day the reputed progenitor of the great Mohammedan world which is computed to number 206 millions. "Behold how great a matter a little fire kindleth!" Next to Christianity the Mohammedan religion is the greatest and most aggressive force in the world, and Christianity has no such enemy anywhere. And all this the fruit of one brief visit to Egypt. How solemn it should all be to us! It reveals the fearful fecundity of iniquity. It shows us how surprisingly prolific sin is. One of the most awfully solemn things about sin is its dreadful reproductiveness. It will live and spread long after the author is dead.

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## Autobiography of George Müller.

Voices from the Vineyard. By ALEX. MARSHALL.

PART II.\*

IN May, 1832, Messrs. Muller and Craik commenced their ministry in Gideon Chapel, Bristol. The invitation to labour there was accepted under the conditions that "for the present to consider us only as ministering among them, but not in any fixed pastoral relationship, so that we may preach as we consider it to be according to the mind of God *without reverence to any rules among them; that the pew rents should be done away with; and that we should go on respecting the supply of our temporal wants as in Devonshire.*"

Six weeks after their arrival in Bristol, Bethesda Chapel was also taken, meetings being held in both buildings. Under date August 13, 1832, the following entry is

\*Autobiography of G. Muller. Compiled by G. F. Bergin. To be had from *Witness Office*. Post free, 5/4.

recorded in Mr. Müller's diary: "This evening one brother and four sisters united with Brother Craik and me in church fellowship at Bethesda without any rules, *desiring only as the Lord shall be pleased to give us light through His Word.*" From the very first God richly blessed the Word proclaimed through His servants. Souls were saved and Christians were blessed. For thirty-six years they worked together in happy fellowship, until Mr. Craik received his home-call in 1866.

#### REASONS FOR DESIRING TO ESTABLISH ORPHAN HOUSES.

In Mr. Müller's last published report he says his object in commencing work among orphans was "that it might be seen that now, in the 19th century, *God is still the Living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him . . .* It needed to be something which could be seen even by the natural eye. Now, if I, a poor man simply by prayer and faith, obtained, *without asking any individual*, the means for establishing and carrying on an orphan house, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted, of the reality of the things of God. This, then, was the primary reason for establishing the Orphan House." And it must be said, to the glory of God, that the faith of many Christians has been greatly strengthened, and thousands of orphans have been blessed in body and soul as the result of George Müller's trust in the living God. As we have gazed on the five large orphan homes on Ashley Down, Bristol, and thought of the encouragement and help given to so many of God's people in every part of the world through the life-work of their founder, we could not but praise and magnify the grace of God. We will quote some of what George Müller calls his

#### ARGUMENTS IN PRAYER.

"The arguments" which I plead with God, he says, are: (1) "That I set about the work for the glory of God, *i.e.*, that there

might be a visible proof, by God supplying, *in answer to prayer only*, the necessities of the orphans, that He is the Living God, and most willing, even in our day, to answer prayer, and that therefore He would be pleased to send supplies. (2) That God is the 'Father of the fatherless,' and that He, therefore, as their Father would be pleased to provide (Psalm lxxviii. 5). (3) That I have received these children in the name of Jesus, and that, therefore, He, in these children, has been received, and is fed, and is clothed, and that, therefore, He would be pleased to consider this (Mark ix. 36, 37). (4) That the faith of many of the children of God has been strengthened by this work hitherto, and that, if God were to withhold the means in the future, those who are weak in faith would be staggered, whilst by a continuance of means their faith might farther be strengthened. (5) That many enemies would laugh were the Lord to withhold supplies, and say—Did we not foretell that this enthusiasm would come to nothing? (6) That many of the children of God who are uninstructed, or in a carnal state, would feel themselves *justified* to continue their alliance with the world in the work of God, and to go on as heretofore, in their unscriptural proceedings, respecting similar institutions, so far as the obtaining of means is concerned, if He were not to help me. (7) That the Lord would remember that I am His child, and that He would graciously pity me and remember that I cannot provide for these children, and that, therefore, He would not allow this burden to lie upon me long without sending help. (8) That He would remember likewise my fellow-labourers in the work, who trust in Him, but who would be tried were He to withhold supplies. (9) That He would remember that I should have to dismiss the children from under our scriptural instruction to their former companions. (10) That He would show that these were mistaken who said that, *at the first*, supplies might be expected while the thing was new, but not afterwards. (11) That I should not know, were He to withhold means, what construction I should put upon all the many most remarkable answers to prayer which He had given me heretofore



in connection with this work, and which most fully have shown me that it is of God."

#### FAITH TESTED.

During the sixty years of Mr. Müller's work among the orphans his faith was often severely tested. When exercised about the erection of the fourth orphan-house, he gave himself to prayer for twenty-two days for guidance. Mr. Müller remarks that "God's way leads always into trial, *so far as sight and sense are concerned; nature* always will be tried in God's ways." Such entries as the following again and again occur in the diary: "The last four days we have daily met for prayer, there being no means to pay the teachers in the dayschools." Received £2 from Edinburgh when there were no means in hand to meet this day's necessities; nay, not even the means of procuring a dinner." In a time of great need he writes: "Our need being now very great I gave myself, with two of the labourers, to prayer. There needed some money to come in before eight o'clock to-morrow morning, to say nothing about the many other demands of to-morrow, being Saturday. Our hearts were at peace while asking the Lord, and assured that our Father would supply our need. We HAD SCARCELY RISEN FROM OUR KNEES when I received a letter containing supplies." At a time when a large sum was needed Mr. Müller writes: "I had a secret satisfaction in the greatness of the difficulties which were in the way. So far from being cast down on account of them, they delighted my soul."

#### SOME DONATIONS.

"A widow, 1s."; "By sale of gold and silver articles, £174 18s."; "Saved during 23 weeks by using  $\frac{1}{4}$  pound less butter per week, 8/7 $\frac{1}{2}$ "; "As a thankoffering for letting a house without a house agent, £3"; "From St. Petersburg, two gold rings, one set with diamonds and rubies"; "From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven, £300"; "From a Christian widow in Liverpool, £3 14s. 10d., being one penny per pound of all her takings in the year"; "The joint donation of several Christians, £8,100." This was the largest sum received at one time, £6000 of the amount was set

apart for the building fund of an orphanage that was then needed. Speaking of this donation he writes: "The largeness of the donation, whilst it exceedingly refreshed my spirit, did not in the least surprise me, for I expect GREAT things from God." Mr. Müller during his lifetime received nearly £1,500,000 through believing prayer. Under date, November 1st, 1834, there is an entry as follows: "To-day, our means being completely gone, we had them supplied in the following manner: Some time since some silver spoons were given us, which we never used, from the consideration that for servants of Christ it was better, for the sake of example, to use cheaper ones, and for this reason we had sold our plate at Teignmouth, yet up to this day our spoons remained unsold. But now, as we wanted money, we disposed of them, considering that the kind giver would not be displeased at our doing so to supply our need." Mr. Müller's personal estate amounted to £160 9s. 4d., consisting of books and household furniture valued at £100 6s., and money in his possession on the day of his death, £60 3s. 4d. Mr. Wright stated that of the sums sent to Mr. Müller for his personal use he was enabled to give away up to March 1st, 1898, £81,490 18s. 8d., of which about £64,500 were put to the fund of the Scriptural Knowledge Institution—the name by which orphanages, schools, missionary, Bible, and tract work was called—and about £17,000 to the poor and relatives when they were in need. The gifts were noted as "from a servant (or servants) of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven." Mr. Müller left a letter accompanying his will, in which he expressed his desire that "all who labour in the Word would point out to the dear children of God the great importance of systematic giving as God is pleased to prosper them in earthly things."

#### HOW DONATIONS WERE OBTAINED.

In answer to the question how he obtained such large donations, Mr. Müller's reply is as follows: "We never apply to one single individual for help, and have acted thus for more than half a century, but ask God alone.

We should not consider it unscriptural, far less sinful, to apply to *Christian* persons in the work of God; but we refrain from it, and I have acted thus for 55 years (1888), that *by this mode* of carrying on the work of God I might be instrumental in strengthening the hands of my fellow-believers by showing to them practically the power of prayer and of faith, and by showing also how much, in the 19th century even, can thus be accomplished. . . . While I am writing this (he adds), for *many weeks* past our income has been only about one-half of our expenditure. Under such circumstances we do not send out special appeals to the public; we do not make known our wants to Christian friends, for it is now 53 years since I requested all my helpers and fellow-labourers *never* to speak to any one but God about our needs. We do *nothing* but pray under such circumstances. And what is the result? We may be brought low, *very* low; it may come even to the last sovereign, but we are always helped in the end. But it may be said, Suppose you were *not* helped? My reply is, whilst we are trusting in God, and do not live in sin, such a thing *cannot* be, as our work is the work of God, and we are asking in the Name of the Lord Jesus."

#### ENCOURAGEMENT FOR CHRISTIANS.

Mr. Müller's application of these principles is given in the following words: "Now, seeing the blessedness of this way of acting, in that these persons who trust in God shall never be confounded, and that they are above war, famine, mercantile depression, &c., will not my beloved fellow-believers *more and more depend upon God*, in their family difficulties, in their business, in their earthly profession, in their labour for the Lord, and in all other matters when in need of any kind, for what God is doing for us, HE IS WILLING TO DO FOR ALL HIS CHILDREN. The writer has found Him invariably faithful to His promises for very many years, and is fully assured that he will find Him thus to the end of his earthly pilgrimage."

This, surely, is a splendid testimony to the faithfulness of a covenant-keeping God. Too many of us accept the world's adage that "seeing is believing," and we walk by *sight* and not by *faith*. Too often we pro-

ceed on the assumption that "a bird in the hand is worth two in the bush." In this way faith in God is weakened, and we become more concerned about laying up treasures on earth than heaven.

## The World and Christ.

### CHANGE AND CHANGELESS.

LIGHT and shadow, joy and sorrow,  
Sunshine bright and drenching shower,  
Shine to-day and rain to-morrow,

Here a thorn and there a flower.

Here a song and there a tear-drop,  
First a smile, and then a sigh,  
There a cloud, as dark as midnight,  
Here a patch of azure sky.

Here a road so rough and stormy  
For the weary feet to tread,  
Then a pasture, green and lovely,  
By the Shepherd softly led.

Oh, the world is full of changes,  
Like some vast kaleidoscope,  
Sometimes bright, more often dreary,  
Not a ray to cherish hope.

Only One, who changeth never,  
-In the shadow, 'mid the shower,  
In my strength and through my weakness,  
In the glad or lonely hour.

And I find His love most precious,  
And His rest most calm and sweet,  
In the sunshine of His presence,  
Sitting at my Saviour's feet.

And my life, so warped and meagre,  
Blossoms forth both rich and fair,  
And my heart, once cold and empty,  
Doth possess a treasure rare.

Life and light, and heaven's own gladness,  
Sweet communion with my King,  
Daily fellowship with Jesus

Paradise to earth doth bring. J. A. W. H.

OVER thirty years ago George Müller, speaking in Merrion Hall, Dublin, said: "How many objects have you in life? Three? then you have two too many! Two? then you have one too many! *One*, and that one the glory of God? then you are like your Master!" (John xii. 28).

## Gathered Gleanings at New Year Meetings, 1907.

A MOTTO for the year—"As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, *whether in death or life*, even there also will thy servant be" (2 Sam. xv. 21).

The prophetic clock is standing!

Pilgrims! yes, we are pilgrims, not tramps. The *tramp* wanders round without any destiny ahead; the *pilgrim* presses forward to the Celestial City.

We may have a den of lions in our heart, but if the God of Daniel is there, no harm can come.

Man was made under the spiritual world and over the natural world (Heb. ii. 7, 8), but he fell from the world above and under the world below.

Fallen man should be more occupied with his nothingness than with his greatness.

In a certain place of old a man was counted a philosopher who could make two blades of grass grow where only one had grown before. Such should be the aim of the "man sent from God" to make two blades in testimony for Christ, where only one had hitherto appeared.

"BE STILL and know that I am God (Psa. xlvi. 10). Be still from (1) the restless activities of the careless sinner; (2) anxiety and restlessness of our own effort; (3) vain efforts of a saint in bondage; (4) all efforts of nature in the work of the Lord; (5) bondage in circumstances; (6) surging rises of a sin-ruled humanity; (7) the last surging reign of sin and democracy. Amidst all He says, "Peace be still."

God's purpose with His people in the wilderness (Deut. viii. 2-16)—(1) To humble thee; (2) to prove thee; (3) to know thee; (4) to do thee good (Rom. viii. 28).

The "new song" (Rev. v. 9) sung at the goal indicates on the way to glory—(1) The highest note for 1907, the *worth* of the Lamb, "Thou art worthy"; (2) the central fact, the crucifixion, "Thou wast slain"; (3) the grandest theme, redemption through the Blood, "Thou has redeemed us . . . by Thy Blood"; (4) the noblest life to live during the year, "*kings and priests* unto God"; (5)

the bright hope as the days pass by, "we shall *reign*," "so shall we ever be with the Lord" (1 Thess. iv. 17).

There is no compulsion in the kingdom of God. A "willing people" (Psa. cx. 3) is God's delight.

Enemies within are even worse than enemies without (Acts xx. 29, 30). Thomas Carlyle once said of Dean Stanley, "There goes Dean Stanley boring holes in the Church of England."

Many Christians are like the man who, when exhorted to get a better saw for his wood-cutting, said it took him all his time to cut the wood without waiting to get his saw sharpened. So busy working, not time for praying or studying God's Word (Acts vi. 4).

If we prayed more we would not need to work so hard.

Where reason cannot trace, faith may yet trust.

Abiathar's history (1 Sam. xxii. 20-23)—(1) Escaped; (2) fled; (3) abide; (4) fear not; (5) safe.

The first bit of Sabbath God found on earth after the fall was in Christ. "In whom I am well pleased" (Matt. xvii. 5).

If the veteran Eli failed to look after God's lamp, God would call a lad (1 Sam. iii. 10). "It shall never go out" (Lev. vi. 13).

If Christianity falls short of love to Christ, it falls short of everything.

A life of self-renouncing love is a life of liberty.

If God's people don't bear fruit they ought to, for they are joined to the Royal Stem.

The roll was to Ezekiel what the Bible should be to us. He had to use it in three ways (Ezek. iii. 1-17)—(1) Intellectually: "eat it" (verse 1), get it into your head; (2) experimentally: digest it (verse 3) "in thine heart" (verse 10), get it into your heart; (3) practically: "watchman" (verse 17), work it out in your life.

Israel "multiplied greatly" (Exod. i. 7) before they marched out of Egypt. Does the multiplication of converts to-day point to an early march of the saints at the "shout" of their Lord.

When the saintly Dr. Monod lay a dying, he exclaimed, "If I had to live my life again

I would take less time for *work* and more time for *prayer*."

You cannot eat the feast to the glory of God on the first day, unless you live in communion with Him during the other days.

Would a mouse in the granaries of Joseph in Egypt ever think of supplies running short. Need the feeblest saint fear the failing of the granaries of God? (Phil. iv. 19).

Joseph left his garment in the hands of Potiphar's wife, yet he did not leave his character there.

Three chapters each week-day and five on Sundays will take you through the whole Bible in a year.

Who are those that murmur? Those that work the hardest or that do nothing?

Oh! the *clamour* in producing a ship or an engine—the noblest work of man. Oh! the *silence* in producing fields of golden grain—the work of God—to be carried by the ship or train.

The true fruit-bearer will reflect the quietness of the presence of God.

There is one class of work not "overstocked" even to-day (Jas. i. 27).

Four kinds of evil in Psalm xxxii. 1, 2—(1) *Transgression*—a known breach of God's law; (2) *sin*—a missing the mark; (3) *iniquity*—prolonged evil, equal to "carnal" of New Testament; (4) *guile*—deceit, double dealing.

The blessing of Joseph (Gen. xlix. 22) tells of—(1) *Fact*—"Joseph is a fruitful bough"; (2) *source*—"by a well"; (3) *result*—"whose branches run over the wall."

David "giving instruction" (margin) in Psalm xxxii. speaks of—(1) *Decline*—"my bones waxed old" (verse 3); (2) *discipline*—"Thy hand was heavy upon me" (verse 4); (3) *decision*—"I will confess my transgression" (verse 5); (4) *deliverance*—"in a time when Thou mayest be found" (verse 6); (5) *dependence*—"Thou art my hiding place" (verse 7).

Christ manifest as the Mighty to Save in Mark v.—(1) From *power* of sin—demoniac; (2) from *plague* of sin—woman with issue of blood; (3) from *penalty* of sin—dead child. A Saviour for man, woman, and child. A Deliverer from the devil, disease, death.

The excelling glories of Christ in Hebrews

i. 1-6—(1) Future Ruler—"Heir of all things"; (2) past Creator—"by whom also He made the worlds"; (3) Eternal Son—(a) the outshining of God's glory, (b) the die-stamped image of His Person; (4) Present Upholder—"all things by the Word of His power; (5) great sacrifice—"by Himself purged our sin"; (6) Enthroned Prince—"sat down on the right hand of the Majesty on high"; (7) Coming King—"when He bringeth *again*." No longer in lowly form, but in power and great glory. HYP.

### Suggestive Topics.

A TRUE CONVERSION (Luke vii. 37, 38).

1. She came to Jesus' feet—  
the place of Decision, - Luke xv. 18
  2. She stood at His feet—  
the place of Submission, Acts ix. 6
  3. She wept at His feet—  
the place of Contrition, - 2 Cor. ii. 4
  4. She washed His feet—  
the place of Humiliation, John xiii. 14
  5. She wiped His feet—the  
place of Consecration, - Rom. xii. 1
  6. She kissed His feet—the  
place of Affection, - Luke xv. 20
  7. She anointed His feet—  
the place of Adoration, - Phil. iii. 3.
- J.S. FS.

LOVE IN FOUR ASPECTS.

1. Love's Reproach, - Malachi i. 2
2. Love's Response, - John xxi. 15-17
3. Love's Reciprocity, - 1 John iv. 19.
4. Love's Rhapsody, Revelation i. 5. J. E. B.

THREE GLASSES.

1. The Glass of Nature, - James. i. 24
2. The Glass of Knowledge, - 1 Cor. xiii. 12
3. The Glass of Glory, 2 Cor. iii. 18. T. B.

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 Thess. v. 24. E. A. H.

FOUR BEHOLDS.

- |                         |                    |
|-------------------------|--------------------|
| Luke xxiv. 39, -        | - Redemption.      |
| Revelation, iii. 20, -  | - Reception.       |
| Revelation, xxii. 12, - | - Rapture.         |
| Hebrews ii. 13, -       | - Review. J. E. B. |



## Relative Sanctification.

NOTES ON I CORINTHIANS vii. 14-18.

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

14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband."

It is important to understand aright the meaning of the word "sanctified" and "holy" as used in this verse. In what sense is the unbelieving husband *sanctified* by the believing wife? It cannot be that his relationship toward God is in any respect altered. He is here regarded as still an unbeliever, and, if so, in all likelihood an idolater.

A similar use of the word which serves to illustrate its meaning here, is to be found in 1 Timothy iv. 4, 5: "Every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is *sanctified* by the Word of God and prayer." This does not imply that any change takes place in the article of food referred to, but simply that it is set apart for the Christian's use by the Word of God, and God is acknowledged as the Giver by him, who in the using, gives thanks. Men might command to abstain, but if God sanctions its use by His Word, then it is *sanctified* in a relative sense, so that I can eat to the glory of God. So the unbelieving husband is relatively sanctified, *i.e.*, he is set apart by God for the believing wife. Godward, he is just where he was, a condemned sinner. The conversion of his wife has made no change in his relationship to God, except it be in adding to his responsibility and deepening the guilt of his unbelief. But as concerns his wife he is so "*sanctified*" that for her to depart from him would be contrary to the will of God. The same principle applies exactly where the husband is converted to God and the wife remains in unbelief.

14. Then comes the much misunderstood clause, "**Else were your children unclean, but now are they holy**" or

"sanctified," the word is the same. We have already seen that had the rule of the Old Testament applied as in the days of Ezra and Nehemiah, not only must the unbelieving husband or wife be separated from, but also the children born of such unions. In fact, the apostle says, "Else were **YOUR** children"—not merely the children of parents, one of whom was converted—but the children of the Corinthian believers altogether. Their children had no hereditary title to blessing. They had not been circumcised and brought into any such covenant relationship with Jehovah as attached to the Commonwealth of Israel. The Corinthians had but recently been converted to God from idols, and, therefore, their children born to them, whilst they were heathens, and not having yet themselves believed, regarded from the Old Testament point of view, were "unclean."

But the same "sanctification" that applied to the unbelieving husband or wife, also applied to the children. "Now are they holy." It does not mean any more in respect to them than it does in the case of the husband or wife. It is argued, "they are *holy*, therefore, let them be baptized and so admitted into the visible Church." But if this Scripture warrants the baptizing of children, surely it also warrants the baptizing of the unbelieving husband or wife. If it warrants the regarding of the children as Christians, then surely it warrants the regarding of the unbelieving husband and wife as Christians also. Moreover, if the children were baptized upon the conversion of one or both parents, and thereby constituted Christians, what could be the meaning of the words "Else were *your* children unclean"? Such words have no meaning if they had already in the ordinance of baptism been "engrafted into Christ," according to Presbyterian doctrine, or "regenerated" according to the doctrine of the Churches of England and Rome. They rather prove that no such sanctifying (?) process had been applied to them, and that until they themselves became children of God by faith in Christ Jesus, they were only relatively sanctified, in the same sense as the unbelieving husband or wife.

As the believing wife was taught to look for the conversion of her husband, and so to behave herself as to win him for God, so believing parents are taught to bring up their children in "the nurture and admonition of the Lord," and so to look and pray for their conversion, until which time no external rite can either engraft them into Christ or make them regenerate.

16. "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" Here is encouragement to cheer amid the trials inseparable from such a close association of the saved and unsaved. A hope is held out, which in many cases would be realized.

18. "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised." Verses 17 and 18 seem to be a taking up of another matter about which the Corinthians had written to the apostle for counsel. They were in doubt as to circumcision. Man is ever prone to attach value to external rites. For ages, circumcision had been the divinely appointed token of the covenant of promise to Israel in the flesh. But in the new dispensation the flesh is set aside. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." That is to say, so long as circumcision was a commandment of God, it was right that it should be observed, there was blessing in obedience; now it is no longer a commandment, it is therefore "nothing," but the great thing for us is still to "keep the commandments of God," for in so doing now as ever, there is great reward. It would have been a terrible loss to a Jew under the old covenant not to be circumcised. He could not eat of the Passover, or worship at the Temple; he had no access to any of Israel's privileges. But with the death of Christ, the veil was rent, the middle wall of partition was broken down, and the whole ceremonial law passed away.

But are the people of God now left without commandments? Certainly not. The New

Testament contains explicitly many commandments. There is the great commandment to "love one another, as I have loved you" (John xv. 12)—and all that is involved in it. Then there is the acknowledging that such instructions as are written by Paul in 1 Corinthians for the ordering of the Church are "the commandments of the Lord" (see 1 Cor. xiv. 37). There is the Lord's command, "This do in remembrance of Me"—and also His command concerning baptism. For every department of our life, He has given commandments, either from His own lips or by His apostles, and concerning them all He says, "If ye love Me, keep My commandments."

20. "Let every man abide in the calling wherein he is called." All the lamps in the city are not gathered together in one place, they are distributed in every part, in order to give light to the whole city. So God calls one in one sphere of life, and another in another sphere; one in one family, and another in another family. One a wretched idolater, another a religious self-righteous Saul of Tarsus. One is called as a free-man; another as a bond-servant, and God's instruction is, "Let every man wherein he is called, therein abide with God." God means him to shine where he is.

There are some who, when God saves them, are engaged in callings wherein they dare not count upon God to be with them. Some are called being soldiers. He goes to the war and aims his rifle at the heart of an enemy—a man to whom, as a witness for Christ, he ought to be declaring the gospel of God's grace. He feels there is something about this calling that is inconsistent with his character as a follower of Christ, and he seeks his way out of it, not by deserting, but by being honourably set free.

Some may be called as they are serving behind the counter of a public-house. He feels that he dare not rebuke sin or witness for Christ in such a position, he cannot therein abide with God, therefore, he seeks to be delivered from it. Wherever the Christian is, he must not part company with God; he must walk in the light with God; he must be able to hold communion with God in every department of his life.

There is a story told about a house in which there was a secret chamber. It was never opened, no friend or servant had ever seen into it—when at last it was opened, it was found to contain a skeleton. Is there a corner of your heart that you have never opened up to God? Is there a skeleton chamber there that you would fain keep God from seeing, and into which you wish the light might never shine?

Be wise and open it up to God. Sooner or later God will break it open, and the light shall shine into it. Let your prayer now be “Search me and try me, and see if there be any evil way in me, and lead me in the way everlasting.”

Take God into your counsel about everything. Put not forth your hand to a transaction upon which you cannot ask your Father’s blessing.

## Jesus, the Beginning and the Ending.

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

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

“Jesus . . . Jesus” (Acts xvii. 7; xviii. 5, 28).

PAPER II.

AS the vessel is wafted on, the majestic snow-crowned mass of Olympus, which but for the apostle’s coming they had believed was the very dwelling-place of the gods, comes into view, and on the left they pass the field of Marathon, where the proud hosts of Persia were hopelessly broken, and Greece, according to Daniel’s prophecy, became the third great world power. On, on, the white wings bear them, and rounding the lofty Cape of Sunium they espy the white shrine of Athene glittering on its summit. The helm shifted, the ship has Salamis under her prow—Salamis, the Trafalgar of its day. And now rounding the last white promontory the voyagers see before them a landlocked bay surrounded by busy wharves, backed by a level plain broken about three miles off by a rock, like that of Stirling, crowned with buildings, among which something that flashed and glittered catches their eyes. It is the Acropolis, and the glittering object is the broad-headed spear and polished helmet of the

idol, *Athene Promachus*, the guardian goddess of the Athens that crouched beneath.

The wharves are those of Piræus, which is united with Athens by two lofty walls enclosing a considerable tract of ground covered with small houses which line the broad road that leads to Athens.

This broad strip of inhabited territory leads the eye to four eminences outlined against the wooded background of Mount Lycabettus. The hill to the apostle’s right is that of the Muses or the *Museum*; next to it is the hill crowned with temples and Athene’s great image—the *Acropolis*; beyond this but lower is the *Areopagus* or Mar’s Hill, whilst quite to the left is the *Pnyx*. And in the hollows between these four heights lies Athens, “the eye of Greece, mother of arts and eloquence.” Get this well before your mind’s eye, and it will help you to understand the apostle’s movements in this city. We do not need to draw upon our imagination, which would be quite out of place in such a connection, for another traveller visits Athens about this time, and having no message for the souls of men, he had plenty of attention to give to the environment. As he marched along between these walls, he tells us, he saw many idols, and amongst them altars dedicated to “God Unknown.”

That this was not an infrequent inscription amongst idolaters we learn from what a seer did at Rome. A plague had broken out. Prayers and sacrifices had failed; what was to be done? The seer ordered a flock of black and white sheep to be driven forth from the Capitol, and wherever one lay down, there they were to erect an altar and sacrifice to the unknown god who had been offended by their neglect of him. So doubtless one of the brethren, as they conducted the apostle to the Piræic gate, pointed out such an altar with this inscription, *ΑΓΝΟΣΤΩΤΗΘ*, that is, “to an unknown god.”

And now bidding his faithful guides farewell, and giving them many messages to the dear friends at Thessalonica, he enters Athens. Around him, above him, before him on this side and that, bearing the names of streets, pointing the way where roads met, were idols. Petronius with a curl of

his lip once said that in Athens it was easier to find a god than a man! So there were idols large and idols small; idols singly and idols in groups; idols of wood, metal, earthenware, ivory, marble, plain and coloured; idols by famous sculptors and the reverse; idols contemplative, smiling, frowning, fighting, dancing, and threatening; idols on pedestals, in shrines, starting from caves, standing as sentinels in long lines; idols in fact innumerable, for Pausanias said that there were more gods in Athens than in all the rest of Greece put together. Not only were there idols, but there were statues. Had Paul known it, he could have looked upon the beautiful Berenice in stone ere he looked upon her in the flesh. There stood Augustus, here Hyrcanus, the Jewish high priest. Not only were there idols and statues, but there were philosophers who held them in derision somewhat secretly, for Socrates had lost his life through having mocked at them. So here, under Mar's Hill, Paul passed the *Stoa Pacile*, or painted cloister, where Zeno founded his school of philosophy, hence called "Stoic," whilst not far off, on the other side of the hill, was the garden where Epicurus taught, and which he left in trust for the use of his disciples, so named "Epicurean." Thus whilst the flesh was everywhere with its religion, pride and pleasure lived in quarrelsome propinquity.

What effect had all these philosophers on religion? None save to add to the number of idols, for the Athenians, impressed by their doctrine of the abstract, erected images to pity, energy, modesty, and fame.

How plain to us then are Paul's feelings as he wandered through the streets of Athens waiting the advent of Sylvanus and Timothy, for whom he had so urgently sent. "His spirit painfully excited (hence our word "paróxysm"), seeing the city being full of idols." Not only so, but when he sought to proclaim "Jesus and the resurrection" to the curious Athenians, they were greatly excited as they thought, "Here are two new gods!" for they would of a surety take Jesus to be a God, and the resurrection to be a goddess. From this excitement it came about that seizing him by the arm

they led him up the hill by the same steps that we can climb to-day. Up from the Market-place scrambled a host of curious folk, accompanied by numbers of sneering philosophers from the Stoa and the Garden. Now the top of the hill called Mars (for tradition had it that here Mars was judged for the murder of Neptune's son) was cut out into rows of seats in semi-circular fashion. At one end of the semi-circle, or let us call it at the tip of one horn of the half-moon, stood a stone upon which the accuser stood called "The Stone of Insolence," whilst at the tip of the other horn stood another on which the accused stood called "The Stone of Impudence." On this stone, then, stands Paul the apostle under the shadow of the Acropolis, crowned by the magnificent Parthenon or Virgin's House, in the innermost apartment of which was the olive wood image of Athene, said (like the ill-shapen one of Diana at Ephesus) to have fallen down out of heaven. He stands just where Socrates stood four centuries before to be condemned for manifesting the uselessness of the gods. What will Paul say? What will be done to Paul?

(1) Paul, as we would expect the man who wrote Romans xii. 14-18 to be, is courteous. He began, "Men, Athenians!" Whatever else they differed in, they had this in common—they were men. And it is very helpful to all who would be preachers of the Word to remember that those whom they address, and whose hearts they would win for Christ, are men. Try and remember how thou didst feel when another once addressed thee. He was not able to compel either thy attention or thy acquiescence by taking it for granted that as he was speaker and thou wast hearer, therefore to thee what he said was as pearls of wisdom.

The law gives to every dog his first bite, so we must give to each hearer his first yawn, but it is our fault if he yawn again, for that yawn has told its tale to the observant speaker. Perhaps, warned by the example of Eutychus, we must look to the ventilation of the hall or the length of our sermon. Or instructed by that open mouth we must open ours more widely; no, not to shout, but to pour forth a powerful stream



of instructive matter. Perhaps we have been lingering in the backwaters of pleasant platitudes, now it is time to let the audience hear the brawl of the broken brook as it dashes headlong amongst the rocks. As the old man said to the minister, who had suggested that he might take snuff to deliver him from drowsiness, "Hech, sirs, pit the snuff in yir sermon!" we must remember, as the apostle does, that we are addressing men and not idyllic listeners by showing that we have been observing them; for not only did he call them men but followed it up by "Athenians," whose life he had been observing. (2) Paul was the bearer of news. The New Testament word for "gospel" originally meant a present given in return for good news, then the sacrifice offered on the receipt of good news, and then the good news itself. So he came with news that was good. Now if I can rivet an audience by telling them of the latest discoveries of science, shame on me if I let their attention wander when I tell them of the "good news." Aye, shame on you, sir, as well. Why is it? I believe this paragraph will reveal it.

Deeply interested in men Paul had been closely studying the Athenians, and as a consequence he had found out that with all their boasted knowledge there was something they did not know. Passing along he had read a confession of their ignorance in the altar-inscription, "To an unknown god." So watch that accusing finger pointing to the far Piræic road, where on one shrine at least was inscribed the limitation of their knowledge. Here he encounters the Epicureans and Stoics. They were philosophers. The business of a philosopher is to learn what or who is behind this we call "the universe," and learning it to instruct me, the ignorant one, the ignoramus—or to use the Athenian altar-word, the agnostic; for he to whom God is *agnostic* must himself be an agnostic, for in this matter it is only crass idiots that rush in and say, "There is, or there exists no God." The question quashes him at once, "How do you know?" For to make a universal denial, is to claim universal knowledge.

Now there are two worlds in the universe,

the world of matter and that of spirit, or as some would rather call it, "of morals"—which, after all, is just a more emphatic way of saying, "of spirit," for who would ascribe morality to a stock or stone; in other words, to matter? I may, like some of those philosophers, affirm that matter only exists; but the instant I use the little word "ought," I am affirming that of which matter knows nothing. Thus, whatever philosophy a philosopher professed concerning the universe to the three questions concerning it: whence? what? whither? he must answer according to either his world-of-sense theory or his world-of-morals theory.

Take for instance these Epicureans whom Paul is facing on Mars Hill. Their founder's world-of-sense theory was that the world is made up of atoms existing from eternity.

See here how Paul's mention of the altar to "God Unknown" crushes the Epicurean theory, that if the world-of-sense is atomic, the world-of-morals must be chaotic. From which chaos the sensuous alone emerges—"Death is nothing to us; for what is dissolved is insensible, and what is insensible is nothing to us," was their favourite dictum—and what is sensuous is pleasure. Alas! it is very easy in a garden contemplatively to babble about atoms, and that the soul being formed of them ("let these be round and of a somewhat finer texture") had no consciousness after death, but was resolved into its atoms again; to declare by a flight of imagination, that since we are nothing more save a collocation of atoms which the breath of the charnel house disperses, so the *summum bonum*, the highest good, must be the greatest pleasure that may be enjoyed during the brief space of time that elapses betwixt the two nonentities.

But as Aulus Gellius tells us that the ancient Romans, alarmed by an earthquake, prayed not to any of the gods individually, but to "god in general, as to the unknown," so it is when some poor soul coming amid the stress of life to meet death, with all its hopes and stays shaken to their foundations, then it is, as perchance at the grave of some sweet child, that love cries out for immortality. Then is tumbled into a heap to be swept away, all the cobweb logic spun

in pleasant hours spent in the garden of pleasure; then the despairing soul, clad in its Nyssus' robe of doubt, erects an altar to "God Unknown" beyond the gate of learning and of logic. Can atoms love atoms? Or does it comfort one writhing in the agony of parting with what has been his star and sun, to whisper in his ear, "Man, why grieve thus over what was but a cluster of atoms. Up! up! let us eat and drink, for to-morrow we die."

## Working and Watching.

Gems from Genesis—X.

By S. H. STRAIN.

"In the six hundredth year of Noah's life in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (Gen. vii. 11).

FOR one hundred and twenty years Noah had been engaged in as foolish-looking a task as any man ever entered upon. We may be quite sure that his name had become a by-word to all who knew him or had heard of him. One hundred and twenty years in the building of an ark, to escape a flood of the coming of which there seemed not the slightest prospect. Those of Noah's day could not understand such an occurrence as a flood, for we must remember that they had never seen rain. Up to this time God had watered the earth by a dew which went up from the face of the earth; hence one great cause of their unbelief in Noah's warning. However, Noah was not to be daunted; on he went, resting on the bare word of God, for we are told that "according to all that God commanded him so did he."

The Lord Jesus is coming again to claim His own; when we know not; and of course we have in our own day those who wish to know "Where is the promise of His coming." We are not anxious to answer such, for we know that as in the days of Noah they were eating and drinking, so shall it be when the Son of Man cometh. Suddenly and unexpectedly will the Master of the house return! "Blessed are those servants whom when He cometh He shall find watching."

## CORRESPONDENCE.

### Living by Faith and Dying by Faith.

Hebrews xi.

To the Editor of THE WITNESS.

THE ownership of a piece of tapestry was settled by bringing into Court the frame upon which it was made, every hole in the selvedge fitting its corresponding peg in the frame. It is good to so test every theory by all Scripture. A tentative hypothesis may account for many facts, but nothing less than a full-orbed Scriptural support should satisfy us as to what claims to be the truth of God. How often has text been wrenched from context and the primary meaning lost in a maze of figurative exposition? It is good to so use the shekel of the sanctuary that we may rightly divide the Word and truly discern what are the weightier matters of the law. All coins bear the king's image, but all are not of the same weight and value. Experience—that teacher whose fees are often so high—should teach us to profit from the wreckage of centuries of high and ill-balanced claims.

Many phrases would drop out of use, and others assume quite another meaning, if we tested all our thoughts by a constant appeal to the Word of God. "Living by faith" is one of such phrases, and it is often used as Scripture does not warrant, limiting its meaning to confidence in God for "daily bread." Doubtless all the children of "our Father . . . in heaven" need more faith in Him concerning daily bread; but this life of faith should ever be considered as common to all the family of God, and not limited to those who go forth taking nothing of the Gentiles. Living by faith and giving by faith should be the portion of all God's people. What but faith will sustain when sight fails? When the light of his eyes was gone, Mr. Müller said beside the open grave, "Thou art good, and doest good." That was faith.

Faith claims no support from circumstances, and these should not be cited as a proof of our faith or lack thereof. Hebrews xi. contains two remarkable triumphs of faith, showing how varied is its sphere, operation, and outcome: Some by faith "escaped the EDGE of the SWORD." Some by faith suffered the EDGE of the SAW.

The course of Paul was not always marked by what *looked* like the triumph of faith—he suffered hunger, he worked with his hands, he left a sick companion behind him on one of his tours, and stripes and shipwrecks marked his way by land and sea, yet he lived by the faith of the Son of God. The Master once asked: "Lacked ye anything?" In answering this, let

us have regard to the pathway of our Lord, and let us test our own thoughts as to food and raiment, our supplies for self and service, by His example, then we shall ever give a God-honouring reply, "Truly there failed not ought of any good thing which the Lord had spoken; . . . all came to pass." Alas! we have not attained; but, brethren, let us "follow after," and remember that "it is enough for the disciple that he be as his Master," and let us continue to pray, "Lord increase our faith."

Corunna.

G. J. CHESTERMAN.

## QUESTIONS AND ANSWERS.

Controversy sets many pens agoing. We have much correspondence bearing on the theme "God's Self-Emptying Servant," but how to deal with it requires much consideration, and we are reserving it for next number, the Editor having been confined to bed part of January. He is better again, but not yet out of doors.

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.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**A CASE OF DEBT.**—If (as the replies on the question of *debt* seem to imply) a Christian is not warranted, under any circumstances, to incur debt, what course should a brother adopt, who, through no fault of his, out of employment, and also in feeble health, is therefore behind with his rent and otherwise unable to pay, when due, all he owes?

**WHEN DID ADAM DIE?**—In the August number of the *Witness* the thought is expressed that the curse pronounced upon Adam in the garden, "In the day that thou eatest thereof thou shalt surely die," did not take place until he died about 930 years later. Please explain what appears to be contradictory.

**NO MORE SEA—LITERAL OR FIGURATIVE?** (Rev. xxi. 1).—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

**TARRYING ONE FOR ANOTHER** (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

**THE DAY OF ATONEMENT.**—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

**WHY WAS ABEL "ACCEPTED"?**—Wherein consisteth the superiority of Abel's offering to that of Cain?

**SOME WHO SHOULD NOT TASTE DEATH.**—

Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

## What is the Sin unto Death?

**QUESTION 524.**—Please explain 1 John v. 16: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

**Answer A.**—1 John v. 16; 1 Corinthians xi. 30; James v. 19, 20. These three scriptures seem to point to the same truth, and therein is solemn warning for all God's children. Is it not that God's *parental* discipline may seem fit to remove from this scene those of His erring children who are bringing dishonour on His Name? "The destruction of the flesh," "that the Spirit may be saved" in that day, carried out to the full. We may not always judge in such cases. God alone knows. Yet "some men's sins go before unto judgment." Present privilege to be His witnesses ceases, and solemn judgment is seen in the house of God.

A. O. M.

**Answer B.**—The words of the passage are quite indefinite. They run thus: "If any one see his brother sinning sin which is not unto death," and "there is sin unto death." The subject of the context is prayer, confidence in prayer (verses 14, 15). Prayer should not be about personal matters only, but intercessory also, as in this verse. Here it is to be for a "brother"—one who believes, one "born of God" (connect iv. 21, and v. 1). The brother is guilty of sin, "not unto death" (an example of which we have in that "wicked person" of 1 Corinthians v.), and he is to be prayed for. "He shall ask," and there is the promise of the answer of life. "There is sin unto death," and death is to be understood in its plain literal sense of physical death. We have an example of "sin unto death" in the case of Nadab and Abihu (Lev. x. 1, 2); another in the case of Ananias and Sapphira (Acts v. 1-10); and another in the case of believers in Corinth (1 Cor. xi. 30). All these are clear examples of "sin unto death." We are not removed for every sin, but this is due to the grace in which we are dealt with. Grievous though the sin of "that wicked person" was, it was not unto death, in the mercy of the Lord, while the sin of others in the same church was unto weakness in the case of some, sickness in the case of others, and death in other cases, according as the Lord judged.

J. T.

## John Connor, of Eastbourne.

AFTER 44 years' happiness in the Lord and in His service our honoured brother, JOHN CONNOR, was called to his reward on December 23rd, 1906, aged 69 years.

Unceasing in the work of the Lord since the time of his conversion in 1862, when one night, under the preaching of Mr. Shuldham Henry, he was deeply convicted of sin. He spent the whole of that night in agonising prayer to God for pardon, and when peace came to him, begged at once to seek the salvation of others. He had the joy of leading all the members of his own family to the Lord, and then, up and down in Ireland, and afterwards in many parts of England, he "went forth preaching everywhere."

In April last, when attending a Conference in Liverpool, he caught cold, and soon afterwards a painful illness developed. All through the summer and autumn he was under medical care, having himself a great hope of ultimate recovery. Never during the months of his illness was one murmur ever heard. He had nothing but gratitude to the Lord and to those who waited on him. "I am resting in the love of God," he said a few days before he died, "and I have been resting in it all through my illness." Then he added, "I have often reminded the Lord of His own words, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him.' I remember in a moment of great pain this word comforted me, and I cast myself upon the pity of God for relief. And how soon it came to me!" A day or two before his departure, when asked how he was, he replied cheerfully, "Laden down with mercies." The verse was repeated to him, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." He added, "Yes, we are not told for a thousand years, but *for ever.*"

On Sunday afternoon, December 23rd, just as the sun was setting, and the singing of the children in the adjoining Mission Hall was heard in his room, his spirit went so gently to the Lord that we could hardly tell that he was gone.

## Mrs. M'Lean, of Bath.

MANY will receive the announcement of the home-call of HARRIET MACLEAN, widow of Dr. Maclean, of Bath, with surprise. In less than three months after her beloved husband was taken from her she has been called to follow him into the presence of her Lord. On Thurs-

day evening, January 3rd, she attended her usual Bible class at Manvers Hall; that night she was taken ill; on Saturday an operation was successfully performed, but she also had congestion of her left lung, which grew into double pneumonia, and on Lord's-day morning, January 13th, 1907, at the age of 74, she entered into rest.

Mrs. Maclean, formerly Harriet Warren, was born September 11th, 1832, and was led to the knowledge of the Lord Jesus as her Saviour when only nine years old, at the same time as her elder sister, Mrs. Yapp. After some years she gave herself to His service in ragged school work, and visiting the poor in London. After she was married to Dr. Maclean in 1863 she lived at Leominster, where her help in Bible readings for women and in other work was much valued. It was there that their only son was born, whose early death, soon after their removal to Bath, was a great sorrow to them.

From the time of her arrival in Bath till within a few days of her being called to rest, that is, for over 33 years, Mrs. Maclean gave herself most diligently to the valuable service of visiting and holding Bible readings for women in the city and the neighbourhood. In going from home for a little summer change some place was always selected where such meetings could be held.

As missionary work grew, under the fostering care of Dr. Maclean, their house was constantly filled with those who were going forth to other lands or those who were in this country for change and rest. With young sisters who were thus received (and with older ones too) Mrs. Maclean had a Bible reading every morning, while in the afternoon she would direct them to some invalids or aged ones whom they could visit. Many in other lands remember with thankfulness the spiritual help thus received. But others also, in their time of cessation from their ordinary work, found a loving welcome and a time of rest and refreshment in that hospitable abode. It will seem as strange to many to visit Bath and not find an open door at No. 10 Widcombe Crescent, as it is to visit Barnstaple and miss Mr. Chapman's loving greeting at New Buildings, though visitors will not lack a welcome at No. 6.

The illness and removal of her husband was a great sorrow to Mrs. Maclean; but it was beautiful to see how she bowed to the will of God. She said she did not wish to nurse her grief, but to continue the service God had given her. But it has pleased Him to cut short her time of solitude, and, sparing her any lengthened suffering and weariness, to take her to be with Christ, which is very far better.

## “To Whom shall We Go?”

(John vi. 68.)

By J. H. Burrige, Author of “Liberty, Joy, and Power,” &c.

IN such a scene of suffering and sorrow, vanity and vexation, toil and death, how the heart longs for—we were going to say *something*—shall we not rather say some ONE who can fill and satisfy. But this is not to be found under the sun. There is no place or state of things in the great human system on earth in which the soul can settle down and truthfully say, “Now I have found perfect rest, perfect happiness, and complete satisfaction”; is there? If so, let those who have found it come forth and tell us.

If anything bordering on such a state of things were in the abstract possible, it would be rendered relatively impossible by the fear of death and judgment. For in spite of all efforts to deny the latter, men cannot separate it in their consciences from the thought of death. Suppose it possible to reach a position where the cares and vexations of life could not touch you, the fear of death, which would *certainly* end such a state and *possibly* introduce you to a state of perpetual misery, would be so greatly augmented as to make preferable the cares and vexations of life; the thought of the future to the unsaved man makes present rest and happiness impossible whatever his environment may be. The reverse is true of the intelligently saved man.

No, there is nothing to fill and satisfy the cravings of the human heart in the whole world. People in all grades of society are continually evidencing this. Neither in the pomp of the crown nor the glitter of the wreath of fame; neither in the high places of the wealthy nor in the dark valleys of the poverty-stricken; neither in the fascinating veneer of polished society nor in the rough and informal sociality of the peasantry; we say, in none of these spheres can perfect happiness be found. Neither is it to be found in that religious system called the Church; if we look there for it, great will be our disappointment, and the more intelligent as to what the Church really is, the more keenly will our disappointment be felt. How often the true child of God becomes sick at

heart and vexed in spirit by the contention and bickerings, prejudices and pretension, of even true saints of God. No, not even here can real rest, perfect happiness, and full satisfaction be found.

Then where can we turn for them? Are we so constituted as to be able to conceive of and to long for such a condition, and are we never to realise it? Are our hearts made to be always longing and never filled?

The reply of the disciples to our blessed Lord’s searching question, given at the head of this paper, shows that they were in the secret of the matter. The Lord had been presenting Himself, and Himself as the crucified One (as is implied in the words, “Eat My flesh and drink My blood”) for the appropriation of faith, and showing that, apart from such appropriation, there was no real life and no real sustenance. He alone is the source and sustainer of real life. But this cannot be appreciated by the unregenerate; hence many whose carnal minds were set on present things, to whom what He gave was the attraction, and not what He was in Himself, could not bear this, they turned away from Him. How very blind is the poor human heart!

Then the Lord turned to the twelve who still clung to Him, and said, “Will ye also go away?” They answered, “Lord, to whom shall we go?” Their hearts had become attached to Him, and who else could now take His place?

Is it not thus with you, dear Christian reader? In your trial, in your sorrow, with the longings of your heart, to whom can you go but to Him? You have often been disappointed when you have turned to this or that good man, or this or that company of Christians, but never when you have really turned to Him with a simple child-like faith.

“To *whom* shall we go?” They did not say, “*Where* shall we go?” It was not a place, but a Person with them. There was no place, and no one to whom they could turn for life and satisfaction save Himself. We are prone to make much of places. This, that, or the other place of gathering or worship. But true Christianity puts us into association with a real, living, loving Person, in whom we find, not only pardon, peace,

and salvation, but perfect rest, perfect satisfaction, and perfect happiness. In Him the heart, as well as the conscience, finds all its needs fully met—

"O, Christ, Thou art enough  
The mind and heart to fill;  
Thy life to calm the anxious soul,  
Thy love its fears dispel."

Happy is the man who can truthfully say, "The Lord is the portion of mine inheritance and of my cup." Then, and then only, will he have a full cup; yea, he will be able to say, "My cup runneth over." It is the Lord's desire that it should be so. Do we not hear Him saying: "These things have I spoken unto you, that My joy might remain in you, and *that your joy might be full*?" Nothing short of this is His desire for us—fulness of joy.

Not only is there nothing in the whole of the moral system we call the world that can give full satisfaction to the heart of man, but we go further and say that there is nothing in the fair and glorious creation of God that can do so, except in so far as it reveals Himself to our hearts and declares to us His glory. God has made man for Himself; hence none but God as revealed in our Lord Jesus Christ can satisfy man, and the man who passes out of this world knowing not God and obeying not the Gospel will never realise the purpose of his being. The Gospel gives us not salvation only, but a Saviour; not redemption only, but a Redeemer. Are we not glad to be able to say, each one for himself, "I am His, and He is mine"? Herein lies the real blessedness of the Gospel of God's grace; it brings me into eternal association with the One who saved me. His work met the needs of my conscience, and He Himself meets the requirements of my heart, and I will praise His glorious Name for ever.

It is of the very last importance that, as the Lord's people, we should lay hold of this and enter into the blessedness of it by habitual, real, and intimate communion with Himself. Is our earnest desire toward Him? Do our souls really and truthfully long after Him? If so, they shall certainly be satisfied. We may look around and behold His mighty power in creation, and be filled as we do so

with admiration and worship. We may be occupied with His eternal purposes and counsels, as unfolded in His Word, till we are filled with wonder and adoration. We may ponder the mighty work of redemption, and be filled with unfeigned thankfulness and praise as we see our sin put away, and every question that could be raised between our souls and God perfectly settled; but our hearts must retire into the presence of the One who did that work in the intimacy of the love that was there so fully displayed to find their rest and satisfaction in deep, sweet communion with Himself. Such is our happy privilege, and we do well to let it become a deep and settled conviction in our souls—a fact demonstrated to our minds that such rest and satisfaction can be found nowhere and in nothing else. Thus shall we be spared much disappointment.

Doubtless we all feel that there is great need of more real heart attachment to our blessed Lord and Saviour; more whole-hearted devotedness to Him, and for this there must needs be more deep and real personal intercourse with Himself. The lack of this is the cause of all our sin and failure, and we know it. If I ask myself, "Why is it that I am so barren and unfruitful, so restless, irritable, and even peevish in my life?" The conscience answers, "Want of communion with thy Lord." We need to get more into His presence. It may be that we are seeking elsewhere or in something else (quite right in its place) what can be found alone in Himself. Failure and disappointment are the just and inevitable result, and this is as it should be, for if He at such cost has redeemed us to and for Himself, it is a slight on His love that we should turn away from Him to seek rest and satisfaction elsewhere, especially in a state of things in which He found nothing but sorrow, and such is this world. Many duties and responsibilities may devolve upon me, many trials and difficulties may surround me, but am I not better fitted to meet and go through these when my heart finds its satisfaction outside them in occupation with the One who is above them, and therefore able to help me through them, than I shall be if I am seeking my heart's

portion in them? This would be an endeavour to get out of them what can only be found in Christ—to give them the place that belongs to Him. Is there anything in the world or in the Church, either in the line of duty, pleasure, or privilege, that I will allow to become a rival with Christ for my heart?

## Hard Facts concerning Missions.

By THOMAS M'LAREN, Glasgow.

FOR some years I have given “hard facts” at various missionary meetings, conferences, and other Christian gatherings in the hope of stirring up the Lord’s people to the more definite fulfilment of the command, “Go ye into *all the world* and preach the Gospel to *every creature*” (Mark xvi. 15).

The mention in Dan. Crawford’s article in September *Witness* on “Missions from the Pauline Standpoint,” of a “journal admittedly devoted to Paul’s teaching, and yet the more than 100 indexed articles do not include even *one* true shout for the Gospel to the heathen,” has suggested the use of the *Witness* pages as a means of reaching a much larger circle with these “hard facts,” which we now proceed to “set in order.”

### I. Facts concerning THE POPULATION of the World:

Asia, ... ..	837,834,700
Europe, ... ..	385,530,000
Africa, ... ..	126,177,500
North America and West Indies,	104,779,500
South America, ... ..	39,251,800
Oceania, ... ..	47,350,000
Total, ... ..	1,540,923,500

It is supposed that one-half of these have never had an opportunity of learning that Christ came into the world to save sinners.

During the last 30 years God in His providence has opened doors for the Gospel to 700 million more people.

### II. Facts concerning THE RELIGIONS of World:

Protestants, ... ..	160 millions.
Greek and Eastern Churches,	110 "
Roman Catholics, ... ..	230 "
Jews, ... ..	12 "
Mohammedans, ... ..	200 "
Heathens, ... ..	834 "

In Heathendom there are 4 millions more Protestant Christians than there were a century ago; but, alas! during the same period the heathen population has increased by 200 millions.

III. Facts concerning the CRYING NEED of the world.—Every minute 66 heathens die without Christ; in India 16 every minute; in China 33,000 every day.

In CHINA there are 1746 walled cities, besides numberless towns and villages; at least 1300 of these are without a missionary.

VENEZUELA is nine times as large as Great Britain. It has 360 towns, and only three or four of them have missionaries.

THE SUDAN has 60 millions of inhabitants, and until lately was without a missionary.

There are whole provinces in SOUTH AMERICA the size of England without a missionary.

THE MALAY ARCHIPELAGO consists of 300 islands with an area as large as Europe; is inhabited by Malays, Chinese, and natives of India. There is not in the world a more promising field for Christian workers, nor one more neglected by the Christian Church.

IV. Facts concerning WOMEN.—WOMEN OF INDIA.—The Census of 1901 gives 144 millions of women and girls; 40 millions of women are shut up in zenanas. Widows about 25 millions; 14 thousand of these were under 4 years, 70 thousand between 5 and 9 years, 200 thousand between 10 and 14 years, and 5 millions between 15 and 34. One of such widows said: “I am told in England they comfort widows’ hearts, but there is no comfort for us.”

Of the 25 millions of WOMEN IN JAPAN only a few thousands are yet touched by Gospel light; the overwhelming majority still lie in darkness and superstition.

V. Facts concerning MISSIONARIES and MONEY.—If there were one missionary to every 20 thousand people, the present staff would require to be increased from 15 to 50 thousand.

The latest *Echoes of Service* index shows that there are 515 missionary brethren and sisters in the regions beyond in connection with believers meeting simply in the Lord’s Name (commonly known as “Open Breth-

ren") without any human guarantee of income or support but looking to God only.

The DRINK BILL of the United Kingdom for 1905 was, say, 164 millions sterling, while the amount spent on Foreign Missions was, as far as can be ascertained, under 2 millions sterling. The drink bill of Glasgow alone was nearly 2½ millions sterling.

VI. Facts from NATIVES concerning the value of mission work.—A PERSIAN WOMAN, when asked if she regretted all the persecution the Gospel had brought her, replied, "I would go through 100 times as much trouble willingly for the joy that is in my heart; there was no joy before."

An old CHINESE WOMAN, on hearing the Gospel for the first time, said to the missionary: "I am old now, and it is hard to hear and understand. Why did you not come ten years ago, when I could have learned more easily?"

VII. Facts cited by some WELL-KNOWN TRAVELLERS.—The late Mrs. BISHOP, the world-wide traveller, has said that "in Asia sin is enthroned and deified and worshipped, and there is scarcely a single thing that makes for righteousness in the life of unchristianised nations."

Sir William Muir has said of ISLAM: "The sword of Mohammed and the Koran are the most stubborn enemies of civilisation, liberty, and truth, which the world has yet known." Mohammedanism is spreading rapidly in West Africa and also among the Pagans of the Sudan.

Dr. Pierson says: "The Church must be aroused to the fact that Christ and the world are waiting for disciples, that a few thousand missionaries scattered abroad can never overtake the awful destitution of 100 million souls who know not the Gospel."

May these "facts"—mentioned in the missionary meeting, prayed over in the prayer meeting, thought over in the light of Calvary—lead many to say, "Now, therefore, come, that we may go and tell" (2 Kings vii. 9).

NOT one link in the chain of actual Redemption is of our forging, or the whole would indeed be fragile. I ought to have loved God always. It is of His mere mercy that I love Him now.—H. G. G. MOYLE.

## The Good Shepherd.

THE SELF-REVEALING TITLES OF CHRIST—IV.

By Dr. J. NORMAN CASE, China.

"I AM the Good Shepherd." By this designation our Lord twice referred to Himself (John x. 11, 14). The title comes in very appropriately in the discourse He was then delivering. The term *good* points to Him as the true and faithful Shepherd (*cf.* 1 Tim. i. 18; 2 Tim. ii. 3; 1 Peter iv. 10). As we should say, He is the *Ideal* Shepherd; the One of whom all faithful shepherds were but imperfect shadows, the virtues and excellencies of all such being embodied in Him. Many precious and helpful thoughts are suggested by this title, several of which we will briefly consider.

1. *In a figurative sense the name is often found in the Old Testament.* "Jehovah is my Shepherd," sang the shepherd-king of Israel, "I shall not want." And since then the words have brought comfort and strength to myriads and myriads of weak, weary, erring souls. Again we hear the cry of conscious need: "Give ear, O Shepherd of Israel . . . and come to save us" (Psalm lxxx. 1, 2). Scripture after scripture points to the coming Messiah as He who would be the true and perfect Shepherd of His people (Isa. xl. 11; Ezek. xxxiv. 11-16, 23; xxxvii. 24; Zech. xiii. 7). In its beginnings the nation of Israel was wholly a pastoral people, and to the end many flocks and shepherds were found among them. Hence, the appropriateness of the use of this term by God and His messengers. To most in Israel it would convey very definite and cheering promises.

Though the term has its origin in Old Testament conceptions of truth, and it is to that portion we must turn to learn its full significance, yet it is also employed to set forth one of the Lord's many offices to His people of this age. For of Christians it is written: "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

2. *The work of the Shepherd.* This in the Scriptures, with reference to Christ, is set forth with a wealth of detail. One great work of a shepherd is to feed his flock. Of Immanuel it was written: "He shall feed



His flock like a shepherd" (Isa. xl. 11). And those who enter in by Christ the door, under His guidance go in and out and find pasture (John x. 9). A flock must also be *tended*; it constantly needs the shepherd's care; and Christ, the Shepherd and Bishop of souls, ever lives, loves, and cares for His own sheep. Sheep are weak and silly things, and need *protecting*. A good shepherd, such as David, risks his life for his sheep. And if a human shepherd could show such love and self-sacrifice for mere animals, what shall we think of the divine, the perfect Shepherd! We may well rejoice as we hear Him say: "*I lay down My life for the sheep.*"

A shepherd often requires to *seek* sheep that have wandered from the fold. This aspect of our Shepherd's work is often referred to in the Bible: "Jehovah is my Shepherd. . . . He restoreth my soul." Thus have the godly in all ages been constrained to say. Again we read: "Thus saith the Lord God: Behold, I Myself, even I, will search for My sheep, and will seek them out," &c. (Ezek. xxxiv. 11-16, R.V.) And to crown it all, the Redeemer declared: "The Son of Man is come to seek and to save that which was lost" (Luke xix. 10). And even after He has once found us and saved us, we too often wander again from His side; but He again graciously seeks us and brings us back. An Eastern shepherd *leads* his sheep, even as our Lord said: "And when He putteth forth His own sheep He goeth before them, and the sheep follow Him; for they know His voice" (John x. 4). An added touch of tenderness is given in the prophet's words: "He shall gather the lambs in His arm, and carry them in His bosom, and shall gently lead those that give suck." He considers and ministers to the needs of the youngest and feeblest as well as the most responsible of His flock. Blessed Shepherd! May we ever follow where Thou dost lead! This is the barest outline of the Shepherd's work, but space forbids our enlarging thereon.

3. Christ is both *Owner and Shepherd* of the flock. He stands in contrast to the hireling shepherds of His own and our day. "He that is an hireling, and not the shepherd," said Christ, "whose own the

sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep." Our Shepherd is just the opposite of the idle shepherds so graphically portrayed by the prophet (Ezek. xxxiv.). The flock is His; at great cost He has acquired it. As said the Apostle Paul: "Feed the Church of the Lord, which He acquired with His own blood" (Acts xx. 28, R.V., mar.).

4. *The smitten Shepherd.* The prophets of the Old Testament point to a mysterious Being who was to come to Israel. Sometimes He is viewed as a man: at other times the titles and attributes of Deity are ascribed to Him. He is both Jehovah's fellow and Jehovah's servant. If well acquainted with a person we can recognise him even when disguised; the original will be discerned even in a poor portrait if we know him well. So with Christ in the Old Testament. The better we know Him as unveiled in the gospels and epistles, the easier is it to find Him in Moses and the prophets.

The prophet Zechariah explicitly sets forth the coming Messiah-Shepherd as the suffering and smitten One. The voice from on high is heard saying: "Awake, O sword, against My shepherd, and against the man that is My fellow, saith Jehovah of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn Mine hand upon the little ones" (Zech. xiii. 7). Read in the light of Calvary these words are profoundly instructive, eternally important. For in Christ all these predictions and promises are fulfilled. By His stripes we are healed. He is the Good Shepherd who laid down His life for the sheep.

5. *He still is and ever shall be the Shepherd of His flock.* In resurrection and ascension He is "that great Shepherd of the sheep" (Heb. xiii. 20) who ever lives to watch over and care for the flock for which He laid down His life. And though the lion of the pit and the wolves of hell may rage and roar, no true sheep of Christ shall ever perish (John x. 27-29). For He now lives to guide and keep His own. As we sing:

"There is a Shepherd living there,  
The First-born from the dead,  
Who tends with sweet, unwearied care  
The flock for which He bled."

And as to the future, there is a picture given us to which the soul again and again gratefully turns. Let my reader turn to it once more (Rev. vii. 14-17), and rejoice in hope of the coming glory.

6. Christ is styled *the Chief Shepherd*. This, of course, implies that there are subordinate shepherds. That there are such the word makes plain. (Please read 1 Peter v. 1-5.) When the apostle wrote these words, I conceive he had in mind that scene on the Gallilean lake-side, as left on record in John xxi. There the Lord first searched and humbled His servant, and then publicly restored him to his office, and even placed upon him fresh responsibility and honour. In response to the question, "Lovest thou Me?" Peter replies: "Thou knowest that I love Thee." After this, the Chief Shepherd appoints him his life work: "Feed My lambs" (verse 15). The lambs are first thought of by the Great Shepherd; and all who are in sympathy with Him will love and care for the lambs of the flock. The Lord adds the further two-fold injunction: "Tend My sheep: feed My sheep" (R.V.). I have sometimes wondered whether the fact that the sheep have to be *tended as well as fed* does not imply that, too often, the older Christians become, the more they need the care both of the Chief and under-shepherds. Experience proves that this frequently is the case. May it not be so, my reader, with you or me.

Under-shepherds are a gracious provision made for the flock on earth by the Chief Shepherd. Let us seek to recognise, honour, and obey all who are over us in the Lord (1 Thess. v. 12; Heb. xiii. 17). And may all who have been called to this honourable service diligently and humbly attend thereto. For the promise to such is sure: "*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*"

THE troubles of the way do us good service if they raise the eyes of our mind to look at things unseen and eternal. Present faith, not past experience or comfort, keeps us from fainting in the hour of trial.—R. C. CHAPMAN.

## Jesus, the Beginning and the Ending.

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

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

"Jesus . . . Jesus" (Acts xvii. 7; xviii. 5, 28).

PAPER III.

ZENO of the Stoa made a further advance, for he said: Let power be granted and call it God, for he taught saying, "that whatever is real is material. Matter and force are the two ultimate principles. Matter in itself is motionless and unformed, though capable of receiving all motions and all forms. Force is the active, moving, and moulding principle. It is inseparably joined with matter. The working force in the universe is God." Hence, God is the world, and the world is God. So the human soul is but an emanation from God, and is destined to be finally re-absorbed in Him. Thus the poet quoted by Paul was a Stoic, for Cleanthes wrote in his hymn to Jupiter this line:

"For we Thine offspring are."

It is true that a fellow-countryman of Paul (Aratus, the Cilician) uses the same expression in the opening of his poem:

"Doth care perplex? Is lowering danger nigh?

We are his offspring, and to Jove we fly."

This being Zeno's doctrine as to the world-of-sense, what does he say of the world-of-morals? This, surely; that as all things are God, so all things must be good. That there is neither pleasure nor pain, for to the wise man all things are alike, for to Reason they are alike good. For as God is but the Reason of the world, hence not its creator but only its organiser, pleasure could be no good and pain no evil.

The outcome of which is, that the wise man is the man who bears all things with equanimity, knowing that he is superior to all the events of life, seeing that, having the power of putting an end to his life, he possesses the power of returning to God at any time. Thus Zeno, Cleanthes, Cato, Seneca, and Brutus, were all Stoics and all suicides.

These, with all the others—be they Peripatetics, Platonists, Sophists, or what not—discredited the gods, for they disbelieved that they could make the world; but all their searching into the question "How did this world come into being?" brought them

no nearer Him of whom Paul said: "Who made the world and all the things that are in it, He of heaven and earth the Lord being."

Four centuries before, Socrates stood where Paul stands, and begins in the same fashion, "Ye men of Athens," and in his eloquent defence says, "Let us take the accusation. It runs to this effect: 'Socrates hath violated the laws by corrupting the youth, and by acknowledging not the gods whom the city acknowledge, but other strange deities.'" After expatiating on the principles upon which he had trained the youth, he proceeds: "If you were to say to me, 'Socrates, we acquit you, but on this condition only, that you abandon your former courses; but if you are again detected in them you die.' Ye men of Athens! I am obliged to you, and thank you; but I must obey God rather than you. . . . This which hath befallen me will, I doubt not, turn out a blessing, and it cannot be that their opinion is right who esteem death to be an evil. . . . The dead are more happy than the living, both in other respects, and thenceforth they die no more for ever, if at least we may believe what is said of them." Then, after beseeching his judges seated there on Mars' Hill to "corrupt" his own sons as he had corrupted theirs—that is, by instilling into them these principles—he adds: "And now the hour is come for us to depart; I go to death, and you to life, but which of the twain is the better choice is known only to God."

Condemned by a great majority, this noblest of heathens descends to prison and death. All are agreed that never lived a wiser pagan; but his words emphasise sharply the world's need for a Revelation, and the marvellous beauty of Paul's words, spoken from the same spot, "to seek the Lord, if perhaps they might feel\* after Him and might find Him, though indeed not far from each one of us He is." Socrates' speech is a marvellous *tour de force*; Paul's is a revelation.

(8) The climax. Never preach a sermon

\* The word used in Luke xxiv. 39; and of the feeling of the blind and groping in the dark; as our own poet says:

"I stretch lame hands of faith, and grope  
And gather dust and chaff, and call  
To what I feel is Lord of all."

without a climax; never trouble an audience with anything that lacks a climacteric. Paul has been busy constructing his world-of-sense doctrine, now he comes to his world-of-morals. If God is Creator, then He is Lord of all, and the ignorance of man concerning this is the root of all evil.

Therefore God now charges all men everywhere to repent: *metanoein*—*meta*, "after," and *noeo*, "to think as the result of perceiving or observing"—hence there is implied in the combination the two elements of time and change; that is to say, there is a change of mind followed by a change of conduct, but the former must precede the latter, for in the former lies latent that energy which becomes kinetic or work-producing when brought to bear upon conduct or manner of life. This was then, and still is, a new philosophy. To think His thoughts of ourselves after Him is necessary before we can become imitators of God. I said "is new," for the every-day philosophy of life is that of Naaman's: "I thought!" Not much difference, you say. No, only the new is the change of the emphasis from "I" to "thought," which makes as great a difference in our spiritual science as did Galileo's discovery that our astronomical system is not geocentric [earth-centred] but heliocentric [sun-centred] in the science of astronomy; we cease to be "self-centred," we start being "God-centred." Ah! this is the greatest objection of thousands to the Gospel: it is of faith unto faith, not of reason upon reason. Still, "God is charging every man everywhere to repent, BECAUSE He set a day in which He is about to judge the world in righteousness by a Man whom He appointed: this proof having given to all—having raised Him from among the dead." Dr. Arnold said that there is no historical fact so strongly attested as the resurrection of Jesus from the dead.

Thus Paul reaches his climax, for he has reached Jesus. All has been preparatory for His appearance on the stage of the address. Each fact, observation, quotation, has been marshalled so that the mind's eye is led to the solitary figure, *Jesus!* JESUS ONLY!!

Hark! what sounds are these that break the judicial calm of the place? "Ha! ha!

ho! ho! hi! hi!" For it is written: "And when they heard of the resurrection from among the dead some mocked! . . . mocked!"

One reads what an Indian missionary has written: "This has been one of the worst nights I ever endured. Mockery! mockery! cruel mockery! almost unbearable! I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Christ, when a man came with a hell-hardened countenance, and that peculiar constant laugh which I can hardly bear. The burden of his cry was 'Juggernaut is the foundation! Juggernaut is completely God! Victory to Juggernaut!' He clapped his hands, he shouted, he laughed, and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one, and rage I commonly bear very well; but these everlasting buffoons are nearly too much for me. It is my own great care that, amidst a reviling, laughing crowd, I do not seem abashed."

Yes, mocking laughter will do what nothing else will do—it will kill where reason cannot convince, and obliterate what persecution cannot destroy. Lost is many a man's soul because, alas! the devil knew better than to reason with him or persecute him; because he laughed at Christ until the man laughed with him.

So as Paul stepped down from the "Stone of Impudence" he was followed by mocking laughter, and with bland assurances, "We will hear thee again concerning this." They laughed at him never again; they heard him concerning this never more. Paul stayed in Athens over a month, but I never read of him addressing these cultured Athenians again. Persecuted, beaten, imprisoned, stoned, tortured, harried, pursued, and maligned—Paul is accustomed to all these things, and where he endures most there he returns oftenest. But to the one solitary place where he was laughed at, he never returns, he never sends a message, he never writes a letter. In all the apostle's writings it is as if it had never been.

Beware lest thou come into the same condemnation. Thou art learned. Thou art eloquent. To thee life has given many gifts, and to thee many honours have come.

Thou hast never been openly immoral; lust, intemperance, and many more such, have had no part in thy well-ordered life. Such a woman as Mary the Magdalen, or Damaris the Athenian, is an offence to thy artistic soul. Nay, even Dionysius the Areopagite would have been no more than an nodding acquaintance of thine, for thou art liberal, broad minded, disinclined to judge thy fellows harshly. Bigotry, Puritanism, narrowness of soul, that must always be dividing the world into twain, saved and unsaved, are as distasteful to thee as a wrong note or a harsh colour is discordant.

Thou wouldest not even permit thyself Huxley's liberty in ostentatiously tearing up a tract handed him. Thou mightest laugh or say "thank you!" To a Gospel invitation thou wouldest answer, "Another time I'll hear thee!" And when one with beating, breaking heart would speak to thee of JESUS, of His Cross, of His Resurrection, and of His Coming Again, thy politeness freezes the words on his lips; but if he speaks to thee of Repentance! "Ha! ha! repentance forsooth!"

Friend, let Athens speak to thee.

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## More Pearls from Old Seas.

By DIVER T. BAIRD.

**E**NVY not the rich man for what he has; rather pity him for what he has not.

There is a demon concealed in every seed of sin.

The sin of a hard heart is all within itself. Useful truth is always plain.

Corrupt not the sweetness of thy goodness by constant parade.

An overdose of self-importance stupefies the soul.

Much that is really good may become an odourless sacrifice, if lacking the fragrance of humility.

The centre of prayer is bounded by the circumference of promise.

Like thy dislikes; fear thy fears; suspect thy suspicions.

Age is not always helpful.

Never apologise for God.

Feed thy spirit with spiritual food.

Bid early defiance to thy rooted lusts.



## The Power of the Hope.

NOTES ON I CORINTHIANS vii. 29, 30.

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

29. "The time is short." I do not believe that the apostle refers to the period of man's natural life. It is quite exceptional in the New Testament to find any of the apostles referring to death in the case of believers as a necessary event at all. The Lord told Peter that he was to die, and when he spoke of John He said, "If I will that he tarry till I come, what is that to thee?" Immediately, "this saying went abroad among the brethren that that disciple should not die" (John xxi. 22, 23).\* In the New Testament we find that the thing in prospect before the minds of the writers is invariably the near approach of the Lord Jesus Christ. With reference to the Passover it is written that they were to "keep it a feast *throughout their generations.*" In the New Testament, in connection with our Feast—the Lord's Supper—we are to keep it "*till He come*" (1 Cor. xi. 26). Death, as a necessary event to the believer, passes out of sight. He may, or may not go till the Lord comes. The *hope* set before the believer is the coming of Christ, and we are continually exhorted to be waiting, looking, and hastening to that hour when the Lord will come and take us to be with Himself. Many have said about this subject that it is not practical. I do not know any subject more practical. Suppose it was known that the Lord was coming *to-morrow*, what an influence this would have upon our minds and ways. In 1 John iii. 3 the practical bearing of this hope is forcibly presented—"He that hath this hope set on Him purifieth himself, even as He is pure" (R.V.). "And that, knowing the time, that now it is high

time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans xiii. 11, 12).

Here we find at so early a date the Spirit of God inditing these words, "the night is far spent, the day is at hand." Turn also to Hebrews x. 25, "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." If the day of the Lord was near when the apostle wrote these words—how much nearer now? I do not say that anyone of us can discover the time when the Lord may come. It is purposely hidden by God. All man's predictions as to the date when Christ would come have turned out to be false. Jesus said, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii. 32). The Father had kept it secret. But He has put this very plainly before us, that He is coming, and that we are to be on the outlook for Him. This hope is to be ever before us; to govern, mould, and fashion us in all our ways down here.

I would ask you to notice this point—whilst we are told of certain signs that will precede the DAY of the Lord, and whilst we see the day approaching, there is no sign given us to precede the *coming* of the Lord for His saints. We know that the *day* is approaching, and that the night is far spent. We know that these are the last days, and every sign that marks them is abundantly evident on every hand. We are not called to look even for antichrist, but to wait for Christ.

It is in prospect of the return of our Lord that the apostle says, "the time is short." Whilst he says the time is short in the prospect of the age running its course rapidly, we also know that if we were to live three-score years and ten, it is but a little while at the most. The apostle looked at it thus when he wrote to the Corinthian saints: "For which cause we faint not; but though our outward man perish, yet the inward is

\*This was a wrong construction to put upon the Lord's words, for He had not said so, but it serves to show how literally the disciples understood the Lord's allusions to His coming again, and how broad the distinction between His *coming* and the believers' *departing* to be with Him.

renewed day by day. For our light affliction which is *but for a moment*, worketh for us a far more exceeding and eternal weight of glory," &c. (2 Cor. iv. 16, 17). Mark how every word is in contrast, "light affliction" against "a weight of glory"; "afflictions" against "glory"; a moment against eternity.

What is our lifetime compared with eternity? It is but a little time to serve Him while He is being rejected and cast out by the world. Therefore, may we deem the opportunity, and this is what we get in the Epistle to the Ephesians (v. 14-16): "Wherefore, He saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." It is the living ones asleep among the dead. "See then that ye walk circumspectly, not as fools, but as wise." "Circumspectly" might be rendered "*strictly*," or "*accurately*." It is like one crossing a stream on stepping-stones. See that ye walk by the light that Christ will give you; see that you are not walking according to the darkness of your own mind, but according to the light of God's word. "Not as fools," who do not know where they are going, "but as wise," having a definite purpose before you. "Redeeming the time," or, more literally, "buying up for yourselves the opportunity." This life is a little opportunity that we have for glorifying God; a little opportunity to win reward, to gather souls, to bear reproach, to share in the sufferings of Christ. If we are serving self it is all lost time. The Apostle Paul said: "I count all things *but loss* that I may win Christ."

The Lord desires that we should know His will in order to do it. He has a plan for each one of us, and our wisdom will be shown by following it out—walking in His way, and serving Him only and fully. How many of us may have to write "fool" on our past life? The man who writes death on self and lives for Christ will be found at His coming to have been the wise man.

Look in connection with this subject at a passage in Hebrews x. 35. "Cast not away your confidence which hath great recompense of reward," and now turn to the Epistle of James v. 7, 8: "Be patient there-

fore unto the coming of the Lord. Behold, the husbandman waiteth for the fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." To those Hebrew saints, who had been enduring a great fight of afflictions, who had suffered reproaches and persecutions through their testimony for Christ, and also being identified with the apostle, who was in bonds for the truth of the Gospel, he says, "Cast not away your confidence," "you will be rewarded for it all when your Lord comes." And so we read in the Epistle of James, that just as the husbandman bestows expense and labour upon the ground—ploughing, manuring, harrowing, and casting in the seed; and the work for the time being done, he waits for the harvest; he does not grudge the expense and labour that he has put upon the ground, for he looks for and expects a full return for it all. And we are called now to sow the seed of the Word, to scatter it abroad, waiting till the Lord comes, when the result of all our labour and patience will be manifest, and the reward bestowed. And the apostle in writing to the Thessalonians in view of the coming of Christ, in connection with his labour amongst them, says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" There was the reward that he was looking for. What a recompense! To see those to whom he had preached the Gospel, and for whom he had endured such tribulation and affliction, gathered around his Lord.

In the thirteenth chapter of Romans we read: "Now is our salvation nearer than when we believed—let us therefore cast off the works of darkness and put on the armour of light." Here it is a question of conflict; therefore they are exhorted to arm themselves, for it is but a little while till He comes. You may be enduring a great fight of affliction for the sake of Jesus, and Satan would tell you there is no use so enduring, and would tempt you to cast away your confidence. No! hold on! for there is a great reward awaiting you when the Lord comes, and it's only "a little while" till then.

Whether it is in prospect of a fight of affliction, or of the sorrows of the way, that which is brought into cheer is that the Lord is near, as we read in Philippians iv. 5: "Let your moderation be known unto all men. The Lord is at hand." "Let us therefore gird up the loins of our mind, be sober, and hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ" (1 Peter i. 13). Three times these words occur in the last chapter of the Revelation: "Behold, I come quickly," and there is the response, "Even so, come, Lord Jesus." "Keep all the sayings, for I am going to bring My reward with Me." Therefore we are cheered with the hope that the Lord is coming, and it is only a little while to wait.

## Autobiography of George Müller.

Voices from the Vineyard. By ALEX. MARSHALL.

PART III.\*

### HOW TO BE CONSTANTLY HAPPY IN THE LORD.

UNDER the above heading, Mr. Müller answers this important question. "I saw more clearly than ever," he says, "that the first great and primary business to which I ought to attend every day was to have my soul happy in the Lord. The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord, but how I might get my soul into a happy state, and how my inner man may be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world, and yet not being happy in the Lord, and not being nourished and strengthened in my inner man day by day; all this might not be attended to in a right spirit. Before this time I had been (at least for ten years previously, as an habitual thing) accustomed to give myself to prayer after having dressed in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that

thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, whilst meditating, my heart might be brought into experimental union with the Lord. I began, therefore, to meditate on the New Testament, from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching, as it were, into every verse to get blessing out of it, not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that in a very few minutes my soul has been led to confession or to thanksgiving, or to intercession, or to supplication, so that though I did not, as it were, give myself to *prayer*, but to *meditation*, yet it turned almost immediately more or less into *prayer*. When thus I have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words of the verse, turning all as I go on, into *prayer* for myself or others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is that there is always a good deal of confession, thanksgiving, supplication, or intercession, mingled with my meditation, and that my inner man almost invariably is soon sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful, if not a happy state of heart. Thus, also, the Lord is pleased to communicate that which very soon after I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man. Since God has taught me this point, it is as plain to me as anything that the first thing the child of God has to do, morning by morning, is to *obtain food for his inner man*. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should

\* Autobiography of G. Müller. Compiled by G. F. Bergin. To be had from Witness Office. Post free, 5/4.

take food for that, as everyone must allow. Now, what is the food for the inner man? Not *prayer*, but the *Word of God*; and here, again, not the simple *reading* of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but *considering what we read, pondering over it, and applying it to our hearts.*"

This is, indeed, "needed truth," and, if practised by us, will doubtless become a rich blessing to others. Mr. Wright, at Mr. Müller's funeral service, stated that he (Mr. Müller) "had read the Bible from end to end *between 100 and 200 times*. I hardly ever went into his room," he adds, "but that the Bible was open; and when no break in his ordinary life occurred, seven, eight, or ten chapters a day were his ordinary reading. Reading systematically, he imitated and applied the teachings of Scripture to his own state of life. He fed on the Bread of Life, and that was why he was strong. He said, 'I am a lover of the Word of God,' and to this he added a living grasp of the Person who is the centre of that Word. This was the secret of the power of his testimony for God."

#### ON STEWARDSHIP.

One who gave during his lifetime over £80,000 for the Lord's work is surely entitled to be heard on the subject of Christian stewardship. "The child of God has been bought with the precious blood of Christ," said Mr. Müller, "and is altogether His property, with all that he possesses—his bodily strength, his mental strength, his ability of every kind, his trade, business, art, or profession, his property, &c., for it is written, 'Ye are not your own, for ye are bought with a price' (1 Cor. vi. 19, 20). The proceeds of our calling are therefore not our own in the sense of our using them as our natural heart wishes us to do, whether to spend them on the gratification of our pride, or our love of pleasure, or sensual indulgences, or to lay by the money for ourselves or our children, or use it in any way we *naturally* like; but we have to stand before our Lord and Master, whose stewards we are, to seek to ascertain His will, how He will have us use the proceeds of our calling. But is this, indeed, the spirit in which the

children of God generally are engaged in their calling? It is but too well known that it is not the case. Can we then wonder at it that even God's own dear children should be so often found greatly in difficulty in regard to their calling, and be found so often complaining of stagnation or competition in trade, and other difficulties, though there have been given to them such precious promises as: 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you'; 'Let your conversation [disposition, or turn of mind] be without covetousness, and be content with such things as ye have, for He hath said I will never leave thee nor forsake thee'? Is it not obvious enough that when our heavenly Father sees that we (His children) do, or would, use the proceeds of our calling as *our natural mind* would desire, that He either cannot at all entrust us with means, or will be obliged to decrease them?"

### Suggestive Topics.

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

His Vision,	-	Genesis xxviii.
His Victory,	-	Genesis xxxii.
His Valediction,		Genesis xlix. J. E. B.

#### THREE BLESSED LINKS IN GOD'S GREAT CHAIN.

1. *Elect* according to God's foreknowledge, - - 1 Peter. i. 2.
2. *Begotten* through mercy unto a lively hope, - 1 Peter i. 3.
3. *Kept* by the power of God, 1 Peter i. 5. T. B.

#### THE WITNESS OF FAITH.

(Points of an Address on Hebrews xi. 8-22).

1. The *obedience* of faith when Abraham responded to the call.
2. The *endurance* of faith in verses 9, 10.
3. The *strength* of faith in Sarah, who counted Him faithful who had promised when all hope in nature was dead.
4. The *trial* of faith when Abraham proved God to be what he knew He was—the God of resurrection.
5. The *blessing* of faith in verse 20.
6. The *dependence* and the *worship* of faith in verse 21.
7. The *testimony* and *hope* of faith in verse 22.



**The Man Christ Jesus.**

OUR blessed Lord combined in one  
Two natures, both complete—  
In perfect manhood all sublime,  
In Godhead all replete. (John i. 1, 2, 14.)

As man He entered Cana’s feast,  
A humble guest to dine;  
As God He moved the water there,  
And changed it into wine. (John ii. 2, 8.)

As man He suffered weariness,  
And rested on a well;  
As God He pierced a sinner’s heart,  
And saved her soul from hell. (John iv. 6, 29.)

As man He climbed the mountain’s height,  
A suppliant to be;  
As God He left the place of prayer  
And walked upon the sea. (John vi. 15, 19.)

As man He wept in heartfelt grief  
Beside a loved one’s grave;  
As God He burst the bands of death,  
Almighty still to save. (John xi. 35, 43.)

As man He lay within a boat,  
O’erpowered by needful sleep;  
As God He rose, rebuked the wind,  
And stilled the angry deep. (Mark iv. 38, 39.)

As man He yielded to His foes,  
Submitting to be bound;  
As God His presence overawed,  
And threw them to the ground. (Jn. xviii. 4, 6.)

Such was our Lord in life on earth,  
In dual nature one;  
The woman’s Seed in very truth,  
And God’s eternal Son. (Luke i. 35.)

O Child! O Son! O Word made flesh!  
May Thy high praise increase;  
Thou wonderful, Thou mighty God,  
Eternal Prince of Peace! (Isa. ix. 6.)

T. B.

**CORRESPONDENCE.**

**“God’s Self-Emptied Servant.”**

To the Editor of THE WITNESS.

BELOVED BROTHER,—Forgive my intrusion in this matter. I had several times drawn back. I have more than once torn the paper to pieces. Yet, after all, it is an entreaty rather than a

criticism. What is added to the entreaty is more in the way of showing reason why the entreaty should be made, and why Mr. R. C. Morgan should grant a humble request made very humbly.

What is this request? That Mr. R. C. Morgan withdraw his little book from circulation until it is purged from the “essay” on the words, “He emptied Himself.”

When read through stranger eyes that may seem a very bold, yea, even an impertinent request. I ask myself, What would you say if some one publicly called upon you to delete a chapter from one of your books; not only one of the chapters, but the most important chapter; the chapter in which light is shed upon some dark mystery? I should say, Let me have your reasons for asking me to do this.

Now we have had an explanation of (what for brevity’s sake I shall call) Mr. Morgan’s “kenotic hypothesis”—*kenotic*, because the verb to empty is *kenōō*, and *hypothesis*, because it proposes to be an explanation that agrees with all the facts and disagrees with none, but has not got beyond the proposition stage.

Mr. Morgan has an explanation ready. But that explanation will require another, and so on, until quite a series of explanations has been evolved. Is this a rash prediction?

Explanations have always the tendency to propagate themselves. It is a law of their being. Therefore it is wise never to publish a statement on a matter of vital importance that requires explanation for its proper elucidation.

Hence, that Mr. Morgan’s “kenotic hypothesis” needs explanations more or less lengthy, is my first reason. Many will read his book that will never see his explanation.

Again Mr. Morgan is not the first to attempt the construction of a “kenotic hypothesis.” We find attempts made in the Early Centuries. And a Scotsman, a great thinker if not a sound theologian, writes: “The diversity of opinion prevailing among interpreters in regard to the meaning of this passage, is enough to fill the student with despair, and to afflict him with intellectual paralysis.” I am sure that all students of the Holy Scriptures will agree with this statement of fact, and that it will not displease Mr. Morgan, because my second reason for asking him to withdraw this “essay” is, that where others have failed he has not succeeded, and our failures are best buried, but not forgotten—by ourselves.

Once more, Mr. Morgan has, quite apart from the question with which Dr. Neatby has faithfully dealt, developed what is technically called “subordinationist” views.

Now, in studying that dreary and unhappy history, the history of the doctrinal struggles around the Person of Christ, we find that "subordinationism" is the half-way house to Arianism where the deity of our Lord Jesus Christ is tampered with, and finally denied.

On reading Mr. Morgan's little book I was struck by the resemblance of what appears on pp. 50, 52, to that which Dr. Gess has written in his massive and profound work, *The Scripture Doctrine of the Person of Christ* (a good translation from the German by Dr. J. A. Reubelt). Now, Gess was a leader in the German school of Theistical Christologists, whose propositions *the Church has not received*. By this I mean that Mr. Morgan's "kenotic hypothesis" has been before believers for half a century and more without finding acceptance.

This is my third reason: the "essay" contains nothing new. Its main positions have long ago been shown to be inconsistent with Biblical teaching concerning the Person of Christ. Hence to withdraw it, is not to deprive believers of new light upon a dark mystery.

My concluding reason is this—already I have met with fruits of this "kenotic hypothesis." A teacher in divine things recently came to me to talk over some matters. It appeared that he had been giving a series of Bible readings, and had met with some criticism of and opposition to his views. These views he had jotted down on paper and brought them to me. I was startled by what I read. I enquired as to their origin. He assured me that they could not be wrong, as he got them from Mr. Morgan's little book. Wrong—seriously wrong—without doubt they were. However, before going further, save for solemnly warning him against the errors he had imbibed, I thought it well to buy the book. *I am sure Mr. Morgan would repudiate these errors as much as I do*, but, all the same, they arose from a careful study of his book, and similar teaching produced similar errors in the Early Centuries. It is the pointsman's moving his points a very little distance that sends one train to Edinburgh and the other to Glasgow. Oft-times you cannot put your finger on a teaching and say, This is fundamentally wrong. It is after it has been elaborated and pushed to its logical conclusion by the minds of men that we see clearly that it was a deviation from the truth.

Now, as the Church of Christ is called to gird up and prepare for the onslaught of the "New Theology," is it not a pity to disturb believers' minds thus? Beloved brother, I dread this "New Theology." Not because it is new, for it is not that. Some of its leading exponent's

phrases upon which he lays great emphasis I have read in David Strauss. This "New Theology" is Unitarianism. It is Socinianism. It is Nature worship. For centuries its dogmas have lain amidst the fusty folios of old libraries, to be brought forth once a week and monotonously proclaimed in dull chapels up forgotten streets to a slumbrous few.

But now the scene is changed. Cleansed, varnished, made good as new, the very cracks filled up, clad in shining garments of turgid rhetoric, freshly labelled, "The New Theology," it is produced amidst the plaudits of gaping crowds to impress the "man on the street." But strip it of its disguise, rub off the paint, and Pantheism, naked and shameless, stands before you. And Pantheism is as antagonistic to the Gospel as Mohammedanism is. Let its teachings permeate the masses, and the fate that befell North Africa's flourishing Churches will become the fate of Britain's Churches. Thus I dread it!

Let us then close up our scattered ranks. Let us rally once more to the simple "Word of the Cross." And to help in this I make my request; for to withdraw that, which to many believers is a stumbling-block, would be far more helpful to the cause of unity than a score of explanations by himself or the most valiant defences by his disciples.—Yours in the one faith,

DAVID ANDERSON-BERRY.

[We dread the continuance of this controversy as to "God's Self-Emptied Servant." We ask ourselves, Is this desire to know and define what it was that He emptied Himself of a holy inquiry in the sanctuary, or is it mere religious, fleshly curiosity that, touching upon the "great mystery" of the Person of Christ, is sure to lead deeper and deeper into error and sorrow?

Mr. Trench's letter in our January number, intended to reconcile the teachings of Dr. Neatby and Mr. Morgan, does not satisfy many. To many godly intelligent persons the two views appear to be quite irreconcilable. That the Lord Jesus did at any time empty Himself of even "the exercise" of His divine attributes of omniscience and omnipotence seems contrary to fact, for when on Calvary He was "crucified through weakness," was He not even at that very time "the upholder of all things by the Word of His power." Better far to leave such a question alone and remain ignorant than to adduce explanations that are, to say the least, doubtful and liable to mislead the unwary.

The correspondence received adds nothing new. We therefore only print Dr. Anderson-Berry's letter, and here, as far as we are concerned, the controversy closes.—EDITOR.]

## Prayer and Practice.

[Part of a Letter to an Evangelist.]

I FELL I ought to tell you how helpful a few of the suggestions you made have been to me.

I have tried the morning reading and the bowing of the knee just a moment in a quiet spot as I go about my business, and it has been such a help.

As to the suggestion you made about laying past a percentage of our takings for the Lord. I used to think that the Lord got His portion when I would give a pound or so to one of His servants, and this was only in fits and starts, but I find the weekly laying up much better and easier, and it is only since I have started this that I find I have been robbing God in the past. The difficulty now arises, *How* am I to dispose of His money? I cannot trust myself to let it accumulate. God has been blessing us much lately in the business.

## 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING

A CASE OF DEBT—If (as the replies on the question of *debt* seem to imply) a Christian is not warranted, under any circumstances, to incur debt, what course should a brother adopt, who, through no fault of his, out of employment, and also in feeble health, is therefore behind with his rent and otherwise unable to pay, when due, all he owes?

NO MORE SEA—LITERAL OR FIGURATIVE? (Rev. xxi. 1)—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

TARRYING ONE FOR ANOTHER (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

THE DAY OF ATONEMENT—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

WHY WAS ABEL 'ACCEPTED'?—Wherein consisteth the superiority of Abel's offering to that of Cain?

SOME WHO SHOULD NOT TASTE DEATH—Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

## When Did Adam Die?

QUESTION 525.—In the August number of the *Witness* the thought is expressed that the curse pronounced upon Adam in the garden, "In the day that thou eatest thereof thou shalt surely die," did not take place until he died about 930 years later. Please explain what appears to be contradictory.

ANSWER A—This question may be answered by another. Who are the dead in John v. 25, Ephesians ii. 1, Colossians ii. 13? The fact that Adam was ashamed and afraid, and hid himself among the trees of the garden, is a proof of his *spiritual death*—that is, fellowship with and delight in his Maker was destroyed, and could only be restored by repentance and faith in the promised seed. This death to all that is divine is consequently the heritage of all, and another birth is absolutely necessary in order to see and enter the kingdom of God. This new birth is by the Holy Spirit, through faith in Christ Jesus. S. R.

ANSWER B—Death is separation, not extinction. "The body, apart from the spirit, is dead" (James ii. 26). In the case of the believer the spirit is "present ['at home,' *κ* v] with the Lord" (2 Cor. v. 8), in that of the unbeliever it is in hades (Luke xvi. 23), waiting the resurrection of the unjust, when soul and body will be in hell—Gehenna—(Matt. x. 28)—destroyed but not annihilated. The day that Adam sinned he died morally. There was separation between him and God, so that he hid himself "from the presence of the Lord God" (Gen. iii. 8). When he was 930 years old (Gen. v. 5) he died in another sense, his spirit was separated from his body. J. A. O.

ANSWER C—Adam died *twice*, and we must carefully distinguish between his *moral* death and his death as a *mortal*. He became "dead in trespasses and sin" (Eph. ii. 1) the very instant he partook of the fruit of the prohibited tree, but he did not die physically till 930 years later. He became *dead in soul* through sin, he *died in body* at the advanced age of 930 years. The teaching of our Lord Jesus Christ in John v. 25, 28, clearly indicates this thought of *double death*, and makes gracious provision for it. "The hour is coming, and *now* is when the dead shall hear the voice of the Son of God, and they that hear shall live." Here, surely, it is the dead in soul, the dead in sin, that are referred to. This answers to Adam's moral state after the fall. "The hour is coming, in which all that are in the *graves* shall hear His voice." Beyond controversy this refers to the physically dead, so that through the last Adam

we get the gift of *double life* instead of *double death*, which the first Adam suffered, and which awful legacy he also bequeathed to us. T. B.

*Answer D.*—Genesis ii. 17: "In the day thou eatest thereof dying thou shalt die" (margin) . . . v. 5: "And all the days Adam lived were 930 years: and he died." Death, decay, dissolution, decomposition—all that robs the death-chamber of its peaceful beauty, and imparts to the charnel-house all the horrors of its fetid atmosphere, appalling sights from which the most callous shrink: before such a prospect even Love swoons, craving "a parcel of ground where I may bury my dead out of my sight." Through the slow passage of thousands of years the continual progress of these phenomena has left a deep mark on the human consciousness, so deep that it has erased the primary impression that these dreadful phenomena are simply the outward and visible signs in the body of a far more dreadful reality in the soul—sin, and the penal evils that by the eternal law of righteousness must follow in its train. Adam, in eating the forbidden fruit, disobeyed God; in disobeying God, he sinned; and the moment he sinned he died; for "the wages of sin is death." He immediately became subject to the penal evils pertaining to sin. Thus the apostle: "As by one man sin entered into the world, and death by sin; and so death passed upon [or better, unto] all men, for that all have sinned." Yet death, and death in its most painful forms, had been in the world long before Adam existed. Earth holds her death-certificates tightly clasped to her bosom in the form of myriads of fossils of all shapes and sizes. But this "death," of which the apostle writes, is not merely physical death, but the penal consequences of that one act of disobedience. Wherefore it has passed unto all men. So of all Paul could write, "dead in trespasses and sins."

See, however, the wondrous grace of God. He could justly have brought all the penal consequences together in one huge cataclysm. But that would have been to yield the victory to Satan. With the golden opportunities of the days that were to elapse between what one might call man's intrinsic death and its extrinsic effects, which we call death, Love was to weave a rich chaplet, every jewel in which would be a ruby, for blood is the cost of its purchase; every jewel a diamond, for shining in the light of God it is to display the hidden trinity of the Godhead; every jewel a milk-white pearl, for pearls are the only gems that life produces and life maintains in beauty; a victor's crown for the day of His coronation, which His Father has prepared for Him; a

conqueror's diadem for the day of His triumph, when all the forces, all the secrets, all the glories, all the splendours of a renewed creation, with all its unimaginable distances of infinite space and infinite time, shall go to swell the unspeakable wonder of His train.

The divine order of recovery from sin's disastrous consequences proves the truth of this solution. When one comes to the Saviour, one receives forgiveness of sins and eternal life as a present possession, but up to the present all have died bodily deaths. Yet the promise of the Lord Jesus stands sure. "Amen, Amen! I say unto you, If a man keep My saying, he shall never see death" (John viii. 51). D. A. B.

*Editor's Note.*—This question has elicited many replies. We give four, being as many as space will permit. All are agreed that there is no discrepancy between the two statements, and that any difficulty in the mind of the enquirer or others, must be due to not clearly apprehending the two aspects under which death is spoken of in the Scriptures. In the beautiful parable of Luke xv. the father twice speaks of his younger son as having been "dead" and "lost," but now "alive" and "found." So long as he was in the "far country" he was dead to his father. He had no fellowship with his father's thoughts or purposes—no happy intercourse. For the time being he was to his father as one who had died and been buried. His sinful self-will had effected the separation. Such is the unrepentant sinner toward God. He is totally separated from God. Present to the eye of a corpse the most beautiful sight, sound in its ear the sweetest strains, there is no response, it is dead. To the sinner, creation's glories speak not of God the Creator; the wondrous love displayed on Calvary awakes no responsive chord in his soul; in the Lord of Glory he sees no beauty that he should desire Him; he knows not God and obeys not the Gospel. Toward God he is dead; dead in trespasses and in sins. It is more than death; it is a moral corruption. Surely this death is the awful reality, of which physical death is the penal and visible issue.

Several replies dwell upon the marginal reading of Genesis ii. 17, "In the day thou eatest thereof dying thou shalt die." Death is a process. The teeth decay, the hair turns grey and falls off, the eye becomes dim. These and many other symptoms tell the solemn fact that the process of death is at work. So that Adam's dying, even physically, may have begun on the day of his disobedience, though the final separation of soul and body did not take place for 930 years.

## The New Theology.

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

WE might well be surprised or even stumbled if the last days of this present age should come upon us without a succession of apostate movements emerging from the ferment of religious, scientific, and philosophic thought which obtains universally in that world which we call "Christendom."

The course of this age as traced prophetically in Scripture is essentially "down-grade." The Lord Himself said, "When the Son of Man cometh shall He find [the] faith on the earth?" There is a distinction between "faith," the act of believing, and "the faith," or that which is believed—"the faith once for all committed to the saints" (Jude 3). The distinction can generally be discerned in the original by the presence or absence of the definite article. When the Son of Man cometh to assume the government of Israel and of the world, so disastrously will "the faith" have been undermined, so profoundly shall the leaven of error have permeated the meal of the truth, the divinely provided sustenance of spiritual life, that there will remain hardly a trace of any of the fundamental doctrines of the faith unperverted, uncorrupted. The parable of the leaven in Matthew xiii., rightly apprehended teaches this plainly. The leaven works "until THE WHOLE is leavened." So early as when Paul wrote the Second Epistle to the Corinthians, he says (chap. ii. 17) there were then *many* who corrupted the Word of God. Not that the Word of God could be corrupted in the ordinary sense of the term, for it is "the incorruptible seed" (1 Peter i. 23). But in the original the idea is rather that of *adulteration* than *corruption*. It is by mixing with it that which is human, that which is false, that the truth becomes perverted, obscured, misconstrued. Like watered milk, it is robbed of its nutriment; that which should have imparted strength and health is by the addition of noxious ingredients rendered positively harmful and destructive.

It has been remarked, and to the thoughtful student of Scripture the remark commends

itself, that the Second Epistles have all a special bearing upon the last days. They cast a lurid light upon the deepening darkness of the present age, foretelling abundantly the departure from the faith, which indeed had begun in apostolic days. Already there were "many antichrists" denying the Father and the Son, the special distinctive revelation of the New Testament, and these were to go on and increase till they should at last culminate in "the Antichrist," "the man of sin."

In 2 Corinthians xi. Satan's ministers profess to be ministers of righteousness; those who are deceived by them take them to be "angels of light"; but they were false apostles, deceitful workers whose teachings and influence were wholly antagonistic to the truth and to righteousness. In 2 Timothy iii. we read, "The time will come when they will not endure sound doctrine." The Scriptural Gospel of the grace of God is voted unscientific, old-fashioned, out of date. Ruin in Adam, redemption by Christ Jesus, and regeneration by the Holy Spirit, are doctrines that are now held by only a "vanishing minority." Consequently they "heap to themselves teachers." Teachers called, qualified, and given by the Head of the Church are not popular, and not wanted by "the classes," however they may have the ear of "the masses." These self-made and self-chosen teachers turn away the ears of their hearers from the truth, and consequently they are turned to fables.

The truth of creation, according to Genesis i., is abandoned for the fable of evolution. The truth of the fall, according to Genesis ii., is abandoned for the fable of "the ascent of man." The flood is relegated to the refuse heap of mythological stories, as foretold that it would be in 2 Peter iii. The truth of miracles is denied as being irrational and impossible. The birth of the Lord Jesus, as recorded by Matthew and Luke, is blasphemously denied, and His resurrection, though recorded by the four evangelists and attested by evidence more abundant and reliable than almost any other ancient historic event, is rejected as incredible or spiritualized away. The vicarious sufferings of Christ as the Sin-bearer are held to be

only the sufferings of a martyr for righteousness sake. Atonement by blood is called "a religion of the shambles," and not demanded by either the righteousness or the mercy of God. God is said to be the Father of all men, and regeneration is not "a new creation," but the germ of goodness that is in man awaking to a sense of a pre-existent relationship.

We might go on to enumerate even greater blasphemies than these, concerning the mysterious divine Person of the Lord Jesus Christ, and concerning the inspiration of the Holy Scriptures, but enough has been adduced to show how exactly the foretellings of Scripture have been fulfilled. So much so that we need be in no degree surprised at these "destructive heresies"; instead of their effect being to cast doubt upon the truth of Scripture, they go to confirm every jot of its divine predictions. Nor need any improvement be looked for: "Evil men and seducers will wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). The conflict against error must be maintained to the end.

The Second Epistle of Peter describes two lines of departure. In chapter ii. it is the religious line of apostacy, the bringing in privily by false teachers of destructive heresies. Through such "the way of truth is evil spoken of." "The way of truth" is the same and changes not, but it is discredited by the carnality and ungodliness and covetousness of those who profess to follow it. In chapter iii. it is the open infidel line of opposition. We here see the modern scoffers who ridicule the idea of the personal coming again of the Lord Jesus, who are wilfully ignorant of the fact of the deluge, and who therefore have no belief in the coming judgment by fire. All such prophetic teachings are lightly cast aside as unworthy of serious consideration. And then in the end, as though the infidel theories and guesses of modern scientists were full in view, he warns against the oppositions of science "falsely so called." True science, *i.e.*, the knowledge of ascertained facts, can never conflict with Scripture. The God of creation is the God of the Bible; but innumerable oppositions have come from

*supposed* facts hastily assumed to be true, and from theories founded on the suppositions and deductions drawn from them. The resource in such conditions is as always: "Be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Saviour." But these warnings are not by any means confined to the Second Epistles. In Ephesians iv. we read of "winds of doctrine," "the sleight of men," "cunning craftiness," "lying in wait to deceive." Could language more forcibly depict utter abandonment of the faith, and of every principle of common honesty and truthfulness. Have we not here, and in 2 Peter ii. 3, the ways of men, who though bound by solemn declaration and paid to maintain the great doctrines of Christianity, deliberately set themselves to undermine these very doctrines, and to pervert those who hear them? Privily at first, by theological professors, the criticism of the Bible began. It has been dignified by the name of "Higher Criticism," but call it what you will, it is setting at the bar of puny human intellect the infallible Word of God. And it is this, which has been going on for thirty years or more, growing in force and in arrogance that has paved the way for the open proclamation of the "New Theology."

Again in the Epistle to the Colossians, chapter ii., there is a fivefold warning against man (see verses 4, 8, 16, 18, 22), "Beware, lest any man spoil you." The idea is, as in the R.V., not to spoil in the sense of marring, but "to make a spoil of you"—to rob you of all that is vital and precious in the doctrines you have learned. Here again in verse 8 are the two lines, "Philosophy and vain deceit" coming from the heathen or infidel side; "tradition and the rudiments of the world" being from the religious side. Over against all this is set CHRIST—the fulness of the Godhead bodily in Him, all the treasures of wisdom and knowledge in Him. He is the fountain-head of "Wisdom" answering to "philosophy," and of "Knowledge" answering to "science." No philosophy and no science of man will "spoil" those who are rooted and built up in Christ.

To convince of their error those who

have committed themselves to these errors seems almost an impossibility; but there are many young, inexperienced, simple souls who are in imminent danger of being "led away with the error of the wicked." It is for such that we write. We would warn them against any attempt, however plausible, to discredit the Word of God, or to pervert its obvious simple meaning. It was written, not for the wise and prudent, but for babes, and it is the child-like spirit that will most quickly discern and most fervently appreciate its teachings. The same Spirit who indited it is given to each believing one, to "guide them into all truth." We would specially warn the young against going to hear these false teachers or reading their books. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27). "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Prov. viii. 34).

## Israel and the Gospel.

PAPER I — By J. P. LEWIS.

THE consideration of missionary work amongst the Jews claims the deepest sympathy from every devout student of holy writ, and no one deserving the name of Christian and holding in his hands the sacred oracles can plead indifference to the spiritual welfare of that beloved nation.

Possessing a history unique in the world's annals, holding among the nations a position of importance wholly disproportionate to their numbers, and destined to play a leading part on the world's stage at no very distant date, the Jews, viewed politically or religiously, present features of no ordinary interest.

I may here fittingly quote from an article by Mark Twain as showing that in nation problems the Jew is no mean factor:—"Properly, the Jew ought hardly to be heard of, but he is heard of—has always been heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature,

science, art, music, finance, medicine, and abstruse learning, are also away out of proportion to the weakness of his numbers. He has made a marvellous fight in this world in all the ages, and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendour, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burnt out, and they sit in twilight now, or have vanished. The Jew saw them all, but beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

This interesting view, however, does not in itself constitute a reason for endeavouring to win Israel to Christ. The religious aspect is that which forces itself upon our hearts; and we cannot blind our eyes to the solemn truth that no less than the idol worshippers of India, China, and Africa; no less than the Ritualists, Romanists, and Protestants, who go to make up Christendom, the Jews have souls to be saved.

Strange is it not that the nation once chosen by God as the depository of His truth must now look to the despised Gentile for the wherewithal to satisfy its spiritual hunger? On the other hand, is it not more than strange that the Church of God, partaking of the root and fatness of the olive tree, should have overlooked for so many centuries the dire need of the broken-off branches? Nevertheless the golden promise, "I will bless them that bless thee," has come down to our day, and it is for each of us to put the promise to the test.

With the religious revival in Germany in the eighteenth century the era of modern missions to Jews may be said to have begun. The activity then displayed was gradually strengthened, leading, in 1809, to the establishment of the first organised effort, the

London Society for Promoting Christianity among the Jews.

This society proved to be the forerunner of many others, not only in our own country, but also on the Continent and in the United States, and there are now about 28 missions to Jews (employing about 400 missionaries), not to speak of many less prominent organisations and individual efforts. It may be added that the Jews number about 11,000,000.

One of the most important branches of the work is the circulation of the complete Bible in Hebrew and the New Testament in Yiddish; and the stream of emigration from East Europe to America affords unequalled opportunities for placing in the hands of the Jews the Word of God. We cannot but see the Lord's doing in this, as persecution and massacre at the hands of so-called Christians has embittered the hearts of Israel's sons against the name of Christ, and now for the first time they read for themselves the New Covenant.

It is commonly thought that all Jews are alike in religion. So far from this being the case, the Jewish nation may be divided into four

#### RELIGIOUS PARTIES.

I. ORTHODOX. These Jews correspond in the main to the ancient Pharisees. They look forward to Messiah's advent and a restoration to the land of their forefathers. They constitute the majority of the Zionists.

II. REFORMED. These may be compared with the Sadducees. The liberty, equality, and fraternity granted to the Jew as the result of the Revolution, brought him out of the Ghetto, but also brought him into touch with scepticism and worldly philosophy, with the result that in France, England, and America (where the reformed Jews are chiefly to be found) there is an avowed disbelief in the supernatural in Scripture, together with a revolt from rabbinism. Finding peace and plenty in the lands of their adoption, the long-cherished hopes of Messiah and a re-occupation of Palestine are abandoned.

With reference to these aberrations of advanced Judaism, a rabbi writes in the *Jewish Chronicle*: "It denies," he says, "supernatural revelation and the Divine origin of the Mosaic law. It degrades the Bible to the level of any ordinary uninspired

book with offensive characteristics. It has abrogated the Mosaic ceremonial. It ridicules and scoffs at the dietary laws. The Hebrew language will soon be a thing of the past in its temples. It denounces the Abrahamic rite as 'barbarous.' It admits proselytes without it. It encourages inter-marriage with non-Jews. It ranks the Founder of Christianity with Moses and the Prophets. It derides the belief in Israel's national restoration, and the advent of a personal Messiah. . . . Let me," he adds, "name some of the subjects of the sermons in the synagogues: Trilby, by Dr. Silverman; Potatoes and How to raise them, by Rabbi Caro; Where was Christ born? by Dr. G. Gottheil; Was Jesus a Martyr? by the same."

III. THE CHASSIDIM. This word means pious, and was adopted by the Polish Jews who felt dissatisfied with the laxity of the orthodox. The sect numbers half a million at the present day, and its members are distinguished by their long coats and curls.

IV. THE KARAITES. This section is chiefly to be found in the Crimea. They may be called the Protestants of Judaism, rejecting as they do the Talmud, and adhering to the Old Testament.

### Suggestive Topics.

#### WORSHIPPERS OF THE LORD JESUS.

1. The cleansed leper, - Luke xvii. 15.
2. The blind man who had got his sight restored, - John ix. 35-38.
3. The women who met Him after He was raised from the dead, - - - - - Matt. xxviii. 9.
4. The disciples after the ascension, - - - - - Luke xxiv. 52.
5. The saved in the glory, - Rev. v. 9-14.

W. SLOAN.

#### MY EXCEEDING JOY.

"The life of my delights;  
The glory of my brightest days,  
And comforts of my nights!"

1. He is the God of all comfort, 2 Cor. i. 3.
2. In the night His song shall be with me, - - - - - Psa. xlii. 8.  
He giveth songs in the night, - - - - - Job xxxv. 10.
3. When I awake I am still with Thee, - Psa. cxxxix. 18. E. A. H.



**Autobiography of George Müller.**

Voices from the Vineyard. By ALEX. MARSHALL.

PART IV.\*

THE DUTY OF STANDING STILL.

SOME helpful counsel is given on standing still and waiting on God. "The servant of Christ," says Mr. Müller, "that knows he is not occupied about his own work, but about that of his Master, can, however, be quiet, and ought to be quiet under such circumstances, in order to prove that he is only the servant and not the master. If he cannot be quiet, and if, in the restlessness of nature, he will work and take steps when he ought to stand still and wait upon God, then let him suspect himself, and let him see well to it whether the work in which he is engaged is God's work or not, and whether if it be God's work it is done for the honour of the Master or for the honour of the servant."

THE BLESSEDNESS OF KNOWING GOD.

Weighty words on the blessedness of knowing God are worthy of our deepest and prayerful consideration. "When I am writing this," he says, "the income during the last five days has been so small that it would not cover the fifth part of the expenses of these five days; but I am expecting again much larger sums. It is unspeakably blessed, really, to know God, to walk in friendship with Him, to be able to speak to Him about everything, and to roll on Him all one's cares and burdens. In this blessed, happy way I have now been enabled to walk 44 years (1872), and I cannot describe the joy connected with this life of holy, blessed independence of circumstances, political events, mercantile difficulties, friends, death, &c., for as long as we are able to lean upon God we have all that we can possibly need; and this blessed, holy independence may be enjoyed by all the children of God. It is not only the privilege of a very few favoured ones, but all, without exception, who are reconciled to God by faith in the Lord Jesus, and who trust alone in Him for salvation, may enjoy this blessing. In order to enjoy this happy fellowship and practical friendship of God, and His dear Son (our adorable

Lord Jesus Christ), we must walk uprightly. We have to carry out the light which we receive from the Holy Scriptures; we must practise the truth we know. Erring and failing we may be, but we must be honest and upright in not living in sin, in not going on in a course we know to be contrary to the mind of God. Should the latter be the case, we cannot enjoy fellowship with God, nor shall we be able practically to trust Him as our Friend, and this will be the greatest hindrance to having our prayers answered according to that word: 'If I regard iniquity in my heart, the Lord will not hear me'" (Psalm lxxvi. 18).

CONVERSION OF ORPHANS.

Mr. Müller states that he has "the joy of knowing that thousands of former orphans are now with the Lord," and thousands, we have reason to consider, are believers at the present time, walking in various parts of the world to the honour of the Lord, whilst a *great number* have brought up their own children in the fear of God, and are living as godly grandparents, and not a few have become preachers or missionaries.

OTHER OBJECTS OF THE SCRIPTURAL KNOWLEDGE INSTITUTION.

Hundreds of missionaries were helped; one hundred schools, with about 9000 scholars, supported; about four millions of tracts, and tens of thousands of copies of the Scriptures, are sent out yearly.

MR. MÜLLER'S HOME-CALL.

On the morning of 10th March, 1898, Mr. Müller was found lying dead on the floor by the side of his bed. He had entered his ninety-third year, and seemed in remarkably good health. His death being so unexpected caused a great sensation in the city where he had so long sojourned. His funeral was a remarkable one. No such funeral had been seen in Bristol before. Tens of thousands of people—the largest proportion belonging to the working classes—lined the streets through which the funeral procession passed. "In all the leading thoroughfares black shutters were put up, or the blinds drawn; flags were at half-mast on Bristol Cathedral and other churches, and muffled peals were

\* Autobiography of G. Müller. Compiled by G. F. Bergin. To be had from *Witness* Office. Post free, 5/4.

rung. The whole city may be said to have been in mourning." The inscription on the coffin was as follows: "George Müller, fell asleep, 10th March, 1898, in his 93rd year."

MR. R. C. CHAPMAN'S TESTIMONY.

On the news of Mr. Müller's decease being communicated to Mr. R. C. Chapman, he remarked: "If I were asked to write brother Müller's life, I should say he brought everything to God, small and great, temporal and eternal, and brought God into everything. The details are written above, and to-morrow morning we shall have the leisure to read them. *'The night is far spent, the day is at hand.'*" Even among worldly people the divine principle, "Them that honour Me I will honour," was abundantly verified. Most of the leading and British newspapers chronicled his death, and many spoke highly of his work. The *London Daily Telegraph*, in a leading article, said: "George Müller is dead. Upon looking back over the career of this extraordinary man, his life story borders so much upon the marvellous as to be barely credible. . . . A man without friends, without influence, without money, without social position, and with a dissipated reckless past, he became by integrity of conduct and nobility of life honoured and loved by thousands. He robbed the cruel streets of thousands of victims, the gaols of thousands of felons, the workhouse of thousands of hopeless waifs." The *Bristol Evening News* said: "In an age of agnosticism and materialism he put to a practical test theories about which many men were content to hold profitless controversy. Even those who talked about the operation of natural laws, and who did not share Mr. Muller's views as to the power of prayer, could not fail to admire the extraordinary faith and indomitable perseverance of the man who had raised, up to May last, £1,424,600 for various objects in connection with the Scriptural Knowledge Institution for Home and Abroad."

At Mr. Muller's death many asked, "Will the orphan work go on?" Mr. James Wright's reply to the query was

"IT IS GOING ON."

Mr. Müller and Mr. Wright have been

promoted, and Mr. G. F. Bergin and his fellow-labourers are caring for 2000 young people. If the reader desires to be a partner in the concern, we believe that the Lord will accept his thank-offerings. Whether donations are or are not sent, let persevering, believing prayer be presented by the readers on behalf of Mr. Bergin and the toilers in the Ashley Down Orphanages, Bristol. The *Autobiography of George Muller* we most heartily commend.

GOD'S DELIGHT.

By THOMAS BAIRD, Singapore.

A WELL-KEPT heart is God's delight;  
Then let thy heart be clean,  
For out of it life's issues flow,  
The mighty and the mean.  
*A well-stored mind* is God's delight;  
Then fill thy mind in youth,  
Draw deeply from the hidden springs  
Of God's eternal truth.  
*A well-trained eye* is God's delight;  
Then train thine eye to trace  
The glories of thy Father's house,  
Where thou shalt see His face.  
*A well-drilled ear* is God's delight;  
Then strain thine ear to hear  
The whisper of thy Father's voice,  
Who walketh ever near.  
*A well-ruled tongue* is God's delight;  
Then guard thy tongue right well,  
'Tis full of poison, full of strife,  
'Tis set on fire of hell.  
*A well-placed foot* is God's delight;  
Then bring thy foot straight down,  
Stand on the solid rock of right,  
Ignore the proud world's frown.  
*A well-shaped course* is God's delight;  
Then have thy course defined,  
Pursue it with blood earnestness,  
Nor cast one glance behind.

To act upon God's word is faith. Trust Him to accomplish His own promises: only obey.—LADY POWERSCOURT.

THE language of those who walk by faith must be always that of thankfulness.—WATTS WILKINSON.

## Power for Service.

THE ANOINTING OF THE HOLY SPIRIT AS THE ONLY EFFECTUAL POWER IN GOSPEL TESTIMONY.

By GEORGE ADAM, STRANFACR.

LET us look first at the Lord's parting injunction to His disciples, as given in Luke xxiv.: "And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In verse 45 we read: "Then opened He their understanding, that they might understand the Scriptures." In verses 47, 48, He gave them their message, and told them where to begin; and in verse 52 we read that "they returned to Jerusalem with great joy." But with all this they were enjoined to wait for something else, and that was POWER. In Acts i. 8, the Lord again repeats this promise of power, with a revelation of a larger field of usefulness, even "unto the uttermost parts of the earth." Although the work of atonement on earth was finished, there would appear to have been a necessity for that work being accepted in heaven, and attested by the glorifying of the Lord Jesus (see John vii. 39) before the Holy Spirit was given.

It is well worthy of our careful attention how *imperative* the injunction was which the Lord gave to these chosen heralds of the Gospel, to tarry for the promised power. And these dependent, obedient disciples did wait until the power came. Even after the Lord had ascended in a cloud they still waited other ten days. Had they lost their patience, and begun to declare their message, we do not know what would have been the result, but of one thing we may be sure, they would have had no conversions. In quickening dead souls into a new life, the life-giving power of God the Holy Spirit is an absolute necessity. Regeneration is called a "new creation" (2 Cor. v. 17). It is also said to be the "workmanship" of God (Eph. ii. 10), and this is as necessary in order to a genuine new birth as is the death of Christ upon the Cross.

We have only to look abroad on the professing Church to see how sadly the Holy Spirit has been, and is being, dishonoured. How much scholastic education and other

things have been put in His place. I am not crying down a good, sound education. It is a great help for a Gospel preacher to have a good command of language, and to have a well-furnished mind. It is the way in which these things are used as a *substitute* for this divine power, so indispensable in apostolic days, to which I take exception. Look at the results in primitive times, as compared with what we see around us; how these simple men, most of them unlettered, could handle the Scriptures with such power that soon thousands were brought down to the feet of the Lord Jesus. What a contrast this is to the powerless religious machinery that goes on so largely now-a-days, where there are not only no conversions, but almost none expected. And yet many are content to go on as if nothing was wrong, so long as the people can be held.

Another thing I must notice—that is, the increasingly prominent place which music is getting in connection with Gospel ministry. I have no objection to the Gospel being sung if it is sung in the unction of the Holy Spirit. But graceless singing is a most delusive snare if it be adopted as a *make-up* for the lack of the Holy Spirit's power. No one with experience and discernment can shut his eyes to the fact that this is being done to a great extent. Not only is this so in the wider circle of religious profession where they have their "pleasant Sunday afternoons" and other entertainments to please nature, but there is a growing disposition amongst those of us who profess to have returned to New Testament principles and practices to follow in the wake of some of these things, and to give to music a place in our Gospel ministry which is not to be found in the New Testament, and a place which, so far as I know, it never had in any genuine work of God in gathering sinners to Christ. If God has given to any man a gift and a *commission* to sing the Gospel, let him sing it; but let him see that he sings it in the Holy Spirit. It is the *got up thing* as a substitute for divine power in ministry that I am dealing with. Where believers are in a right condition there will always be praise ascending to the Lord. Ephesians v. 19 and Hebrews xiii. 15 teach this. But when

spirituality is at a low ebb it is the way of the Spirit of God to lead believers to confession and prayer, and then they will sing praise when they are revived. I have lately met with some godly believers who are sorely disappointed by seeing large Gospel meetings, with apparently deep interest, and numbers of professed conversions; then, when all the stir and excitement are past, to find so very few who give scriptural evidence of having been the subjects of the work of the Spirit of God.

Some of these have lately asked me how this can be accounted for? As far as my observation goes, Gospel work is becoming more and more superficial. It must be because there is less and less of the power of the Holy Spirit in the work, and in some cases I fear music is being brought in to conceal this spiritual barrenness and lack of divine power. Ordinary Gospel ministry, if it is not in the power of the Spirit, is very deceptive, especially if the preacher is highly *gifted*. But singing, if it is not in the unction of the Spirit, is yet more delusive. It appeals more to the emotions, and less to the conscience, than spoken ministry. To my mind this is one reason why so many are led into a false sense of safety from the wrath to come, and these cases look so like real new births that they are themselves deceived, and for a time others are deceived with them. Some—it may be many—of such poor deluded souls may never be awakened out of this state of false and blind security until they lift up their eyes in hell. I believe this solemn aspect of things is not getting that attention which it demands from the Lord's watchmen. When the "net is hauled in" there is an increasing tendency to be satisfied if a *few* of those who have "professed" prove to be genuine, whilst the *many* who thought they had got salvation and yet have missed it are never thought of.

In thinking why it is that so many now profess conversion and afterwards disappear, I have been led to discern a very subtle cause for this. There is an *emotional fervour* in ministry that may be mistaken by both preachers and hearers for genuine spiritual power. Those who have a "passion for souls," and who are continually going on in

ministry, are specially liable to be led into this snare. This appears to me to be typified in what is said concerning the "holy anointing oil" in Exodus xxx. 22-33. There were two things strictly forbidden to be done: "Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it; it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people" (verses 32, 33). No doubt this anointing oil points to the anointing with the Holy Spirit so often spoken of in the New Testament. Is it not possible for believers now to be guilty of the same sin, both in worship and ministry, by slipping away from under the guidance of the Spirit, and *working up* within ourselves a spurious religious fervour which is not easily detected? Speakers and hearers may both be deceived without knowing it, and this *unreal* power will produce *unreal* conversions. I believe there is a divine reason why the ordinance of the feet washing enjoined on the priests in Exod. xxx. 17-22 comes before the ordinance of the holy anointing oil. If those of us who minister are not careful to have ourselves kept in a right condition for service by the continual use of the cleansing power of the Word in the presence of the Lord, the unction of the Holy Spirit is sure to be lost; and then if people are to be attracted to meetings, and the interest kept up, there must be found some substitute for divine power—either an emotional elocutionary power, which is not of God, or some musical or other attraction. If those who carry on Gospel work sink down to this, we need not wonder if many are deceived, and few really saved.

### A Commentary on Human Nature.

"When the evening was come He was there alone" (Matt. xiv. 23).

IT seems incredible that of all whom He had that day healed, taught, fed, not one *refused* to be sent away—that not one followed even afar off, and then crept near to the lonely ONE in the darkness. What a commentary on human nature!



## Walk and Testimony in the World.

NOTES ON I CORINTHIANS vii. 29, 30.

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

29. The aspect of the shortness of time presented here is like the governor of a steam engine, which regulates and controls its speed. "But this I say, brethren, the time is short; it remaineth that they that have wives be as though they had none." That does not mean that a man having a wife is not to behave as a husband should behave. But it means that a man is not to allow his relationship to his wife to hinder him from keeping his eye on the Lord and serving Him. I would say this as a warning, do not allow your wife, child, or any one to come in as an idol between you and obeying the Lord. It is not idolatry to love your wife or child, but if you allow the object of your love to come in between you and your obedience to the Lord, then God says: "I am a jealous God." He cannot allow you to give the first place in your heart to wife or child. See that these blessings do not become a curse to you by not keeping them in their right place. So walk as to have the Lord's blessing in every relationship of life.

30. "They that weep as though they wept not." It does not say that we are not to weep or sorrow when the Lord takes a beloved one away from us. A man would not be a man that could not weep. Jesus wept at the grave of Lazarus. But we are not to sorrow "*as those who have no hope.*" We have a source of comfort that the world knows nothing of. It is a libel on what God has done and has promised to do for us if we sorrow as the world. We ought to pity the world in its times of bereavement and sorrow. It is a sad sight to attend the funeral of one who has passed away without knowing Jesus as his Saviour, and leaving behind him those in the same sad condition. God's children ought not to sorrow

as the world. There are many sorrows beside the loss of friends; life is full of it. If God did not permit sorrow to be felt while here, we would make the world our rest. He causes one sorrow to follow after another, to draw us nearer to Himself, and to direct our hearts into His love and into the patience of Christ.

30. "They that rejoice as though they rejoiced not." God would have us enjoy all His blessings. We read that the early Christians "did eat their meat with gladness and singleness of heart." This was one of the results of the indwelling of the Holy Spirit. As they ate their food thanksgiving ascended up to the Mighty Giver. Our hearts ought to be filled with joy and gratitude day by day, and our whole life should be a life of thanksgiving. We are not to be as the world, which gets intoxicated with its prosperity; its joys and pleasures do not satisfy; they are transient and short-lived; but we have "pleasures for evermore"—"fulness of joy." This world must be dissolved, its possessions must be let go, and its sorrows and joys alike come to an end. It is but *a little while*—that is the regulator and moderator. Let us keep that in view, and it will moderate both our joys and sorrows, as nothing else will.

30. This principle also affects the business of daily life—"They that buy as though they possessed not." The Christian is to buy, but not to set his heart upon his possession. We are not to be over elated with prosperity, or cast down by adversity. Remember that we have the Lord, who will bless us apart from wealth or riches. Paul could say: "I know what it is both to abound and suffer need." He knew that the Lord was with him, and that it would all turn out at the end for blessing.

30. "And they that use the world as not abusing it: for the fashion of this world passeth away." That is, using this world, and only keeping it for use. The Lord may give us much blessing and prosperity as long as we walk with Him, and hold it and use it for Him, but if He sees that it is becoming a snare to us, He will take it away. God will not allow the world

to come in between us and our fellowship with Him, and if it does, then He will come in in judgment and restore our souls through it. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts (1 Tim. vi. 9). The Lord give us grace to go on calmly and humbly with Him, using this world and not abusing it. Oh what a stroke to the grandeur of this world will the coming of the Lord be! Everything that is high will be abased, and the Lord alone will be exalted at that day. In a little moment judgment and destruction will do its work; as a dear brother said, "It's all for the bonfire." "The earth also, and the works that are therein, will be burnt up."

As we pass through it, let us remember that the time is short, and may we walk in the light of the coming of our Lord, keeping our eye upon Him and our heart true to Him. Let us be thankful to God for every blessing, understanding what the will of the Lord is concerning our walk and testimony in this world; assured that the Lord is coming soon, and the one who has served Him best will have the richest reward.

### Lot in Sodom.

SAINTS IN WRONG PLACES—III. By T. BAIRD.

SOME super-sensitive souls may feel disposed to dispute Lot's birthright to the appellation of "saint," but we hope to demonstrate incontrovertibly from both Testaments that he was a justified person, and, therefore, reasonably entitled to this dignified name. *Converted persons oftentimes do some very unconverted looking things!* Lot was not of the swine, but one of the Lord's sheep. Although he was wilfully and almost inextricably mixed up in Sodom's mire, he was never really happy there. He was a saint in his wrong place, and he *knew it* (see 2 Peter ii. 7, 8), and especially note the word "*vexed*."

Lot was associated with Abraham from the very outset of his pilgrimage; although I fear the affiliation was more nominal than real. Still he had faith; that I judge to be beyond controversy. Abraham had *strong* faith, Lot had *weak* faith. Abraham had *much* faith, Lot had *little*, but the difference in their

faith lay, not in its *quality*, but in its *quantity*.

Having so little in common, their unanimity in every day matters is somewhat bewildering to us, for we read of no serious disturbance between them until they return from Egypt; and even then the disagreement is confined to their herdsmen. A compromise was easily effected however, and Abraham with amazing magnanimity offered Lot his choice of the country. Rash Lot, guided by mere sordid sense, speedily selected the well-watered plains of Jordan. Poor purblind man! Little did he dream that those very fertile plains would soon be burnt up. All sin stands on a precipice, and Lot's declension from this point is rapid and deep. We soon find him fraternizing with the detestable Sodomites, and even calling them *brethren!* Inexplicable fatuity! His daughters too, encouraged by his world-bordering ways, formed evil alliances, and entered into marriage relationship with Sodom's sinful sons. So much for Lot's domestic affairs. Meantime Sodom's sin ripens rapidly. God is about to give to the world a solemn exhibition of His goodness and severity. Toward Lot—goodness; toward Sodom—severity. The fiat of destruction has already been promulgated. Angels had been despatched to destroy the city, but Lot must first be delivered. "I cannot do any thing till thou be come thither" (Gen. xix. 22). Astounding statement! Does not this one sentence alone demonstrate beyond controversy that Lot was no mere worldling? That I judge to be undisputable. Some may be inclined to argue that Lot was delivered through the righteousness and intercession of Abraham, but we now proceed to produce from the New Testament indubitable evidence that Lot had a character and a righteousness peculiarly personal. The Spirit of God calls him "*just* Lot!" He is spoken of as a "*righteous* man." We are told he had a "*righteous* soul." It is distinctly stated that his soul was daily "*vexed*" with his ungodly environment. And not only so, but there is a strong inference for his being included in the word "*godly*" (2 Peter ii. 7, 8, 9).

Poor Lot! He was an incorrigible world-

monger. In the depth of his degradation he became the progenitor of Moab and Ammon, the most irreconcilable of all Israel's enemies. He stands before us as an illustration of a saint with a *saved soul*, but a *lost life*. Oh, brethren dear! with the awful example of Lot before our eyes, let us "keep ourselves unspotted from the world." Brethren, remember Lot! Sisters, remember Lot's wife!

### The Joy of Faith.

JOTTINGS ON PSALM IV. By T. ROBINSON.

AN evening Psalm, a companion of the previous one, and, like it, divided into three parts by two "Selahs." We are still listening to the "man of sorrows," "despised and rejected of men," yet with "gladness" in his heart, a greater joy than his foes had "in the time when their corn and wine increased." The worldling's joy has no other spring than earthly prosperity, but the believer can sing—"Although the fig tree shall not blossom, neither shall fruit be in the vine; . . . yet I will rejoice in the Lord, I will joy in the God of my salvation" (Habakkuk iii. 17, 18).

The Psalmist in reviewing the mercies of the day could say, "I will both lay me down in peace and sleep," whilst he admonishes his enemies to "commune with their own heart upon their bed and be still." "Thou hast enlarged me when I was in trouble." Persons in distress have their thoughts concentrated on their trouble, and are unable to take an interest in other things; but deliverance enlarges and widens the circumference of their thoughts, so that they are able to take pleasure in all God's works. "Stand in awe and sin not," finds an echo in 1 Corinthians xv. 34 and 1 John ii. 1. The fear of God is the antidote of sin. "Offer the sacrifices of righteousness, and put your trust in the Lord." Unrighteousness, bitter envying, and strife all kill faith (James iii. 14; iv. 1). Righteousness is the only soil in which faith can grow.

FAITH is the master-key to the treasury of Jesus. It opens all the doors, and brings out every store.—BERRIDGE.

### Jesus, the Beginning and the Ending.

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

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

"Jesus . . . Jesus" (Acts xvii. 7; xviii. 5, 28).

PAPER IV.

HAD Paul ever climbed the Acropolis and stood at the feet of Athene, then through the clear atmosphere of Greece he would have seen yonder to the south-west a peak two thousand feet high, casting its shadow across a narrow neck of land, lapped on either hand by the shining sea. That peak is the Acro-Corinthus upon which stood the temple of Venus, and at whose base nestled the town of Corinth, whilst the narrow neck was the Isthmus or *bridge of the seas*, the scene of the Isthmian games, to the manner of conducting which Paul refers in his letter to the Corinthians.

Looking at your map you will see that Greece ends in a piece of land shaped somewhat like a mulberry leaf (hence its name *Morea*), and joined to the mainland by a fine stalk—the Isthmus. From the place where this stalk joins the leaf rose a huge rock, like *Dumbarton Rock*, but far loftier. In the morning it cast its shadow over the town of Corinth, and in the afternoon over the Isthmus. Now, on the side of the Isthmus looking towards Jerusalem was a busy seaport, the town of *Cenchrea* (Rom. 16. 1); whilst on the side looking Rome-wards was the port of *Lechæum*. This latter, but a mile and a half distant, was united to Corinth by double lines of fortifications, similar to those that united the *Piræus* to Athens; whilst on the other hand *Cenchrea* was distant eight and a half miles. Not only so, but crossing this Isthmus saved a voyage of five hundred miles. A stormy five hundred! for rounding *Cape Malea*, the southmost extremity of the mulberry leaf, was to the ancients what rounding the *Cape of Good Hope* was to our sailors in Nelson's days. So you can imagine that crossing the Isthmus was a matter of importance. Hence they made a ship-railway, by which ships were lifted out of the water at *Cenchrea*, run on rollers across the land, and launched anew at *Lechæum*. In fact, to use a Canadian term, it was a huge "portage." Nero tried to be the

Lesseps of his day, and attempted to dig a canal across.

You will thus be prepared to learn that Corinth, with its two ports, was the ship-building centre of the East. There was built the good ship "Argo," which sailed unknown seas under Jason, its captain—whose sailors were called after their ship, the Argonauts—to find the Golden Fleece.

The first great warships were also built at Corinth. Therefore what with the building of ships, the transporting of ships, the sailing of ships, the loading and unloading of ships, Corinth, or as it was called, "The City of the Two Seas," was a busy place. Glasgow, London, Paris, Vienna, all rolled into one, and the essence extracted, that essence would make Corinth. Where trade abounded there did luxury abound, and where luxury abounded there did vice much more abound. The very priests were panders, and the gorgeous temples haunts of horrid cruelties and nameless vices. From what we are told I believe that Corinth, where met East and West, was worse than Sodom and Gomorrah twenty times over. And thither in due season Paul came.

Whatever way he took he arrived in this city, where he was going to spend the next two years of his busy life. He entered it alone and unknown. Here he met Syrians with their gay garments, Romans with their martial step, and Greeks with their affected gait, whilst Jews abounded on every hand. They were in specially great numbers, for Claudius had just banished them from Rome. Why? The decree incidentally mentioned by Luke is referred to by the Roman historian, Suetonius, who writes: "The Jews, who were in a constant tumult, Chrestus being their leader, he banished from Rome." Now most scholars understand by "Chrestus" Christ. *Chrestus* means "good," whilst *Christus* means "anointed." The former term would be easily understood by the Romans, and the latter by the Jews. Hence, doubtless, Suetonius' slight error, for to him and his informants there would appear to be some sense in having a leader called Chrestus, but none in calling him Christus. Here then is a testimony to the early planting of a church

in Rome. Doubtless the Jews pursued their usual course in arraiging the believers before the magistrates. They, like their compeers elsewhere, would not understand the complaints. Perhaps some citizen appealed to the Emperor.

At any rate Claudius cut the Gordian knot by banishing all the Jews from his capital, and so got rid of their riotous mobs, goaded into madness because they could not find a Pilate in Rome.

Undaunted, the lonely man found his way to the synagogue. There the various guilds sat by themselves, whilst the women peeped behind the lattice-work. A weaver of the coarse black hair of the Cilician goats, he took his place amongst the workers in that commodity, and soon found himself going home with Aquila and Priscilla; and in the work-room in their dwelling, packed away in some narrow alley, he approved himself a good workman worthy of his hire. There he earned his livelihood by long hours of monotonous toil. I daresay it was with difficulty that the apostle kept the wolf from the door, for the shadow of hard times lay heavy on the land just then.

Yet the stream of merchandise flowed on—carpets from Babylon, papyrus from Egypt, gums and fragrant balsams from Arabia, dyes from Asia, ivory from Africa, wool from Lycaonia, and slaves from Libya. And as Paul visited the wharves in search of material for his labour, doubtless he heard the well-known accents of his native place, and entered into conversation with some sailor or trader from Tarsus. We know not whether the cool breeze off the beautiful blue waters of the gulf, or the busy scene of healthful toil refreshed the jaded apostle, but we do know that the servants of shameless vice holding their heads high, for there to be vicious was to be religious, must have met him at every crossing, and appalled by hideous crime and dazzled by ostentatious luxury, he must have crept back to his room in that alley with his chaste soul quivering.

There was one thing that kept him patiently-enduring, and that was that blessed thing called work. How often has hard labour prevented the mind from breaking down under an intolerable strain.



Wise were these Jews of old, whose rabbis taught that he who did not teach his son a trade made him a thief. Hillel, Paul's teacher, was a woodcutter; his great rival in learning, Shammai, was a carpenter; whilst of one of the greatest of the rabbis it is recorded that he discoursed to his students from the top of a cask of his own making, which each day he carried to the class-room. True in the ministry of the Word, "the labourer is worthy of his hire," a fact we too oft overlook. But happy is that labourer who can support himself, and lay himself under no obligation to unwilling professors of Christianity.

Thus was Paul able to write to these Corinthians in a different strain from that in which he wrote to these fine old soldiers at Philippi: "And when I was present with you, and WANTED, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself."

So one day when the apostle was wondering what was going to happen to him, there came two strangers asking in the alley for Paul of Tarsus. Two shadows darkened the threshold of the door, and looking up he saw Silas and Timothy. What joy! what gladness! what fresh energy was imparted to the drooping Paul! Maybe that night they sat up until the morning came, and the shadows fled away and a new day dawned on Corinth, talking about their experiences in Asia and in Europe, and in showing the various gifts they brought, and repeating again and again all the dear messages from the saints of God in distant Macedonia.

It put new heart in the apostle. He had been arguing in the synagogue and persuading men to accept Jesus as the Messiah, but somehow it had all fallen flat. Like the old hero he was, Paul missed the grand stimulus of stones and curses, of rods and stocks. So he wrought at tents for shepherds and poor pilgrims from day to day, and helped Aquila and Priscilla to make them. What an opportunity for Aquila and Priscilla!

What long talks about the Lord Jesus Christ and the Scriptures! No wonder

these two in after days could instruct the eloquent Apollos. Prithce, brother, are you making the most of your opportunities? Paul might be low-spirited, but he was not mean-spirited. Freely he had received, so freely he passed on the knowledge to his fellow-labourers at the loom and the board. So click, clack! might go the loom as the coarse black hair became cloth; snip, snap! might go the scissors as Priscilla's deft fingers shaped gores and flaps; stitch, stitch! flew the shining needles as all three sat on the board running up the seams; but all the while came answer to question as these two learned the sacred truths from the lips of the apostle to the Gentiles.

### A Threefold Blessing.

I.—"For where two or three are gathered together in My Name, there am I *in the midst*" (Matt. xviii. 20).

THOU hast said it, Lord and Master,  
Sweetest promise to Thine own;  
Sanctifying, blessing, guiding,  
Gatherings in Thy Name alone.  
Oh! what cordial love should bind us,  
All who meet in His dear Name;  
But, alas! how oft He'll find us,  
Disunited, loveless, lame.

II.—"On either side one, and Jesus *in the midst*" (John xix. 18).

"*In the midst*" for sinners dying,  
Life poured out that they might live;  
Now behold Him! crowned with thorns,  
Nailed, and pierced, that life to give.  
And still He comes with earnest pleading,  
Seeking sinners for His Home;  
Will you yet resist unheeding?  
Wandering sinner, come! oh, come!

III.—"For the Lamb which is *in the midst* of the throne shall feed them, and shall lead them unto living fountains of waters" (Rev. vii 17).

"*In the midst*," now crowned with glory,  
Throned in splendour, yet the same;  
Lamb and Leader, Shepherd, Feeder,  
Centrepoint, His glorious Name.  
Even there they cannot spare Him,  
Lord of all that countless throng,  
"*In the midst*" 'tis Jesus only,  
Theme of Heaven's eternal song. R. BENN.

## Safely Shut In.

Gems from Genesis—XI. By S. H. STRAIN.

“AND the Lord shut him in” (Gen. vii. 16). This God did, and Noah remained in till God let him out. From the reading of the narrative we would infer that Noah was anxious to get out—else why the sending forth of the dove and raven. We must bear in mind that Noah had never been to sea before, hence doubtless the voyage was a trying one. However, he was in, and there he remained until God commanded him to come forth.

Oh! the eternal security of the believer in Jesus; what a theme for the consideration of the child of God, shut in by God we are, and out we shall never be. Believer, rejoice! the salvation of thy God is an eternal salvation. Remember that precious word spoken by thy Saviour: “My sheep shall never perish”—no, never. When Noah came forth from the ark he found a cleansed, regenerated earth, all traces of sin had been removed.

Believer, one day this mortal shall put on immortality, and in that day thy soul shall enter upon that new heaven and new earth, wherein dwelleth righteousness.

“His honour is engaged to save  
The meanest of His sheep;  
All that His heavenly Father gave,  
His hands securely keep.”

## CORRESPONDENCE.

### District Missionary Conferences.

To the Editor of THE WITNESS.

SIR,—I have been deeply interested in the letter appearing in November issue concerning this need. My brief visit to England last summer revealed to me the need for a deeper and more practical interest being taken in our Lord's command, “Go ye into all the world and preach the Gospel to every creature.” The lack of missionary enthusiasm in some assemblies was too evident, due in some cases as much to the lack of the opportunity of manifesting a oneness of spirit in this respect, as of failure in these fleeting days to a right understanding of the believers' individual responsibility. It occurred to me then, as it does here in the midst of ignorance, superstition, and Romish error, that if, as Mr. McLaren suggests, opportunities were more frequently given, both for stirring up and

also manifesting one's interest in the Lord's work among the heathen, the results would be correspondingly encouraging, both in personal offers for service and means to carry on the work.

I need not refer to the pressing demand both for men and means, not only to fill up the ranks of those falling in the fight, but to meet the appalling need, apparent in a double sense to those already labouring single-handed, where “the harvest truly is plenteous but the labourers are still few.” These facts are well known, but I would humbly suggest a means whereby I believe those needs may in an enlarged measure be met.

In former years when in England I had much experience in the formation of district Christian Conferences, and it is somewhat upon these lines I would suggest that a more definite practical effort might be put forth, whereby a wider knowledge of missionary work might be diffused, and increased interest both aroused and maintained.

There are, I believe, at present a few well-known missionary Conferences held during the year in various parts of the country, at which some twenty or more missionaries usually attend, and at which a few minutes, in some cases five or ten, are allotted to each speaker, in which to recount the Lord's dealings, extending possibly over several years' labour; consequently addresses have to be shortened, and little time, if any, is found for suggesting means of extension or encouragement for the work of local assemblies. Whereas, were it possible to arrange for the holding of more frequent annual district Conferences, the same number of missionaries might be spread over a much larger area, more time devoted to accounts of work, and local interest stimulated to a far larger extent than is possible under present arrangements.

Not only so, but few, comparatively speaking, apart from local friends, attend the Conferences as at present arranged, excepting those who can afford a long railway journey, whereas a very much larger number would be able to attend were such Conferences spread over a much wider area, and the increased interest aroused would doubtless be in proportion to the numbers thus reached. I found upon enquiry when in England that many brethren had never attended such a Conference, in some cases owing to distance and expense, while many were alive, not only to the necessity of same, but their desire that such should be held within the reach of all. And is it too much to ask with our 1300 assemblies could not such annually take place all over the country, and by this means a deeper and more far-reaching interest

be aroused among all who revere His Name, and to whom He gave the command "to work while it is called to-day"? Praying that the coming years, should the Lord not come, may witness a wider extension of missionary enterprise throughout the world,

GEO. HOLMES.

Poste Restante, Gibraltar.

### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**NO MORE SEA—LITERAL OR FIGURATIVE?** (Rev. xxi. 1).—Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

**THE DAY OF ATONEMENT.**—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

**SOME WHO SHOULD NOT TASTE DEATH.**—Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

**SAINTS AND SUPERSTITIONS.**—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

### The Interval between the Rapture and the Reign.

**QUESTION 523 (continued).**—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?

**Answer D.**—There are two points of view from which we may look at the Interval between the Lord's coming for His saints and His appearing with them, *i.e.*, to look in the light of the Word of God at the events which *take place on earth and in heaven.*

WHAT TAKES PLACE ON EARTH.

I. The Holy Spirit, who hinders the development of evil on earth, being taken away with the Lord's people (2 Thess. ii. 7), lawlessness, blasphemy, and idolatry abound (Rev. ix. 20).

II. The judgments of God are poured out on the earth (Rev. vi. to xix).

III. The reign of Antichrist at Jerusalem, who is also called the man of sin or lawlessness (2 Thess. ii. 3), and in the Revelation the second

wild beast (Greek) who comes up out of the earth and the false prophet (xiii. 11; xvi. 13; xix. 20). He makes a covenant with the Jews for one week, *i.e.*, seven years, which he breaks after half that time has expired (Dan. ix. 27; John v. 43).

IV. The devil is cast out of heaven, and comes down, having great wrath because he knoweth that he hath but a short time. The devil and the first wild beast (Greek) who comes up out of the sea in an unsettled state of the nations, and is the political head of the resuscitated Roman empire, together with the false prophet, form a trinity of evil in deceiving mankind and in gathering together by their influence the kings of the earth to the battle of the great day of God Almighty (Rev. xvi. 13-16).

V. The last three and a half years before the Lord's coming with his saints, and the last half of the reign of Antichrist, described also as 1260 days or forty and two months and a time, times, and half a time (Rev. xi. 2, 3; xii. 6, 14), is the time of the great tribulation or of trouble such as never was since there was a nation to that same time (Jer. xxx. 7-24; Dan. xii. 1; Matt. xxiv. 21).

VI. Babylon or the corrupt ways of Christendom left on the earth when the true Church is taken away will come into remembrance before God (Rev. xvi. 19). The wild beast and his confederate kings (or the ten horns) will hate the whore and make her desolate; the very power which has supported her will turn against her, and saints and angels in heaven rejoice over her fall (Rev. xvii., xviii.).

VII. The confederacy, headed by the wild beast and energised by Satan, will gather together their forces to battle, when Christ will appear in His glory, followed by the armies of heaven, and will take the wild beast and false prophet, cast them alive into the lake of fire, and will slay their followers with the sword which proceedeth out of His mouth (Rev. xix. 11-21).

To look at this Interval from another point of view as to

WHAT TAKES PLACE IN HEAVEN.

I. The risen saints in heavenly glory celebrate in songs of praise the worthiness of the Lamb, as not only having redeemed them by His own blood, but as the One who opens the seals, because all judgment is committed to Him by the Father.

II. This Interval is for the saints in heaven, the day of Christ spoken of by the apostle (Phil. i. 10; ii. 16), and referred to in 1 Cor. iii. 13.

III. We must not lose sight of the fact that it is also the time of the judgment seat of Christ, when not ourselves but our works during the time we lived on earth will be tried by fire

(Rom. xiv. 10; 1 Cor. iii. 11-15; 2 Cor. v. 10). Surely such truths as these should stimulate us as they did the Apostle Paul to press toward the mark, and to be always abounding in the work of the Lord, as we know that our labour is not in vain in the Lord (1 Cor. xv. 58). F. P. S.

*Answer E.*—I am not aware of any Scripture indicating either that Israel will or will not be a nation settled in their own land before the rapture, but it is clear from Daniel ix. 27, Matthew xxiv. 15-31, Isaiah ii. to ix., and many other places, that they are there when the Antichrist rises to make a league with them; but how long before we are not informed. Indeed it is evident from Isaiah ii. and iii. that the nation has attained a state of opulence, of military and municipal importance, modern, fashionable, and religious; for we read of the "man of war," the "councillor," the "judge," the "prophet," the "cunning artificer," the "eloquent orator," and the gay "daughters of Zion" in modern attire. "Their land is full of silver and gold," "horses," "chariots" and "idols," and they have become "soothsayers replenished from the East." Theosophy and spiritism has leavened them.

The rapture of the Church cannot be located chronologically. She is the "mystery," the "eternal purpose" of God, being "chosen in Christ before the foundation of the world" (Eph. i. 4; iii. 9-11); is not subject to "times and seasons" (Acts i. 7). The "dispensation of the mystery" is not therefore limited by time or linked to earth. The Church's calling is heavenly; her sojourn here below is not dependent upon any other purpose concerning either the Jews or Gentiles. She is a unique body in course of formation by the Holy Spirit—the "body of Christ" (Eph. i. 29), and when completed will be raptured "to meet the Lord in the air" (1 Thess. iv. 17). "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Rom. xi. 25, 26).

The fact is, that to-day we find Israel multiplying in the land, and Ezekiel xxxvi. 8-11 beginning to be fulfilled. The Zionist movement shows the national spirit reviving. In this, as in many other signs, we may "see the day approaching" (Heb. x. 25). T. R.

### Why was Abel Accepted?

QUESTION 526.—Wherein consisteth the superiority of Abel's offering to that of Cain?

*Answer A.*—"By faith Abel offered." That which Abel possessed and Cain had not was faith. But faith implies necessarily a divine revelation. God must have communicated His will concerning sacrifice and worship to Adam

immediately after the entrance of sin. The covering of the guilty pair with the skins of slain beasts, instead of fig-leaves, must have been full of significance to them, and doubtless formed the basis of divine instruction as to sin and redemption. The intelligence of Noah as to sacrifice, and as to clean and unclean beasts, is evidence of divine instruction from the earliest. So far as it goes, it all corresponds with the later and fuller revelation through Moses.

Abel's offering is said to have been "more excellent" or "fuller" than that of Cain. Indeed it would appear from Genesis iv. that Abel also brought a "mincha," or "meal offering," but "he moreover brought of the firstlings and fat of the flock," *Along with the lamb slain* the fruits of the earth were not in themselves unacceptable. But to come with them alone, apart from "shedding of blood," was a practical denial of the great fact of sin and the impassable barrier sin formed between fallen man and the Holy God.

All worship or service offered by unregenerate men to God is of this nature. If it be not the outcome of faith in the blood of the Lamb slain, then it is Cain's offering—a denial of sin and condemnation, as well as of atonement and redemption.

Abel's offering was a confession of his faith in God's way of salvation as revealed then. It was this faith that gave it its value. He believed God as to his inherited guilt, and as to the place of distance into which sin had brought him; and he believed God as to the promised Redeemer and redemption by blood. His offering was the expression of this faith. The Lamb in itself was valueless to secure acceptance with God. It was like a piece of paper, of no value in itself, called a Bank of England note, yet if it were for £10,000, its possessor knew that that value was actually his. Why? Because the note represented so much solid gold in the coffers of the bank. Such was the Lamb—its blood could not take away sin; but to faith and to the heart of God it represented all the infinite efficacy of the one offering that perfects for ever.

Faith secures for the believer, not only imputed, but also imparted righteousness. A new spiritual being is created within—created after the image of Him that created him, in righteousness and true holiness. Therefore Abel's works were righteous. They were works of faith.

Cain was an unbeliever, and all his works and sayings from first to last were the outcome of unbelief. He himself was evil; he was "of that wicked one," and his works were according to his nature. J. R. C.

## The Possibilities of God.

Notes of an Address by Dr. A. T. PIERSON at Half-yearly Meetings in City Hall, Glasgow, on 1st April, 1907.

THERE are three very prominent sayings that have a curious relation to one another. The Lord Jesus Christ said: "With men *it is impossible*," then He added, "With God *all things are possible*," then He added, "*All things are possible* to him that believeth." There is no limit to the possibilities of God; there is a very serious limit to the possibilities of man, but when man is joined to God by faith, then God's possibilities become man's possibilities.

This is so great a theme that I scarcely dare to touch it. If there is anything that is appalling it is the wealth of the promises of God and the poverty of our faith in these promises. The Bible contains probably thirty thousand promises, and the majority of them are addressed to the believing soul, and those promises have God's great universal terms connected with them. The great seven: (1) Whatsoever, (2) wheresoever, (3) whensoever, (4) whosoever, (5) all, (6) any, (7) every. God, so to speak, has exhausted the possibilities of human language in His appeal to the believing soul.

I want to show from a few passages of Holy Scripture something of

### THE RANGE AND SCOPE OF THESE WONDERFUL PROMISES.

Let us confine our attention to the promises addressed to faith. You will find three passages of great impossibilities bearing upon this.

I. In Matthew xvii. 14-21, in immediate connection with the transfiguration, when our Lord came down from the mount, He was met by a man whose son was possessed of a demon. He had brought this son to the disciples, and they had proved that it was impossible for them to cast out the demon. Then the man had brought him to our Lord. "Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour." "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a

grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

II. If you will turn to Mark xi. 22, you will find another lesson of a very similar character. Our Lord had cursed a barren fig-tree on His way from Bethany to Jerusalem at the eventide, and when He came to it again in the morning His disciples observed that the tree was dried up from the roots.

Notice the emphasis, "Dried up *from the roots*." Clear down to the bottom of the tree this withering curse had penetrated. "And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

III. Once more, in Luke xvii., our Lord had been teaching His disciples that they must exercise toward their brethren who were offending against them almost unlimited forgiveness. "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." We do not readily see the connection between such a petition and the answer, Why should they ask for increase of faith when He was telling them not to exercise resentment? They had the sense to see that faith was the source of the power that is exhibited in grace. Now, He says, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

You see all these are alike in the lesson they teach, and yet unlike. They are like in this, they tell us that what is impossible

to man is possible to God, and possible to a believing child of God. They differ in the circumstances under which these sayings were given to them.

In one case it was a natural obstacle, a mountain in the way, and faith can remove that natural obstacle, a hindrance of *nature*. In the second instance it is possession by a demon. Here faith enters the world of *spirits* and deals with malignant, wicked spirits. In the third case faith enters into the domain of the human soul and deals with his *disposition*.

These are the whole of the realms of the universe in which faith could exercise any power. In the natural world dealing with natural forces, in the spiritual dealing with fallen spirits, and in the human spirit dealing with that little world that is within every man. Yet our Lord says, if ye have faith you can remove a natural obstacle, you can cast out a demon, and you can root up a deeply-rooted evil temper. What marvellous promises these are!

Notice this grain of mustard seed. What is it introduced here for? "Oh! on account of its size," some would say. I don't believe any such thing as to the size of the seed. How easy it would have been for the Lord Jesus to say "as a grain of *sand*." It is rather that the mustard seed differs from the mountain in the fact that the mountain is a *dead* mass of matter, while the mustard seed has the secret of *life* in it. That is a great lesson for us. Here is an obstacle in the natural world, but no life; here is the demon in the spiritual, but no Divine life; and here are your evil dispositions, but no Divine life in them, it is the life of the devil. Get the life of God once within you, in truth, and all these things will be vanquished.

It is not because of anything in me, it is because of something in God; and it is because God is in me that such things become possible—things that without Him would be absolutely impossible. I remember when I was a boy and took my first experiment in electricity. I knew intimately the teacher of the school in which I was then a pupil, and one day he said to me, "I wish you to try the battery." He put the rods into my hands, and as he turned the

crank my hair stood on end, the electricity was in me. While I was there I was like the battery. You become God-like when linked on by faith to God's power, and the power that is in God comes into you, and things become possible to you that were impossible before; but when that power is let go you can do no more than any other man. Oh! if we could learn this fact.

I have seen a man, a victim of drink, get down on his knees in my study in Detroit, confess his sin, accept Christ as his Saviour, and rise up an utterly changed man. I have seen an adulterer going to the woman with whom he had lived in sin, and saying, "There must be no more sin," and bringing that woman seeking for Christ. I have seen wonderful things done. A man gets hold of God, and that which was impossible becomes possible just as soon as you get hold of God; it may be in an instant that you come to know the possibilities of the Divine life.

I call your special attention to the expression, "Have faith in God." It is a peculiar form of expression nowhere else used. It means, "hold the *faithfulness* of God." Not "exercise the faith," but "get hold of the Divine faithfulness in God." He never promises without performing. Command this sycamine-tree, command this demon to leave this child that is possessed, and what God can do, He will do. It is a wonderful thing. Further on I believe that the exact language is determined by the Holy Ghost—there is no mistake, no accident. "Have thou faith," "hold," "pray," "remove," "whosoever shall say," not pray, but "say" what is the difference? This is a fiat. What is a fiat?—a command: "let it be." The first recorded fiat is, "Let there be light," and light was. That is a fiat. If you have got hold of God's "faithfulness," let this thing be, and it shall be. What a tremendous power there is in faith, faith that is a bond of union with God, faith that holds fast the "faithfulness of God."

And now, let me say, the whole power of prayer depends upon the faith that offers the prayer. Believe that ye shall receive them, and ye shall have them. "This is the confidence that we have in Him, that, if

we ask any thing according to His will, He heareth us: and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15). Now, James has more lessons on prayer than, I think, can be found in any other of the epistles of the New Testament. In the first, fourth, and fifth chapters you will find the faith that is exhibited in prayer. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed." Observe the two motions: "driven with the wind," *fluctuation*; and "tossed," *undulation*. The peculiarity of a wave is that it cannot stay anywhere. How like a two-souled man, up he goes, down he goes.

Look at that scene on Mount Carmel. It is a great lesson about faith. Elijah was in the spirit to call down floods. There had been no rains for many days, probably dews, heavy dews, but no rains; and now the time comes for rain, so he cast himself down upon the earth, and put his face between his knees, shutting out everything but God. He wanted to know nothing about the outside world. Then he said to his servant, "You go and take an observation look towards the sea." And the servant went up and looked, but nothing appeared to the servant's sight, and the servant comes back and says, "There is nothing." Well, that's just what I expected; I have been asking, and did not get anything at all. But Elijah says, "Go again." And again and again he went, till it came to pass at the seventh time, that the servant said, "There ariseth a little cloud out of the sea, like a man's hand." Why like a man's hand? Because a man's hand had been raised in supplication, and left its shadow on the sky! And he said to his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." There's an example of faith. There had been three and a half years of drought, but Elijah went right on praying in absolute confidence, and when there was only a

shadow, like a man's hand on the firmament, he knew that in an incredibly short space of time the heavens would be black with rain. You are to hold fast to your faith till you get your answer. The prayer of faith can only be answered on the plane of faith. If you come down to the level of sight you would not recognise it; it may come in disguise. Augustine, one of the great fathers of the Church, was in his youth a profligate, and notwithstanding the influence of a pious mother's restraint, indulged in many youthful excesses. He went to Rome in the pursuit of his profession, and from Rome to Milan, where he met and came under the influence of Ambrose, and his conversion and baptism were just in time to gladden the heart of his aged and dying mother, who could at last rejoice in the fulfilment of her prayers. That contact with Ambrose was the means of developing him into an eloquent defender of the faith. In ten thousand cases we fly away, and do not sit still on the plane of faith for the answer. Oh! how little we know the sublime rest of faith, that takes all to God and leaves it there, and brings no burden away from the throne of grace. That is beginning to sound the possibilities of a prayer-answering God. What a stupendous witness to a prayer-hearing God was George Muller, and a man who had but a shilling to start with, and when he died only £180 to his credit in the bank, but who in his life received and expended £1,500,000, yet never appealed to a man. Go and see those buildings with their 1700 windows and sheltering 2200 human beings. I asked him two years before he died, "Did you ever have to lose a meal, because God failed you?" "Never." "Did you ever have to postpone a meal more than half an hour?" "Never." "Did you ever go to bed without enough provision for the morrow?" "No less than five thousand times have I gone to bed with no provision for the morrow." "Did you sleep?" "Every time."

My friends, it is a most serious matter that calls for the profoundest prostration, that in all this multitude of possibilities and practical experimental knowledge of the

Lord Jesus Christ, there should be so few of us who know what it is to make a splendid venture of faith on the omnipotence, omniscience of the unchangeable God. Surely, surely, we ought to fast and pray that we may know something of the possibilities that come from the impossibilities of those who have once learned the possibilities of God.

### Suggestive Topics.

#### WHAT IS TRUE PRAYER?

- True prayer is *asking something* from God, - - Matt. vii. 8.  
 But we must *ask in faith*, - James i. 6.  
 We *must have a spiritual motive* for asking, - - James iv. 3.  
 We must ask according to *God's will*, - - - I John v. 14.  
 We must ask in the *name of Jesus* - - - John xvi. 23.  
 If we comply with all these conditions we shall have no cause to mourn over unanswered prayers. T. B.

#### BLESSINGS BESTOWED, PROMISES GIVEN.

- Blessings bestowed. The object—Blessed with all spiritual blessings in Christ; according as He hath chosen us in Him; *that* we should be holy and without blame before Him in love, Eph. i. 3, 4.  
 A word of counsel. Wherefore . . . brethren, give diligence to make your calling and election sure, - - - 2 Peter i. 10.  
 Promises given—the purpose. Whereby [by whom] are given unto us great and precious promises; *that by these* ye might be partakers of the divine nature (2 Peter i. 4). And hath said . . . come out . . . be ye separate . . . and I will receive you . . . and ye shall be My sons and daughters, - 2 Cor. vi. 16-18.  
 A word of counsel. Having therefore these promises; let us cleanse ourselves from all filthiness of the flesh; perfecting holiness in the fear of the Lord, 2 Cor. vii. 1. E. A. H.

### Israel and the Gospel.

PAPER II.—By J. P. LEWIS.

BESIDES these religious divisions there are one or two

#### ETHNOLOGICAL DIVISIONS,

which call for brief notice.

I.—THE FALASHAS OF ABYSSINIA. The word Falasha signifies “an exile,” but the origin of the people has occasioned a good deal of controversy. Various theories have been propounded—two of which connect them with the reign of Solomon, and two which mark them out respectively as fugitives from the Babylonian and Roman captures of Jerusalem.

The Jewish Year Book (1898) says the Falashas are “A Jewish sect of Abyssinia, who are probably descendants of the old Jewish Himyarite kingdom of South Arabia. They are not Jews in race, but their ritual is distinctly Jewish.” They number some 50,000. It is interesting to notice that mission work amongst this people, though hindered by their rulers, has been very successful, and not a few Falashas have laid down their lives rather than deny the Lord Jesus Christ.

II.—THE BLACK JEWS OF MALABAR also claim mention. These were originally proselytes, but the white and the black Jews do not intermarry.

III.—We also notice THE JEWS OF KAI-FUNG-FOO IN CHINA. In 1865 a missionary of the London Society visited this place and found a colony of six or seven families. Their synagogue had been utterly demolished, and they had lost all knowledge of Hebrew and of traditions of worship, &c.

The Parliamentary sessions of 1905 saw the passage through both Houses of the Aliens Bill; and on New Year's day of the present year\* the Act was put into operation. The Bill is drastic as it stands, but the Home Secretary has thought proper to allow a considerable amount of latitude in its administration. The definition of an emigrant ship is now interpreted so as to exclude vessels carrying less than a dozen aliens; and where it is ascertained that persecution has driven the exiles to our

\*This was written in 1906.



shores, the Act is not enforced. These modifications have, needless to say, caused a renewal of political agitation with regard to alien immigration.

The question is one indeed beset with many perplexities. It will be readily conceded by most persons that the unrestricted admission of Jews, raw, unlettered, penniless, and in many cases physically diseased or notoriously vicious, constitutes a grave national danger—a danger enhanced when it is borne in mind that many of these Jews go to swell the already over-populated areas of our great cities.

In the twenty years, 1881-1901, the population of Stepney Borough in London increased by nearly 16,000, while the inhabited houses decreased by 3,900; consequently 16,000 more people are crowded into 3,900 fewer houses.

It was stated before the Royal Commission that there are 63,000 aliens in Stepney alone, and that 107 streets have been acquired by aliens in six years, while 52,000 English people left the borough during the past decade.

This displacement of English toilers by a community with a very low standard of living, lacking for the most part any technical training, and so compelled by sheer necessity to work as white slaves, is an economic problem taxing to the utmost the resources of religious, philanthropic, and legislative committees.

The remedies which have been proposed are in brief:

I.—LEGISLATION, such as the act now in force.

II.—COLONISATION. This remedy was, however, not a success, as the commission deputed by the Zionist conference of 1904 to visit the territory in East Africa conceded by the British Government, reported the country to be unsuitable.

III.—PREVENTION OF EMIGRATION. As the immigrant is largely the product of the anti-Semitic feeling in Russia and Roumania it would perhaps be possible by diplomacy on the part of England and the United States (the countries most affected), to bring about a better treatment of the Jew in East Europe; but as her internal strife

engages to the full the attention of Russia, the adoption of this remedy must perforce be postponed.

IV.—REPATRIATION. The expedient of sending destitute aliens back to Russia and Roumania would, however, be inhuman under the conditions at present obtaining there.

This continuous sifting of the nation tends to keep alive their national aspirations and ideals. Recognition of their burdensomeness directs their eyes Zionwards, but the lamented death of Dr. Herzl dealt a severe blow to the Zionist movement.

The evangelisation of the Jews is a debt to be discharged, and though mission work has its failures as well as its successes, it is to be pursued steadfastly, immoveably.

The work requires special qualifications to which it is not in everyone's power to attain; but if we cannot directly prosecute the work, we can at any rate help those engaged in it. In doing so we further God's designs that "a remnant shall be saved"; and we prepare the way, to some extent at least, for the day of Israel's national repentance, when the Redeemer shall come to Zion turning away ungodliness from Jacob, and all the ends of the earth shall see the salvation of our God.

### The Last Voyage.

By the BISHOP OF RHODE ISLAND, U.S.A., who has since completed his 90th year.

MY work on earth is well nigh done,  
 I wait the setting of the sun;  
 I hear the surging of the sea  
 That beats upon eternity;  
 I see far off the shadowy realm,  
 And thither turn the trembling helm.  
 The winds that blow, so cold and drear,  
 Grow softer as the end draws near;  
 The distant gleams of silver light  
 Relieve the darkness of the night.  
 There stand upon the misty shore  
 Faint forms of loved ones gone before,  
 The voice that once said "Peace, be still,"  
 Now whispers softly "Fear no ill."  
 I sail alone, yet not alone,  
 The Saviour takes me for His own;  
 I wait His greeting when I land,  
 I wait the grasp of His loved hand.

## Jesus, the Beginning and the Ending.

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

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

"Jesus . . . Jesus" (Acts xvii. 7; xviii. 5, 28).

PAPER V.

**B**UT the advent of Sylvanus and Timothy altered all this. Immediately we read, "Paul was pressed in the Word" (not "spirit," as in A.V.).

Another wonderful word this:

Luke xii. 50, "How am I *straitened* until it be accomplished?"

2 Corinthians v. 14, "For the love of Christ *constraineth* me."

Philippians i. 23, "For I *am in a strait* betwixt two."

The picture in the word is of a man walking along a path between two walls by which he is held together, so that he can turn neither to right nor left, or even turn back. If a lion was in the way he could not help himself, he must go on.

Like the fisher who was playing a fine fish in one of the American rivers. He came to a place where the path along the stream rose somewhat with a steep slope on one side, and the bank falling precipitously into the rushing torrent on the other. Here at a sudden turn he came upon a bear. As he was walking east Bruin was walking west, and the path was narrow. To neither side could he turn. To retreat he knew was fatal. So fixing his gaze on the bear he marched steadily towards him. Bruin stopped and contemplated the oncomer, who advanced without hesitation. Then suddenly turning *he* disappeared, and was no more seen.

So Paul is on a path that presently will bring him face to face with the maddest and most malignant passions of his countrymen. The passage half suggests that Paul had been in a familiar Scots phrase, "ca'ing canny." But Sylvanus and Timothy are now with him. He scents the fray from afar, and the very next words tell us how he set a match to the magazine. He ceased to reason and persuade, he began to "testify that Jesus is the Messiah." And then came the curses, and blasphemies, and his expulsion from the synagogue. Presently we

shall see how he was allowed to set up a meeting-place adjoining the very synagogue itself. But see, the moment of separation was the moment of blessing. Crispus, one of the rulers (there were generally two; Sosthenes was the other, but he had to do the devil's work and undergo the humiliation that is the devil's reward for faithful service, before he shared the joy of Crispus), was converted with all his house, and it is added, "many of the Corinthians hearing, believed and were baptized." How magnificent! God's order, "hearing," then "believing," then "being baptized." Why, there is much more said about being baptized than about "breaking bread." And for this reason: it is much more agreeable to take the Lord's Supper amidst the quietude of a gathering of fellow-saints, who all see the same as to its importance; it is much more difficult for flesh and blood, to be immersed in a tank of cold water, or in a river, or in the sea before an assemblage of people, many of whom look upon it as a show, or view with disapprobation your (what they call) "making a fool of yourself." It was no light matter for these æsthetic Corinthians to undergo publicly this ordinance. The one thing that might have ameliorated the harshness of the ordinance was that the apostle himself should baptize them. To the Greek mind this would gild the act of obedience. Yet this is not granted them. Paul, as in the matter of money, sees through them and refuses to lead them away from the fact that baptism is a public profession of a man's or a woman's faith in a rejected Saviour, and therefore that it is not pleasant to the natural man. I know this, for this lesson the Lord made me learn myself. That my beloved teacher, John M'Vicker, was going to baptize me, smoothed for me the pathway of obedience. Suddenly he developed lumbago, and I was baptized by one whose doing it would probably have prevented my submitting to the ordinance had I known in time!

And yet the blessing came. It was in itself an ordeal, and from the changed circumstances it became a great ordeal. Yet the Lord graciously led my mind away to Himself, until I came to feel that for Him

I could go through fire and water. It at once had its simplicity as an act of obedience restored to it; man had no share in my obedience. I was the Lord's disciple.

How is it that the storm of Jewish passion did not break upon the devoted apostle for eighteen months? True the prospect of it, and the state of the town, must still have weighed greatly upon his mind, for we read that in a vision the Lord said to him, "Fear not, but speak and be not silent; because I am with thee, and no one shall set on thee to ill-treat thee; because there is to Me much people in this city."

The answer is plainly before us in Luke's description, and from what we know from contemporary records: Because the Jews, being under the ban of the Emperor, were out of favour with the Corinthian mob, and the governor was an "Anti-Semite."

The political history of Corinth is intricate. Under Augustus it was under the Senate, hence ruled by a proconsul. Under Tiberius it was under the Emperor, and ruled by a proprætor. In the fourth year of Claudius matters were reversed, and until Nero it had a proconsul; whilst under Vespasian it had a proprætor again. All this we know by coins and contemporary records. Now will Luke make a mistake? Very easy it would be for him to do so. In fact wholly probable if, as some of the critics say, he lived a century or two later. No; Luke uses the exact term for the governor that then existed and ruled Corinth. He was a proconsul.

Take a more striking instance. You will remember the case of Sergius Paulus, the governor of Cyprus. Luke calls him a proconsul. The historian of those times, D. Cassius, calls him a proprætor. Now, nobody thought that both might be right. Of course the learned thought Luke must be wrong. We now know that both are right. Augustus exchanged Cyprus for another province that had become unruly and required troops—the Emperor was the head of the army, and *proprætor* practically meant *general*. Thus whilst D. Cassius was right in saying that Cyprus was an Imperial province with a proprætor as governor, Luke was minutely correct, for

by the time Paul (who was until then called Saul) had reached the island the exchange had been made, and the province becoming Senatorial the noble Sergius Paulus had been sent as proconsul to rule over it.

I am equally persuaded that every difficulty in the Bible not arising from a wrong translation, or our ignorance of Hebrew, is equally simple of elucidation if we had the facts before us, and not the products of some wise man's imagination—it is wonderful what a plentiful crop there is of these at present cumbering the ground. Here lies the great importance of the archæological investigations that are, praise God! being carried on at this present time in Bible lands. Just as the gradual advance of science into the world of the unknown is cutting away with ruthless hand all the ground upon which Hæckel and other antagonists of the Lord Jesus Christ have built with such perverse ingenuity their fortress of infidelity. In fact materialists, *et hoc genus omne*, are to-day hopelessly out-classed. They are hopelessly behind the times.

It is the simple believer that is so far ahead that scientists are just beginning to catch far off glimpses of what to him are familiar truths.

Don't then let any blatant opposer of the Gospel bear you down, or make you believe that your faith must be held apologetically. Why, about two years ago a man scoffed at me for believing such out-of-date doctrines. I asked him to tell me what better he had to offer me. He told me. I pointed out that his statements contained exploded theories. He asked me had I read such and such books, and was mightily offended because I told him I had no time to study what was hopelessly out of date. Not long ago I met him again. He was in sore trouble. But, thank God! he did not offer me new lamps for old, like the wily merchant in the Arabian tale. I trust he is now walking in the light of Him who nineteen hundred years ago said: "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

Oh, that the world were walking in His wake to-day!

So there was a great day in Corinth. A

new proconsul was coming. And, as it happens, we know a great deal about this new proconsul.

Gallio was one of three brothers, for Mark Seneca had three sons. Mark A. Novatus, who is our Gallio, because he had been adopted by Luke J. Gallio; Luke A. Seneca, the brilliant philosopher; and Mark Seneca, the Seneca of history and famous tutor of Nero, whose reward for his training was to order his murder later on. In fact, all the three brilliant brothers lost their lives under the reign of that murderous maniac, who began life by sticking pins through flies to laugh at their struggles, and ended it by crying and howling with fear, because Nemesis had come and die he must, yet liked not the prick of a dagger.

Some think that Seneca knew the apostle, because some of his epistles breathe the same lofty spirit as Paul's. He writes of his brother, Gallio, "whom every one loved too little, even he who loved him to the utmost." He speaks of him playfully as "my lord Gallio," because of his distinguished bearing; while Statius, a poet, calls him "that sweet Gallio."

We learn that Gallio was of a consumptive tendency, and after his proconsulship in Corinth had to take a journey to Egypt for his health. By this and other facts our best chronologist fixes his arrival at Corinth as being on the fourth of June, A.D. 53. There his compliant disposition and reputation for being attentive to all have become already known. Here is the Jews' opportunity. The preceding proconsul seems to have had Pilate's keen intuition and insight into Jewish minds and methods without Pilate's unfortunate habits of cruelty that placed him at their mercy. Besides gloomy Tiberius, whom upstart Pilate feared, was dead, and Claudius, who banished the Jews from Rome, was not likely to listen to their complaints against an official of the Senate. That this was no light matter we know, because Cicero—the great Cicero himself—bowed before the influence of the Jews of Rome.

But Gallio, sweet Gallio, of whom the stern philosopher brother writes, "no mortal man is so sweet to any single person as he

is to all mankind," this flower of Pagan chivalry, this marvel of Pagan courtesy, this triumph of Pagan culture, a Roman with all a Roman's stateliness and sense of justice, yet a Greek with all a Greek's flexibility and broadmindedness, here at last is a suitable subject for the exercise of all the skilful flattery and wily management that are the gifts alone of the sons of Jacob. "Sure," may we not hear them saying in the synagogal council, "'twill be most easy to turn and twist 'my lord Gallio' round our little finger."

Thus one day the alley that had re-echoed the songs of redemption now reverberated with cries of revenge and shouts of destruction. Wild-eyed men invaded the quiet work-room, and the apostate was seized by a dozen hands. Well need the apostle recall the quiet night when, in the starlit garret, a holy form stands in vision by his poor pallet, and that voice he had heard outside Damascus saying, "I am Jesus whom thou persecutest," now says, "Fear not . . . I am with thee . . . no one shall set on thee to ill-treat thee . . ."; and as in all great crises where our minds are left unclouded, memory recalls the past with undimmed clearness, so, thus armed against all foes, Paul rises to go with these men, in whose menacing eyes murder is writ full plain, with a quiet peace ruling within his breast.

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### More Pearls from Old Seas.

By DIVER T. BAIRD.

HE that hath many vices hath many masters.

None can make a Christian save He who made the world.

Nothing that ought to be done is too small to do well.

The most common thing about common-sense is its common absence.

When we think ourselves humble our pride has immeasurably increased.

With very many the sacred term fellowship has degenerated into a mere mutual acknowledgment of each other in the business transactions of the assembly. The heart principle of fellowship is now almost unknown.



“Only in the Lord”

IN RELATION TO MARRIAGE, BUSINESS,  
CHURCH AND OTHER TIES.

NOTES ON I CORINTHIANS vii. 39, 40.

By J. R. CALDWELL, Author of “Foundations of the Faith,”  
“God’s Chosen People,” &c.

39. “The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord.” It may be said, was it necessary to tell these Corinthians to marry “only in the Lord,” after what the apostle had said to them already on the subject? Yes, it was needful as a safeguard, in case any should think that the divine sanction given to a Christian wife to dwell with her unsaved husband might also warrant a Christian woman becoming united to an unconverted man. Therefore the prohibition comes in, that marriage must be “only in the Lord.” Suppose a woman is converted, and her husband remains an idolater, but he leaves her, what is she to do then? As long as he lived she was not at liberty to marry, but when he was dead she was free. That is brought out in Romans vii., where we see the law looked upon as the old husband, which cursed and killed us, and we died to it, through the body of Christ. For what purpose? “That we should be married to another, even to Him who is raised from the dead.” Therefore believers in Christ are united to the risen Son of God, who is at God’s right hand. We are set free from the law, as the wife is from the husband when he is dead. We are free from the law, but married to Christ. Though I am not under the law, yet I am not to be lawless, but subject to my Lord, who is at God’s right hand. There is no room for self-will in the economy of grace.

The question has been asked, Do these words, “only in the Lord,” mean that she is to marry none but a Christian? It certainly must mean that. But does it mean that she

may marry whom she will—make her own choice, provided only that he be a Christian? It goes deeper than that. Especially in a matter of such importance, what we do ought to be in perfect harmony with the will of God. He means, that we are to take Him into our counsel. One Christian may desire to be united with another merely for his or her money. This would not be for the glory of God. Such a motive springs from a covetous heart, and therefore would be sinful in God’s sight.

Mark that expression, “in the Lord”; it invariably qualifies the action. “Children obey your parents in the Lord,” not only because they are Christians, but whether they be Christians or unconverted they are to obey them “in the Lord.” To receive another believer in the Lord is to own Christ as our Lord: to act in subjection to His authority and will. This principle goes very deep. It brings us into fellowship with Him as regards every department and relationship of life. Let that principle be brought into exercise in all our life as Christians, and it will have a mighty influence. It will show how far short we come of God’s claims upon us. We are called to nothing short of loving the Lord our God with all our heart and soul and strength, and our neighbour as ourself. That is the offering laid upon the altar. That was done by the Lord Jesus perfectly in His life and death, and also in His service on behalf of His people in resurrection. Even when He takes His great power and reigns over this earth a thousand years, when He shall have put down all rule and authority, when He shall deliver up the kingdom to God, even the Father, complete and perfect, “then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all” (1 Cor. xv. 24, 28).

Whether it is my business, family duties, service to the church, or towards the world, it is all to be done “in the Lord.” Everything is to be done in fellowship with Christ, thereby enjoying His approval and blessing.

40. Then follow these words, “she is happier if she so abide.” That is, as a widow—unmarried. There is a deep and

important principle for us to lay hold on here. For instance, here is one who has had a happy married life, but now she is a widow; the Lord has laid His hand upon the object dear to her heart; upon him on whom she had leaned and looked up to for counsel, comfort, and support. He is removed, and she is left alone. Is there any one more worthy of our compassion? God has said that "pure religion and undefiled is to visit the fatherless and the widow in their affliction," &c., having a heart to weep with those that weep, and to help them in their helplessness. The apostle here has before his mind what such an one may do for the Lord in such circumstances; she may use all the affection of her widowed heart in service to the Lord. If you turn to 1 Timothy v., you will see this brought out.

Verse 5 says: "Now she who is a widow indeed [that is one who accepts the breach that God has made in her life, and in effect says, 'This is the end of the world for me; I will live henceforth only for the Lord'] and desolate, trusteth in God, and continueth in supplications and prayers night and day." It will be a desolate life, inasmuch as she is bereft of the husband, whose companionship, counsel, and human support she had shared; therefore in that sense she is desolate. In another sense she is not desolate, because she has communion with God. If such an one does not know the comfort of the Holy Spirit, then her's will be indeed a miserable and desolate life. That might be said of the life of many a one. The world is spoiled for her, and if she does not walk with God, if she has not the joy of the Lord, she is miserable indeed.

Verse 6 says: "She that liveth in pleasure is dead while she liveth." I beseech you to take that expression to heart. "Dead while she liveth." How many there are, children of God, who are practically dead while they live: they are not walking with God, nor enjoying Him. You would scarcely know them to be Christians. Such are a hindrance instead of a help to others: cumberers of the ground. The Lord save us from self-seeking; rather may we seek to serve Him whose we are.

Verse 9 says: "Let not a widow be taken

into the number under threescore years old . . . well reported of for good works—if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted," &c. These refer to widows who were supported by the bounty of the Church. We have here a list of acts that married women may take up and do for the Lord. No reference to any public ministry, all is private, in keeping with the place divinely assigned to the woman. You see how the Lord takes a glance back at her Christian life; what has she done since she was converted? Every thing is observed and noticed by the Lord. Have we such in our midst to-day—godly, aged women, who have been addicting themselves to like service for the Lord? Such may help the younger women—give them counsel and instruction, that they also following in their footsteps and copying their example may likewise help others as they grow up to be aged women also. It is in view of the widow's life being thus occupied for God that the apostle says, "She is happier if she so abide."

### A Word to Married Sisters.

Do you not often find that the care of such a large household comes between you and the presence of God? I have noticed with sorrow how seldom sisters after their marriage grow in spiritual-mindedness. I think there is a secret to be learned by which every care and burden would bring us, and keep us, nearer to God, but, alas! very few seem anxious to learn it. May you be one of the wise and happy few! There is only one Teacher who can impart the secret, and He teaches it only to those whose hearts value it more than hid treasure, who search after it and cry out for it, and, though they miss it a hundred times through the folly of their evil hearts, yet still seek after this secret, for they know its priceless value and are sure it may be had, and so will not and cannot rest, or let God rest, till they have found it. And when they do find it, they take no credit for the discovery, for it is the gift of God. Look at that striking passage in Proverbs ii. 1-6. —J. G. M'VICKER.

## "Go," and "Lo."

A PLEA FOR FOREIGN MISSIONS.

By DANIEL CRAWFORD, LUANZA, Garenganze.

"Go ye . . . and, lo, I am with you always, even unto the end of the world" (Matt. xxviii 19, 20).

Query: How can we claim His "Lo" if we ignore His "Go"?

CAME a vision of Saint Paul—  
 Scene, within a Roman hall;  
 Face lit up with holy gladness,  
 Festus twitted him with madness.  
 "Noble Festus, nay, not mad,  
 But a heart supremely glad;  
 All my soul is now aglow,  
 For I've heard my Master's 'Go,'  
 And His 'Lo! I'm ever with you,'  
 Prove I daily this is true;  
 Cæsar could not order so,  
 Christ said, 'Go,' and also 'Lo!'"  
 Came the echo down the ages,  
 Record true of saintly sages;  
 Came the witness all sublime,  
 Of those conquerors of time.  
 Whether living they or dying,  
 This their shout, all time-defying:  
 "Men of God! the order's so,  
 Ours that 'Go,' and His that 'Lo!'"  
 Came the vision of the years  
 Of the lonely pioneers;  
 Came their sob of hope forlorn  
 For the breaking of the morn:  
 Came the rugged tug of doubt,  
 Then, anon, the victor's shout,  
 And the routing of the foe  
 To Christ's tune of "Go" and "Lo!"  
 Comes the warning of the Lord  
 To all readers of His Word,  
 His appeal of love and yearning,  
 That we hasten His returning;  
 Warning us lest we forget  
 That the Christ must tarry yet,  
 While His servants are so slow,  
 Forth to "Go" and prove His "Lo!"  
 Comes a message from the Throne,  
 Answering every heathen groan;  
 Comes a voice from God's right hand,  
 Word of hope for every land:  
 "Go ye into all the world,  
 Let My banner be unfurled,  
 Widen out your ranks and 'Go,'  
 And I'll flood them with My 'Lo!'"

The Need of Fresh Supplies of  
Spiritual Power for Service.

By the late GEORGE ADAM, Stranraer.

IN my former article on the necessity of Holy Spirit power in ministry, I noticed two ways in which we as witnesses unto the Lord Jesus are liable to depart from apostolic principles and practices. First, by adopting methods of our own to attract the unsaved by educational accomplishments in ministry; or where this is beyond our reach, by introducing musical attractions in various forms. If these accomplishments are under the control of the Spirit of God it is all right. We cannot be too careful to "seek out", and "set in order acceptable words" (see Eccles. xii. 9, 10). Nor can we be too careful in our praises to give to our God the best we have. But if these acquirements are used as a substitute for divine power in our ministry; if we fall back on them to cover or to conceal our spiritual nakedness and lack of power, it becomes a solemn thing, and will have disastrous consequences. I also noticed the danger of those who are continuously engaged in ministry of exercising their gifts beyond the measure of grace bestowed on them, and so imperceptibly (to themselves at least) losing their *real power* and "working up" an emotional power which is most deceptive to both speaker and hearers. This may be, and I believe often is, used by the adversary to deceive souls into a *false sense of safety*, out of which very few of them are ever again awakened. The effect of this emotional *feverour* in ministry is also most hurtful to believers, and greatly tends to destroy their spiritual intuition and make them think they are enjoying communion with God, when they are merely taken up with their own happy feelings, which have no sanctifying effect on the heart and life.

I now come to a further aspect of this same subject, which seems to be more overlooked by many than the necessity of the power of the Spirit in ministry, and in all departments of witness-bearing. The line I now pursue is what the Scriptures teach as to the need of "fresh supplies," or what might be termed a fresh anointing for service. We must be careful here to distinguish between

the *indwelling* of the Holy Spirit as the Comforter, as in John xiv. 17, or as the seal of sonship in Ephesians i. 13, 14; and the Holy Spirit as the anointing for service. The former of these all believers have received (see Rom. viii. 9). And when once the Spirit takes up His abode in the heart of a believer He never leaves that one (see John xiv. 16). But the anointing for service is a further blessing over and above the indwelling of the Spirit. This, many believers seem never to possess; and in the experience of those who have been endued with power from on high, this power may be laid out or used up in service, as in the case of the early Church, recorded in Acts iv. 23. Or this power may be wasted or consumed by a lust for popularity, and in this case the serving one must be stripped and led to self-judgment and confession; ere there can be a refilling with fresh power. Besides the example already cited in Acts iv., there are three scriptures I wish to notice: John vii. 37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. 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 *given*; because that Jesus was not yet glorified)." To the careful reader it is quite clear there is more here than drinking for one's own need. Even this is sadly neglected in these Laodicean days; as if one draught of the water which Jesus gives was enough for the whole wilderness journey. But the force of this passage demands *that copious drinking*, which must and will flow out to others. If there is to be a continuous *flowing out*, there must be a continuous *flowing in*. That flowing in must be on the principle of a continual drinking at the fulness of Christ, and on the principle of a *continual believing* on Jesus. Let us here mark that it is of the Spirit the Lord is now speaking, and not of the truth. There may be rivers of truth and not a breath of the Holy Spirit in them.

Another very striking passage we find in Philipians i. 19, 20: "For I know

that this shall turn to my salvation through your prayer, and the supply [further supply, see Newberry] of the Spirit of Jesus Christ. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." This epistle was written when Paul was a prisoner at Rome, when he was expecting to be brought before Nero and the Roman court the first time. The salvation he speaks of here cannot be from the wrath to come; he was quite sure of that. It is also evident it was not salvation from martyrdom; he was quite prepared for that. The salvation here must have been from something else than either of these. As before stated, he was expecting soon to be tried before the Roman tribunal, where he would have an opportunity of testifying the Gospel of Christ before the most *august* assembly in the world. To me it seems clear that it is to this important event Paul refers in 2 Timothy iv. 16, 17, where he says: "At my first answer no man stood with me, but all forsook me. Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear." He had witnessed for Christ before important assemblies at Jerusalem and Cesarea, but this is the grandest and most trying opportunity he ever had of testifying for Christ, and he felt that he required a special supply of the "Spirit of Jesus Christ" to *save* him from *breaking down*, and so failing to make the best of his opportunity. I know some have a difficulty over the expression "a further supply of the Spirit of Jesus Christ," because it will not to their minds *fit in* with our conception of the doctrine of the Spirit's indwelling the believer. It is a more safe way to have our conceptions of the truth of God so moulded as to *fit in* with what God has said in His Word. The Reformer Luther had a like experience before the "Diet of Worms." And if the Lord's servants are to maintain freshness in ministry there must be a replenishing of spiritual power all the way along.

We get the same truth in Galatians iii. 5:



“He therefore that supplieth [R.V.] to you the Spirit, and worketh miracles among you [or powers in you, R.V.], doeth He it by the works of the law or by the hearing of faith. Even as Abraham believed God, and it was accounted unto him for righteousness.” Here, also, we get the truth of a continuous supply of the Spirit, and this supply comes on the same principle as we received the Holy Spirit at our regeneration—that is, through faith in Jesus Christ; not faith in the Spirit, but faith in Jesus. The late Donald Ross, when speaking on the *faith of usefulness*, was asked by one if this was a different faith from *saving faith*. “Oh, no,” he said; “it is more an *outgrowth* of our first faith by which we were saved.” On being asked how this faith of usefulness could be got, he replied: “By going a little further ben.” That is, get to know Christ better, and draw more largely out of His fulness. These three portions of the Word, John vii., Galatians iii., and Philippians i., all teach the *doctrine* of fresh supplies of spiritual power for fresh service; and the end of Acts iv. gives us the *example* of fresh supplies being prayed for and of being received.

The danger with some of us is to get so well versed in scriptural knowledge as to be able to go on in ministry without feeling a need for these fresh supplies, especially if moving from place to place. If this is the case, our ministry may *entertain* for the time; but there will be little virtue in it to carry life and healing to those to whom we minister, unless we are ourselves drinking out of the fulness of Him who is the Fountain of Living Waters. We may speak the truth faithfully, but we will not be the “Lord’s messengers in the Lord’s message” unless we are on our watch-tower, to watch and see what He will say to us (Hab. ii. 1).

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A SAINT in a joyful, happy condition may be a channel of great blessing to others, while one of an unwatchful and fretful spirit will be a cause of injury to those around.—R. C. C.

THE greatest proof of the Divine source of the Bible is that it fits the soul as well as a Chubb’s key fits the lock.—JAMES GILMOUR.

## The Israelites in the Wilderness.

SAINTS IN WRONG PLACES—IV. By T. BAIRD.

HITHERTO we have been occupied with individual saints, who have done wrong and gone wrong, but in this present paper we propose to widen the range of vision, and indicate that assemblies may go wrong and do wrong as well as individuals; that the multiple may be led astray and overcome as easily and completely as the unit.

The Israelites in the wilderness present to our perspective a whole congregation of saints in their wrong place, and the thought becomes all the more startling when we remember that that congregation numbered, at the lowest possible computation, in the aggregate two million persons! God had a well-defined purpose in leading this extraordinary host *through* the wilderness, for we well know from the inspired narrative that it was no part of His original intention to detain them there forty years. He intended the wilderness to be but a king’s *highway* between Egypt and Canaan, but on account of their stubbornness and rebellion He changed the wilderness into a *dwelling-place*, and ultimately converted it into one vast *cemetery*, in which he interred all the adults who left Egypt, except Caleb and Joshua.

From all that can be gathered from Holy Scripture it appears that the whole nation arrived safely in the wilderness of Paran toward the end of the second month in the second year after their marvellous emancipation from Egypt. It was from this point that the twelve spies were despatched to search the land, and here the people under Moses awaited their return and report. From Numbers xiv. we learn the solemn sequence. All the spies agreed together as to the abnormal fertility of Canaan, but ten of them also saw enormous giants and gigantic city walls. Caleb and Joshua were not blind to all that the others saw, but they saw God besides, and urged the people to take possession. Their faith and faithfulness nearly cost them their lives. God preserved them, however, and slew the ten spies on the spot through plague for bringing back an evil, slanderous report of the land. The whole host is now ordered back into the

wilderness for forty years, that they might know God's "breach of promise." Amazing expression! From this stage until they entered Canaan, forty years later, they were a nation of saints in their wrong place. Now, all this ought to be most soul-searching and heart-humbling for present-day believers, for we are expressly informed that those thus overthrown in the wilderness are our examples, and that the record is for our admonition (1 Cor. x.). *I don't know a more humiliating meditation for the Church of God to-day than this—that 603,550 persons perished in the wilderness for the common sin of unbelief!* (Numbers ii. 32.)

Since the formation of the Church, God has had oftentimes to pursue the same solemn retributive measures with assemblies. A painstaking examination of Revelation ii. and iii. will abundantly disclose this awful fact. The seven churches of Asia, where are they? The candlestick has long since been removed from Ephesus! Laodicea has been spued out of Christ's mouth generations ago! And have we not personally known cities, towns, and villages wherein were to be found healthy, vigorous assemblies, and where are they to-day? Some emasculated and decimated, while others have suffered total annihilation! "Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God" (Hebrews iii. 12).

### CORRESPONDENCE.

#### Power—Purpose—Performance.

A PLEA FOR VILLAGE WORK.

POWER.—"Go into the village over against you" (Matt. xxi. 2). The Master speaks, and when *He* commands and *we* obey, the necessary power is forthcoming, for "who goeth a warfare at his own charges?" In the villages we "shall find many tied"—

"Sunk in ruin, sin, and misery,  
Bound by Satan's captive chain."

Let us "loose them, and bring them unto Jesus, for the Lord hath need of them." How delightfully refreshing to see the dear country villagers drinking in the Word as it is told out to them in all its simplicity! What a contrast to our efforts in the towns! We continue "pegging away" indoors and out, and the people still turn "a deaf ear." "They will not

come that they might have life." Then let us imitate the example of our blessed Master, who, when in a certain place, "withdrew Himself, and great multitudes followed Him" (Matt. xii. 15). If they refuse to hear us in the cities, we must go to the villages, where, thank God, there are listening ears and receptive hearts, as some of us have the joy of knowing from sweet experience. One has well asked, "What is the use of always fishing in the same stream, where you hardly ever get a nibble?" Let us then "go out into the highways and hedges." The promises to faith are plentiful: "We shall reap if we faint not"; "My Word shall not return to Me void"; "Cast thy bread upon the waters, and thou shalt find it after many days."

PURPOSE.—"Let us meet together in the villages" (Neh. vi. 2). Well for us if we purpose thus in our hearts, having heard the voice of the Master saying to us, "Go." The shades of earth's night are fast closing in around us. And oh, how great is the darkness in some of our villages! Rationalism, Ritualism, Romanism, more rampant than ever! Let us, fellow-believers, be faithful to these poor, perishing people, and tell them of One who is "mighty to save." Let us be faithful to Him who is so faithful to us, and exalt Him before the dying millions.

"Let us meet together"—I and the Lord, you and the Lord. Let not one of us, as village workers, be we ever so pressed for time on the Saturday afternoon, leave our chamber without first having had a "private interview" with the Master Himself. I would urge this as of the utmost importance. To go forth from *His* presence, in *His* strength, with *His* message, should indeed be the sole purpose of our hearts. Then, equally important is it, having reached the village, that we "meet together" with the Lord before attempting to speak to the people, or even give a tract to the invited ones. The greatest and most successful village worker spent much time in prayer with His Father. Shall not we "do likewise"? Let us soak the seed well in prayer before we attempt sowing, for "they that sow in tears shall reap in joy." Oh, for more tear-shedding over perishing souls! "Serving the Lord . . . with many tears" (Acts xx. 19).

PERFORMANCE.—"They went that same day to a village" (Luke xxiv. 13). Purpose and performance are two things, and one is not much good without the other. I believe many have *purposed* to take up this work, but have been afraid of *apparent* obstacles. The One who has given the command to "Go," will give the *power* to overcome these if we are faithful to *perform*. And what a splendid training ground is this for recently-converted young men. If

only the giving out of a hymn, or quoting a text of Scripture (and this often has far-reaching effects), the way is thus gradually opened up for out-door preaching, upon which we cannot place too high a value in these times of "non-church-going masses." People to-day are sick and tired of "ology's" and "isms"—they want Christ, they need Christ, and "only Christ can satisfy." "I, if I be lifted up, will draw all unto Me." Let our one and only motto be, "Christ and Him crucified." They went *that same day*. Shall we do otherwise? "Now is the day of salvation" for the unsaved; now is the day of opportunities for the believer. "Jesus drew near to us, so that we may present Him to the dying souls around. So, too, will *our* hearts "burn within us" as *He* talks with *us* by the way, and as *we* talk of *Him* to the perishing. Let us then "cast off the works of darkness," and remember that to us, who believe,

"The night is far spent, the day is at hand." W.T.R.

### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WERE THE TWELVE?—Who were the twelve mentioned in 1 Corinthians xv. 5? Judas had hanged himself; Matthias had not been chosen.

WHAT IS A HERETIC? Help is much desired as to the meaning of the word "heretic" used in Titus iii. 10.

WHO ARE EVANGELISTS?—Is there scriptural authority for the theory that only those who devote all their time to preaching are "evangelists," or can those in an Assembly who have some gift in preaching, but follow various callings, devoting spare time to preaching, be called "evangelists" too?

### A Case of Debt.

QUESTION 527.—If (as the replies on the question of *debt* seem to imply) a Christian is not warranted, under any circumstances, to incur debt, what course should a brother adopt, who, through no fault of his, out of employment, and also in feeble health, is therefore behind with his rent and otherwise unable to pay, when due, all he owes?

Answer A.—Poor saints and saints in debt have been from a very early period. "The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open

thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land" (Deut. xv. 11). There are many instances in Scripture which would guide us as to the course to be pursued by a brother or sister who has, through the force of circumstances, been compelled to go into debt, which he or she is unable to pay. In 2 Kings iv. we find the widow of the son of the prophet coming to the man of God in her distress, and he, by the grace and power of God, relieving her from the terror of her creditors. In Nehemiah v. we find men who had large families, who had got into debt for their sustenance, having pledged their lands, vineyards, and houses for food, and borrowed money thereon to pay their taxes, crying to Nehemiah in their distress. He intervened, and had them delivered out of their difficulties (verses 6-13). In Acts vi. Grecian widows were ministered to by the elders or deacons appointed for that work. In Romans xv. 26 poor saints at Jerusalem were helped by the saints at Macedonia and Achaia.

The foregoing shows us two classes of needy poor, viz.: "widows," as in the case of 2 Kings iv. and Acts vi., and "unclassified needy poor," as in Nehemiah v. and Romans xv. The course pursued by each is of a similar nature. In 2 Kings the widow comes to the man of God and states her case exactly as it stands. Elisha was not a wealthy man, but he was a man of God, and therefore the right person for the widow to consult in her distress. Result: God, through the prophet, gave her the means whereby she was able to pay her debt, and in addition provided for the future sustenance of her and her children. In Nehemiah v. the cry is, "We are so far in debt, incurred through our having to obtain food for our large families and our having to borrow money to pay our taxes, that we cannot redeem ourselves." Thus the particulars as to the cause of their poverty reach the ears of Nehemiah, and he, being a man of God, who had wept, mourned, fasted, and prayed (chapter i. 4), so prevailed upon the mortgagees that they not only gave them back their lands and houses, but returned them 1 per cent. of the money and food which had been levied. In Acts vi. the Lord sustains and helps those widows through His own people only. The saints at Jerusalem were in very poor circumstances, probably caused by their brethren in the flesh (the Jews) having robbed them of their worldly goods on account of their acceptance of Christ (Heb. x. 34) "and took joyfully the spoiling of your goods." Be that as it may, it was made known throughout the Churches by Paul that there were needy saints at Jerusalem (1 Cor. xvi. 1-3), with the result that a response was made to the apostle's appeal on their behalf by several of

the Churches, including those of Macedonia and Achia, whose gifts were sent by Paul (Rom. xv. 25, 26). Thus we find God delivering His needy saints out of their difficulties through His own people, and opening up ways whereby their debts are discharged. A brother in the state and circumstances as described in the above question ought not to be ashamed to clearly state his case to the elders or overseers of the Assembly in which he meets, and I doubt if there could be found any Assembly of God's people who would not in such a case help him out of his difficulties. Or, if he does not care for the matter to come before the Church, there are brethren in most Assemblies who would heartily take his case up, and, with the aid of others, with whom they would privately confer, the brother's need would be promptly met. The latter course is frequently pursued in many Assemblies of saints.

H. G. G.

*Editor's Note.*—The principle laid down in 2 Corinthians viii. 14 has been too little heeded. If God gives abundance to one, it is that out of that abundance the want of another may be supplied. There are many cases of deep need and consequent debt such as that indicated in the question. Some may have faith to make their wants known only to the Lord. But all have not this faith, and such would do well to make known their circumstances to some godly experienced brother with a shepherd's heart. Surely there are not wanting those of the Lord's stewards who would count it only a privilege to supply such need if once they are made acquainted with it. We have never known an appeal on behalf of a genuine case of need that was not heartily responded to. The difficulty arises when the need and debt are due to improvidence, to habitually spending more than is earned, to a want of conscience as to cost of living. Under such circumstances, which are by no means uncommon, to give or to lend is rather to aggravate the evil and squander money that might be more profitably employed. There are also those whose debts are incurred in connection with their business. They seek a loan and promise to repay it without disclosing fully and honourably the actual state of their affairs. Too often such a loan is sucked into the vortex of an ill-managed and losing concern, doing no good to anyone. The Lord's instructions are, "From him that would borrow of thee turn not thou away." That does not mean that you must lend him what he asks, but it does mean to consider his case and give or not as prudence may dictate. In any case, let anyone who lends not lend more than he is prepared, if need be, to lose. "Do good and lend, hoping for nothing again."

## The Late George Adam, of Stranraer.

OUR beloved brother and fellow-helper in the Lord, Mr. George Adam, fell asleep in Jesus on 28th March, aged 77 years and 10 months. He was a faithful servant of Christ, ministering both by lip and pen to the children of God for many years.

His early testimony was among those who received blessing through Donald Ross of Aberdeen; after a time he removed to Edinburgh, where he resided for some years, exercising his gift as pastor and teacher among the saints. His next move was to Prestwick, and after some years there he was led to make Stranraer his head quarters. There and in the district round about he faithfully stood for the truth, but especially of late years he was invited to many conferences, and his matured judgment and spiritual grasp of the Scriptures made his presence to be valued. Amongst other places, he used to be at Leominster, Lurgan, Whitehaven, and Paisley and Glasgow half-yearly meetings, and his sober conscience-searching ministry had a value peculiarly its own. Our readers will remember his many contributions to the pages of "The Witness," always sound and wholesome. He will be greatly missed by all who knew him. Since leaving Edinburgh many years ago he had no private means of support, but looked alone to the Lord, to whose unflinching care and faithfulness he bore an unwavering testimony to the last. He is survived by his wife, who entered with faithful and intelligent sympathy into all his service. We commend her in her deep sorrow to the prayers and fellowship of saints.

## The Late William Page.

THIS devoted servant of the Lord was called home suddenly on the morning of 2nd April, aged 57 years.

As a great authority in civil engineering he visited many countries, and after his conversion about fourteen years ago he took much interest in the Lord's work wherever he went. Latterly he gave much of his time and energy to the work in the villages and hamlets throughout the English counties.

His mortal remains were laid to rest on the 4th at Watford Cemetery. The arrangements were of that simple nature which our friend loved.

Let us remember in prayer Mrs. Page and the four daughters, the eldest of whom is married.

## The Lord our Sanctuary.

Notes of an Address by H. W. Figgis, Dublin, at Half-yearly Meetings in City Hall, Glasgow.

"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezekiel xi. 16)

WE have here a very special promise for very special times, given to the faithful of God's people in Israel in days long gone by. It was proved by the faithful few in those days, and finds a spiritual parallel in those New Testament Scriptures which apply to the faithful of God's people in this dark and scattered day.

May I ask you to consider with me briefly *three* main sections of the subject. (1) The circumstances under which this promise was given. (2) The nature of the promise itself. (3) The spiritual application of it to ourselves.

I. I hope the younger Christians here will not think it dry if I ask them for a few minutes to call to mind the circumstances under which God, through Ezekiel, gave this promise. The nation of Israel had been scattered, the ten tribes had been about one hundred years captive in Assyria. I take it for granted you are familiar with these scriptures—the Second Book of Kings and onwards. One hundred years before this prophecy was given, the two tribes, Judah and Benjamin, had been left in the land, but notwithstanding the object-lesson they had in the divine judgment upon their brethren the ten tribes, Judah had gone again and again astray from God, and notwithstanding the threatenings of God's love through His servants the prophets Daniel, Ezekiel, and Jeremiah, had lapsed so deeply into idolatry that at last He brought against them Nebuchadnezzar the King of Babylon, who besieged Jerusalem and carried away captive a large number of the people. The captivity of Judah did not all at once take place; there were several successive deportations (see 2 Kings xxiv). In the first batch of captives were Daniel and his fellows. He was taken away in the reign of Jehoiakim. You will remember about Jehoiakim; he

was that ungodly king who destroyed the scroll of Scriptures and cast it into the fire, treating contemptuously the Word of God. The second batch included Ezekiel. It is a deeply precious study to read through the whole of this wonderful prophecy. Ezekiel was carried away far off from Palestine, far away from the city of his fathers and the city of God, off to the River Chebar, in distant Assyria. Ezekiel alludes to Daniel more than once in his prophecy.

Jeremiah was left at Jerusalem and continued prophesying. He was imprisoned, and continued in the city after the siege of Jerusalem. What became of him after that is not known; some people believe he landed in Ireland, but the Word of God does not say so. At anyrate we find these three men of God standing out on the page of sacred history—Daniel, the prince, in Babylon; Ezekiel, the priest, at the River Chebar in Assyria; and Jeremiah, the weeping, faithful prophet, the witness for God in the midst of corruption and apostasy at Jerusalem.

Now when God had carried away His people, and this wicked prince had been deposed and carried away to Babylon, then fell the throne of David. The sovereignty of the earth was handed over to Nebuchadnezzar, the great Gentile king of Babylon. Into his hands the Almighty God committed the empire of the world. The "times of the Gentiles" set in then, and have from that day to this rolled on. One mark of the times of the Gentiles is that Jerusalem is being trodden down of them, and it will so continue "until the times of the Gentiles be fulfilled.

Those who continued in Jerusalem, instead of hearkening to the voice of the Lord through Jeremiah, who plainly told them that this captivity would continue for 70 years, and wrote a letter to the captives in Babylon and Assyria telling them to settle down where they were for the period of captivity, listened to false prophets, those who spoke smooth things in the name of the Lord, and who told them that they might soon expect their captive brethren to return. Jeremiah stood alone, the prophet of the Lord, against all those that were against Him. It was under this peculiar condition of things that God sent through His servant

the message I have read for you. The Shekinah glory, the symbol of the Divine Presence, was removed from the most holy sanctuary, the Cherubim removed, and stood over the house and were seen leaving the temple of God and resting on the mountain, on the east side of the city. Their house was then left unto them desolate. That house, which Jehovah meant to be the house of prayer for all nations, had been defiled, had been given over to sun-worship and idolatry of the grossest forms. Therefore the symbol of the Divine Presence had removed from it, and Jehovah gives them this new promise, this special promise to the faithful: "Though I have sent you far away into Assyria, into all the countries, though you are far from the beautiful house of prayer, though you are far away from the temple at Jerusalem, you shall not be at a loss because of this. In all the countries where I have scattered you I will be there with you, and I will be to you a little sanctuary in the places where you shall come."

In the day of apostasy, of departure from God, of corruption of doctrine, faith gets a grander blessing than if there had been no corruption. "Things are all wrong," say some; "things are all upside down, the glory has departed, therefore it does not much matter about my life and walk and conversation." Oh, no! It is in the days of declension and darkness that God gives His precious promises, and He vouchsafes special tokens of His own presence and power to believing hearts wherever such may be found. And so we have here a promise that was most suitable to them in their scattered condition. Daniel was far away; the captives were a long distance from Jerusalem; they could no longer assemble there with songs and shouts of joy. Were they bereft of God's presence? Oh, no! whether they were in Daniel's position or that of the lonely captive by the river Chebar the promise was, "I will be to thee a little sanctuary in the places where thou shalt come." God's gracious promise was exactly suited to the scattered condition of His people. Did you ever notice in this connection what many seem to

misunderstand in another scripture, "Am I a God at hand, and not a God afar off?" I have heard many brethren take that upside down. A God at hand in Jerusalem and in the temple service supplying your every need and filling your heart with joy and gladness, giving the blessings of the Man that dwells in His house. "Am I not also a God afar off? Unto the ends of the earth, wherever you may be, I will be a God near to you, whether by the lonely river or amidst the great emperor's court in Babylon." And the spiritual application of it to us in the present day you can plainly see.

(To be continued.)

## Contentment and Satisfaction.

By ALBERT MIDLANE.

"TAKE, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough" (in the margin "all," R.V., Gen. xxxiii. 11).

Perhaps no act in Jacob's life so well became him as that of his refusal to accept the proffered gift of his brother Esau (verse 15), as also to press upon him his own gifts, with the emphasis laid upon the expression, "I have all."

This was so opposed to all his previous manner of life, which was ever marked with what the world calls "acquisitiveness," and confirms the fact that not only his name had been changed, but that his whole being was lifted to a higher line, in sweet agreement therewith—"a Prince with God."

The expressions of the two brothers at this memorable time are very suggestive, and open up to us the wide difference between *contentment* and *satisfaction*. Both words are of beautiful import, though the latter far transcends the former, as Jacob's answer "all" exceeds Esau's answer "much."

It is a beautiful state of soul to be contented, though generally applied to things temporal. Hence the exhortation, "Be content with such things as ye have" (Heb. xiii. 5), and again, "Godliness with contentment is great gain" (1 Tim. vi. 6). Is it not so, beloved? But *contentment* leaves room for more, while *satisfaction* closes up

the scene and leaves the soul in the state so beautifully expressed by Dr. Watts :

“Then shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast.”

Esau appears before us as one who had “much” [rendered in the A.V. “enough”]; but Jacob, the “Prince with God,” as one who could triumphantly say, “*I have all,*” reminding us of the apostle’s words, “I have all and abound,” confirmed by the Holy Spirit, who affirms the precious fact that “all things are yours, for ye are Christ’s, and Christ is God’s (1 Cor. iii. 21, 23). I am content here; I shall be satisfied hereafter.

But our contentment should be real. Perhaps our highest state of contentment is reached when our experience answers to that of Hebrews xiii. 5: “And be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.” Enough! So we may boldly say: “The Lord is my helper.”

“The soul which on Jesus has leaned for repose,  
He’ll never, no never, give up to its foes,  
That soul, though hell should endeavour to shake,  
He’ll never, no never, no never forsake!”

But now with regard to “satisfaction”—comparative now; absolute by-and-by. It is always “*shall be,*” and never “*is.*” We have, by the fall, earned a conscience and lost the “likeness” of God, while retaining the “image.” This is our sad loss, yet not a loss irretrievable; and never can there be satisfaction until the “likeness” be restored. Hence the intense longing, “I shall be satisfied when I awake with Thy likeness.”

Man is not what he was when created, though, *in Christ*, he is infinitely more: he was but “innocent” then, he is “holy” now. But he retains the sad mark of his fall—a body of humiliation, the non-likeness of God. Hence never can absolute satisfaction be known until all the ravages of that fall be obliterated, and the likeness of God, in which he was created, be regained. And more: “Eternal life,” unknown in Eden, shall be the saint’s possession by his partaking of the “divine nature” (2 Peter i. 4); being made **one** with Him who lives, and because He lives we live also, who took

upon Him the “likeness of sinful man,” that man might regain the likeness of God.

But, beloved, there should be a moral conformity to that likeness even now while awaiting its consummation above. We close one of our beautiful hymns thus:

“To see Thy glory, and to be  
In everything conformed to Thee.”

For so saith the word: “Be ye therefore followers [imitators] of God, as dear children” (Ephes. v. 1). And surely contentment will greatly aid in that endeavour, enabling us to “adorn,” decorate, or embellish “the doctrine of God our Saviour in all things” (Titus ii. 10).

We are, beloved, destined for great things. We are to furnish heaven with its greatest glory, in association with Christ our Lord, as His “pearl,” and His “treasure,” and His “bride.” Here, by the Church, is to be known His “manifold wisdom”; there, His manifold glory. Let us be content with this blessed arrangement of the One who hath called us, yet ever breathing the Spirit’s given desire, “I shall be satisfied when I awake with Thy likeness.”

### The Beauteous Land.

I BROUGHT thee to the desert, trained thee there,

Gave thee My Law to show thyself to thee:  
Now will I bring thee to My Mountain fair,  
To dwell for ever in the Land with Me.

Sweet land of fountains, and of rippling streams,

Of fragrant forests, and of fruitful vales,  
Land of delights beyond thy brightest dreams,  
Where pleasure waneth not nor comfort fails.

There shalt thou eat, and bless the Lord thy God

For hunger and for thirst, now passed for aye;

Remembering in that land the desert road,  
And how thy Lord did lead thee all the way.

After the desert tent how sweet the Home,  
The rest, the rapture of the Holy Place!

Fear not, the waters vanish; rise, and come  
And see thy Lord who loves thee face to face.

E. STACY WATSON.

## The Adversary and the Advocate.

By WILLIAM HOYTE, B.A., Brighton.

"Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia" (Ezra iv. 24).

IN I Corinthians x. 11, we read concerning Israel: "All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." From this we learn not only that the details of Israel's wanderings "were written for our admonition," but also that the events narrated were themselves over-ruled by God to occur in a certain moral order, thereby to convey spiritual lessons to us—"they happened unto them for examples." The same principles apply no doubt to the period of the Book of Ezra. The return of the remnant to the land, and to the commandments of Jehovah, their work for God, their failure, and their restoration present vivid lessons for us to-day.

In Ezra iv. 24, quoted above, we read of a work that ceased, and of a work that recommenced (implied in the phrase "unto the second year of the reign of Darius"). This suggests three questions. What was the work? Why did it cease? How did it commence again? As to the first question, we may say at once that the work was one that lay very near to the heart of Jehovah, and that closely concerned the glory of His name. It was not enough that His people should once more dwell in their own land. His gracious purpose was once more to dwell among them, and for that, the divinely appointed dwelling-place must be rebuilt. Anything less would have fallen short of the divine purpose. Jehovah's charge to Cyrus was not merely to let the people go, but to build Him a house at Jerusalem (chaps. i. and ii.), and it was for that He raised up the spirit of the remnant. This had been the thought of Israel when they saw their enemies dead upon the shores of the Red Sea: "He is become my salvation; . . . I will prepare Him an habitation" (Exod. xv. 2). This was the thought of David "when the Lord had given him rest round about from all his enemies" (2 Sam. vii. 1), and "he did well to have it in his heart," though it was only Solomon who was permitted to

carry the thought out. So to-day, bringing sinners to Christ should be followed by gathering saints around Christ; the purpose of the Holy Spirit being to build together all saints in *different* places, "for an habitation of God through the Spirit" to become one day in *one* place "an holy temple in the Lord" (Ephes. ii. 22, 21).

To return to the remnant, at first all went well—zeal for the holy claims of God (chap. i. 59, 62), liberality for the needs of His work (verse 69), intelligent activity in His service (chap. ii.), characterised the people. The foundations of the house were laid amid scenes of rejoicing and praise. There is no mention of opposition. Jehovah had put His hedge about His people, according perhaps to the merciful principle of Exodus xiii. 17: "Lest peradventure the people repent when they see war, and they return to"—Babylon.

But in chapter iv. the adversary appears on the scene—first of all as an "angel of light." "Let us build with you, for we seek your God as ye do" (verse 2), then as an open enemy. "They weakened the hands of the people of Judah, and troubled them in building," "to frustrate their purpose" (verses 4, 5), and next, as the "accuser of the brethren," "they wrote an accusation" against the remnant (verse 6). But none of these things moved them from their purpose, and the building was making steady progress when suddenly an edict of the great King Artaxerxes closed the whole work, and the building ceased. Why did it cease at that point, and the adversary succeed at length where he so long failed? I believe Haggai ii. 14 and Zechariah iii. 3 supply the answer. It was not that outward position and activity had changed, but that inward condition and power had declined. In these two passages we have the divine estimate of the people, and of Joshua their representative. The first chapters of Zechariah let us behind the scenes. They are explanatory of much that has gone before. The prophet Zechariah only began his ministry between verses 9 and 20 of Haggai ii., after the testimony of his fellow-prophet had produced its effect; though the visions recorded in the earlier chapters go back to a time previous, even



to the beginnings of Haggai's prophecy. In Zechariah iii. we have a picture of Joshua, the high priest, as seen from Jehovah's standpoint, while the building was in abeyance. Probably his official robes were not less beautiful and bright during this period, as he busied himself on behalf of the people with his priestly functions, than while the building was in full progress; but in the vision he is shown to Zechariah "standing before the angel of the Lord, *clothed in filthy garments*, and Satan standing by to resist him." Then follows the well-known scene, figurative, strictly speaking, not so much of the conversion and cleansing of a repentant sinner, as of the restoration and cleansing of a returning saint. The filthy garments are taken away, and a change of raiment given him.

Sometimes the rank and file blame the leaders, and ignore their own shortcomings, but in this case the people had nothing to boast of. Haggai declares plainly their defiled condition in God's sight: "So is this people [the remnant], and so is this nation [Israel as a whole] *before Me*, saith the Lord; and so is every work of their hands; and that which they offer there is unclean" (Hag. ii. 14). This, then, was why the building ceased. Jehovah could not go on with evil, and had virtually to say again, as in Jeremiah xii. 7, "I have forsaken Mine house, I have left My heritage; I have given the dearly beloved of My soul into the hand of her enemies." The deserted, half-finished walls bore silent testimony to the successful work of the adversary. He had only made the work to cease by making the workers to sin.

This brings us to our last question. How could such a work begin again? The people must be brought to repentance. But the judgments of God did not prove effective to this end. The remnant did not understand that the Lord had a controversy with them, nor suspect the close connection between their neglect of the Lord's house and the temporal trials they were passing through. It never occurred to them that the bad seasons they were experiencing, and the long-continued drought, with a consequent scarcity, making itself felt in every department of their material life, could have any-

thing to do with a certain waste and roofless four walls, once intended to be a temple of the Lord. It requires a spiritual mind to see the connections of things, even in our day. And Israel were not in a spiritual state, and would never either have repented nor put another stone to that stark, unfinished building had not Jehovah intervened in another way. It had, indeed, become a pious phrase among them—a phrase of almost divine authority (as phrases of men are apt to become by frequent reiteration); "The time is not come, the time that the Lord's house should be built." One seems to hear an echo of the same words in these days, when some are obeying the call of the Lord to "repent and do the first works," and are seeking to unite with other of their brethren in confession and humiliation for *past failures—failures in which, alas, we all* in common share, though in varying degrees and in diverse manners. Things were in this dark state at Jerusalem, when a light suddenly shone on the scene, like "a lamp shining in a dark place." This light was the prophetic ministry of Haggai and Zechariah. The prophesying of the former, which lasted only three months and twelve days (brief, but fruitful ministry!), was convicting and reviving in character; that of the latter, which spread over more than two years, was mainly revealing and edifying. The message of Haggai was a searching one. Consider your ways! Mere activity will not do for God! Fruit, not froth, is what He looks for. The mere clatter of trowels does not please His ear; for they were busy with their own houses, not with His, and were dwelling in ceiled houses while Jehovah's house was roofless.

A fourfold result followed—(1) *Obedience*. "The people obeyed the voice of the Lord their God"—that is, they did consider their ways. (2) *Repentance*. "The people did fear before the Lord." (3) *Assurance of the Divine presence*. "I am with you, saith the Lord." (4) *Reconsecration* to the Lord's service. "They came and did work in the house of the Lord of Hosts their God." All this was the result of twenty-four days' testimony for God, and not one word, be it noted, was said about asking leave of the king,

or of stopping to enquire what the adversaries would say. This proves that though the edict of Artaxerxes was the *prima facie* reason for the building having ceased, the ultimate cause was the moral condition of the people. Now, right with God, they knew His presence, and so were strong to labour. But how can the success of Haggai's ministry be accounted for? We must look further back of course than Haggai—to God Himself. But how He came to work this blessed result is only revealed in the first chapter of Zechariah.

From verses 1 to 7 we have a solemn appeal to Israel to turn to the Lord; and then in verse 9 we are introduced to a night scene (again, be it said, a fit setting for a prophetic vision), of which the central figure, on whom all depends, is "a man on a red horse, standing among the myrtle trees," awake, while others slumber, and closely occupied with the fate of the remnant at Jerusalem. Zechariah is in close fellowship with this man, whom he calls "the angel that communed with me," and owns as Lord. He is sending forth messengers throughout the whole earth to see, as he informs the enquiring prophet, what the nations are thinking of the "afflictions of Israel," and whether there would be one ready to espouse her cause; and the answer of the messengers is: "All the earth sitteth still and is at rest." The nations, far from helping her, have only helped on her affliction.

Who is this "man among the myrtle trees"—this mysterious night watcher, whose eye and heart are on Jerusalem? None other than the Angel of the Covenant—Jehovah-Jesus. It is but the repetition of another scene foretold by the Prophet Isaiah: "He saw there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him" (Isa. lix. 16); but then it will be by judgment, here **by advocacy**. In verse 12 we have a touching example of our Lord's ministry for His erring people: "Oh, Lord of Hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah?" reminding us of the well-known words: "If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the pro-

pitiation for our sins." It was in virtue of this propitiation, not then accomplished, that at once the answer came: "Good words, even comfortable words," comforting to the faithful advocate, and to those to whom He sent them. And does the heart of the "Man among the myrtles," now the "Man upon the throne," beat one whit less true for His scattered flock to-day than for the oppressed Israelitish remnant of old? When we look around, we see difficulties on every hand. When we look up we see One whose "hand is not shortened that it cannot save," and with whom "nothing is impossible"—"Jesus Christ, the same yesterday, to-day, and for ever."

## Suggestive Topics.

### SEVEN ASPECTS OF SALVATION.

- 1 By Grace, its Source - Eph. 2. 5.
- 2 By Faith, its Reception - Acts 16. 31
- 3 By Baptism, its Confession 1 Peter 3. 21
- 4 By Works, its Manifestation James 2. 17
- 5 By Christ's Life, its Support Rom. 5. 10
- 6 By Fire, its Proof - 1 Cor. 3. 15
- 7 By Hope, its Prospect Rom. 8. 24 JS. FS.

### FAITHFUL SAYINGS.

1. *This is a faithful saying, and worthy of all acceptation; that Christ Jesus came into the world to save sinners,* - - - 1 Tim. i. 15.
2. *Godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptation,* 1 Tim. iv. 8, 9.

E. A. H.

### MEAT AND MEDICINE.

Some strange meat for faith and some strange medicine for unbelief in Romans viii.

- 1 The "all things" of *circumstances* controlled - - - - - verse 28
- 2 The "all things" of *blessing* bestowed - - - - - verse 32
- 3 The "all things" of *life's suffering* vanquished - - - - - verse 37 J. E. B.

## Jesus, the Beginning and the Ending.

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

By D. ANDERSON-BERRY, M. D., F. R. S. (Edin.)  
PAPER VI (Concluded next number).

IN a Roman colony, at the very judgment seat of Roman Majesty, as in Jerusalem\* so in Corinth they dare not murder the apostate save judicially. So hear them howling through the streets, gathering momentum and fury, dragging Paul to the proconsular residence, outside which is the Pavement (John xix. 13, R.V.) on which is set the curule chair, a "bema" or foot above the common level.

There set round are the insignia of Roman power; there stand the lictors with their axes bound round with rods; there march to and fro the Roman guard, their equipment jangling as they move or stand still ready to salute the proconsul. Beyond the Pavement, behind the curule chair, hangs a heavy curtain of crimson or purple.

Suddenly a noise of shouting is heard, the soldiers stiffen into sudden attention, the lictors' grasp tightens on their fasces, when round the corner comes an Eastern mob, tearing, rushing, shouting, shaking their fiercely clenched fists at some unseen object that forms the nucleus of the crowd. Accompanying them is a slowly growing mob of another kind, clad in different garments, who seem to be viewing the first mob with increasing distaste, for the Greeks loved not the people their Emperor had banned.

Thus was invaded Gallio's Pavement. A slight movement of the heavy drapery, a sound of presenting arms, and an elegant form appears clad in the white toga of the Roman Senator, bordered with the narrow band of the Patrician purple. A slight sign, and the Jews find their prisoner seized from them, so that they can no longer spit in his face or cast mud on his torn and ragged garments. They in return force Sosthenes to the front to make accusation against the prisoner. And the accusation was well constructed. Judaism was a *religio licita*. Christianity was not. Therefore for Paul to seduce souls from Judaism and lead them to Christ was correctly enough an offence

\*Stephen was murdered because the governor was absent, and owing to the sudden news of the emperor's decease Rome was off her guard.

against the Roman laws. It was an act of *Majestas* or disloyalty to the Emperor: therefore punishable by death. Hence the strategic strength of the Jews' position: "This [fellow is not in the original. It is not required: a pointing of many fingers, a sudden upheaval of many fists into the air, a glaring of many eyes bloodshot with passion, a contemptuous spitting on the ground] this . . . persuade doting men to worship God contrary to the law"—Roman, not Mosaic. It is a critical moment. I daresay Paul makes that vow (in Cenchrea common among Jews in token of a great and marvellous deliverance) in remembrance thereof. Bracing himself and drawing his breath he begins his defence. His mouth is about to open with the beginning of some courteous salutation, when "Silence!" cry the ushers, and the *elegant accents of Gallio are heard*. They fall in chilling, icy tones on these thrice heated hearts: "If, indeed, it were some illegality or wicked criminality, O Jews, according to reason I should have borne with you. But if a question about a word and names, and a law, which is among you, ye will see to it yourselves. For a judge I of these things do not wish to be." What cutting irony! What a perfect intuition of their methods! See how he penetrates, as by a flash of lightning, their *suggestio falsi!* They would have him think that their zeal was all for the law of Rome. He brushes this aside, and goes to the heart of the matter by putting it all down to bigoted zeal for "a law which is among you."

Thus the calm, cultured voice of Gallio piercing the air, still agitated by the strife of angry passion, uttered words that fell like an icy douche upon the blazing fire of Jewish animosity. Would they dare to dispute his judgment? "Ho! lictors, clear the court." He rises from the curule chair, and, lifting the curtain's heavy folds, idly saunters back through the cool atrium, where the tinkling fountain cools the air. A great noise from the Pavement excites his curiosity. From some coign of vantage he views the scene. Driven off the Pavement by the lictors, the Jews had fallen foul of the Corinthian mob. The Corinthians had seized their leader, Sosthenes, and, to the music of the wild

wailing of his compatriots, were beating the solemn patriarch with rods borrowed from the laughing lictors.

For once the biter is bit; and the ruler of the synagogue is beaten instead of the apostate Paul of Tarsus.

An injustice doubtless, but apparently there had been something offensive in the attitude of Sosthenes, a hint of that brow-beating spirit before which Pontius Pilate quailed, and even Cicero grew pale; so with a careless laugh Gallio once more turns away, "and nothing about these things mattered to Gallio."

He turns away: perchance to write a letter to his brother Seneca at Rome about his morning's experience on the Pavement. To that brother whose spirit was so lofty and yet so humble that he was in the habit of dining with his slaves. Once his friends ventured to ask the Stoic why he did this extraordinary thing, to whom the philosopher replied, "I dine with certain of my slaves because I have learned to esteem them, and with the rest I dine because I wish to make them worthy of my esteem."

I stay to ask—Is it not so with my Lord? He takes us into His most blessed company not because we are worthy, but that He might make us worthy!

Does Gallio write to him of Paul? We know not. Yet but for that morning's work Gallio had been nothing to the world to-day. Contact with the "ugly little Jew" ennobles not the Jew (who needed no ennobling), but the noble Roman, "My lord Gallio." So it is with all men. It is not what they do, or are, but with whom they come in contact. One of our own poets has beautifully said of the rustics resting in unmarked graves:

"Hands that the rod of empire might have sway'd . . .  
But knowledge to their eyes her ample page,

Rich with the spoils of time, did ne'er unroll;  
Chill penury repress'd their noble rage,

And froze the genial current of the soul . . .  
Some village Hampden, that, with dauntless breast,

The little tyrant of his fields withstood;  
Some mute inglorious Milton here may rest,

Some Cromwell guiltless of his country's blood."

It is not the lot of most of us to come into contact with men who make history, and thus ourselves make history in our turn.

But we may, we have, come into contact with Jesus Christ, King of the Ages, and this, not that, is immortality.

It was with a glorious sense of triumph that the Seventy returned with the news that they had struck heavy and successful blows at Satan. What said our Lord? "Rejoice not . . . but rejoice that your names are written in heaven."

Gallio never suspected that the poor, ragged, mud-bespattered prisoner, with his face covered with spittle, was the maker or breaker of his fortunes. Had he but heard Paul's defence, what might not have happened? An equally noble Roman has written: *Audi alteram partem*—"hear the other side." Had Gallio not been a Stoic, but had cared more for things undreamed of by such, he might have accompanied Paul to that death at Nero's hands, which awaited them both, with a glad hope that he lacked in spite of his graces of figure and character.

Do not then, I beg of you, put the Gospel on one side because he who would draw thee to a view of Christ is poor in speech and rugged in style. After all, this world is not everything. A simple Scotsman by long contact with men of affairs came at last to occupy the first place in the kingdom. But at the zenith of his fortunes, death smote his wife. And after his Royal Master had kindly bidden him be comforted as he followed the coffin with him, the first time the monarch had attended personally on such an occasion in a subject's case, the poor old man burst into tears, and, amidst his sobs, they heard him say: "I used to tell her everything; now I have no one to tell anything to." His place, his honours, his king's favour, had turned to dust and ashes at death's touch. All that a long and successful career has done for him is to leave him alone. But Paul has the words still burning in his breast, "Fear not . . . for I am with thee." And at the close of his long and glorious career we find that he is not alone, although "no man stood with me, but all forsook me . . . notwithstanding the Lord stood with me, and strengthened me."

For, after all, this deliverance at Corinth is but one escape more nearer that final tragedy at Rome.



“Marrying only in the Lord;”

OR,

“BE NOT UNEQUALLY YOKED TOGETHER.”

NOTES ON I CORINTHIANS vii. 39, 40.

By J. R. CALDWELL, Author of “Foundations of the Faith,”  
“God’s Chosen People,” &c.

**M**ARRYING only in the Lord is a large subject, but I will refer to only a few of the scriptures that bear upon it.

Turn to Genesis i. 3: “And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness.” Compare with this Ephesians v. 8: “For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light.” 11th verse: “Have no fellowship with the unfruitful works of darkness, but rather reprove them.” Who are the darkness if we are the light? Every unsaved, unregenerate one is “darkness,” and every saved one is “light” in the Lord. If we go down among the world and walk in self-will we are in the dark, and no light will shine out from us. The moon receives its light from the sun, and if the sun is not shining upon the moon as, for instance, during an eclipse, it throws no light upon this dark world. So if you and I are not walking in the light, in subjection to the Lord, then we are just as dark as the world around us, and more misleading. We are to walk as children of the light, for God has separated the light from the darkness.

2 Corinthians vi. 14: “Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” There you find the same thought. What communion can there be between light and darkness? There cannot be any; the one is opposed to the other, and therefore there cannot be communion. “How can two walk together except they be agreed?”

Thus God would give us instruction on this subject from the very first chapter of Genesis.

Now look at Genesis iii. 15: “I will put enmity between thy seed and her seed.” There are two seeds—the woman’s seed and the serpent’s seed. Who are the serpent’s seed? Every unregenerate one. What is the woman’s seed? It is Christ; and inasmuch as we are Christ’s we are the woman’s seed. And do we not incur the serpent’s enmity? Is he not still our enemy, as he was Christ’s? Who has put enmity between the serpent’s seed and the seed of the woman? God says, “I put it.” Why did God put it? He meant separation: that the light should be separate from the darkness; children of God from the children of the wicked one; and just because it is God’s desire, therefore Satan opposes it, as we see, down the whole course of the Scripture. It is Satan’s object to get the Church mixed up with the world, and the world with the Church. We see how this comes out in the sixth chapter of Genesis. The sin which we read of here, culminated in the judgment of God by the flood. In the previous chapters we read of the line of Cain representing the ungodly, and the line of Seth, of whom were Enoch and Noah, the godly. We read that “the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose,” &c. Therefore the way of the Lord became corrupted upon the earth by the amalgamation of the two seeds, and thus the collective testimony was spoiled. There was then only individual testimony, as Enoch and Noah. When Noah was left he was the only witness for God. We are not told that his sons were righteous, but they were saved through the righteousness of Noah.

Turn now to Exodus xxxiv. 11-17, and you will see that God commanded His people Israel to keep themselves separate from the inhabitants of the land. He said, “If you make a covenant with them, then the result will be that you will give up Me; and I am a jealous God.” I never knew the case of a Christian marrying an unconverted person who did not give up God. Not that they worshipped idols as

Israel did, but they "departed from the Living God."

Pass on to a most solemn instance of this in the book of Numbers, 22nd chapter, 1st verse. This is the chapter where we have the account of Balak hiring Balaam to curse the people of God, and how God turned the curse into a blessing.

In the 25th chapter of Numbers you will find that the Moabites, who were a little while before this so distressed about Israel (hearing what God had done to the Egyptians), that they hired Balaam to curse them, are now on friendly terms with Israel. It was the daughters of Moab that were at the root of this. Just get behind the scenes, and we see who did it. Numbers xxxi. 16: "Behold, these caused the children of Israel, *through the counsel of Balaam*, to commit trespass against the Lord in the matter of Peor." Mark that when Balaam, who loved the wages of unrighteousness, had been hired to curse the children of Israel, and failed to do so, God having turned the curse into a blessing, it was then he suggested another way of getting the victory over them. He no doubt said, "Just invite the people to a dancing party, and get your daughters to make themselves most attractive to them, and then you will succeed." They fell into the snare set for them; they were beguiled and led away from the Lord; and we read that "the people began to commit whoredom with the daughters of Moab," and then "they called the people unto the sacrifices of their gods: and the people did eat and bowed down to their gods." And thus Satan through Balaam succeeded in leading God's people away from Jehovah; and then He came in in judgment and dealt with them for this terrible sin. It was the devil, the wily serpent, that was plotting against God's people, as he had done from the beginning.

1 Peter iii. 7: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." Fellow-heirs of the grace of life. Are the living to be yoked together with the dead? Those who are dead in trespasses

and sins? If they have not the grace of life, however fair they may be outwardly, it is just as the white-washing of the sepulchre. What, then, can the manner of life be of the living who are yoked together with the dead?

Let the light shine, and that will save you from the temptations of the world and the flesh. Shine with the light of God; walk in communion with Him; speak of the work, character, and claims of Christ, and the light will soon overcome the darkness. "Resist the devil, and he will flee from you."

If you want to bring about total spiritual shipwreck, then get inveigled in this yoke. I have known cases, even after the forbidden union had been gone into, in which the unsaved one has been brought to the Lord, but it is only one here and there. In the majority of cases it has only resulted in utter misery and disaster.

If the prayer of husband and wife be hindered by the one being alive and the other dead, how then must God regard the worship that is offered by an assembly composed of the living and the dead? If God calls us to separation from the marriage yoke, does He stop there? Would He not have His own redeemed ones gathered together unto Him; separated from the world and subject to Him, who is our Lord at God's right hand? Ought they not to be gathered together to do what He has commanded to be done—the Word of the Lord their only standard and appeal? Shall we say that there is no difference between a meeting where the Gospel is preached to the unsaved and a meeting where God's own people are gathered to worship Him? Shall we mix them up together? Let us rather learn from the Word of God what a separation He has made between the living and the dead. We are not to be uncourteous to the unsaved. The responsibilities of every earthly relationship are to be owned and fulfilled whether to the saved or the unsaved. But let us be ever on our guard lest we be tempted to come down to their level, and walk and act as they do. May we so walk in fellowship with God that through our testimony many may be led to consider their ways in the light of God's Word, and thus be led to Christ.

## The Door and Way.

THE SELF-REVEALING TITLES OF CHRIST.—V.  
By Dr J. NORMAN CABE, China.

THESE two titles may fittingly be considered together. The teaching contained in the symbols is practically the same, *viz.*, Christ as the One through whom we come to God, and through whom gospel privileges come to us. We notice that He said not "I open a door" or "Make a way," but "I am the Door," "I am the Way." Spiritual blessings are all secured in the Risen Christ; they become ours when by the operation of the Holy Spirit we are brought into living union with Him.

1. *The Door.*—"I am the door of the sheep" (John x. 7.) A little earlier in the discourse Christ had referred to the door of a fold. For the change here there is doubtless a reason. The former expression points to the door of Judaism. The new economy, however, which Christ was about to bring in, was not to be a fold at all, but a flock (ver. 16, R.V.) Hence, as we have observed, it is not said "I am the door of the fold," but "I am the door of the sheep." Christ is the door provided for, used by, or belonging to the sheep. Lower in the chapter it simply reads, "I am the door."

The Jews of our Lord's day often spoke of the door into their fold, *viz.*, circumcision. No Gentile could ever share full Jewish privileges unless willing to enter in by the door of circumcision. But the door to gospel privileges is not an ordinance, but a Person, Christ Himself. Though, alas! now, as for centuries past, the larger part of Christendom, in this matter as in others, is still on Jewish ground. By the great majority of professed servants of Christ it is dogmatically taught that Christian position and privilege are entered on through submission to an ordinance. This false and foolish theory is surely the most fatal, the most soul-destroying error the great enemy has ever foisted upon men. Christ, not ordinances, is the door into the family of God, the only way to new covenant privileges and blessings.

"I am the door," said the Lord, "by Me if any man enter in he shall be saved." In

this announcement salvation is directly connected with Christ as the door. Evidently, as in other places in this gospel, the word is used in its full spiritual significance (chap. iii. 17; xii. 47.) It points to a deliverance from sin and all its consequences. It is a salvation from sin's penalty to begin with, from its power to go on with, and from its presence to end with. Such, in brief, is the great salvation by all obtained who enter in by Christ as the door. Apart from Him there is no other means of salvation. He is the *only* door. Well did the Holy Spirit, through an apostle, say, concerning the name of Christ, "Neither is there salvation in any other, for there is none other Name under Heaven given among men, whereby we must be saved."

And in Christ, too, believers find liberty, and food, adapted to their needs. As it is said, "If any man enter, he shall be saved, and shall go in and out and find pasture." He brings His people into "a large place." In Him alone can true liberty be found. "If the Son shall make you free," Himself hath said, "ye shall be free indeed" (John viii. 36). And earlier He said, "Ye shall know the truth, and the truth shall make you free." Christ works through means, and the usual instrument to bring soul-liberty is the teaching of Christ. Hence the importance of preaching the Word, of making it the foundation and substance of our discourses. Anecdotes, experience, or opinions will be of little real value, unless based upon and driven home by the Word of God. Christ's sheep find pasture. He Himself feeds them with "food convenient"; yea, always and ever, He becomes the soul's true aliment. Albeit meditation on the Scriptures is one great means of our feeding on Christ Himself. The new born babes desire the sincere milk of the Word, and thereby taste that the Lord is gracious. The faithful of all ages can sing, "The Lord is my Shepherd . . . He maketh me to lie down in green pastures; He leadeth me beside the still waters."

Christ is the *open* door. This is made plain by the wording and connection. The message we have to take to men is that of an open door, a door that at infinite cost has been opened wide enough for all to enter.

"By Me," the Lord cried, "if ANY MAN enter in, he shall be saved." This announcement went right in the teeth of all the proud, exclusive thoughts of the Jewish people. It looks abroad to "the other sheep" among the Gentles which, to fulfil the Divine purposes, He "must bring." They also enter in by Him as the door, and obtain access to all the rights and privileges of the new covenant.

2. *The Way*.—After telling the disciples that He was going away to prepare a place for them, and that in due time He would come again to receive them unto Himself, the Lord adds, "And whither I go ye know, and the way ye know." But slow, sad, unbelieving Thomas cries, "Lord, we know not whither Thou goest, and how can we know the way?" In response to this the Lord clearly said, "I am the way . . . no man cometh unto the Father, but by Me" (John xiv. 1-6.)

*Christ is the only way to the Father.* A sinner who feels the need of pardon can only receive the same as He comes to God through His Son. That is the initial step of the spiritual life. But that is not all. Every time a soul approaches God the Father in prayer or communion, it must be by Christ. The word is definite, "No man cometh unto the Father, but by Me." The nature and method of spiritual worship is set forth in the words, "Through Him [Christ] we both [Jew and Gentile] have our access in one Spirit unto the Father" (Eph. ii. 18). It is the Son who leads us to the Father, introduces us to His presence, who gives us the right of free access to His throne. But for the Redeemer such privileges could never be ours. In Christ God is our Father, in Christ He meets us in grace, in Christ we meet Him with confidence.

Please turn to Heb. x. 19-22. The word *new* here means *freshly slain*. When we consider the theme of discourse, of whom it speaks and the means by which this way was opened for us, we cannot but be impressed by the word chosen to describe that way. For all true worshippers it is ever a fresh way. In merit and value Calvary is quite a recent transaction. It is but as

yesterday that our Forerunner, through His own blood, entered into the holy place, now to appear in the presence of God for us. It is, indeed, a *new* way. "None before Him," to quote the words of another, "no believer under the Old Testament dared or could . . . approach God so freely and openly, so fearlessly and joyfully, so closely and intimately, as we now, who come to the Father by the blood of Jesus, His Son." Let us practise prayer daily, make good use of the road that has been opened for us at such a cost, that, like some of old we may be known as men and women of the *THE WAY* (Acts ix. 2.) It is one of the blessed paradoxes of Christianity that the "freshly slain" is at the same time the "living" way. All who truly use this way obtain life, and find thereon an ever-living High Priest through whom at all times they can draw near to God. How infinitely is this beyond the Judaised Christianity that is becoming more and more popular as the days go by! With its holy places on earth, its robes and vestments, its ordinances and ceremonies, its priests and celebrations, and such like. "weak and beggarly elements" of an effete Judaism or benighted heathenism. The apprehension of Christ as the freshly slain, yet ever living Way to the Father is the only true antidote to such pernicious errors.

*Christ is the way to the Father's house.* That this thought was at the time in the Lord's mind is very clear from the context. All who here and now appropriate Christ as the way to pardon and life; all who habitually use Him as the way of worship and communion, shall ere long find Him the way to rest and home. "I go to prepare a place for you" He assured His disciples, and added, "And if I go to prepare a place for you, I come again and will receive you unto Myself, that where I am, there ye may be also." Such is the bright and blessed hope of the Christian. "How many steps," was once sneeringly asked of a simple Christian, "are there to Heaven?" "Only two," was the reply, "out of self into Christ, into Heaven." Yes, He alone is the way to Heaven, and His own presence will be our heaven and greatest bliss. Let us ponder afresh how



much it cost Him to open this door, to prepare this way, or rather to become the Door and Way for us. Then we shall be constrained to daily praise Him for His grace, and habitually use Him as the way to the Father, until through Him as Door and Way, we reach the home in the Father's house which He is preparing for us.

### The Prospects of Faith.

JOTTINGS ON PSALM V. By T. ROBINSON

ANOTHER evening prayer, which the Psalmist describes as a *meditation*. Private prayer, as this undoubtedly is, ought to partake largely of this character, but as the old couplet says :

"Public prayer, as in the Scriptures taught,  
Without a caviil, always should be short."

So soothing the exercise, so sensible the help received, that he anticipates the renewal of the holy privilege in the morning, when, as he says, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee and will look up" (verse 3). The Lord Jesus "lifted up His eyes unto heaven" when He prayed (John xvii. 1). Does this not express a watchful, expectant attitude of the soul? "Continue in prayer and watch in the same" (Col. iv. 2). "Be . . . sober and watch unto prayer" (1 Peter iv. 7).

Evening, calm and serene, when the day's work is done and when all Nature sinks to rest, is a most suitable season for meditation. It was "in the cool of the day" when Adam and his God walked together in the garden (Gen. iii. 8). "Isaac went out to meditate [or pray] in the field at eventide" (Gen. xxiv. 63). The time of the evening sacrifice was the time of prayer (Luke i. 10; Psa. cxli.).

Let toils all cease,  
And prayer like incense rise,  
Through Jesus' sacrifice,  
In perfect peace.

The *suppliant* is a *sufferer*, for suffering makes supplants; but he is, like John (Rev. i. 9), a "companion in tribulation and in the kingdom and patience of Jesus Christ," and like him he is also *looking onward* to the coming with "clouds" of the "Prince of the Kings of the earth," when he would come

into God's house. This was ever the hope with which he comforted himself: "I will dwell in the house of the Lord for ever" (Psa. xxiii.), "Thou shalt receive me to glory" (Psa. lxxiii. 24). The Old Testament saints had a clearer vision of the future than we are inclined to think. We learn this from the New Testament. In Hebrews xi. we find that Abraham "looked for a city"; and the Patriarchs saw the fulfilment of the promises "afar off." Moses esteemed the "reproach of Christ." They knew and reckoned that the "sufferings of this present time are not worthy to be compared with the glory which shall be revealed" (Rom. viii. 18).

In looking around at the wicked he could anticipate the time when they would be "*cast out in the multitude of their transgressions,*" for "they have rebelled against Thee" (verse 10). "But as for me I will come into Thy house in the *multitude of Thy mercies.*" The *multitude* of God's *mercies* had covered the *multitude* of his *sins*. "As for me Thou upholdest me in my integrity and settest me before Thy face for ever" (Psa. xli. 12).

In the previous Psalm he *admonishes* his enemies; here he calls upon God to *judge* them. Some have tried to reconcile these cries for vengeance upon enemies with the New Testament teaching. Others have been staggered and have even ventured to think that the Psalmist was not led of God to utter such cries as, *e.g.*, verse 10. The explanation is, I think, that the Psalmist is prophetically in the "days of vengeance" (see Luke xxi. 22; Luke xviii. 7; Rev. vi. 10), days yet future, when this period of grace is past and the Church "caught up"; when Israel will again come under God's hand and faithful Jewish saints will suffer under the Antichrist. "God shall avenge His own elect" then, yea, "speedily." For "the Lord shall come with vengeance [on His foes] and with a recompense [for His people]" (Isa. xxxv. 4).

A WILE OF SATAN.—One of the devil's temptations is to occupy our minds with the *past* and *future*, so as to weaken us for the *present*.

W. SN.

## CORRESPONDENCE.

## The Final Word about the Wicked.

AN OPEN LETTER TO DR. CAMPBELL MORGAN.

DEAR SIR,—Your little brochure, "Christ and the Bible," was handed to me by an earnest Christian worker who had been greatly blessed by its perusal. On reading it, I felt very thankful that you had been enabled to state so clearly and concisely the reasonable and sure ground, on which the inspiration of the Scriptures rests. Your paper is, to my mind, the best ever published on the inspiration of the Bible, and should be circulated in tens of thousands.

I went to a Christian bookseller to ask him to push the sale of your timely pamphlet, when a Christian friend handed me your sermon on "Progressive Revelation," and called my attention to the words on page 93:

"God has said no final thing about the future of the wicked. He has said quite enough to lay upon the heart of any preacher the awful responsibility of what it may mean for a human soul to cut itself off from God. But no man has any right to anathematize me, or anyone else who does not hold his view upon the future of the wicked. These things are not fully revealed."

These words are so opposed to the general teaching in "Christ and the Bible," that if I had not had the proof before me, I must have believed they were written by another Dr. Campbell Morgan.

You will, I trust, pardon me if I give you the reasons why I cannot accept this statement, which, I believe, undermines the sufficiency and authority of the Word of God. For if there is no final word in scripture spoken about the future of the wicked, there is no final word spoken about anything. The righteous are to go into "everlasting life," and the wicked into "everlasting punishment," but if everlasting punishment is not final, everlasting life cannot be final either, and so the righteous may eventually be lost!

We are told that Christ is to reign "for ever and ever," and the devil is to be tormented "for ever and ever," and the wicked are to share the punishment of Satan (Matt. xxv. 41). But if "for ever and ever" is not final, as connected with the wicked, how can it be final as connected with Christ? Why has the Spirit of God used the same words, on the one hand, to express the eternity of the bliss and glory of Christ and the saints, and on the other hand the awful destiny of the wicked, if they were not intended to be understood in both cases as the final word? Why has the Lord spoken of the *undying* worm and *unquenchable* fire as the portion of the lost?

What stronger words could our Lord have used to represent finality? They are figures, it is true, but if they do not represent an eternal continuity of punishment, words have no value, and the written Word of God goes by the board. But these words are not mine, nor can the teaching of "eternal punishment" based on the plain word of the Lord be called any *man's view*. It is the Lord's view as expressed clearly in His own words. I do not hold this teaching because I desire to. It is the very opposite. I hold it because the Lord teaches it, and I must subjugate my heart and mind to His Word.

In view of these solemn words of Christ, is it not dangerous to throw doubt on it? Are not these awful truths necessary to restrain men, and to lead them to see "the goodness of God" as manifested in the Cross of Calvary, and so bring them to repentance and faith?

With regard to the finality of the revelation from God, do not the words of our Lord that immediately follow your text prove there is no further revelation from God to be expected, though we have many things to learn from the revelation already given? The Lord says, "When He, the Spirit of Truth, is come, He will guide you into *all* truth." So now in the full revelation of God's mind, as given by the Holy Spirit, we have the completed circle of "all truth." The Living Word has fully revealed God, and in the Spirit's witness to the Son, the keystone has been placed in the arch of revelation, the New Testament being thus the final revelation of all truth.

The importance of this subject will, I trust, be a sufficient justification for my writing you at some length.—Yours faithfully, J. J. SIMS.  
5 Trinity Road, Birmingham, April 30th, 1907.

BELOVED BRETHREN,—You will all be aware that humiliation before God is urged upon us by some of our dear brethren who have hitherto not felt at liberty to unite with us. They are anxious with a godly anxiety to remove every carnal hindrance to our walking together in the comfort of the Holy Ghost. They feel, and surely they are right, that the first step towards this end is that we should all get down before God in humble confession of "my sin and the sin of my people," that is, of the sin of the Church in its responsibility and of our part in it. They urge, and rightly, further confession of our failure to walk humbly with God according to the truths He taught us many years ago as to the privileges and responsibilities of a feeble remnant in these last days. Alas! that we should have added to the carnal divisions of the Church—we who were taught of God that the Church of His counsels is one!

Let me urge upon you the solemn importance

of this movement, and that we all should take our place in genuine confession and earnest prayer that He to whom "belong mercies and forgiveness" may graciously come in in healing. How terribly worldliness, covetousness, the race for wealth, pride and self-sufficiency, self-indulgence in many forms, and withal the great lack of consciousness of our grievous failure in maintaining the holiness that becomes the Lord's house, have, alas! characterised us. But the confession must take in all saints without any distinction. Suffer this word of exhortation, and may God give it power (Rev. xxii. 12-20). Yours affectionately in Christ,

T. NEATBY.

### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WERE THE TWELVE?—Who were the twelve mentioned in 1 Corinthians xv. 5? Judas had hanged himself; Matthias had not been chosen.

WHAT IS A HERETIC? Help is much desired as to the meaning of the word "heretic" used in Titus iii. 10.

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

### Some who should not taste death.

QUESTION 529.—Please explain Matthew xvi. 28, which seems to be a strange and mysterious statement. All who were present when the Lord uttered these words died long ago, and He has not yet entered into His kingdom.

Answer A.—The transfiguration scene which follows this statement shows us Peter, James, and John beholding the glory of the Lord openly witnessing His being avowed as the beloved Son of God in His glory. Peter specially refers to this scene in 2 Peter i. 17, 18. His decease was the theme of the heavenly converse, and as leading to His glory. Some, however, think the manifestation of His kingdom in the coming and work of the Holy Spirit, as detailed in the Acts, which these and others lived to see, was the fulfilment of this our Lord's utterance. It may be both aspects are true.

A. O. M.

Answer B.—See Peter's second epistle i. 16, which says the transfiguration manifested Christ's power and coming—of course as Son of Man—to the earth. This glimpse of the future follows in the three gospels that record it, the promise that some should not die till they had seen the kingdom. Thus Peter, James,

and John saw a glorious confirmation of the prophetic word—the more necessary as the Lord had just announced His own death. Moses and Elias afford a wonderful picture of the saints who come with Christ, viz., those who had *died* and were raised on His coming to the air, and those who, *still living*, were caught up with them (see 1 Thess. iv.). Moses and Elias had given the law, or tried to bring apostate Israel back to it; now their sole topic is the Lord's death, on which all depended. Thus it was to be "Jesus only."

W. L.

Answer C.—This coming of the Son of Man is a coming "in His kingdom," which Mark elucidates in the *impersonal* language of "the kingdom of God coming with power." This impersonal coming is seconded by Luke, and defined by him as "a *seeing* of the kingdom of God." It points emphatically to Pentecost. This is proved by Christ in John xiv., predicting two different comings to His own. Verse 34: "I COME AGAIN." Verse 18: "I will not leave you comfortless, I WILL COME TO YOU" (*i.e.*, the Spirit of Christ, the Comforter). *The seeming violence of interpretation here is in the merging of the two persons of the Godhead. But this is not merely legitimate, but demanded by the divine context.* For in verse 9 Christ says of His unity with the first Person of Trinity: "He that hath seen Me hath seen the Father." Hence the divine propriety of completing the unity in Trinity by, "I will come to you" (*i.e.*, the Comforter). That Pentecost was the coming of the kingdom of God in *power* many Scriptures prove. *Inauguration in power is the idea.* Hence the enduement with power, and the subsequent 3000 saved!

As context is the guide in John xiv., so it is the supreme point in Matthew xvi. This view amounts to a solution when we note that Pentecost (by implication and anticipation) is the context of this puzzle-word. For Christ has only just said in Matthew xvi. 18: "I WILL BUILD MY CHURCH" (compare, "I WILL COME TO YOU"). There you have Christ building in power. Nor is this all. The very next chapter in Matthew says: "TELL IT TO THE CHURCH." Here, verily, verily, you have *Pentecost by anticipation*, and no mistake. The Church viewed as future and yet viewed as begun.

The words, too, "shall not see death," have a good margin in them *as to time*. Christ would not let any of them have the honour of dying before Him. "I have lost none, save the son of perdition." That Christ came at Pentecost is true, if only that He came to keep His promise to every lonely missionary: "Lo, I am with you."

D. CRAWFORD.

Garenganze

Editor's Note.—As indicated in the reply by

A. O. M., the one view of this passage may not necessarily exclude the other. We give on the one side the reply by D. Crawford, and two replies taking the other view. To us it appears that the coming of the Son of Man in His kingdom is one thing, and the coming of the Holy Spirit to inaugurate and form the Church the body of Christ perfectly distinct. It is noticeable that the Lord speaks only of some of those then present, clearly indicating a selection for a special privilege. So far as we know, no believer in the Lord Jesus died between the day

on which He spoke and the day of Pentecost. To be incorporated at the coming of the Holy Spirit in the Church was the common privilege of all who had received Him. Whilst in a spiritual sense the kingdom of God does exist, its essential characteristics being "righteousness and peace and joy in the Holy Spirit," yet we regard it as no small mistake to confound this aspect of the kingdom of God with "the coming of the Son of Man in His kingdom." Mr. Crawford works out his view skilfully, but it fails to carry conviction.

## The Late Major-General Keer.

MAJOR-GENERAL JONATHAN KEER, Bengal Staff Corps (Retired), departed to be with Christ on Thursday morning, 9th May, 1907. The deceased General was born at Raydon, Suffolk, on 6th July, 1826. He went to India by sailing ship round the Cape, and received his Ensign's Commission under the East India Company in the year 1845, joining the 60th Regiment Native Infantry, which revolted in the Mutiny of 1857. During the trying times of the Mutiny he was at Kasouli. He served in the Commissariat Department, and was a member of the Bengal Staff Corps. When Queen Victoria was proclaimed Empress of India he was Assistant Commissary General at the great Delhi Camp, and so efficiently did he originate and execute the multitudinous arrangements necessary for the accommodation of that vast assemblage of "all people, nations, and languages," that his department received the special thanks of Government. He retired in 1880.

From early life General Keer was the subject of deep religious impressions, but came out publicly on the Lord's side under the ministry of Mr. John Milne, a godly Presbyterian minister in Calcutta, about the year 1860. While home on furlough he was an earnest worker in the Moody and Sankey meetings in Edinburgh in 1872, and in turn was greatly helped by them. He was also much interested in the world-wide work of the late veteran evangelist, Dr. A. N. Somerville, whose daughter became his second wife in 1877.

After leaving India General Keer lived nine years in Canada, then in various parts of England, and for the last three and a half years in Bothwell, Scotland, in each place leaving behind him the marks of a "righteous" man.

About two months ago an internal trouble developed, which speedily reduced the normal vigour of his wiry frame and compelled him to remain indoors. Extreme pain weakened the system so rapidly that the idea of a contemplated

operation had to be abandoned, and he passed away peacefully at 6.30 on the morning of the 9th May.

The funeral service, which was exceedingly sweet and simple, and attended by a large number of deeply affected friends, was held in Union Hall, Glasgow, on Saturday, 11th May. Mr. Alexander Stewart conducted the service, Colonel Wingate engaging in prayer. Mr. Stewart also made an earnest Gospel appeal at the open grave, such as the dear departed General would have loved.

The great desire of General Keer was to "end well," and in this desire he, by the grace of God, did succeed, as his manner of life during the last few years in Bothwell abundantly testifies. It was a rare thing for him to miss any meeting, whether for worship, prayer, or Gospel effort. It was an inspiration to see him in all kinds of weather persistently joining the open-air band, his striking presence as well as his humble and devout bearing lending character and weight to the testimony for Christ. He spent much time in systematic visiting of sick and bereaved ones, all of whom spoke of the peculiar simplicity and charm of his ministrations. The children, too, gathered round him as to a trusted friend. He was a most prayerful and diligent student of the Holy Scriptures, and, though charitable in all his ways and words, he had no hesitation in describing what is called "Higher Criticism" as one of the modern devices of Satan.

A slight acquaintance with General Keer might leave the impression that his mind was tinged with legalism, but this was not really so. He dwelt much on the fact that no one has any right to think himself a Christian who is not living the Christian life, but he magnified the grace of God, which alone saves and gives practical victory over self, the world, and the devil.

All who knew our esteemed brother will remember him as one of our most valued guides, whose faith, exhibited in consistent, humble, generous, self-denying, devoted integrity of life, we wish to follow.

## The Lord our Sanctuary.

Notes of an Address by H. W. Figgis, Dublin, at Half-yearly Meetings in City Hall, Glasgow.

### PAPER II.

"Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezekiel xi. 16)

**I**N these three great men—Daniel, Ezekiel, and Jeremiah—we see three great types, so to speak, of God's faithful servants. You have in Daniel one aspect, in Ezekiel another, in Jeremiah a third. I think we get the perfect type of a Christian when we blend these three together. You notice the prophet, the priest, and the prince—Jeremiah, Ezekiel, Daniel. What have we in Daniel? A man constantly face to face with the greatest empire the world ever saw—that magnificent empire of Babylon. As God's faithful servant he stood in the presence of that Golden Head, and held high post in that empire. He attended to his duties conscientiously, thoroughly, and with marked ability. It is often thought that because a man is a faithful servant of God, he must be a kind of half-fool in other things. I should think that Daniel would stand on a level with any man in the empire. He was a man of figures, of letters, of books. His enemies were not able to find a single flaw in his work, and when a charge was preferred against him, it must be in connexion with the law of his God. It is a great lesson for us. We are face to face with Imperialism. This great world that presents itself to us, we are in it, and we cannot get out of it, whether we are in Glasgow, or London, or Dublin. But oh! to live in it like Daniel, to live like Daniel before those who hate our God and hate us, but who cannot find any flaw or charge against us, save concerning the law of our God!

In a hotel I was stopping at a short time ago there were about half a dozen Englishmen, and one afternoon I overheard a conversation going on among them. One old gentleman was saying, "Well, I have got a perfect gem of a servant. She is the most faithful servant I ever met with. I could leave my whole house under her

charge. I never missed a single pennyworth in my life. She is up the first in the morning, and the last to go to bed at night. All her duties are most carefully carried out. I have never known her deviating from the actual truth. She is the most hard-working and best housekeeper I ever had." Then he went on to say, "But she has the most extraordinary religious ideas. She does not believe in priest, Pope, or bishop, but she goes to meeting, to a bit of a conventicle, and I hear she is one of those who are called "Plymouth Brethren." "Well," I joined in, "I am also one of those, and I would rather have that testimony to my dear sister, than if she could preach and pray by the hour." It is not so much our praying and our preaching, or our lip testimony, but they know the reality of an honest life, a good intelligent conscientious worker; one whom you can rely upon year in year out, and if they were to find out a fault with you it must be a fault concerning the law of your God. You shall thus be able to bear your banner of testimony unsullied.

Here is the next man Ezekiel. A different type of man altogether. He is having visions of God. He is not in a bustling court, but away off in captivity. There God speaks to him, and visits him. This is the quiet life. We must have our Ezekiel character too. We must have our periods of quiet when, alone with God, we wait upon Him, and He reveals to our waiting souls His precious truths. You can work it out for yourselves. He not only saw a vision of the departing glory from the temple, but in prophetic vision he sees the returning glory. We are looking for a glory soon to dawn; you know what it is. Oh! may we be in our priestly Ezekiel character on the watch.

Then there is Jeremiah. He was in Jerusalem. He was not face to face with the world; he was not a man of affairs as Daniel was; but he was the weeping prophet, and suffering for his testimony. I wonder how many would be ready to suffer like him in these days. When Jeremiah saw the House of God degraded, the worship of God demoralised and apostate, men worshipping the sun with their faces

towards the east (the eastward position), when he saw that, oh! it was borne in upon his heart with sorrow and shame.

As we see corruption entering into the Christian religion, and the doctrines and commandments of men and idolatrous practices introduced, paganism grafted into Christianity, and the whole thing so utterly caricatured from the simplicity of the gospel of Christ, it should make us sorrowful indeed. I don't think the sight of it will do anything else with us than it did with Jeremiah. With our eyes weeping, and our knees bending, and our hearts breaking for the corruptions that are abroad, we shall seek as best we can to bear our testimony, and to win those people to the simple and more scriptural way. Then, I think, you have the threefold type of a real true servant of God.

"Although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come."

Did you ever read this passage in the Revised Version? One never likes to find fault with our Authorised Version, but my heart was rejoiced some months ago as I read the revised version of the passage. It is this: "Though I have cast them afar off among the heathen, and although I have scattered them among the countries, yet will I be to them, for a little while, a Sanctuary in the countries whither they shall come."

The meaning is not that inasmuch as you have lost your big sanctuary at Jerusalem, and can no longer enjoy its privileges, I will give you a little sanctuary in the countries where you are dispersed, something on the principle of "half a loaf being better than no bread." No! This is not the meaning of the promise, but rather that God Himself promises to be a *Sanctuary* to the faithful remnant of His people. They are not to lose a single bit of the blessing, although the temple has been disowned, God's people scattered, the unity of Israel broken, and the truth of God corrupted. "I will fully make up to them and more." "I will be to them a Sanctuary for a little while." For what little while? Why, of course, for the seventy years of the captivity, and for all those seventy years, I will be to them a Sanctuary. Notice what they had at

Jerusalem, as contrasted with their condition in captivity. They had all the pompous ceremony and ritual of the temple, they had the correct order, they had continuity of descent, they had kingly and princely favour shown to them, the ruling classes were with them.

But what had these poor scattered ones? Well, they had "God, and the Word of His grace," they had a special promise for a special time, they had God's faithful servants, these three; and last, but not least, they had a distinct hope before them, and a promise relating to the hope. What was that hope? That in seventy years' time God would restore them from their captivity to their city and temple. But you can follow that up for yourselves. After the seventy years' captivity God brought His people back, the temple was rebuilt, and there again they enjoyed the House and its ordinances. But for seventy years this promise stood true.

The unity of the Church is gone, the pristine glory of the apostolic age is gone, gifts have largely gone, tongues have ceased, divisions have come in tentousandfold amongst the people of God, corruption, apostasy marks those who bear the name of Christian. We are in the midst of this great Babylon, and we cannot get out of it. But what? Much we have not got, much we have lost; but wherever there be the two or three, or two or three hundred of God's faithful true people gathering in His Name, claiming His presence, finding in Him their source and their strength, their comfort and their joy, they have this precious Word given, "Where two or three are gathered together in My Name, there am I in the midst." But

A little while our Lord shall come,  
And we shall wander here no more;  
He'll take us to our Father's home,  
Where He for us has gone before,  
To dwell with Him, to see His face,  
And sing the glories of His grace.

That "little while" will soon be over. It may be to-day, it may be to-morrow, it may be sooner than we expect. Meanwhile, may He keep us faithful like Daniel, constant like Ezekiel, and waiting like Jeremiah for that day when the Promise shall be fulfilled.

## God's Love: Its Measure and its Manner.

By ALBERT MIDLANE, Newport, Isle of Wight.

THERE are two sides—each beautiful indeed!—of the love of God upon which it is profitable to meditate, namely, its *measure* and its *manner*, answering to the words which the Holy Spirit so abundantly uses—*grace* and *glory*. In fact one might go even further than this, and say that they correspond to those suggestive expressions, the “Gospel of the *grace*” and the “Gospel of the *glory*.” Upon these two subjects—so linked with golden chain—our hearts indeed delight to muse—the Cross, connected with the remission of sins; the glory, leading on to the presence of our Lord on high. The Cross, and all that it was to Christ, is the *measure*; the glory, and all that it will be to Him and us, the *manner*. The evangelist cannot preach without largely expatiating upon the first; the teacher falls far short of his ideal unless largely dwelling upon the second; or, if one would seek for scriptural example, he might name Peter and Paul, the former full of the Lord's grace as became the apostle of the circumcision; the latter, the apostle to the Gentiles, overflowing with the glory. The first was called by a Saviour on earth, the second by the Lord from heaven, each bearing the peculiar marks of his conversion and call. To one was committed the keys of the kingdom, the other was entrusted with the unfolding of the mystery of Christ and the Church.

How unspeakably grand is either subject—*grace* and *glory*! Grace leads me to the Cross for the atoning work; glory introduces me, thus cleansed, to heaven and the throne. “Even so must the Son of Man be lifted up”; “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” bring before us not only the *measure* but the *manner*. Well might the aged Apostle John, who was so conversant with each aspect of these beautiful expressions of God's heart, exclaim: “Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God: and

such we are” (R.V.). Behold indeed! Behold and wonder! Behold and worship!

And mark how each aspect reflects itself upon the other. Without *grace* there could be no *glory*, and without the *glory* there could be no adequate answer to the *grace*. How like our God and Father, thus to begin and perfect, thus to lay the foundation and complete the glorious building!

Mark, too, the aspects of the various parables, how the *measure* and *manner* of love are variously illustrated. In the parable of the vineyard in Luke xx. I see the *measure*. “I will send my beloved son” are the words of the lord of the vineyard, with what result? “They cast him out of the vineyard and killed him.” How marked the contrast in Luke xv.—the prodigal son. There the great thought seems not the *measure* but the *manner* of the love. “Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry.” The first of these parables referred to is the father's loss, the second is the father's gain.

And what *manner* of love there is in our Lord's words, “Come unto Me, all ye that labour and are heavy laden, and I will *give you rest*”; in contrast to the *measure* thereof expressed by Paul, “Who loved me, and *gave Himself* for me.” It is these two aspects of God's love which make the full Gospel, telling us of the suffering to redeem and the consummation of redemption; sweetly blended—the cross of shame and the crown of *glory*.

If we go back to the Old Testament scriptures we find how the heart of David was penetrated as he sat before Jehovah (2 Sam. vii.) with the *manner* of the love made known to him, and of which he was sweetly conscious, there. “And this was yet a small thing in Thy sight, O Lord God; but Thou hast spoken also of Thy servant's house for a great while to come. And is this the manner of man, O Lord God?” And how we find the echo of it faintly expressed shortly after in his own dealing with Mephibosheth, “Is there yet any of the house of Saul that I may show the kindness of God unto him?” Such had been, and infinitely

more, the manner of Jehovah's love to himself, and such was now the manner of his love to the son of Saul. "He did eat continually at the king's table; and was lame on both his feet." Such, and transcendently more, is the measure and the manner of the love held up to our view in the Word of God, reaching from heaven to earth, and then again from earth to heaven. How wonderful, and yet how divinely true! And as sure as justice has been satisfied and the measure of love exhibited at the Cross, so shall the manner thereof be perfected in the glory; redemption the one and glorification the other. The full compliment of both aspects we have in the new song, "Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever." Here measure and manner, justice and grace, the demands of the throne, the answer of the Cross, the judgment of our sins, and the Father's love go together and stretch onward through the golden eternity to which we haste.

"Here His bright character is known :  
Nor dares a creature guess,  
Which of the glories brightest shine,  
The justice or the grace."

### "I Beseech You."

THE following utterances of Paul show a fervour of spirit well-pleasing to God and worthy of imitation:

"I beseech you . . . brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1).

"I . . . the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. iv. 1).

"I beseech you, brethren, for the Lord Jesus Christ's sake . . . that ye strive together with me in your prayers to God for me" (Rom. xv. 30).

"I beseech you . . . suffer the word of exhortation" (Heb. xiii. 22).

"Though I might be much bold in Christ to enjoin thee . . . yet for love's sake I rather beseech thee . . . I beseech thee for my son Onesimus" (Philemon 8, 9, 10). E. A. H.

## Sir George Williams.\*

By ALEX. MARSHALL.

SIR GEORGE WILLIAMS, the founder of the *Young Men's Christian Association*, was a successful London merchant, senior partner of the firm of Hitchcock, Williams & Co., St. Paul's Churchyard. Few have done so much as he for the social, moral, and spiritual welfare of young men.

### HIS CONVERSION TO GOD.

George Williams was brought to a saving knowledge of the truth whilst serving his apprenticeship in a drapery establishment at Bridgwater, Somerset. The example of two Christian fellow-apprentices was one of the links in the chain which led to his conversion. "I entered Bridgwater," said he on one occasion, "a careless, thoughtless, godless, swearing young fellow. There were two apprentices, who, I soon found, were different from myself. I was much given to swearing, and I saw increasingly that they were going to heaven, but that I was on the downward road to hell. I now began to pray, but even on my knees oaths would come to my lips." At the age of sixteen he was led to accept of Christ as his Saviour and Lord, through a sermon preached in the Congregational chapel. Many years afterwards he made the following statement at a public meeting in Bridgwater: "It is not easy to forget one's first love. I first learned in Bridgwater to love my dear Lord and Saviour for what He had done for me. I saw in this town the two roads, the downward and the upward road. I began to reason, and said to myself, 'What if I continue along this downward road. Where shall I get to? Where is the end of it? What will become of me?' Thank God I had kept in the clean path; nevertheless I was on the downward road. I saw that this road would certainly lead me to spend my eternity with the devil and his angels, and I said, 'Cannot I escape? Is there no way of escape?' I cannot describe to you the joy and peace which flowed into my soul when I saw that the Lord Jesus had died for my sins, and that they were all forgiven through

\*The Life of Sir George Williams by Q. E. Hodder Williams. Price 6s. To be had at *Witness Office*.



simple faith in His precious blood." It was the consistent *life* of his fellow-apprentices, not their *talk*, that led him to think seriously about the state of his soul. Lip testimony is valuable, and we dare not underestimate its importance. Work testimony is better; but nothing tells so much on the unsaved as the testimony of a life wholly yielded to Christ.

From conversion's happy day George Williams was wholly consecrated to God and His service. Immediately after his conversion we find him joining others in establishing a prayer meeting close to the business premises, in addition to Sunday-school teaching and evangelistic work in the slums.

His biographer tells us that his motto in life from sixteen to eighty-four was: "It is not how little, but how much we can do for others." After carefully reading this handsomely got-up volume of 350 pages, we cannot but think that George Williams was one of the most devoted and energetic Christian workers in Great Britain. In his early Christian life he was greatly influenced by two books of President Finney, the famous American evangelist, his *Lectures to Professing Christians* and *Lectures on Revivals of Religion*. One thought that Finney was wont to emphasize was clearly apprehended by George Williams, namely, *our personal responsibility to God*. In one passage he says: "Here you are going to the judgment, red all over with blood. Sinners are to meet you there; those who have seen how you live, many of them already dead, and others you will never see again. What an influence you have exerted! Perhaps hundreds of souls will curse you (if they are allowed to speak) for leading them to hell by practically denying the truth of the gospel." According to Finney the Christian's chief employment on earth should be soul-winning. Most of us who profess to believe that our life's business ought to be to *please* the Lord, are in danger of forgetting that it is our bounden duty and blessed responsibility to plead with the unsaved to be reconciled to God. George Williams fully indorsed Finney's thought regarding soul-winning. "To him from the day of his conversion,"

says his biographer, "to live was Christ, and to bring to Christ all with whom he came in contact; in season, out of season, always, everywhere to preach Christ."

#### REMOVAL TO LONDON.

In October, 1841, at the close of his apprenticeship in Bridgwater, George Williams obtained employment in the firm of Hitchcock, Rogers & Co., St. Paul's Churchyard, at a salary of £40 a year. A few years afterwards a buyer, after serving as a salesman for some years, was seen cutting off a piece of silk and hiding it in his drawer. Mr. Hitchcock, on learning this, dismissed the man, and put George Williams in his place. Speaking of his promotion years afterwards, he said, "I succeeded so well, that in a few years' time I had increased the turn-over more than £30,000 a year."

The provision for the physical and intellectual welfare of the 150,000 young men employed in London warehouses at that time was exceedingly inadequate. The living-in system was bad for the health, as well as the morals of the employees. When George Williams went to Messrs. Hitchcock & Rogers' establishment there were "two or three beds even in the smallest rooms, each bed occupied by two assistants. The hours of business were from 7 in the morning to 9 at night in the summer months, and from 7 to 8 in the winter. There were many shops in which the assistants were employed seventeen out of the twenty-four hours. In nineteen shops out of twenty the average time spent at the three meals—breakfast, dinner, and tea—was not more than half-an-hour." "There was no class more degraded and dissolute," said one who knew the facts, "none who were sunk deeper in ungodliness and dissipation than the shopmen of London." In after years it was said that when George Williams joined Messrs. Hitchcock & Rogers' firm "it was almost impossible for a young man in the house to be a Christian, and that three years afterwards it was almost impossible to be anything else." Surely this was a splendid testimony to the power of his influence!

Within a few weeks of his arrival a

prayer meeting and Bible class were established and carried on with energy and enthusiasm. Three of the assistants met in one of the bedrooms for prayer; others joined them, and in a short time the room was crowded, and many souls were saved.

At each meeting the names of buyers, salesmen, apprentices, and clerks were mentioned; and earnest, united believing prayer was offered to God for their conversion. God marvellously answered the petitions of these believing young men.

George Williams had a burning passion for the salvation of the perishing. One thing which is indispensable to being a successful soul-winner he had a good stock of—tact. When they were planning for the conversion of a young fellow who was difficult to reach, he gave this sensible advice: "Don't argue; take him to supper."

At one of their meetings one of the questions considered had reference to the best way of reaching a man who occupied a good position in the warehouse, but who was much opposed to the truth. When any one professed, he would go to him and say, "We'll soon take all that nonsense out of you." He was chairman of a "free and easy," held at a neighbouring house called the "Goose and Gridiron," which was well patronised by Messrs. Hitchcock & Rogers' assistants. Night after night the opposer was "remembered" at the "blood-stained mercy-seat." Months passed, but there was no appearance of their prayer being answered. One evening when they were discussing ways and means of reaching the scoffer, Williams asked if there was anything he was specially fond of which they could give him. One remarked, "He has a passion for oysters." "Let us give him an oyster supper, then," exclaimed George Williams. One was deputed to invite him to the supper, and in a spirit of bravado he accepted the invitation. An agreement was arrived at that there was to be no "button-holing" on that occasion. They spent a pleasant evening, and the scoffer came to the conclusion that the "praying fellows" were not so bad as they had been painted. He was specially invited to one of the prayer

meetings. He could not very well refuse, with the result that within a comparatively short time, as Methodists would put it, he was "soundly converted." George Williams' efforts for the young men, strange to say, did not irritate them. "He had," as one put it, "a way with him. It was impossible to resent his cheery, unaffected sincerity, his manly directness, his courageous simplicity. And all in the house respected him, for he was admitted to be one of the best salesmen in the city."

(To be concluded in next number.)

## Suggestive Topics.

### GOD'S COVENANT BROUGHT IN.

1. HE PURPOSED IT in Himself—"I will," &c., - Gen. ix. 9-11
2. HE MADE it with ALL flesh, - - Gen. ix. 10, 12, 15, &c.
3. HE ESTABLISHED it for ever, - - Gen. ix. 11, 12, 16, &c.
4. HE GAVE the bow as a token IN THE CLOUD, Gen. ix. 13, 14, 16
5. He would LOOK ON it and REMEMBER, - - - Gen. ix. 16

Think of Calvary, where the dark and awful cloud of Jehovah's wrath gathered over His Son; yet in that cloud can be seen the "bow"—the token of God's covenant with His Christ and ratified there by His blood—a covenant of GRACE to the sinner, everlasting in its duration, and established with certainty by the Word of God. T.D.W.M.

### WHAT IS SIN?

Scripture answers the above interrogation with a sevenfold reply:

1. The plowing of the wicked is sin, - - - - - Prov. xxi. 4
2. The transgression of the law is sin, - - - - - 1 John iii. 4
3. All unrighteousness is sin, - 1 John v. 17
4. The sting of death is sin, 1 Cor. xv. 56
5. The thought of foolishness is sin, - - - - - Prov. xxiv. 9
6. Knowing and not doing good is sin, - - - - - James iv. 17
7. Whatsoever is not of faith is sin, - - - - - Rom. xiv. 23 T.B.

## Jesus, the Beginning and the Ending.

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

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

PAPER VII. (Concluded).

ON the night of the 19th July, A.D. 64, a fire broke out in the Circus Maximus that soon threatened to leave Rome but a heap of smoking ruins, and whilst it was raging Nero stood on Mæcenas' Tower singing the "Fall of Troy" and strumming an accompaniment on his everlasting guitar.

He had gone too far. Public opinion was roused, and, being suspected of causing the fire for his own pleasure, Nero began to fear lest he should lose his throne.

It is supposed that the Prefect Tigellinus, a creature still more base than himself, whispered in his ear "the Christians." Thus began the great persecution under Nero in which thousands of Christ's servants perished by the most dreadful deaths. Some wrapped in tarry cloths were tied to posts, and when darkness fell they were lit as torches to display the splendour of Nero's *entourage* and the deftness of his driving, of which he was inordinately proud; some wrapped in wild beasts' skins were thrown to hungry hounds to be torn to pieces before multitudes of men and women who showed no pity, because they believed these Christians were the incendiaries that had brought no end of disasters upon their city; others were beaten by lictors with their rods until unconsciousness supervened, when they were hacked to death by the axes bound up in the rods: but Paul as a Roman citizen escaped the pain, the horror, the ignominy of such deaths. Clement, writing about thirty years later, gives an account of his martyrdom outside the walls of Rome.

He appears before Nero the first time. The Emperor then was about twenty-nine. A handsome face, but blotched and disfigured

\*With reference to the series of articles PICTURES IN THE BOOK OF ACTS, by Dr. A.-B., concluded in this number. We have had many criticisms, favourable and adverse; but we should like our readers to know that these "pictures" are by no means fanciful, every detail, historic or topographical, being absolutely true to facts, and therefore illuminative of the times and scenes in which Paul moved.

A Christian friend presently residing at Venice writes—"We so enjoy your articles in the 'Witness,' as month by month we have eagerly read them. . . you have made many of the scenes in 'Acts' *live* before us, and as we read of beautiful Greece and other places in the Levant, familiar to us, we have often wondered if you too have lived in these lands or passed through the Vale of Tempe with its pure waters."

EDITOR.

by lust and alcohol. From the same causes his body was too corpulent for the spindle legs on which it stood. With him were the jurors, all of proconsular or proprætorial rank. To each were given three white tablets: on one of which was written A for *Absolvo* (acquittal); on another C for *Condemno* (condemnation); and on the third N.L. for *Non Liqueo* (not proven).

From his letter to Timothy we learn that at this *prima actio* Paul had no *patronus* to encourage him, no *advocatus* to plead for him, no *deprecator* to say a word in his favour.

Alone he stood at the bar before that wild beast who thirsted daily for blood. Yet he gained the day. The fierce stare relaxed, the blood-shot eyes softened, the lustful mouth gave vent to words that led the trembling jurors hastily to drop the tablet marked A into the circling urn. Once more it was a marvellous deliverance.

The Jews once again were balked of their prey. Nero was not to condemn Paul.

But not for long did he escape. Nero was singing and dancing through Achaia, having left a freedman Helius in his place, and as early tradition places the Apostle's martyrdom on 29th June, 66, it was before him that he was brought at his second trial.

As he told Timothy: "I was delivered out of the lion's mouth," but as after events proved it was only to be played with; so at his second trial in Nero's absence Paul was condemned.

No long time elapsed between his condemnation and his decapitation.

The place we know. Just outside the walls, about two miles along the road to Ostia, there stood in Paul's day a pyramid. It was a monument erected to the memory of Caius Cestius, and over his remains, by L. Pontius Mela a kinsman of Pontius Pilate.

There are now many monuments in that little hollow, the pyramid stands no longer alone. It is the burial place of our countrymen and women who die at Rome.

Early in the morning the jailor wakes the sleeping apostle, or so one would fancy, like that Argyle whom his bitter enemy found sleeping like an infant on the morn of his execution, and fled the castle to a kinswoman's

house the other side of the parade ground yonder at Edinburgh, exclaiming, "Would I were like that man!" For Christians know how to die. Forth they sped on their three miles' march. Doubtless some of the loungers in the Prætorium went to see the end. The beams of the rising sun touch the points of the soldiers' weapons with living fire. Thus tramping along with martial tread, with jingling of accoutrements, and occasional gruff words of command, the little procession, slowly growing in size, would meet a motley throng of travellers towards Rome. Merchants hastening with their bills of lading to secure the markets; sailors fresh from long voyages (for Ostia was a seaport) rolling along to spend their wages amidst the haunts of horrid vice and sudden death in the great barracks that had sprung up after the fire, where swarmed the poor of Rome like obscene insects under great stones; dancing girls from the East with gaily painted turbans; officials returning from the seats of their government to give an account of themselves at headquarters; Chaldean astrologers and shaven Egyptian priests with their distinctive dress and tonsured crowns, then all the rage with the Smart Set of Rome: these and many more met the escort of Death.

So at length the grassy mound that heaves its rounded form above the common level of the surrounding turf is reached.

The homeless man, alone, yet accompanied by heaven's triumphant hosts—oh! if it be possible for these glorious beings to entertain envy within their breasts 'tis now, for earth finds not so grand a moment, so rich a pageant, as when the least of the human race dies for JESUS—kneels down at the place appointed, commends his spirit to his never-failing Friend, whose words he still remembers "Fear not . . . because I am with thee, and no one shall set on thee to do thee hurt!" The great sun suddenly boils over the brim of the world, a sign, a sigh, a moment's flash, a sullen thud, a crimson stain spreading fast, obliterating the green, and a new face is before the Throne. The greatest of the Lord's servants has reached home at last, but the Lord's work remains unfinished.

Thus we have neither the death of Peter nor of Paul recorded in the Word.

Doubtless this autumn you have been north. Your favourite view is where a great crag raises its lofty head above the still waters of the lake. It is covered from head to foot with a beautiful garment of foliage, and as autumn's fingers would rend its robe, it blushes. Thus the green robe has become a gorgeous vesture dipped in blood.

Presently winter will come, and with resolute hands rub the vestment threadbare until nothing is left but the grey crag glooming through ragged threads that cling around it. The leaves have gone—to come again—but the rock remains.

Thus the teachers whom we loved, the saintly men and women whose lives spoke louder than their lips, the men of larger faith and massive knowledge, the Müllers, the Chapmans, the Wrights, the M'Vickers, the three Henrys (Henry Groves, Henry Dyer, Henry Heath) have gone, and the despairing cry rings through the chambers of our souls: "My father! my father! the chariot of Israel and horsemen thereof."

Is the work finished? No. Then be sure that until the work be finished He whose work it is remains "Jesus the same yesterday, and to-day, and FOR EVER."

Paul died? Never! He lived on in the love and lives of the men and women to whom he had brought the best boon of all, the knowledge of this same Jesus.

Longinus, Acestus, Megistus, were three of the escort. Longinus, Acestus, Megistus, themselves ere long marched to death for Christ. For the indomitable spirit of Paul the Apostle, aforesaid Saul the Persecutor, had in the hour of death still pointed souls to Jesus, and three at least of the instruments of persecution, following the direction, had found JESUS who is the SAME yesterday, and to-day, and for ever. Amen.

### Be Faithful.

OH, be faithful! constant still,  
E'en tho' thou must stand alone,  
Seeking but to know God's will,  
Striving but to make it known:  
Be thou faithful!



## Devil Worship.

SACRIFICING TO IDOLS—DANGER OF KNOWLEDGE.

NOTES ON I CORINTHIANS viii. 1.

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

AS I have before remarked, the writer of the Epistle to the Corinthians appears to have had, as his first object, to answer a number of questions which had troubled the minds of these converts from heathendom, and to give them the mind of the Lord about these matters, so that thus they might act together for God's glory. One of these questions appears to have been about the eating of those things which were offered to idols.

1. "Now as touching things offered unto idols, we know that we all have knowledge." It is very easy to see how such difficulties would arise in their minds. If you turn to the 25th chapter of Numbers, you will see that one of Satan's devices for the ensnaring of Israel in the wilderness was of this nature. Also, turn to Acts xv. 28, 29, where we read, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols," &c. It is thus clear from the Old and New Testament that this was contrary to the mind of the Lord; not on the ground of these things being unclean in themselves; but it was absolutely necessary that converts being gathered out from the heathen abominations around should be kept separate from it all.

There was always a table associated with the sacrifices. If we read of "*the offerings*," it may refer to the burnt or meat-offerings; but if we read of *sacrifices* it almost invariably refers to the peace-offering. And the special characteristic of the peace-sacrifice was *fellowship*. The burnt-offering was wholly given to God upon the altar; but of the peace-offering part was laid upon the altar

for God, a prescribed portion was given to the priest; and then the worshipper's table was spread, and he, with his family gathered around the portion of the sacrifice which was his, and they ate it together. Thus the teaching of the peace-sacrifice was fellowship. Jehovah had His portion, the priest had his, and the offerer had his also. God, the priest, and the offerer all fed upon the one sacrifice, a type of what we have in 1 John i. 3, "Truly our fellowship is with the Father, and with His Son, Jesus Christ."

God delights in His Son—He said, "This is My beloved Son, in whom I am well pleased." He is called "the Bread of God." Our souls, created anew and fitted to find our joy in communion with God, can rest and delight in that same Saviour, and feed upon that same "Bread of God." God has spread a table for us with the very same provision that satisfies and rejoices His own heart; and this is fellowship.

The sacrifices of the heathen were usually accompanied with a table, upon which part of the sacrifice was laid, and at which the worshippers of the idol feasted. Just as the offerer in Israel was having fellowship with Jehovah in the peace-sacrifice, and as we have fellowship with the Father and the Son when we eat the bread and drink the wine in remembrance of the death of the Lord Jesus, so an idolatrous feast signified that they were having fellowship with their god. It was therefore a very serious thing even to appear to be mingling in with such abominable revelry. Hence the injunction not to eat of those things sacrificed to idols, for in so doing they were having fellowship with Satan—he was the object of worship, and not God. "What say I then? that an idol is anything, or that which is offered in sacrifice to idols is anything? But I say that the things which the Gentiles sacrifice, they sacrifice to devils [demons] and not to God: and I would not that ye should have fellowship with devils" (1 Cor. x. 19-21). These idolatrous practices were instigated by Satan—he was their author; and, in reality, this was devil worship.

Covetousness is idolatry (Col. iii. 5), and the man who, with a greedy heart, is set

upon amassing a fortune—who is determined to make money at all costs—is a worshipper of the devil, although he does not know it. All idolatry is really worshipping of Satan.

**“Knowledge puffeth up, but charity edifieth.”** The Corinthians were the most highly educated people on the face of the earth at that time, but the filthiest idolatry was associated with the highest cultivation of the intellect.

Although men’s intellects may be highly developed, their moral condition may be very low. Such are mere tools of Satan, and the greater their intellectual attainments, if they are not converted, they serve his purpose all the better. Do we say anything against education? No. But whatever education we have, let us see that our sharpened intellects are used for God. In these latter days, when knowledge is on the increase, and when education without God is being made as universal as it can be, it is the more rapidly preparing the way for one vast fellowship in iniquity with “the man of sin.”

These Corinthians were an intelligent people, and when the light of the truth entered into their hearts, they soon found out that an idol was not anything. These Corinthian saints were a gifted people, even with the gifts of the Holy Spirit. It is a solemn fact that even knowledge of the things of God, instead of being used in blessing to our souls and others, will only puff up with pride, unless it is coupled with the fear of the Lord.

Let us look at two scriptures to show this—Isaiah xi. 1-3: “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord.” In the blessed Lord Jesus, the pattern servant, these two things were coupled together and never were separated, viz., “Knowledge and the fear of the Lord.” “The fear of the Lord is the beginning of knowledge” (Prov. i.7)—28,29

verses, “Then shall they call upon Me, but I will not answer: they shall seek Me early but they shall not find Me, for that they hated knowledge and did not choose the fear of the Lord.” These are two things which must go together. If we have knowledge of the things of God, and have not coupled with it the fear of the Lord, then the necessary result will be that we shall become puffed up with pride. That is one way in which Satan gets God’s servants spoiled. We may know a great deal of the Scriptures, and consider ourselves deeply taught in divine things, and people may be hanging upon our lips, but all the while we may be getting puffed up, and may not be very far off from a grievous fall. As we increase in knowledge, may we in like measure increase in humility and in the fear of the Lord.

Turn now with me to 2 Peter i. 5-9, “Add to your faith virtue; and to virtue knowledge.” Let us not disparage knowledge, although we are on the other hand to take care that we be not puffed up by it. Seek to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ” (2 Peter iii. 18)—not only in knowledge, but also in grace. In all our searchings of and meditations on the Word, let us seek to do so in humble dependence upon the Spirit of God to teach us. Knowledge thus acquired, let us not disparage. In the Lord Jesus “are hid all the treasures of wisdom and knowledge” (Col. ii. 3). Reading and pondering the Word of God in His presence, we shall judge ourselves and see how far we are living out what God is showing us from His Word. There is a remarkable illustration of this tendency of knowledge to puff up that we do well to look at—2 Cor. xii. 7, “Lest I should be exalted above measure, through the abundance of the revelations, there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.” We don’t find the Apostle Paul talking much of the revelations that were given to him. He does not appear to have mentioned this till fourteen years after it occurred. He says that “he was caught up into Paradise, and heard unspeakable words that it is not lawful [or possible] for a man to utter.”

There is such a thing as gratifying the pride of our own hearts by telling to others in a boastful spirit of spiritual experience. God saw that even the Apostle Paul, notwithstanding all his humility, and the discipline the Lord had brought him through, was in danger of getting puffed up. Therefore the Lord, in His mercy, anticipated the temptation of His servant, and gave him "a thorn in the flesh" to keep him humble.

There is no time we need more to be on our guard than when servants of God get together and recount what they have seen of the Lord's work, or what they have learned of His truth. So often this is not done in a spirit of humility, and then it degenerates into glorying in service and in knowledge, rather than in the Lord who called to the service and gave the grace to do it. "He that glorieth, let him glory in the Lord" (1 Cor. i. 31).

### Miriam Outside the Camp.

SAINTS IN WRONG PLACES—V. By T. BAIRD.

IN preceding papers we have been considering the weaknesses and wanderings of *male* saints, and it may be that some of our dear sisters have been secretly enjoying these revelations, and inwardly congratulating themselves on their immunity from exposure. But, alas! alas! they, too, shall find that the *feminine* saint has within herself a superabundance of those "like passions," which she so easily discovers and so severely condemns in her masculine friend. Moreover, had our esteemed sisters been reading between the lines of former treatises they would have observed how very intimately Eve was associated with Adam in the transgression; and that Sarah played a most conspicuous part in Abraham's backsliding; while Lot's wife may have been more responsible for his downfall than appears on the surface of the scripture narrative. However, in matters of weakness and transgression it is scarcely seemly for one sex to stone the other, for both sexes possess in no small degree that proverbial "touch of nature" which makes them much akin. So far by way of introduction. Now for our meditation on Miriam.

Three great episodes stand conspicuously forth in her history, and on these events we now propose to concentrate our attention. Our first introduction to Miriam is on the bank of the famous River Nile, whither, as a slender maiden, she had been despatched to oversee the destiny of her infant brother, Moses. Her whole comportment on this important occasion proclaims her to have been a tactician of extraordinary ability, resulting in the restoration of her brother to his mother, henceforth to be nourished and educated at the expense of Pharaoh's daughter. A very dainty dish of very delicate diplomacy! (Ex. ii.).

Greater publicity characterises her second appearance, for as "Miriam the Prophetess" she leads forth the women of Israel in that great triumphant song on the banks of the Red Sea (Ex. xv. 20).

Thus far all has been extremely creditable and praiseworthy. Had her history terminated here, all generations would have called her blessed. But the third episode casts the dark pall of death athwart that otherwise noble and commendable life. In Numbers xii. a black shadow is introduced into a glorious landscape. A fly of death enters the fragrant ointment, causing it to emit a stinking savour. "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married." Miriam's name stands first on the charge-sheet. What had his marriage with an Ethiopian woman to do with God speaking through him? Ostensibly, the accusation was levelled at his marriage, but in reality it was aimed at his unique position before God. And, besides, forty years have elapsed between the marriage and the accusation! Why rake up the past? Ah! deep down at the bottom was burning the all-consuming fire of unquenchable jealousy! But God miraculously interposed on behalf of the meek man, and Miriam is instantaneously smitten with leprosy, and subjected to temporary excommunication from the camp. What a humiliating situation! The Leader's sister excluded from the fellowship, and the whole nation retarded for seven days in its progress towards Canaan. This sad circumstance furnishes a solemn lesson to all

saints. Miriam outside the camp! A saint in her wrong place, surely. Her sin was the common sin of a jealous unbridled tongue. A prayerful perusal of the third chapter of James by all believers would accomplish an incalculable amount of good to-day. There we have God's estimate of the human tongue, and most humiliating it is. Evil speaking is far too prevalent among us, and many a Christian assembly is being retarded in its progress, and weakened in its testimony, through the indiscreet working of some meddling tongue.

### The New Theology and Evolution.

By J. J. SIMS.

[I must be borne in mind that the New Theology, which has so suddenly blazed forth like a meteor on the theological sky, is only the legitimate outcome of the teachings known as "The Higher Criticism." But the Higher Criticism itself really sprang from Darwin's theory of Evolution. So-called Christian professors accepted the teaching of Darwin as science, and it was the attempt to square Genesis i. with Evolution, that led to the gradual giving up of the authenticity and authority of the Word of God, and so paved the way for "The New Theology," which is clearly the apostasy so fully predicted in the New Testament.

But it should be distinctly understood that Evolution is not a scientific fact. The best thing that can be said of it by its upholders is, that it is an "unproven hypothesis." It never would have been considered at all, if the leaders of science had not been determined to do away with the personal interposition of God, both in creation and providence. The Evolutionist claims that geology proves there has been a gradual transition from the earliest ages, and a gradual evolution from lower to higher species until man was reached. The student of geology knows this is far from true, and even though he will deny a fresh creation, he admits he has to face insuperable difficulties in maintaining his position. We give one instance of this from a standard work: (The italics are mine.)

"The fauna of the Tertiary era differ

from that of the secondary to a remarkable, and in some important respects, still unaccountable extent. *Hardly a single species of the one era survives in the other.* . . . In Britain the break between the two series is very great. . . . The greatest puzzle is the comparatively rapid disappearance of the huge reptiles, and their displacement by hardly less huge mammals. . . . These (mammals) appear on the scene like adults, like *the first colonists* of a new region, and we cannot find their nursery or their school-house . . . It is obvious that in the Tertiary era the mammalia were in the full swing of their evolution. Still the comparative suddenness of their appearance and of the disappearance of the great reptiles are facts—especially the former—which, in the present state of our knowledge, *make a point for the advocate of special creation*, and are a difficulty to the evolutionist."—"The Story of our Planet," by Dr. Bonney, pp. 521-3.

This testimony, given as we see unwillingly, clearly shows there have been breaks between these geological eras. The fauna of one period have disappeared, and others have come on the scene, and as we see in some instances the later fauna are so distinct that there must have been a fresh creation. If we apply this to Genesis i. we see how this corroborates the plain account of creation as given there. In verse 1 we have "In the beginning God created the heavens and the earth." This allows for all the time required by these geological epochs up to our present era. Then in verse 2 we have the earth in the state of ruin, which marks the break between this epoch and the one preceding it. Then in the six days we have the earth brought into form and prepared for its present use as the habitation of man, and also prepared that on it God might work out His great plan and fulfil His counsels.

There is also a striking analogy between these past eras in the earth's history and the six days. God in each fresh creation has been working upward, just as in the six days we see brought into existence first the vegetable world, and then fowl, fish, mammals, and ending in the creation of man. In view of these facts, does it not appear as if the



“strong delusion” was already working, and the belief in the fable of evolution was the beginning of the judgment of God upon Christendom? It certainly needs a strong delusion to believe in the lie of the New Theology; but the men who, in the face of our Lord’s testimony, set aside Genesis i. as an allegory or fable are certainly under a delusion. The New Theology commenced by rejecting God’s truth about creation and receiving Satan’s lie of evolution. It has ended in setting up another Christ. Our Lord has said, “He that is not with Me is against Me,” and we have come to the parting of the ways, and any man who rejects Christ’s testimony to Genesis i. cannot be on His side. He must be an enemy, and acting under the power of the father of lies. There is no room for any false charity. It is wholly a question of the foundation of Christianity. It is impossible to believe in Christ as the Son of God, and believe that He was ignorant of creation. The attack of Satan is against the Lord Jesus. The attack on Genesis i. is only a veiled attack on the Person of Christ, and in response to the challenge which our David is giving to His professed disciples to-day shall we not answer, “Thine are we, and on Thy side”? The pathway of the faithful servant is marked out in 2 Timothy ii., “Let every one that nameth the Name of the Lord depart from iniquity.” It is only as we purge ourselves from these holders of evil doctrines, we can become “vessels unto honour, sanctified, and meet for the Master’s use,” and so become instruments in His hand for the deliverance of those lambs and sheep of the flock of Christ who are in the place of danger through these false teachings.

### Crucified Through Weakness.

“For though He was crucified through weakness, yet He liveth by the power of God.”—2 Cor. xiii. 4.

THIS statement does not imply physical weakness, neither does it imply moral weakness, but it does assuredly imply and teach the weakness of entire perfect acquiescence in God’s supreme and holy will.

The sacrificial Lamb is here seen at one, or in unison with the will of the Divine

Offerer—God. Everything personal is effaced, that the will of God may be fulfilled. His will fully surrendered to the controlling will of the Father: in this, and in nothing else did He “Empty Himself.” Oh, how strong was our Lord Jesus to have become so weak, for, to submit wholly to the will of another in everything, and that one God, is the greatest of all strength.

This is surely the thought in Paul’s mind concerning Timothy and himself, as servants of Christ, when he exclaims in the latter portion of this same verse, “For we also are weak in Him.”

As servants they were utterly devoted to their Lord.

As servants it was their will to do His will.

Their weakness was not the weakness of the body, of the moral character, nor of the spirit, but was the weakness of complete acquiescence to their Lord’s will. This thought is borne out by the 8th verse of this chapter, for there Paul declares his weakness as servant, in regard to the word of his Lord—“For we can do nothing against the truth,” *i.e.*, we have no authority to condemn, if you are walking in accordance with the Word of God: “And,” he exclaims further, “we are glad when we are weak, for then ye are strong.” To be weak is to be obedient, and to be obedient is to be strong. C. M. C.

### Divine Guidance.

By the late J. J. PENSTONE

BY Thee, Lord Jesus, guided,  
My path is safe and sure;  
All cares to Thee confided,  
I to the end endure.

If clouds are gathering round me  
Thy love is still the same,  
The grace that sought and found me  
Doth all my being claim.

I hear Thy spirit telling,  
Though darksome seem the days,  
Of Thy sweet love, excelling  
Thy glory’s brightest rays.

As Thy pure light grows clearer  
Upon my once dim sight,  
Thou ever growest dearer—  
My Lord, my Life, my Light!

## The Conflict of Faith.

JOTTINGS ON PSALM VI. BY T. ROBINSON.

THIS Psalm is remarkable for the moral transition of the soul from the darkness of sin into the light of salvation.

It is another *night* scene, though of a different order from the three preceding, and the two which follow—"All the night make I my bed to swim: I water my couch with my tears," (vi. 6). It was a *moral midnight* in his soul.

A deep sense of sin sore vexes his "bones" and his "soul." All the emotions are moved. He dreads the "hot displeasure" and chastening hand of his God.

It is the experience of Romans vii. Sin in the nature was David's bane, as well as Paul's. Alas! saints now, as of old, "know every man the plague of his own heart," (1 Kings viii. 38). The "flesh" has ever been the greatest grief to godly souls in all ages. "I am weak; O Lord, heal me," (v. 2), was David's contrite confession and pitiful appeal to God. "Who shall deliver me?" was Paul's question. But "cast down," as they both were, they were not "in despair." The Psalmist's ejaculations—"But Thou, O Lord—how long? Deliver me, save me" (verses 3, 4), show not only his *contrition*, but his *confidence*, and Paul's "I thank God through Jesus Christ our Lord," shows where and how he also found deliverance.

"Sin and death," as well as "life and incorruptibility," are now "brought to light" by the gospel. "Sin in the flesh" has been "judged by a sacrifice for sin"—even the death of God's own Son, (Rom. viii. 2, 3). Now, "the law of the spirit of life in Christ Jesus" risen, is in operation, and that inflowing tide will turn back the current of carnal desires in the believer, if he lets it into his soul. Thus he will be set "free from the law of sin and death." "Salvation," from the *power* of sin, as well as from its *penalty*, is "of the Lord." No Christian need fall into, much less remain in the "Slough of Despond."

There is no sorrow so great as the godly sorrow "that worketh repentance to salvation, not to be repented of," (2 Cor. vii. 10).

The "bitter herbs" of self-judgment as to sin must be eaten when we "keep the feast," or we shall not enjoy the sweetness of salvation (Exodus xii. 8).

But this painful experience was not without its benefits to David. Hear his holy resolve: "Depart from me, all ye workers of iniquity, for the Lord hath heard the voice of my weeping" (v. 8). A grateful sense of sins forgiven made him determined to "be separate" from sinners, to "come out from among them." It wrought "carefulness," "indignation," "vehement desire."

Thus we have in this Psalm a sample of the experience of a godly soul fallen into sin. The passage "from darkness to light," is marked by three stages, viz:—SIN JUDGED, SORROW, SALVATION.

## The Recompence of the Reward.

WE encounter this peculiar expression three times in the Epistle to the Hebrews, and nowhere else in all Scripture. In connection with judgment it is called a "*just* recompence" (ii. 2). In connection with retained confidence it is called a "*great* recompence" (x. 35), while of Moses it is written, "he had *respect* unto the recompence of the reward" (xi. 26). At first sight the writer appears to be guilty of tautology, but on closer application it will prove not to be so. The thought of recompence and reward are synonymous to us. We use the terms interchangeably. But the apostle has a very definite purpose in view when he uses the words together here. He means to teach that the reward will have in it all the elements of compensation suited to the circumstances. If it is judgment as a reward for sin, then the punishment will be in proportion to the crime; if it is blessing as a reward for faithfulness, then the compensation will be proportionate to the service. A simple illustration might assist us to grasp the situation. A gentleman loses £500, and he offers 5s. reward to the finder. At a glance we can see how disproportionate the reward offered is to the amount lost. *In fact there is no recompence in the reward at all.* But not so with our faithful God. He is

the "rewarder of all them that diligently seek Him" (xi. 6), and, blessed be His Holy Name, His rewards will be in proportion to our service. There will be handsome recompence in every reward He bestows. Let us have respect.

T. B.

**CORRESPONDENCE.**

**Gospel Tent Work.**

To the Editor of THE WITNESS.

DEAR SIR,—Your readers will be pleased to learn that at least twelve Gospel Tents are at work this season in Scotland, as well as the Caledonian Bible Carriage under Mr. Duncan M'Nab. I am not aware that so many Tents have been pitched during a former season, and we may well praise God for this. It has not been the work of any man, or committee, so it has evidently been brought about by God Himself, stirring up one and another in regard to this service. It may be one way that God has of counteracting the terrible blasphemies of the "New Theology" and of the Higher Critics. Although most of the tents are in country places, and not in large populous centres, yet the preaching of the Gospel and the ministry of the Word as to the foundation truths of salvation, will doubtless result in very great blessing.

I add a list of these tents for the prayerful interest of brethren and sisters everywhere. The workers are depending for themselves and their families upon what may be sent to them. We do well, therefore, to bear this in mind, as also the expense of gospel literature, tracts and books, which they will find ample opportunity of scattering. If there is any difficulty about remitting I shall be very glad to forward to the workers in due course any amounts that may be sent in, large or small.

1. Radnor Park (near Clydebank), ... John Ferguson
2. Port Logan (Wigtownshire), ... James M. Hamilton
3. Twynholm (near Castle Douglas), James Stephen
4. Resolis (near Inverness), W. M'Kenzie and P. Bruce
5. Crossford (Lanarkshire), ... W. S. King
6. Lugar (Ayrshire), ... Tom Sinclair
7. Lochgelly (Fifehire), ... J. C. M. Dawson
8. Westbarns (near Cockenzie), ... William Gray
9. Carronshore (Falkirk), ... Edward Hughes
10. Blackisle (Inverness), ... Francis Logg
11. Renfrew, ... Malcolm McKinnon
12. Dundee, ... William Hill

This work will be greatly blessed, but it will be in answer to fervent prayer. Pray that those who preach may be strengthened and encouraged in their important service, and that many souls may be saved.—Yours very truly,

11 Cranworth Street, Glasgow.

THOS. M'LAREN.

**Work in Algiers.**

ALGIERS, 10th May, 1907.—I have just visited the little assembly here. There are fourteen breaking bread at 8 Rue de Carrafour. Mr. Hunter, formerly of Hamilton, N.B., carries on a good work amongst the French-speaking people. I was present at the children's meeting yesterday afternoon, and I also spoke at a meeting for Christians in the evening. There were about thirty or forty present. Mr. Hunter interpreted for me. It was encouraging to see so many nationalities represented, and yet "all one in Christ." Several missionaries well known to us were present, who desire our prayers—Miss Gillard, who works single handed amongst the Kabyle women at Birkadem; Mr. H. G. Lamb, who labours at Tabarouth. We had a refreshing time to-day together at a small missionary conversazione at the house of Mmle. Villianamoris (from France) and Miss Pearce (from England). These two ladies labour amongst the Jews here. Others were present, notably Mons. and Madam Quindet (North African Mission), and Mons. Cook and Mrs. Shore. We also met brother Camatto and his wife and daughter. They all take an active interest in the gospel work here, which appears to be making headway steadily notwithstanding the opposition. I would specially commend the work of Mr. Hunter to the readers of *The Witness* for their prayers and consideration. He comes into contact with many different nationalities, but he is eminently fitted for the work. The assembly is composed of French people, Jews, Arabs, and even Spaniards.

ROBT. 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WERE THE TWELVE?—Who were the twelve mentioned in 1 Cor. xv. 5? Judas had hanged himself; Matthias had not been chosen.

WHAT IS A HERETIC?—Help is much desired as to the meaning of the word "heretic" used in Titus iii. 10.

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SCRIPTURE BAPTISM.—May Christians be received who are not Scripturally baptized?

WHO ARE EVANGELISTS?—Is there scriptural authority for the theory that only those who devote all their time to preaching are "evangelists," or can those in an Assembly who have some gift in preaching, but follow various

callings, devoting spare time to preaching, be called "evangelists" too?

**THE DAY OF ATONEMENT.**—Was the "day of atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

**SAINTS AND SUPERSTITIONS.**—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

**TARRYING ONE FOR ANOTHER** (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

**WHO ARE THE DEAD?**—1 Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

**THREE CIRCLES OF LOVE.**—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

**WHAT AGE WAS OUR LORD AT HIS DEATH?**—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

## No More Sea.

**QUESTION 528.**—(Rev. xxi. 1). Are we to understand that *literally* there will be no more sea in the new earth, or has it a figurative application?

**Answer A.**—I see no reason why this should not be taken literally, even as other things in the chapter, viz., "No more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no night there." God never makes duplicates, and of this world it is written, "the former shall not be remembered, nor come into mind" (Isa. lxxv. 17). S.R.

**Answer B.**—Why figurative? Why not literal? In verse 4 we have "no more death." Surely that is meant to be taken literally, and why not "no more sea"? In the present constitution of things so much sea as we have is an absolute necessity, but in the new heaven and new earth a new order of creation will obtain, and I cannot conceive how we can put a literal inter-

pretation upon the new earth and a figurative one upon "no more sea." If God announces His intention of dispensing with the sea in His new creation, let us believe that it will be so. T.B.

**Answer C.**—In my judgment the paragraph beginning at chap. xx. verse 9 should end at chap. xxi. verse 1. Thus read it seems clear that whilst the destiny of death and Hades is described in chap. xx. verse 14, something is required to complete the visions or prophecies. What will become of the sea alluded to in verse 13 is a pertinent question? and the answer is, it will be "no more" (chap. xxi. 1). This need not preclude a figurative application as in chap. xiii. 1, though even in that verse the first use of the word may be literal and the second symbolic. The "many waters" (chap. xvii. 1) are interpreted for us in verse 15 as "peoples, and multitudes, and nations, and tongues," but I do not think these in the *plural* should be confounded with "sea" in the *singular*. Again, the language in simile is appropriate for the *present* condition of things, but not the *eternal*. I refer to scriptures such as Isaiah lvii. 20, "the wicked are like the troubled sea"; Psalm lxxxix. 9, "raging"; Isaiah v. 30, "roaring"; Isaiah xvii. 12, *s.v.*, "uproar," &c. One other thought, the sea must exist during the millennium, as many passages prove—Psalm lxxii. 8, Isaiah xi. 9, Habakkuk ii. 14, Zechariah ix. 10, Revelation v. 13—because among other reasons it will contain "the dead," who will be included in the company that will stand before the "great white throne" (Rev. xx. 11-13). J. A. O.

**Editor's Note.**—Out of many replies to this question we select the three foregoing. To many minds there is a charm and romance about the sea that gives them the impression that its absence would be a great loss. The fact that it is salt, and therefore preservative against impurity and corruption, also gives it a charm that does not attach to fresh water lakes. But the new earth, purified by fire, will surely be free from all that now renders the salt sea so necessary. Moreover, when there is no more sea, it is not implied that there will be no more brooks, and rivers, and placid lakes reflecting heaven's glory and lighting up the landscape.

It is noticeable that in Genesis i. at the first the earth was all sea and all darkness. Since creation was reduced to order and pronounced "very good," the earth has been divided between sea and land and between light and darkness. It has never again reverted to its first conditions. But in the new earth (not the millennial earth) all is again changed, and the conflict between light and darkness and between sea and land will terminate in no more night and no more sea.

## The New Covenant.

THE outstanding feature in the Epistle to the Hebrews is the stress laid upon the "New Covenant." Unfortunately, however, for the reader limited to the Authorised Version and Revised Version the word "covenant" is confounded with the word "testament"; and in chapter ix. 15-20 especially, considerable difficulty is experienced owing to the fact that both words find a place.

That which gives rise to the trouble is, of course, the radical difference between the two words in question; and with a view to helping younger Christians, as well as clearing the way for what may be said subsequently, it is thought desirable to make some preliminary remarks on this point.

A "covenant" relates to an agreement between two or more persons (for examples see Acts iii. 25; Gen. ix. 9, 10; xxxi. 44, &c.), and was usually ratified by slaying an animal: indeed the expression "make a covenant" literally rendered would be "cut or confirm a covenant."

A "testament" on the other hand is a "will," and comes into operation on the death of the testator.

Now, as the same Greek word is used throughout the New Testament\* it becomes a question as to which English word, "testament" or "covenant," translates it better, and gives the clearer sense. I am strongly of opinion that the adjectives "first" (Heb. viii. 7), "better" (Heb. vii. 22), and "new" (Heb. ix. 15; 2 Cor. iii. 6), which in the respective passages qualify the word, are decisive in favour of the rendering "covenant."

There is nothing in the nature of a "testament" in Moses, the prophets, or the Psalms, but, as may be readily proved, there are frequent allusions to "covenant": and seeing that the references in Hebrews ix. 15-20 are plainly to the transaction recorded in Exodus xxiv. 1-8—the initiation of the "first" *covenant*—surely there is no need to go in search of interpretations to suit the translation "testament."

Moreover, Mr. Newberry, in his helpful edition of the Scriptures, gives the following rendering of Hebrews ix. 15-17:—

"For where a covenant is, there must also of necessity be brought in the death of the covenant victim. For a covenant is stable over the dead: otherwise it is of no strength at all while the covenant victim liveth."

This rendering, which is also adopted by Dr. Young in his "Literal Translation," is approved by Drs. M'Knight, Doddridge, and Adam Clarke.

The verbal difficulties being thus removed we are in a position to consider the Lord Jesus in three aspects in relation to the New Covenant.

I. THE COVENANT VICTIM. (Newberry's translation above).

"All the words which the Lord hath said will we do," was the unanimous declaration of Israel on hearing the words of the Lord and His judgments: and they repeated their rash boast when Moses "took the book of the covenant and read in the audience of the people" (Ex. xxiv. 3-7).

Little knew they of their own impotence; ignorant were they of the awful power of the law of sin: but God takes them at their word. The sacrifices are slain, and the blood ratifying the contract is sprinkled both on the book and on all the people.

Grace, however, foresaw and forestalled the inevitable failure of Israel to render their pledged obedience; hence the succeeding chapters in Exodus describe in detail God's provision for dealing with sin. True, it is in type and shadow, but none the less apprehensible to faith. He that had ears could hear.

Israel's lamentable failure to make good their promises is writ large upon the page of Scripture. The vine, though planted in a very fruitful hill, brought forth wild grapes: but not until the days of Jeremiah do we get an insight into the workings of Him who worketh all things after the counsel of His own will.

"Behold the days come, saith the Lord, that I shall make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which My covenant they brake,

\*I am aware that in speaking of the "Old Testament" and the "New Testament" I am laying myself open to the charge of inconsistency. These titles, however, cannot well be withdrawn or avoided, and are here used solely with reference to the *books*.

although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer. xxxi. 31-33).

It is of the first importance to observe that this New Covenant is altogether a one-sided arrangement. It is made and confirmed by God without any consultation being taken with, or engagement being given by man. It is solely of grace in that God undertakes all. Who was to be the covenant victim is not here disclosed; but we turn to our epistle to find that the Son of God is the appointed sacrifice for that very purpose: and on the ratification of the covenant, by His death, the way was opened for all who would by faith come forward and claim the benefits of its provisions: then by inscribing His law *in their hearts* God insures the obedience of His people (*cf.* 2 Cor. iii. 3).

## II. THE MEDIATOR. (Heb. ix. 15).

In sprinkling the blood on the book and on the people Moses acted as Mediator, or, to use Job's expression, "daysman." He moved between God and men; but Moses fades away as in a dissolving view, and before us stands the Mediator of the New Covenant; no longer a victim "bound to the accursed tree," but in resurrection glories a Prince and a Saviour. He too has blood, but it is His own. He too is sprinkling, not indeed the self-righteous sinner taking his stand upon past and present conformity to the law of God; nor, on the other hand, on the sinner who, conscious of shortcoming in the past, would fain make a fresh effort, for neither of these has as yet learned the solemn truth enunciated in Gal. iii. 10; but, thanks be to God, He sprinkles those who come to Him without a single plea of merit.

He delights in showing mercy  
To a soul that owns its sin.

This precious blood has a double effect. Sprinkled on the guilty one it purges the conscience—a benefit wholly lacking in the first covenant; but it also brings him into New Covenant standing. The Old Covenant was a "ministration of condemnation," a "ministration of death": the new is a "ministration of the Spirit" and of right-

eousness, and exceeding in glory (2 Cor. iii).

There is a generally prevalent idea that at conversion to God a kind of bargain is made called a Covenant; but if the foregoing line of exposition be correct, is it not evident that as Mediator the Lord Jesus not only makes over to the believer all the blessing of the New Covenant, viz., forgiveness and amnesty, but also writes upon our hearts His laws, so that henceforth we serve not in the oldness of the letter but in newness of spirit?

## III. THE SURETY. (Heb. vii. 22).

"But," says one, "what about temptation, with the possible result—a fall?" From Heb. vii. 15-23 it is plain that the priesthood superimposed upon the Old Covenant was not, in the nature of things, a permanent institution because (1) the priests were made without an oath, and (2) they were not suffered to continue by reason of death. But in the New Covenant the priesthood is vested in the Lord Jesus by oath (Heb. vii. 21), and by resurrection (*ver.* 16). "By so much more," says our apostle, "hath Jesus become the Surety of a better covenant," and is thus "able to save them to the end that come unto God by Him, seeing He ever liveth to make intercession for them." In other words He has engaged Himself as Surety, that all who come to God by Him will fulfil the terms of the covenant (which terms, as we saw, were written in the fleshly tables of their hearts) through the operation of the law of the Spirit of life in Christ Jesus, so that the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit.

In a very real sense the words used by an old-time surety are becoming to the Lord Jesus Christ in reference to each of His own:—

"I will be surety for him; of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. xliii. 9).

Though the exodus of Israel was hastily carried out, not a hoof was left behind. When our Lord will come in glory not one of His redeemed ones shall be lacking. His mighty intercession for them prevails in spite of the accuser (*cf.* Zech. iii. 1).

In His character of a high priest, sym-

pathetic and compassionate, our Lord dispenses mercy, and grace to help in time of need (Heb. iv. 16). The word here translated "need" is derived from a verb signifying "to run at a cry": how vivid the image, how precious the thought!

The Greek word rendered "help" has a beautifully illustrative use in Acts xxvii. 17. The vessel was, it would appear, springing her timbers, and the water was rushing in threatening to swamp her. A nautical expedient is resorted to: the sailors taking thick ropes wind them under and over the ship, and by tightening them close the leaks.

Trembling soul, Satan is powerful; well does he know every artifice: but One sits on the right hand of God. Thy cry reaches His ears, and quicker than thought the cables of His matchless love are wrapped round thee; His intercession avails. J. P. L.

### "Privately."

A ONE-WORD BIBLE STUDY. BY DAN. CRAWFORD, Luanza.

GLANCING at the New Testament we see this adverb in close and almost sole association with two significant nouns—"a mountain" and "a desert." There on "the high mountain apart" or in "the desert place" He appoints the trysting-place with the saints.

I. Watch Mark's first use of the word. The sent ones have come back to the sender. Where the word of the king had gone there had been power, and they who had seen much of man must now see much of the Master. So to the desert they must go—Christ's retreat from the strife of tongues. That place of His temptation is to be the place of their rest; where the Christ was with the wild beasts, even there He gathers the lambs of His flock for rest (Heb. ii. 17).

"God hath His deserts broad and brown—  
A solitude—a sea of sand  
Where He doth let heaven's curtain down,  
Unknit by His Almighty hand."

To the desert, then, by ship they go; but as though to mock the idea of hermitic solitude, the crowd take the short cut by land, and lo! the desert is no longer desert. *Moral*: how many a short cut the world knows by which to invade our calm of soul!

What then? What indeed, if not a feast,

a table in the wilderness? He who was forty days and nights in the wilderness without bread will not let them go hungry an hour. For this invitation to come apart shows that Christ had resolved to bountifully feast them in the desert. They who had no "leisure so much as to eat" must come apart to rest, and the resting consists in the feasting and the giving others to feast. Here, then, the Master teaches them the double lesson that while to be apart *privately* is the soul's deepest need, it is no easy thing in this desert of life really to get apart with Him.

II. But the Teacher must finish the lesson. He is the perfect Teacher, because He perfectly lives His own homily. Not even the apostles may break into His privacy. Disbanding the ranks of hundreds and ranks of fifties He sends them away back again to the bustle of their towns, and even His own He constrains to depart in the ship to the other side. For He who so suffered this interruption of the desert-rest must needs show them how much to be prized above all life's prizes is aloneness with God. There, jutting up into the blue sky is God's mountain, and what the desert denied Him of solitude the mountain afforded. "He went up into a mountain *privately* to pray." Here, then, He teaches where this word "privately" first leads us. Not to the united prayer of saints, but to life's holiest of all—lone prayer on the lone mountain.

"God hath His mountains bleak and bare,  
Where He doth bid us rest awhile;  
Crags where we breathe a purer air,  
Lone peaks that catch the day's first smile."

*Moral*: By every legitimate human contrivance we have to "set bounds about" this holy mount of ours that the people draw not nigh.

III. The next "privately" is still the mountain; yea, a high mountain, and Christ on it with only three, and not twelve, of His own. He does not go where they may not come, and He would thus lead them into His own way of living life. They must know Him on the mountain as they could never know Him in the desert. "He bringeth them up into a high mountain *privately*, and was transfigured before them." Alas! not them all, only three, and so

suggestively three too! Here is divine irony indeed. For in all ages, *not even to the ratio of three in twelve*, has Christ been a transfigured Christ to His own. *Moral*: How few Robert Chapmans and George Müllers there are!

IV. Pursuing the track of this adverb we see unity of design, and find ourselves among the same apostles who come "privately" to their Lord with the powerless query, "Why could we not cast him out?" "*We*" is emphatic, for who are these if not those who came back rejoicing that even the devils were subject to them? "We, oh! we, where is our old-time power?" What a private affair this is! How often we *publicly* lament our impotence when the remedy is all in our *private* life! The question they ask in secret is, however, answered by Christ on the housetops for the church in all ages to hear, "*Because of your unbelief.*" Ah! no wonder the power is lost. Power means publicity as to its exercise, and as night wars with day so publicity wars with privacy. *Moral*: How common the swing of the pendulum from power to poverty!

V. And, granted the power bestowed, what so necessary as the last use of our adverb? They are about to be left on this earth the chosen custodians of Christ's truth. From their lips and pens will come anon the divine "form of sound words," and they, in turn, will transmit the same as a divine unit to faithful men who will be able also to teach others. How necessary then for them, as for all of us, to spurn human creeds, and approach Christ *privately* on the matter of His own teaching. "The disciples came unto Him *privately*, saying, Tell us when these things shall be." Not to particularise prophecy (though well we might), how little indeed is Christ permitted to preach His own truth *privately* to His own! Nay, HE is not spicy enough for itching ears, and the *public* ministry of the Word often supersedes such *private* divine tuition as He loves to give. Yet as now, so in all ages, the greatest need is to be in private audience of our God that the good Word of promise may be fulfilled in us, "They shall be all taught of God." It was only Paul for the desert and the desert for Paul that saved

the faith from black havoc while yet in its infancy. There in the desert, far from the madding crowd, not only of sinners but of saints, God needs Paul as Paul needs God. Yes, and the saints of the madding crowd need Paul too. Even in this holy matter of getting alone with God he must supply their lack of service. Paul was allured into Arabia with the promise, "They shall be all taught of God." Did he regret going? See him emerging from it all with a shining face, and listen to his shout, "Who teacheth like Thee!" *Moral*: It is written, "They shall be all taught of God."

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### "The Greatest of These."

"And now abideth faith, *hope*, charity [love], these three; but the greatest of these is charity [love]" (1 Cor. xiii 13).

"Now the *God of Hope* fill you with all joy and peace in believing, that ye may abound in *hope*, through the power of the Holy Ghost" (Rom xv. 13).

"For we are saved by *hope*: but hope that is seen is not hope for what a man seeth, why doth he yet hope for? But if we *hope* for that we see not, then do we with patience wait for it" (Rom viii 24, 25).

1. **H**OW often on the power of *Faith*  
Our souls delight to dwell,  
-And on the precious fruit of *Love*  
Which doth so much excel.  
But is not *Hope* too oft forgot,  
That sweet and heavenly grace,  
So mighty to affect for good  
The Christian's heart and race.
2. Our God to us His Name reveals  
In mercy from above,  
And calls Himself the *God of Grace*,  
*The God of Peace and Love*.  
But is not He, as *God of Hope*,  
Also to us made known,  
Pointing our hearts from earth away  
Right upward to the Throne.
3. When sorrows gather round the heart  
And troubles weigh us down,  
Then *Hope* looks up and sees beyond  
The kingdom and the crown.  
With cheerful courage we arise,  
And urge anew our way;  
The darkness of the night has passed,  
We hail the break of day.



4. Far, far away, upon the sea,  
From home and kindred dear,  
The mariner doth meet the storm,  
Whilst death approaches near.  
But when amid the tempest wild  
*Hope* kindles in his breast,  
He calmly views the scene around,  
And fears are hushed to rest.

5. So oft amidst the storms of life,  
And tossings to and fro,  
The tumult of the heart subsides,  
And confidence doth grow.  
As from some promise of our God,  
Breaks forth such beams of light,  
That *Hope* turns sadness into song,  
And cheers our darkest night.

6. Thus in the power of God alone  
We journey and are strong,  
We battle with the fears and foes,  
Nor does the way seem long.  
For *Hope* beholds the glory near,  
The warfare soon to cease;  
We antedate the Conqueror's song,  
And hail the endless peace.

Demerara.

J. RYMER.

### Suggestive Topics.

THE RAINBOW (Gen. ix. 8-17).

1. MAN A RUIN and under judgment, - - Gen. vi., vii., viii.
2. GOD'S HEART manifested in mercy, - - Gen. viii. 21
3. MAN'S HEART incorrigibly wicked, - - Gen. viii. 21

T. D. W. M.

BIBLE SUMMARIES—RINGS.

1. Rings on the vessels of service, pilgrimage, Exodus xxv. 12, &c.
2. Rings of gold on ephod, &c., unity, - - Exodus xxvii. 4-7
3. Rings for the bars, security, Exodus xxvi. 29
4. The ring of Pharaoh, confidence, - - Genesis xli. 42
5. The ring of Ahasuerus, authority, - - Esther iii. 10
6. The rings of the ladies, pride, - - Isaiah iii. 21
7. The rings of the seraphic wheels, inscrutability, Ezekiel i. 18.

T. R. D.

## Life of Sir George Williams.

PART II.\*

Review by ALEX. MARSHALL.

CONVERSION OF MR. HITCHCOCK.

FOR a considerable time special prayer was made for the conversion of their employer—Mr. Hitchcock. He had heard from various sources of the work of grace that was going on in his establishment, and though he made no religious profession, he did what he could to encourage the leaders. George Williams, in his diary, records the fact that he had many interesting conversations with the head of the firm. As a result of these interviews, Mr. Hitchcock “came out strongly on the side of Christ,” which in our judgment is another way of saying he accepted of Christ as his Saviour and Lord. There can be no doubt whatever that he “came out strongly on the side of Christ,” and thenceforth took a deep interest in the welfare of his employees. To all who sought employment he was accustomed to ask: “What department do you know?” followed by, “Do you know Christ?” a question generally followed by prayer and by the gift of some suitable book.” Mr. Gordon Forlong told us when we were in New Zealand of his conversion through a book given to him by Mr. Hitchcock between fifty and sixty years ago, entitled, “The Philosophy of the Plan of Salvation.”

At the opening of the Y.M.C.A. Buildings, Aldersgate Street, London, Mr. Hitchcock made the following statement: “I conceive it is my duty, as God gives me grace to do it, to sanctify everything in the Lord, to buy and sell, to engage young men, to pay them their salaries, to give them social comforts, all as to the Lord. If God has brought these young men under my influence, I believe that to be a talent from Him which I am to use for His own glory.”

This, surely, is a very high standard of Christian living, but nothing lower than that can possibly satisfy God. If all Christian masters were to “do likewise,” what blessing might flow to their employees! and if Christian servants, in whatever occupation

\*The Life of Sir George Williams by J. E. Hodder Williams. Price 6s. To be had at Witness Office.

or business, were animated by the same spirit, how far-reaching would be the results! If George Williams had only won Mr. Hitchcock for Christ, his life would have been a fruitful one. Those who were the means of the conversion of C. H. Spurgeon and D. L. Moody were highly blessed and favoured of the Lord.

#### ESTEEM OF FELLOW-WORKERS.

The testimony of a fellow-assistant in those early days as to the esteem in which George Williams was held by his fellow-servants is exceedingly interesting and suggestive. This gentleman says he "remembers distinctly how, when anyone was behindhand and hard pressed with work, George Williams was the first to assist, and always gave his aid ungrudgingly, and with the utmost cheeriness. He was never too busy, too weary, to be of service, and if ever a man was in a scrape it was to George Williams he appealed."

#### ORIGIN OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The work among the young men in St. Paul's Churchyard so increased and deepened that larger premises had to be taken. "Could not a similar work be carried on in other places of business?" was the question that occupied the minds of these zealous Christian workers.

"If," said George Williams, "God has so blessed us in this house, why should He not give such a blessing in every house in London?" "The answer to that question," Mr. Williams' biographer tells us, "was the formation of the Young Men's Christian Association."

"The actual birthplace of the Y.M.C.A. was an upper room, the bedroom where the young men gathered together for prayer and Bible reading. On 6th June, 1844, in the little room in which George Williams slept, there and then the Y.M.C.A. was founded. This memorable gathering consisted of twelve young men. . . . More than half of them owed their conversion to the personal efforts and example of George Williams."

Of the world-wide growth and work of the Y.M.C.A., much information is given in the volume, which it is unnecessary to repro-

duce in these pages. George Williams was accustomed to say that he was "a man of one aim and object." "The whole purpose and desire of his soul," his biographer declares, "was to strengthen the religious, the Christian lives of young men, and from this single work for the conversion, the improvement, the elevation of young men—to him the grandest thing in the world—he would not be diverted by any side issue."

#### MADE A PARTNER OF THE FIRM.

One need not be surprised to learn that Mr. Hitchcock took George Williams into partnership, and soon after gave him his daughter in marriage. Mr. Williams was at this time thirty-two years old. For more than fifty years Lady Williams was the devoted wife of Sir George Williams, and his fellow-labourer in every good work. A few years after this event Mr. Hitchcock died, and Mr. Williams became sole partner and manager of the firm.

#### BUSINESS ABILITIES.

"For twenty years after the death of Mr. Hitchcock he bore alone the burden of the business. He was in his office every morning by nine o'clock, and was occupied till a late hour in the evening with correspondence and business interviews, and the work and worry entailed in the management of an ever-increasing staff. His methods were always thoroughly up-to-date. He built up his great business, and gained his high position in the world of commerce by unremitting work and by his ability to gauge the capacity of the men who served him and the kind of treatment which could best develop their peculiar talents. On being asked when he found time to control such an intricate business, he used to reply, "I manage the men who manage the business."

#### THE TESTIMONY OF AN EMPLOYEE.

When Sir George was in a critical state of health, one who was in close touch with him said: "I have known him intimately those many years. I see him not merely every day, but almost every hour in the day, and many times in the hour. I have seen him in touch with men of all classes and conditions, and it is my serious and sober thought that I shall never see his like again."

## INTEREST IN WELFARE OF HIS ASSISTANTS.

In the matter of feeding and sleeping accommodation for those employed in his establishment, Sir George Williams "set an example of practical Christianity which was soon followed by other houses. He was invariably in the front of those who desired to improve the moral and material status of young men, always contending that this made for their religious prosperity as well. He was one of the chief promoters of the "Early Closing Association," and was among the first to introduce the Saturday afternoon holiday in city warehouses. Under the chapter entitled

"THE RELIGION OF A SUCCESSFUL  
MERCHANT,"

we find much food for reflection.

Up to the last of his life his passion for soul-winning is manifest. "All who came to him on whatever errand were spoken to of their soul's salvation. To all he met—to servants, to railway porters, to the casual acquaintances of his journeys, to omnibus conductors and cab-drivers—to all he put his searching questions. When he crossed the Atlantic he made it a point to speak to every soul on board, from the captain to the stoker, from the poker-players in the smoking-room to the emigrants in the steerage, and the remarkable thing is that, although he must have spoken thus of their soul's salvation to tens of thousands, he could never recall an instance when he received a rude or mocking retort, a splendid tribute to the fact that the world is quick to recognise and appreciate, and pay homage to true Christian sincerity, when accompanied, as it was in the case of George Williams, with the rarest tact and most modest courtesy." What a wonderful testimony! Yet too often we are afraid to speak personally to the unsaved, or give away tracts, lest we should be rebuffed. "He that is wise winneth souls." May we know more of this heavenly tact, wisdom, and courage!

Here is a beautiful picture of a busy Christian city merchant. "Often he would spend much of his valuable time in the city office on his knees with some young fellow whom he would lead to his Master. He

would look along the line of young men who waited outside his room seeking employment, and always gave the preference of a first interview to the one who appeared most discouraged and disheartened; and even if he could not offer him a situation, the young man never left the office without a cheering word, without some practical help, some more than kindly expression of sympathy."

He lavishly supported every good work. "Upon every cause in which he was interested he spent himself, his thought, his energy, taking delight in dispensing wisely and with discrimination." The extent of his benefactions, his biographer says, can never be known, for "he gave on the old-fashioned lines, delighting to keep his left hand in ignorance of his right hand's doings."

## TRACT DISTRIBUTION.

In later years he spent Sunday afternoon in distributing tracts and booklets to young men, seeking to get into conversation with them, if possible, about their soul's welfare. A good story is told of his meeting a young man who seemed to be in the condition aptly described by Americans as "dead broke." On asking if he could be of any service to him, the poor fellow replied: "They tell me there is a man called Williams living somewhere about here who will help a fellow when he is down. I wish I could find him." "My name is Williams," answered Sir George. "You had better come and see me in the city." No one was too far down for him to seek to lift.

Honours unsought flowed upon him in his later years. Queen Victoria was pleased to confer upon him the honour of knighthood in acknowledgment of his "distinguished services to the cause of humanity." The freedom of the City of London was bestowed upon him in testimony of the "appreciation of his long services to the cause of philanthropy and his special efforts for the welfare of the young men of this city."

## HIS HOME-CALL.

At the advanced age of eighty-four Sir George Williams received his home-call. Almost his last words were, "Beloved young men!"

His funeral was a remarkable one, showing the estimation in which he was held by all classes of the citizens of the British metropolis. Covering the back of the hearse was a magnificent wreath sent by the staff of the firm, with the words "loved by all" shining out in white flowers. The minute bells tolled, the shops were draped in black, and the traffic of modern Babylon was suspended while the funeral procession moved toward St. Paul's Cathedral. His earthly remains were interred close to the spot where Nelson was buried.

He rests from his labours, and his works follow him.

### Gathered Gems.

From the Centenary Missionary Conference, Shanghai,  
April 25 - May 7, 1907. By J. W. WILSON.

**WE** may feed men's minds and starve their souls.

Let us get rid of the hunger-marks on our own faces, so that we may commend the Gospel to others.

There is still a great deal of stony-heartedness in the Church, and what we need most is a great revival of sympathy and compassion for the perishing.

If you keep your barley cake *in your own hand* no one will be blessed.

The loaves that were *brought* to Christ were *blessed*, then *broken*. Brought, blessed, broken is the Divine order.

Remember this, our God *is at home* in difficulties.

Mackenzie, of Boston, when lying ill with cancer, suffering terrible agonies, was kept in perfect peace. "Do not be afraid of death," he said, "for Christ has borne the *substance*, and all that remains for His people is a *shadow*, and no one was ever afraid of a shadow."

Though he suffered the torture of hell, he exclaimed, "None of these things move me. I seem to rest on the crest of a mountain; below in the valley a storm is raging, and the lightnings are flashing and the thunders are crashing—that is my disease. But up there on the top of the mountain I rest in peace through the grace of God."

Someone said after visiting Mackenzie, "It is his Scotch grit that enables him to

endure." "Tell that friend," said he, "that if all the grit to be found in Scotland could be centred in one man, it would not enable him to endure these pains for one hour."

If there had been no Calvary there would have been no Bethlehem.

What did the Church gain by the death of Christ?—(1) The gift of the Spirit; (2) intercession; (3) omnipresence of the Lord Jesus.

Christ disappeared from our eyes that He might dawn on our souls for ever.

Cling to the atonement, it is the *sheet-anchor* of our hope.

Our weakness of faith shall not defeat God's purposes.

Life is made up of common-places. The Lord is not going to rest until He has finished His work in the hearts of those who love Him.

He does not allow anyone who loves Him to get beyond the scope of His personal relation.

I have got a vicarious suffering to bear for the Church (Col. i. 24).

Suffer I must if I would sympathise.

The end shall be what He intended it to be from the beginning.

The best thing in the universe is the promise "with Me" (John xvii. 24).

The Old Testament saints are waiting for the results of our lives before they can be made perfect (Heb. xi. 40).

In the east of London amongst the poor, three servant girls earning £16 a year gave £7 a year for the Lord's work in India. When an India missionary was introduced to one of them he began to speak of her self-sacrifice; she replied, "It's no sacrifice, for I'm just dying to go myself."

A poor Christian girl was lamenting to her friend that she would have nothing to show the Lord when she entered the glory land, but the friend replied, "Show Him your hands." She had taken the charge of three motherless children, scrubbed the floors, washed, and cared for them, and such service will have its reward in the coming day.

NONE live so easily, so pleasantly, as those that live by faith.—MATTHEW HENRY.



## Love and Knowledge:

THEIR USE AND ABUSE.

NOTES ON I CORINTHIANS viii. 1-12.

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

1. "**Knowledge puffeth up, but love edifieth.**" Love is here placed in opposition to knowledge. Love forgets self, and considers how it can bless another. God is love, and is therefore the Universal Blessor. He is the Servant of all. He openeth His hand and satisfieth the wants of every living creature. "He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust" (Matt. v. 45). "God is love," and even when you read of God's terrible judgments, do not let Satan insinuate into your heart that He is anything else than love. Love will not wink at iniquity; love will not tolerate sin; our worst enemy is sin.

There is a danger in human love; it seeks rather to enjoy than to bless its object. That is the history of every spoiled child. The Lord Jesus loved His disciples, and when they needed it He rebuked them sharply, but never drove them from Him. You find Him rebuking them, and the next moment the rebuked one may come if he will and lay his head on His breast.

True love is bound up with knowledge; love cannot act for God without the knowledge of His will. Love will seek in God's presence to know how and in what way to deal with sin and the sinning one that so he may be gained for God. There is no necessity for love and knowledge being antagonistic to each other. "**LOVE BUILDETH UP.**" What is accomplished through mere knowledge, in the work and service of God, cannot stand, but must fall to the ground to the sad disgrace of all who have had anything to do with it; but what is built up through loving, wise dealing stands firm.

2. "**If any man think that he knoweth**

anything, he knoweth nothing yet as he ought to know." In acquiring fresh knowledge of God and His truth, the more we learn the less we seem to know. Sir Isaac Newton said that he seemed like a little child gathering pebbles on the sea shore, whilst the great ocean lay before him unexplored. Many show their ignorance by thinking that they know everything, but we know nothing as we ought. If we are learning in the presence of God, and by the teaching of the Holy Spirit, we shall feel that we are just babes at the best. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). We may go on knowing God and the Lord Jesus Christ for years, for a life-time, nay more, for a thousand years, and still there will be more to know; more of His wisdom, power, and love, and the treasures of His heart still to be unfolded. That will be our occupation in eternity.

The more we know of God, the more do we love Him. It is not so with man. The more we know of man in his natural unregenerate state, the less we think of him. How many disappointments do we experience with people. We find by-and-by that they are not what we thought they were, nor even what they professed to be. But the more we know God, the more we love, venerate, and worship Him.

3. "**If any man love God, the same is known of Him.**" In connection with that verse read Galatians iv. 8, 9, "Howbeit, then, when ye knew not God, ye did service unto them which by nature are no gods, but now after that ye have known God, or rather are known of God." What you know of God is true and eternal knowledge. God, as it were, has a special knowledge of the one who has trusted on His Son—"He knoweth them that trust in Him" (Nahum i. 7). God knows all our trials and troubles, and as we go about our business day by day He can sustain and strengthen us, and cause us to find our joy and blessing in Himself. In Him alone is perfect rest, peace, and joy. God knows us through and through. When did we begin to love God? "We love Him because He first loved us." Whenever we

saw that God gave His spotless Son to bear our sins,

"Then the love sprang up spontaneously,  
That we could not force before."

What does He say of anyone who loves Him? God knows him. "Him that is weak in the faith receive ye." Don't give him the cold shoulder because he knows less than you. Does he love God? Then God knows him. "If any man love God, the same is known of Him." A man may have a great deal of knowledge, and yet he may not know God.

"Let everyone of us please his neighbour for his good to edification" (Rom. xv. 2). "Let us therefore follow after the things which make for peace, and things whereby one may edify another. For meat destroy not the work of God. All things indeed are pure, but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 19, 21).

11. "Through thy knowledge shall the weak brother perish, for whom Christ died?" How can we reconcile that verse with the one in John x. 28? "I give unto them eternal life, and they shall never perish." This word "perish" has different significations in Scripture. For example, Luke xi. 51—"From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple." The word "perish" may be applied either to temporal or eternal death, or to many other of the troubles and afflictions that come upon men. The real teaching of the verse is that through want of consideration of your brother you may bring him under the chastening of the Lord; it may be to "the destruction of the flesh," see 1 Corinthians v. 5, where one who has sinned is delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

12. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." The word wound here means "to smite." What a terrible sin it is to wound the weak conscience of a child of God—one for whom the blessed Master suffered Himself to be nailed

to the cross. If you or I cause another to stumble by our eating or drinking, or by our extravagance in dress, or in other ways, then let us remember that "everyone of us shall give an account of himself to God."

"No one liveth to himself." Every action has an influence on others, emboldening to evil or strengthening to resist. For the results of our actions God holds us responsible. If my ways are such as to stumble a weak one, the sin of that one is chargeable to me.

## The Last Great Message to the Church.

Address by Dr. A. T. PIERSON at Glasgow Half-Yearly Meetings.

I HAVE a great regret that I have reached the threescore years and ten! I never felt the desire to live so greatly as I feel it now. I never saw the opportunities for life, the facilities for service, the openings for wide evangelization, the need of man, and the grace of God, as I see them now. If I could only go back forty years, and be like some of you young men before me, just in the vigour of life, with life's magnificent opportunities before me, oh! what rapture would fill my soul!

I feel, as the late Earl of Shaftesbury felt, that there is so much sorrow and suffering in this world, that I should regret to leave it now, even for heaven itself. So I want to say something if possible, with the help of God, especially to this great assembly of young people before me, to stimulate them to a nobler, purer, and a holier life, to a life of unselfish service to men.

First of all, I want you to notice that we are living in "the last days." I don't use this expression just now with reference to the apostasy of the Church, or to the triumphs of worldliness, or to the signs so evident of the speedy coming of our Lord Jesus Christ, but I am speaking of the days of consummation, the days of the highest privilege.

One of the most wonderful things about history is its symmetry. Have you ever noticed the symmetry of the will of God through the ages? He created man; then came the fall of man, sin, and condemnation. Then He purposes to work a great salvation,

and calls out an elect family of believers to Himself. Then the second great step is to give them His Word, first orally, then embodied in written Scriptures, for their guidance and instruction. Then the third thing He did was to give them His own Son, a perfect Man amongst men, living out the doctrine of the truth as presented in the Word, fulfilling its prophecies, and exemplifying its precepts. Then the next great thing was to give His Holy Spirit, and God's last gift is always His greatest gift. The Holy Spirit is greater than Christ! Why? Because the Lord's greatest gift includes what went before and adds something to it. All that was taught in the *Word* was taught by the Spirit, and all that the *Word* prophesied was fulfilled in Christ. Then He gave the Holy Spirit, the same Spirit that inspired the Word, that filled the Christ, and presented Him to us in glorious and beautiful attractiveness, drawing us into fellowship with Himself. A threefold gift, viz., the Word, Christ, and the Holy Spirit.

Then He calls a new people for Himself, the Church of the Lord Jesus Christ, and in possession of that Church He puts the full Scriptures, making a complete Bible; the knowledge of the Lord Jesus Christ and all His wonderful work of salvation; and as the presiding and governing force—the Holy Spirit Himself. Notice that God will never add another gift to the sons of men. He has exhausted His gifts now, and you are the inheritors of His gifts. You have got the whole Bible, which no Jew ever had. You have got the whole Christ, whom no Jew ever knew. And you have got the Holy Spirit, who never was given until the day of Pentecost. And so God has exhausted even divine resources, and has put all into the hands of believers in these days.

I want you to appreciate the magnificence of your opportunities and privileges with these gifts—the Word, the knowledge of Christ, and the possession of the Holy Spirit. He opens up to you the wide fields of the world, and says, Go, carry the Word! Go, proclaim the Christ! Go, and bear witness in the Holy Spirit. A magnificent scheme, and a magnificent opportunity.

And if of those to whom little was given, little will be required; and of those to whom much is given, much will be required, I would like you to answer me the question: What is your account to God for the magnificent privileges you enjoy, that many of you, alas! do not appreciate, but absolutely waste?

I want to say a few words to you with regard to the comprehensive theme to which the Bible bears witness. What is comprehended in the truth into which we have been introduced, and which has been committed to our keeping as its custodians? What are we to believe and teach? What are these things in their symmetry, to which we are to bear witness? I take it that there are seven great truths to which we ourselves bear witness, both by tongue and life.

I. That Jesus Christ our Lord by the work of atonement has removed the curse of sin.

II. That He went from the cross to the crown, and is seated on the throne of the universe.

III. That to the Church is committed the grand work of proclaiming the Gospel to a lost world.

IV. That every believer is permitted to know and have personal communion in prayer with God.

V. That the entire believer in spirit, soul, and body, is His.

VI. That through them there is a tremendous putting forth of the powers of God.

VII. That all saints are to be associated with Christ in His permanent reign.

One of the most remarkable things that I have ever discovered in the Word of God is this, that the last message to the Church covers all this. In Revelation xxii. we read: "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His Name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

Those are really the last words of the Book. That which follows, if you examine the Book, is an epilogue—something added

to bring the Book to an ordinary and symmetrical close—so that you may take these verses as the last great message of the Holy Spirit to the Church. Wherever God seeks to present a complete view of any subject, it generally embraces seven particulars:

I. PERFECT PARDON—"There shall be no more curse."

II. PERFECT GOVERNMENT—"The throne of God and of the Lamb shall be in it."

III. PERFECT OBEDIENCE—"His servants shall serve Him."

IV. PERFECT COMMUNION—"And they shall see His face."

V. PERFECT POSSESSION—"His Name shall be in their foreheads."

VI. PERFECT BLESSEDNESS—"There shall be no night there."

VII. PERFECT GLORY—"They shall reign for ever and ever."

I indicated at the beginning that there will be "no more curse." Why? Because Christ died on the Cross. "The throne of God and of the Lamb shall be in it," for the crucified Saviour is the enthroned sovereign of the universe. His servants shall serve Him; "they shall go as His messengers into all the world." "They shall see His face"—personal, daily, constant communion with God. "His Name in their foreheads"—Christ's perfect possession of the believer's whole personality. "No night there"—the utter rout of the powers of darkness. "They shall reign for ever and ever"—the ascent of the believer to the throne of the universe to take part as joint-heir with his personal Lord and Saviour.

It is extremely important to notice the order. You cannot take one single particular and put it in another place. "THERE SHALL BE NO MORE CURSE." The first thing you have to get out of is from under the curse of sin, otherwise nothing else is possible; to be redeemed from the curse of the law through faith—that is, by your personal appropriation and acceptance of the gift of God.

"THE THRONE OF GOD AND OF THE LAMB." You are to take this Saviour and put Him on the throne of your whole being. You bow to Him as Saviour and as Lord, you bow to Him as Redeemer and Sovereign; you have taken His blood to be your salva-

tion, His will to be your law, and in your heart His throne is to be set up. When you have taken Him as your Saviour and Lord you are ready for service—never before. You cannot serve Him an unforgiven sinner. When you are ready for service, then in the will of God, from the secret place of the Most High, you will dare to go anywhere, dare to bear anything, dare to give testimony, because you are His saints and are serving Him. Then you will know what it is to be in perfect, perpetual converse with Him. The moment you cease to be His servant, practically that moment you are serving man, you are serving yourself, your contact with God and communion with God are interrupted.

*(To be concluded in our next.)*

## A Century of Work in Sinim.

By Dr. J. NORMAN CASE, Wei-hai-wei.

**I**N September, 1807, Robert Morrison, the pioneer of Protestant missions in China, landed in Canton. At the time this was the only place in China foreign merchants were allowed to reside. Single-handed, with courage and devotedness equalled by few, he entered on the colossal task of evangelising this great and ancient empire. He was the one Protestant missionary then in China, and among the Chinese there were no Protestant Christians. A hundred years after there are some two thousand five hundred missionaries from western lands at work in the various provinces of China; and there are about two hundred thousand members of various Protestant missions, not to mention the large number of enquirers, probationers, and sympathisers. To-day, as I write, nearly a thousand missionaries and other representatives of the work are assembled for a ten days' Conference at Shanghai, to celebrate the centenary of Morrison landing in China, and to confer and pray about the work as a whole. That as a result of the Conference a great impetus will be given to Christian work in the land, we most certainly believe.

MORRISON THE MAN.

Ere starting on his life work, Morrison himself experienced the regenerating power



of the Holy Spirit. Several years before leaving for China he wrote: "Five years ago I was much awakened to a sense of sin . . . I was brought to a serious concern about my soul . . . Sin became a burden . . . It pleased God to reveal His Son in me . . . I have gradually discovered more of the holiness, spirituality, and extent of the divine law, and more of my own vileness and unworthiness in the sight of God." These experiences issued in a deep purpose to serve Christ, to make known the Gospel to those still in darkness and bondage. And where was there a larger or more needy field than far-off Sinim?

#### THE SPIRIT IN WHICH HE CAME FORTH.

This is well illustrated by an incident which occurred while Morrison was *en route* to China: "And so, Mr. Morrison," said a New York shipping agent, "You really expect you will make an impression on the idolatry of the great Chinese empire?" The reply was a noble one: "No, sir, I expect that God will." This consciousness that the work was God's, sustained him in his twenty-seven years of herculean labours in and for China. Seven long and weary years passed ere a single Chinese was baptised. And at the end of his life the Protestant Christians in China were still only a handful. He himself saw but little fruit of his labours; yet how important a place have these labours occupied in the estimation of all who since then have attempted to evangelise the middle kingdom?

#### LAYING THE FOUNDATIONS.

These were both broad and deep. The directors of the London Missionary Society, men wise in their day and generation, suggested that Morrison should prepare a translation of the Bible, and a dictionary for the help of succeeding workers. In seven years the translation of the New Testament was completed, and four years later, with the aid of Milne, the entire Bible was ready for the press. Grammar, dictionary, and other works were also prepared by this one man. The toil all this involved was enormous. Probably not one in ten thousand could have done it. We can imagine the joy with which, at the end

of his labours of translating the Scriptures, he wrote *Laus Deo*. The hundreds of missionaries who since then have laboured in China have all been greatly indebted to the strenuous, self-denying labours of Robert Morrison. And if he can look down on the thousand missionaries now in conference at Shanghai, and listen to their accounts of work, he will be filled with joy and thanksgiving; for surely his labours were not in vain in the Lord.

#### PRESENT NEED AND OPPORTUNITIES.

For what has been wrought in China during the past hundred years, Christians in all lands may well thank God. But what about the future? Can the Church of Christ now slack her efforts, and leave the evangelization of China's teeming millions to the missionaries and Christians already in the country? Assuredly not. In the history of work in China there was probably never a time when opportunities were so great of reaching people with the Gospel as at the present hour. Ten years hence the outlook may be less promising. Not a few are now devoting themselves to educating Chinese on western lines; to giving them translations of works on history, science and philosophy. Let those who believe and are assured that the Gospel of the grace of God is the one thing to meet the need of lost and guilty men, see to it that all in China are given the opportunity of hearing that Gospel. For to preach it to every creature is still the Church's great business.

#### WHAT ARE WE DOING?

From assemblies of believers in English-speaking lands who gather to the Lord's Name alone, including wives, some seventy are now living and witnessing for Christ in China. They are labouring in four widely separated districts in this great empire. Workers in either district would, I believe, at once heartily welcome six or eight more real missionaries—that is, men and women who know themselves called of God to labour in the Gospel in this land. Why should not the seventy grow into a hundred within the next year? Where are those who, constrained by the love of Christ, will reply to *His* call, "Here am I; send

me!" But for all in assemblies this would mean an increased responsibility. In most cases help would be needed for outfit and passages, and then would follow the maintaining them in the work "worthily of God," which at least means relieving them of all grounds for anxiety as to food, raiment, dwellings, and means to carry on the work. And while maintaining fresh ones in this way, older workers in all parts of the world must not be neglected. The latter, as some by experience know, is not an imaginary danger.

I believe that with a little more effort and self-denial, Christians could well do what is here suggested. But in regard to those going forth, the apostolic injunction should always be acted on: "Lay hands hastily on no man." Encourage to come only such persons, as careful enquiries show are, as far as can be judged, fitted and called of the Lord to work in China. The mere addition of numbers does not necessarily mean an increase of *useful workers*; and that must be the aim. Pray ye the Lord of the harvest, that He will send forth *labourers* into His harvest.

I may add that Mr. J. W. Wilson, who for many years has laboured in the Wei-hai-wei district, and knows its need well, expects to be in Britain during the latter half of this year. He would, I am sure, be happy to give to anyone interested, information as to the district, the nature of the work to be done, and the present pressing needs.

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### CORRESPONDENCE.

#### Work for God in Shetland.

To the Editor of THE WITNESS.

I have just returned from a visit to Shetland. My first visit was in the winter of 1878, when three months were spent preaching in various parts. My second visit was in the summer of 1895. Since then there have been great changes in Lerwick, the capital of the islands. It has now become the chief fishing station of the herring-fleet. Hundreds of steamers and fishing craft from Lowestoft, Grimsby, Aberdeen, Banff, as well as from Holland and France are at Lerwick and are likely to be until September. There are 300 Dutch fishing vessels, with over 3000 fishermen. This makes Lerwick a capital

rendezvous for "fishers of men." We had ample opportunities of speaking to large congregations of fisher-folk on Lord's Days and week nights in the open air. We also circulated considerable quantities of English and Dutch tracts which were cordially accepted. We had also some meetings for saved and unsaved in Ebenezer Hall, Navy Lane. To Christians seeking a sphere for a holiday, where they can combine good air and sufficient spiritual exercise, we commend Shetland to their prayerful consideration.

There are five small, weak, and struggling assemblies that greatly need help. They are mostly composed of sisters. Many of the Shetland men are fishermen and sailors, and are frequently absent from their wives and families. Our beloved brother, Mr. Wm. Sloan, of Faroe, toiled for years in Shetland. Mr. Horatio Wallis, St. Olaf Street, Lerwick, has been a great help to the "gatherings," as well as a blessing to the unsaved. He and his sister are efficient workers. Mr. John Stout, a native of Shetland, in addition to doing the work of a colporteur, is an aggressive gospeller. God has given him much encouragement. Two or three years ago, through his labours, and that of brother Wallis, seventy or eighty persons professed conversion in the island. Mr. Wm. Miller, of Burray, has also been working in various districts. So has Mr. Wm. Murray, of Glasgow. To reach Shetlanders the winter time is the best season for gospel work. If a central hall could be secured in Lerwick, and three months gospel meetings held by a fitted evangelist, a blessed work might be done. As Lerwick is the capital of Shetland, a hearty united testimony there would be felt throughout the islands. Would *Witness* readers pray for Shetland that the Lord would raise up more labourers, and help mightily through grace those who are already there?

ALEX. MARSHALL.

PRESTWICK, 16th July, 1907.

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### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SCRIPTURE BAPTISM.—May Christians be received who are not Scripturally baptized?

TARRYING ONE FOR ANOTHER (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

**SAINTS AND SUPERSTITIONS.**—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

**WHO ARE THE DEAD?**—1 Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

**THREE CIRCLES OF LOVE.**—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

**WHAT AGE WAS OUR LORD AT HIS DEATH?**—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

## Who were the Twelve?

**QUESTION 529.**—Who were the twelve mentioned in 1 Cor. xv. 5? Judas had hanged himself; Matthias had not been chosen.

**Answer A.**—If verses 21 and 22 of Acts i. are read, the answer is simple; for whilst Matthias had not been appointed to fill the place of Judas, he was a witness to the Lord's resurrection, which is the point here, as well as one who had accompanied with the apostles. As Peter says: "All the time that the Lord Jesus went in and out among us . . . unto that same day that He was taken up." Matthias was evidently one of "them" with "the eleven" in Luke xxiv. 33. Thus it is strictly correct to speak of the twelve.

S. R.

**Answer B.**—The use of the expression "the twelve" seems to denote merely the title by which the immediate followers of the Lord were known. Judas' absence did not affect the main point. "The eleven" is used in Luke xxiv. 33, Matthew xxviii. 16, as specially showing Judas had lapsed from them; and by comparison of Luke xxiv. 34, 43 with John xx. 24, it is clear that Thomas, one of "the eleven," was not actually present.

A. O. M.

**Answer C.**—The word "twelve" is used in 1 Corinthians xv. 5 as a synonym for "the apostles." In the four gospels these men are designated once by Mark and four times by Luke as "the apostles"; once by Matthew and twice by Luke as the "twelve apostles"; three times by Matthew and once by Luke as the "twelve disciples"; but four times by Matthew, ten times by Mark, five times by

Luke, and three times by John as "the twelve," so that this last is by far the most frequent designation for the band, whom we usually call "the apostles."

The number "twelve" in 1 Corinthians xv. 5 therefore need not be understood with arithmetical counting. For a similar instance compare Luke xxiv. 33 with John xx. 24. Luke not only says "the eleven," but more, "the eleven gathered together," yet John tells us expressly that Thomas was not present, so that clearly "the eleven" is used by Luke merely to indicate the reduced apostolic band, since by actual arithmetic counting we could only have found ten!

S. S. B.

**Editor's Note.**—1 Cor. xv. 5 makes it plain that the Apostle Paul was not the one chosen of God to fill the place of Judas. The apostleship of Paul is of quite a different order. From Acts ii. 14 it is clear that the Spirit recognizes the appointment of Matthias, and numbers him with the apostles.

There is no occasion to question the fact of the Lord having been seen of the twelve—including Matthias; and as to the absence of Thomas, it is not necessary to limit the expression "then of the twelve" to that one occasion on which Thomas was absent. It would equally apply to the occasion eight days later.

## What is a Heretic?

**QUESTION 530.**—Help is much desired as to the meaning of the word "heretic" used in Titus iii. 10.

**Answer A.**—The environment of the words "heresy," "heresies," and "heretic" seem to indicate the thing itself to be serious, and the person to be dangerous. Heresies are tabulated amongst the works of the flesh (Gal. v. 20), and the use of the word "damnable" before "heresies" in 2 Peter ii. 1 should reveal to us the true inwardness of the thing condemned. A heretic is a person who chooses, holds, and propagates an opinion, or a doctrine, contrary to that which is universally believed, known, and accepted as the truth. If we take Titus iii. 10 in its entirety we obtain a most solemn all-round view of the whole situation. Let us look at the principal words in their order. We have the words "heretic," "admonition," "reject," "subverted," "sinneth," "condemned." Now, this heretical person was evidently once sound in faith and doctrine, and in fellowship with the assembly at Crete. But he became subverted, i.e., he suffered his faith in truth to be undermined, or corrupted. Then he sinned, and became self-condemned. The assembly's responsibility is

now to reject him, excommunicate him, but not until it has given him a first and second admonition, thus seeking his repentance and restoration.

T. B.

*Answer B.*—The usual idea that what necessarily constitutes the sin of “heresy” is the holding or promulgating of a false doctrine, seems hardly borne out by the scriptural usage of the word and its cognates. Possibly there never was a “heretic” who was altogether sound in doctrine, but his “heresy” would consist not so much in the doctrine he held, as in the spirit of the man, in the attitude he adopted to those otherwise minded, and in the position in which he would eventually find himself with his following, e.g., speaking perverse things to draw away disciples after them (Acts xx. 30). The word translated “heretic” in Titus iii. 10 occurs nowhere else in the New Testament. It is directly derived from a verb, “hairtizo” (to choose), which, too, is a word used only once in the New Testament, i.e., in Matt. xii. 18, “Behold My servant, whom I have chosen.” In the Septuagint this verb is the equivalent of the Hebrew “bah-gbar,” to choose (e.g., 1 Chron. xxix. 1). The verb “hairtizo” is itself derived from a commoner word of the same meaning, “hairoumai,” which occurs thrice in the New Testament, once of God’s choice (2 Thess. ii. 13), and twice of men: Phil. i. 22, where Paul is uncertain what to choose, and Heb. ii. 25, where we read that Moses “chose to suffer affliction.” Clearly, therefore, there is nothing necessarily evil in the original sense of the word, that of deliberate choice, except when it gets the sense of the deliberate choosing of a bad thing. According to this the “heretic” is a man who makes a self-willed choice and sticks to it. In Titus iii. 9 the apostle warns Titus “against foolish questions, and genealogies, and contentions, and strivings about the law.” Would not the “heretic” of the following verse be the self-willed stubborn man who loves these very contentions and strivings, and insists in airing his peculiar views? After writing above, I am confirmed in my judgment by seeing that Bengel in his “Gnomon of the New Testament” also connects verses 9 and 10. The “heretic” of verse 10 is, he says, “the man who follows eagerly by his own will the things censured in verse 9.” How is such an one to be dealt with? Admonished twice, if necessary, and then rejected. This last word is usually translated “refuse,” e.g., in 1 Tim. 4. 7, “Refuse . . . old wives’ fables,” and Heb. xii. 25, “See that ye refuse not him that speaketh”; so that, I judge, the word in Titus means “refuse him a hearing,” he being probably one of those referred to in chapter i. 11, whose mouths must be stopped.

Alford says that the form of the word translated “reject” does not convey the idea of excommunication. That is a thing your true “heretic” cannot bear, and he will almost certainly leave the assembly, with a little following of malcontents, thus forming a “heresy” or sect. The Greek word “haireisis” occurs nine times in the New Testament, four times translated “heresy” and five times “sect.” This latter is, I judge, the true translation in every place. The parties among the Jews were called “sects,” not necessarily with any stigma attached (e.g., Acts v. 7; xv. 5; xxvi. 5). The followers of the Lord Jesus were put down as merely one more “sect” among the Jews—“the sect of the Nazarenes” (Acts xxiv. 5), where the sting lay more in the word “Nazarene” than in “sect.” Paul refers to this in verse 14, “After the way they call a sect,” where surely the Revised Version is right in keeping the same translation. In Acts xxviii. 22, the Jews in friendly conversation with Paul call Christianity “this sect,” clearly again without attaching any invidious sense to the word.

In the Epistles, however, the word is used in a bad sense in each of its three occurrences. In 2 Peter ii. 2 certain false teachers are referred to, “who shall privily bring in sects or parties of perdition” (so many translators, e.g., revisors in margin, Rotherham, Darby, etc.). In Galatians v. 20 “sects” are given as the culminating sin of the seven social flesh-works beginning with hatred, and in 1 Corinthians iii. 2 three of these are mentioned as being present in the Corinthian church. First, “envying,” a sin of thought, then “strife,” a sin of word, resulting in “division” a sin of act. Then in 1 Corinthians xi. 18, Paul says he has heard of schisms or splits among them, and adds prophetically, “There must be also ‘sects’ among you” that is, schisms in a stereotyped inveterate form. This last stage characterizes Christendom to-day. There may be divisions temporary in character which are not “sects,” but where you have division, deliberated, fostered, and defended, there you have sects or heresies, and those who have thus “chosen their own way,” and who, knowingly and determinedly, “will to have it so,” must, I fear, be termed “heretics” in the Scriptural sense. We must, however, be careful not to class with such *all* who find themselves under the same flag. Many may be in a sectarian position by force of circumstances, who know no better, and who, when put to the test, are far from manifesting a sectarian spirit. On the other hand, such a thing has been known among us as our judging with no uncertain sound “the sects” around, while manifesting a spirit grievously akin to sectarianism ourselves. W. H.

## Christ Jesus in Temptation.

Notes of an Address by Dr THOMAS NEATBY, London.

PAPER I.

LET this mind be in you, which was also in Christ Jesus" (Phil. ii. 5-11). These words are closely connected with our subject. I commend them to your consideration. The blessed Son of God had a lowly, unselfish, and devoted mind; He loved His Father supremely, and also those who were the object of His Father's love. We are not enjoined in this passage to do what Christ did, or to walk as He walked, but to let His mind be in us. It is not the outward imitation of the Lord Jesus, but His mind wrought in us by the Holy Spirit. Jesus Christ, who was perfectly "God over all, blessed for evermore," "made Himself of no reputation." Coming into this world He took the lowly place all through His life on earth. The apostle, in writing to the saints at Corinth, says: "Ye know the grace of our Lord Jesus Christ, that though He was rich, for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). That was a wondrous stoop of divine grace. That was "the mind that was in Christ Jesus." He was in the form of God as truly as He took upon Him the form of a servant. He who commanded and it was done, now obeyed; it was His delight to obey. He came to do the will of His Father. Our subject, "Christ Jesus in Temptation," is closely connected with this lowly, humble obedience of the Son of God.

Matthew iv. 1-11: "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." The Lord was tempted at the entrance to His public ministry immediately after His baptism. Of course it was not Christian baptism, it was "the baptism of repentance." When Jesus came to be baptised, John forbade Him, saying: "I have need to be baptised of Thee, and comest Thou to me?" Jesus said: ". . . suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. iii. 13-17). He takes us into partnership with Himself. There is a great difference between fulfilling all righteousness and confessing sin. The Lord had no sin to confess, but He was fulfilling all righteousness in submitting to

be baptised. He went down into the waters of baptism in sympathy with those who were confessing their sins, which was the first movement of their hearts towards God; but the Spirit of God takes good care that the blessed Son of God shall not be dishonoured by thus identifying Himself with them. The Father from the opened heavens says: "This is My beloved Son, in whom I am well pleased." And the blessed Spirit descends and rests upon Him. Thus we see the communion of the whole Godhead in the salvation of man. Observe that it was immediately after His baptism, and the Father's testimony concerning Him, that He was led of the Spirit to be tempted of the devil. Our Lord was in perfect subjection to His Father's will; the purpose of His heart was entirely for God; He was always a sweet savour to Him; "He suffered being tempted." Do I always suffer being tempted? When the devil brings to bear upon me some of his wiles, perhaps to take a little glory to myself, do I always suffer? Very often there is the going out of the flesh within us in response to the temptation from without, the one responding to the other, and, instead of suffering, I am rather glad of the suggestion.

The devil comes to the Lord in His weakness. He had been fasting forty days; He was an hungered. He was a true man; He felt as a man would feel. In these circumstances the enemy suggests at once a doubt. "If Thou be the Son of God command that these stones be made bread." The enemy suggests in these words a doubt, as in his temptation of our first parents, when he said: "Yea, hath God said, Ye shall not eat of every tree of the garden"? (Gen. iii. 1). "If Thou be the Son of God command that these stones be made bread." "They will obey the Son of God; surely they cannot resist Your power. Manifest Your divine Sonship." He was indeed the only begotten Son of the Father. It was no stretching out to something that was not His by right. Adam wanted to be something he was not, but Christ ever was and ever will be the Son of God.

The suggestion underlying this temptation of Satan was that His Father did not care

for Him; at least He does not interfere in coming to His help. "It is very strange that You should be fasting forty days; if You are the Son of God why does He not feed You? You have a simple remedy; if You are indeed the Son of God, You have only to say the word, and these stones will become bread to satisfy Your hunger." The answer of the Lord is very simple and blessed. If the devil presented such a temptation to me I could not say that I was the Son of God as He is, but I could say, "*Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord shall man live." The answer of the Lord would do for me as it will do for any tempted one. Here it is not a question of the Son of God, it is "man shall not live by bread alone." It is for man to do what God tells him. God had not told Christ to eat; He had no word from God that He should eat, and He was not going to eat until the word telling Him to do so came from the mouth of God. O blessed Lord Jesus, if we had but a single eye and a chastened heart, hanging upon Him to know and to do His will, the doing of His will would be very simple to us.

The next temptation is addressed to Him as the Messiah. "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith, If Thou be the Son of God, cast Thyself down, for it is written, He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone" (verses 6, 7). The devil quotes, or rather misquotes, from the 91st—a Messianic Psalm. This is not a temptation to trust God too much. It is often represented as if it were this. The Lord would have tempted His God if He had cast Himself down. Israel tempted the Lord their God in the desert, saying, "Is the Lord amongst us or not?" (Ex. xvii. 7). The point of Satan's temptation was this: "If You cast Yourself down, God will bring You in safety to the bottom, if God is as good as His word." That was the temptation to put God to the test. "Now, You have just to put God to the test, and You will see whether God will fulfil His word."

Satan did not quote the entire passage. It says, "He shall give His angels charge over Thee, to keep Thee in all Thy ways." It did not answer Satan's purpose to quote these words. It was not the way of the Lord to cast Himself down from the pinnacle of the temple. He has no disposition to put God to the test. He knows His God perfectly, being intimately acquainted with all His thoughts and purposes. He answers him simply by the Word. Satan quotes the Word; now Jesus quotes another word from the same Book: "Thou shalt not tempt the Lord thy God" (Deut. vi. 13). One passage of Scripture cannot contradict another. It is all indicted by the one Spirit. He knew His Father well; He would not tempt His God.

*(To be continued.)*

### The Last Great Message to the Church.

Address by Dr. A. T. PIERSON at Glasgow Half-Yearly Meetings.  
PAPER II.

IN May, 1902, I was crossing the ocean. One day the captain of the ship asked me if I would like to see the wireless telegraphy in operation. We were about 300 miles from the American shore, and I saw the operator send out a message to the shore, and heard it thunder out from the magnificent apparatus. It was passing through the ether, and I was told that if I kept exceedingly still I would hear a message coming back. Presently, in about four minutes, we heard a sound so faint that it could scarcely be detected, and then the operator touched the intensifier of the receiver, and presently in the Morse alphabet the words of the message from the shore were read. I call your attention to this, that the transmitter which sends the message and the receiver which receives the message must be mutual. The message may be transmitted, but if not in harmony with the receiver it cannot be received. And if you are not in harmony with God your prayer never reaches Him with acceptance; and if He sends you an answer there is nothing receptive to the answer. The apparatus here and there must be in tune. When you enthrone Him in your soul, when you have entered upon His service gladly, then you

are in tune, and you may send Him messages by the wireless telegraphy of prayer, and receive the answers of God into your own soul in the same mysterious way; and you may keep up that fellowship if known sin is excluded from your lives, and if you simply hold yourself to be His obedient servant to do His bidding.

"HIS NAME SHALL BE IN THEIR FOREHEADS." I stop again—what does it mean to have His Name written in their foreheads? You remember the High Priest, when He went into the holy place, bore on His brow the holy crown, a golden plate outside the mitre, and on it were engraved the words: "Holiness to the Lord." A most significant symbolic crown was that. Now, the brow is the distinguishing feature of a man; no other animal has a brow. The horse is sagacious, but it has no brow; the dog is intelligent, but it has no brow. They tell us we are descended from the ape, but the ape has no brow. The brow is that upright bony substance in the front which covers the perceptive faculties of the brain, that portion of the brain which is specially connected with the mysterious energy of thought and will.

Now, "Holiness to the Lord," or the name of the Lord inscribed on the forehead, means that the highest part of the man is holy to the Lord, and all the lower parts of the man are included in the consecration. "His Name shall be in their foreheads," it shall be inscribed on the highest part of their being, indicating that the whole being is given up to Him. This is immensely important. A paper has been put into my hands, with the request from one who would like to know the secret of a practically holy life. You can never live a practically holy life if any part of you is held back from God. Oh! that I could thunder out this sentence to reach the ears of all Christendom!

When I was studying law (although I did not intend to enter the legal profession) I remember seeing this, that wherever there was a reserved right in transferred property, the party reserving the right could claim the privilege of going to his own. For instance, if I had a property—a dwelling in a city which I was going to sell, and in the

deed of sale I reserved the front bed-room in the second story for myself, with that reservation right I had a claim to go through the rest of that man's property to get to that bed-room, and if he refused I could call in the authority of the law and have my claim upheld. If I had 10,000 acres of land, and in the centre of them kept one single acre for myself, I have a right to go to the middle to my own. If you profess to give up all to Christ but one square yard in the centre of your being, that is the devil's property, and he will march over all else to what he calls his own, and the Lord won't hinder him, for the Lord respects the devil's right. You have to give the Lord the whole of your territorial being, and when the devil comes along order him off the premises! You may smile, but I am talking in the profoundest solemnity. I believe that many great essential sentences of Christ's life have some application to the believer. When He said, "I must be about My Father's business," that is typical of the believer. "I do always the things that please Him." This ought to be true of every child of God.

I know something about experimental holy living. I remember how I tried to love God, and keep my love of money and heap up treasures with reference to a future day, and so to secure a moderate amount of wealth and competency. I tried to keep my ambition—it was at the bottom of a great many enterprises—a kind of aspiration and quite legitimate. I went across the Continent of America lecturing on a great many subjects, and getting a good deal of income from that source, until in one single hour the Lord showed me that ambition must be given up. One by one He showed me territories in my being over which the devil had control, and where God was not. By grace He enabled me to give them all up, and then the true, practical communion with God really began in my life.

When you say, "I delight to do Thy will"; when you believe He is too wise to err in judgment, and too loving to withhold aught that is good; when you lay your will before Him, and come into the secret place, under the shadow of the Almighty, then you can defy every foe. There is nothing can

touch you, and the snare of the fowler will be laid in vain for your feet, when you are abiding under the shadow of the Almighty. It is the place of succour, of security.

You are always safe when you are in the will of God; foes may assault, but cannot overcome. Death may stare you in the face, but death may be the messenger to bring you to His immediate presence.

And so "THERE SHALL BE NO NIGHT THERE." Night, in the Bible, is the symbol of perplexity, discouragement, despair. Unclouded day will come to you when Christ delivers you from the curse, when Christ is enthroned in your being, when Christ commands your service, when your whole being is His.

"AND THEY NEED NO CANDLE"—a candle is an artificial light. "Neither light of the sun"—the sun is the highest and grandest of natural objects, but you don't need to depend upon man, upon nature, when the Lamb is the light thereof, and when He shines in the inmost recesses of your soul.

"AND THEY SHALL REIGN FOR EVER AND EVER"—not only in the future, but as far as these things are true, you will find that the sceptre of Almighty influence is put in your hands, even in this world, and you may go about with no eloquence, no learning, no wealth, no social rank or influence; but God will put into your hands a mighty sceptre of power and influence, so that men who come into contact with you shall know that you have been with Christ, your silence mightier than eloquent speech, your inactivity mightier than the worrying activity of the men of the world, and the very light on your face shall be a solar light that brings men to the knowledge of the Sun of Righteousness. Beloved friends, there is a great opportunity before you. Some of us that are older are passing away. A few years, and we shall be no more walking in the midst of men. But some of you may have twenty, thirty, forty, fifty years before you. Let your plans of life get their key from the plans of God. Surrender your whole being to Him; have no reserve territory within the compass of your whole being that God does not possess and control, and teach men by a holy life to live in God.

It is possible even on earth for the city of God to come down from heaven and be realised in a human soul. Nothing enters that worketh abomination, or maketh a lie.

## The Hidden Path.

By ALBERT MIDLANE.

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it."—Job xxviii. 7, 8

THERE is a path, a hidden path,  
No vulture's eye hath seen;  
No lion's whelps, with latent wrath,  
Thereon have ever been.

That path the child of God can tread,  
The path for ever new,  
Of nearness to the Living Head,—  
Communion deep and true.

Above the world is traced it's line  
By eager pilgrims trod,  
On which the glory e'er doth shine  
So near the throne of God.

Peace, perfect peace, therein is known,  
There sin can never be,  
Made in the death of God's dear Son  
And traced from Calvary.

O precious path! may, day by day,  
My spirit walk thereon,—  
The new, the consecrated way,  
Within the veil alone.

SELF-REVEALING TITLES OF THE SON OF GOD.—VI.

## The Resurrection and the Life.

By J. NORMAN CASE, Wei-hai-wei.

"LORD, if Thou hadst been here," said the bereaved sister, "my brother had not died." During those four memorable days this word had probably often fallen from the sisters' lips: for later on Mary uses the same expression. Martha, a true daughter of believing Abraham, was of a sanguine and hopeful nature, for she adds: "But I know that even now whatsoever Thou wilt ask of God, God will give it Thee." The words seem to show that she had some undefined expectation that the brother might be brought back to them.

To stimulate her faith and in a measure prepare her for the revelation He was about



to make of Himself, Christ said: "Thy brother shall rise again." But the wings of her faith cannot carry her so high as to really expect that her brother shall live again on earth: so she resignedly answers: "I know that he shall rise again in the resurrection at the last day." On top of this came the marvellous declaration of Christ: "*I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die*" (John xi. 25-26). This was a direct challenge to Martha's faith. It is as if our Lord said: "The power to impart life and raise people from the dead belongs to Me: if I shall do it for all in the last day, why not for your brother now?" The sequel, as we rejoice to remember, was that the once dead and decaying Lazarus, at the voice of Christ, came forth from the grave: a striking example of the sympathy and power of the Lord, and a pattern of those who shall be raised at the resurrection of the just.

It is clear, both from what Martha said to Christ, and from the apostle's testimony at the judgment bar of Felix, that the Jews believed in a literal resurrection of the dead (Acts xxiv. 15). This belief rested on the teaching of the Old Testament. Job had given utterance to the general belief of the faithful of past ages. Read again the striking passage on this subject in that book (Job xix. 25-27). In whatever translation one reads these verses, it is almost impossible not to see in them a reference to the resurrection. The Psalmist also clearly indicated his belief in the doctrine of the resurrection (Psalm xvi. 10, 11). We now know this to have been a prophecy concerning Christ (Acts ii. 25-32); but this does not touch its general teaching as to the resurrection of the godly. Isaiah, Daniel, and Hosea, likewise taught this truth (Isa. xxvi. 19; Dan. xii. 2-3; Hos. xiii. 14).

Christ Himself, as recorded in this Gospel, had previously given clear intimation on the same theme. "Marvel not at this," He had said, "for the hour is coming in which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of

judgment" (John v. 28, 29). Thus the correctness of the Jewish belief in a resurrection, both of the just and unjust, was solemnly confirmed by our Lord. In several of the epistles of the Apostle Paul we find very definite instruction as to this subject. Indeed, one long chapter is wholly occupied with the fact of the resurrection of Christ; and its sequence—the resurrection of the saints.

The raising of Lazarus was a foreshadowing of the future resurrection of all the faithful: it was a resurrection "from among the dead." And even more emphatically such was the resurrection of Christ. The apostles knew the meaning of the resurrection *of the dead*: but they questioned among themselves what "the rising out from the dead" meant (Mark ix. 10., Greek). The first resurrection, the resurrection of the just, shall partake of the same character. It was to this the apostle looked forward (Phil. iii 11): as it is the hope of all who "sleep in Jesus" (1 Thess. iv. 14).

Both our Lord and His apostle use a common illustration from nature to throw light on this confessedly difficult subject. It is that of a grain of wheat which falls into the ground, dies, and yet perpetuates itself in a new and more beautiful form of existence (1 Cor. xv. 35-38). That the new springs out of and is very closely associated with the old is clear from the illustration; and this is shown more clearly by the resurrection-body of our Lord. For the body of our humiliation is to be fashioned like unto the body of His glory (Phil. iii. 21) It is possible, as many have supposed, that there is some indestructible germ which passes from the natural into the spiritual body, and thus establishes the identity of the two. But where scripture is silent, speculation may not be profitable.

To disbelieve in the resurrection, however, because men do not understand "how it is to be," is to fall into the error of the Sadducees of old, and expose themselves to the scathing rebuke: "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. xxii. 29). Abraham and all who have passed from earth, though dead to us, "live unto God" (Luke xx. 38). So that in answer to the

question of the Sadducees, our Lord not only confirmed the general belief as to the resurrection, but also taught that between death and resurrection men are conscious. That the apostle believed that his spirit could exist in a conscious state out of his body, is evident from his language in 2 Corinthians xii. 2, 3. The "visions and revelations" may have been seen, the "unspeakable words" may have been heard by a man not in the body. In what state he was at the time he does not know even fourteen years after. Nevertheless, blessed as the intermediate state may be for the saint, it is incomplete: resurrection is our proper goal.

The apostle draws a four-fold contrast between the body as it is when put in the ground, and as it will be in the resurrection. Turn to 1 Corinthians xv. 42-44. In these verses old writers based the doctrine of the four-fold endowment of the resurrection-bodies of the saints: *Impassibility*; *Brightness*; *Agility*; *Subtlety*. On these let us briefly meditate.

*Impassibility.* By this is meant absolute freedom from disease, injury, or anything that can cause pain. What will it be to have a body that cannot be injured, knows no pain, will never be liable to disease? Yet all this is contained in the word: "It is raised in incorruption."

*Brightness.* This points to the outward appearance, the beauty and glory of the new body. In the resurrection our bodies will be endowed with the full vigour and beauty of perennial youth. Concerning the glory of the saints the prophet wrote: "They that be wise shall shine as the brightness of the firmament . . . as the stars for ever and ever" (Dan. xii. 3; cf. Matt. xiii. 43). As to glory and beauty, the glorified Christ is God's ideal man: and we are to be "like Him." Verily, the word should thrill us: "It is sown in dishonour; it is raised in glory."

*Agility.* This speaks of untrammelled activity: all natural impediments to motion forever removed. The new body will possess power of motion beyond any we are now acquainted with. What would our forebears have thought of travelling at the rate of a hundred miles an hour? Yet in

our resurrection state that will, I judge, seem to us as nothing. As one has said: "There will be a perfection in the glorified body by which it will be so subject to the mind, that without labour, weariness, or any difficulty, it will be able to move to any distant place in the briefest, or really imperceptible time." And this agility, we may suppose, will extend to sight, hearing, and other organs and faculties. In that body, then, we shall possess an instrument perfectly adapted to the needs of the spirit and our future environment. "It is raised in power."

*Subtlety.* This conceives of such a change in our bodies that they will no longer be subject to these hindrances and restraints which arise from the body being material. This power was possessed by Christ's resurrection body: for He was able, without a miracle, to enter through a closed and locked door. Matter then will be perfectly subject to the spirit. Now, too often, the body becomes the slave of the soul or animal nature: then it will be permeated, moulded, and controlled by the sanctified spirit. This, and much beside, must be contained in the word: "It is sown a natural body; it is raised a spiritual body."

The intelligent Christian's fixed desire, then, is not to be unclothed, but to be clothed upon with his house, which is from heaven: that mortality may be swallowed up of life. And all these blessings and gifts come to us through the merit and power of Him who said: "I AM THE RESURRECTION AND THE LIFE."

### The World's Foot-rule.

THE world (which means unconverted people) has its own opinion of what a Christian should be. Indeed, the world has a foot-rule for measuring Christians. The world very soon takes stock of one who *professes*. The foot-rule is at once applied; and if the unfortunate professor does not come up to the standard, he is chalked down at once as a sham. But what does the world expect from a person who says he is saved and ready to go into eternity at any moment? Well, the world expects a lot of things—per-

haps too many; but, strange to say, the world comes very near the mark on the whole—at least according to the standard given by the inspired Apostle Paul. The world expects us who are saved to be a *heavenly-minded* people, whose whole conversation has a colouring of heaven about it. The world expects to see us altogether *different* from itself. The world looks for *the great change*, and nothing less. The world does not believe in long prayers and a short temper. The world does not believe in singing hymns just now, and in a little time afterwards taking some one “by the throat.” The world does not believe in Christians patronising the world’s gatherings and yet waiting on the coming of the Lord at the same time. The world expects us to be walking *models*. The world expects a Christian to be such that they can point to him and say, “*There’s a Christian*, if you never saw one before.” And the world expects us to have our earthly house in order as well as our heavenly house. The world looks for a Christian’s house to be clean and tidy, and the children’s clothes well mended, and the boots well brushed, and the stockings with no holes in them. Nor does the world believe in the Christianity that does not pay its debts; and if we profess to be ready to go off to heaven at a moment’s notice, while So-and-so can’t get that account out of us, the world just laughs at our profession. In short, the world expects us to live as people who *wait for their Lord*. In these days of great profession, it becomes all who profess to be *converted* to see how the world’s foot-rule fits them. Does the world take knowledge of us that we have been with Jesus? Is our testimony believed? Do we by manifestation of the truth commend ourselves to every man’s conscience in the sight of God. Are we giving none occasion for any one to stumble over us?—none occasion for any one to blaspheme that beautiful name by which we are called?

w. s.

INNOCENCY which is the product of protection is not nearly so valuable nor reliable as virtue which has stood the test of fiery trial.

What men call changefulness may not be so much instability as progress.

## Redemption.

AS TAUGHT IN ROMANS I. TO VIII.

### INTRODUCTION.

IN the first chapter of the Epistle to Romans a description is given of man as seen at his worst—sinners of the Gentiles, corrupt and degraded. In the second chapter man is seen at his best in the character of the privileged Jew, whose nation was entrusted with the oracles of God; who could also boast of his religion, genealogy and exalted position. Notwithstanding, God had to say to them: “The name of God is blasphemed among the Gentiles through you.” Having now proved both Jews and Gentiles, that they are all under sin, the conclusion is arrived at in Romans iii. 23: “All have sinned, and come short of the glory of God.” Just at this point of man’s extremity comes God’s opportunity, and, immediately following the dark picture drawn in Romans iii., there shines out the glorious truth contained in the following words: “Being justified freely by His grace, through the redemption that is in Christ Jesus.” Observe in passing that justification is the act of which *grace* is the source; redemption by the blood is the *ground*, while faith is the *means*. As the paraphrase beautifully puts it:

“Jesus! how glorious is Thy grace!  
When in Thy name we trust,  
Our faith receives a righteousness  
That makes the sinner just.”

The following scriptures will serve to make this more plain: Ephesians ii. 5; i. 7; ii. 8. That we are justified by faith as the means is shown in Romans v. 1, where we read: “Being justified by faith”—faith the means. Again in James ii. 24, we read: “Ye see, then, how that by works a man is justified, and not by faith only”—works the evidence of that faith. The unregenerate man may try by works of his own to please God, but it is all in vain, because such are not works of faith, however religious they may be; and “without faith it is impossible to please God.” “I will show thee my faith by my works” (James ii. 18). Thus the Epistle to Romans deals with the root, which God alone sees,

whereas James's Epistle deals with the fruit, which is manifest to all. Neither faith nor works, however, constitute the ground of justification—only the blood. "Being justified by His blood" (Romans v. 9).

PART I.—REDEMPTION: WHAT IT MEANS.

In this word, redemption, two lines of thought are embodied, viz.: (1) to repurchase; (2) to rescue from the power of the enemy. But these two lines of thought are so inseparably connected in the redemption that is in Christ Jesus, that we can hardly speak of them separately.

First of all they are shown with regard to Israel. In Isaiah xliii. 1 God speaks of Jacob as one whom He redeemed (repurchased), and what was the price paid? I gave Egypt for thy ransom, Ethiopia and Seba for thee (verse 3). Whom did He rescue them from? The hand of the enemy (Psalm cvi. 10; cvii. 2).

Before God could deliver you or me out of the hand of the enemy, a price had to be paid. What a terrible power the enemy has over the sons of men! To think that the Almighty God, who created man at the beginning, could not rid us out of the enemy's hands without paying down a price, which was a practical acknowledgement that we were, erstwhile, his lawful captives. When the devil said to Christ, "The kingdoms of this world are delivered unto me" (Luke iv. 6), Christ did not dispute the point with him, but parried the thrust by the word: "Thou shalt worship the Lord thy God."

Herein lay the great problem of redemption, as we read in Isaiah xlix. 24: "Shall the prey be taken from the mighty, or the lawful captive delivered?" But blessed be His Name; there is nothing too hard for Him, for the answer comes swift and sure: thus saith Jehovah, "Even the captives of the mighty shall be taken away . . . and all flesh shall know that I, Jehovah, am thy Saviour and thy Redeemer, the Mighty One of Jacob."

How did we come to be in this sad plight? The answer is given in Isaiah lii. 3: "Ye have sold yourselves for nought." The apostle Paul acknowledges the fact in

Romans vii. 14: "I am carnal, sold under sin." What a helpless, hopeless condition we now find ourselves to be in by nature. One may ask: "But can it be said that we have sold ourselves thus?" Granting that our first parents committed the sin to begin with, are we any better than they? Since they acted so under such favourable circumstances, is it at all likely that we would have done otherwise? We may take it for granted right away that what was true of them, is true of us still; for, after all, they were a sample of mankind under the most favourable circumstances, and if we are judged according to them, it is very reasonable judgment indeed. Finally, have we proved ourselves to be one whit better than they? Thus the conclusion is driven home with increasing force, that we are by nature carnal, *sold* under sin.

What did we sell ourselves for? Nothing! What are we to be redeemed with—money? No. "Ye have sold yourselves for nought, and ye shall be redeemed without money" (Isaiah lii. 3).

Again in Psalm xlix. 6, 7, we read: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." Nevertheless, redemption is not without a *price*, and that price nought else than the precious blood of Christ.

Who can estimate the value of that blood?—such is the value of a soul. Why is the soul so valuable? Because it is God's creation (Isaiah lvii. 16; Job xxvii. 3; xxxiii. 4). A beautiful painting is before you, and, on asking whose production it is, you are told it is Turner's or Corot's, for example, then you say: "That picture will be worth at least £2000." What gives it its value? It is the hand that produced it. So also with the soul. How weighty, then, is that question of our Lord's in Matthew xvi. 26: "What can a *man* give in exchange for his soul?" Only God can redeem it.

THE late R. C. Chapman remarked: "Before I was converted I was afraid to *die*; after my conversion I was more afraid to *live*."



## The Credentials, Support, and Example of the Chief Apostle.

NOTES ON I CORINTHIANS IX. 1-18.

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

1. "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?" He always refers his call to the apostleship to the ascended Lord. He was not one of those who accompanied with Him while He was on the earth, as did the twelve, and therefore in this special sense His witness, but one to whom the Lord revealed Himself from heaven.

2. "If I be not an apostle unto others, yet doubtless I am to you; for the seal of my apostleship are ye in the Lord." He points to them—the Corinthian saints—the fruit of his labours in the Gospel as the seal of his apostleship; or, in other words, his credentials. They were the confirmation themselves of what he affirms, and, therefore, the proof that he was sent of the Lord.

If we want to see the necessary signs of an apostle, we get them referred to in 2 Corinthians xii. 12: "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds."

I would ask your attention for a little to these words, for I have known some who have been led away by those who profess to believe and maintain that there are apostles now as there were then in the Church. These words, "signs, wonders, and mighty deeds," occur together in other three places in the New Testament. Acts ii. 22: "Jesus of Nazareth, a Man approved of God among you by miracles and wonders and signs." These are the same three words in the Greek as those in 2 Corinthians xii. 12, "signs, wonders, and mighty deeds." They were the credentials that God gave to His Son, as well as to His servants the apostles. The

same three words are similarly used in Hebrews ii. 4. The third place is in 2 Thessalonians ii. 9: "Then shall that Wicked be revealed . . . whose coming is after the working of Satan, with all *power* and *signs* and *lying wonders*." "This Wicked" is the "lawless One," and the character of the wickedness is the casting off of God's authority. This is the spirit of the age, from the child upward; it rises against law, order, and government. "Powers, signs, and lying wonders," these are the same three words in the Greek as in the other Scriptures already referred to. Just as by "miracles, wonders, and signs" the ministry of the Lord Jesus was approved of God, and as God testified by "signs, wonders, and mighty deeds" to Paul's ministry, so Satan will give his power unto his man, "the lawless One," in order to deceive men, that they may receive the lie and reject the truth.

Paul was not without his credentials; and if any man profess to be an apostle, he must have his credentials too. We have not heard of any of the signs of an apostle being wrought by any of those that have sprung up within the last century. I reject utterly, from its foundation, what is called "the Catholic Apostolic Church," because the word of their so-called apostles is put upon a level with the Word of the Lord.

Wherever the apostles went God wrought by them in "signs, powers, and wonders;" and thus "gave testimony to the word of His grace."

There was another ground on which he contended for his divine mission, and that was *his character*. He points to his character and life to show that he was sent of God, and that God was with him. I think it was John Wesley who said that any one sent of God to preach the Gospel should be accredited by three things, viz., "*gift, grace, and fruit*." If any man professes to be an evangelist, be sure that these three things are shown by him before you acknowledge him as such. First, "*gift!*" *i.e.*, the qualification given to him of God whereby he is able to preach the Gospel; second, "*grace,*" or the character that corresponds with it; and third, "*fruit*" through his testimony. Paul had gifts of the Holy Spirit as well as

the signs and the wonders by which his apostleship was attested. He had the grace, and he pointed to his life as a witness to it; and there was also fruit, for he said, "Ye are the seal of my apostleship in the Lord."

4. "Have we not power to eat and drink?" I presume this means to eat and drink at the expense of the saints.

5. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord?" Unquestionably, whatever the apostate Church of Rome may hold on the subject, this means those who were the issue of the marriage of Joseph and Mary.

5. "And Cephas," Peter, the one referred to here, was married. The celibacy of the priesthood is a fundamental doctrine of Rome. Yet Peter, the chiefest of the apostles, was married, and "led about" a wife.

6. "And I only, and Barnabas, have we not power to forbear working?" This is the first place that we have Barnabas mentioned after the unhappy split that took place between them. We find that Paul speaks of Barnabas with respect; there is no ill-feeling kept up between them. Paul had to withstand Peter to the face, but Peter calls him elsewhere "our beloved brother Paul" (2 Peter 3, 15). Paul and Barnabas wrought at various times with their own hands, and laboured in the Gospel as well.

7. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk thereof?" These are three illustrations from nature, on the ground of which Paul contended that he had a right, as a labourer, to be supported by those for whom he laboured. How absurd for a soldier to go to war at his own charges! Who has planted a vineyard, and cared and watched over it, and has not eaten of its fruit? And who feedeth and careth for a flock, and doth not receive of the milk thereof? Such a thing was never heard of. The apostle, therefore, shows that it was reasonable that he and his fellow-labourers should be supported by the con-

tributions of those whom they served in spiritual things.

8. "Say I these things as a man? or saith not the law also?"

9. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." He takes an illustration from the law, and shows that God's law bears out the same principle. We learn from God's merciful provision for oxen and other animals the care He would have His people bestow upon those that minister to them in spiritual things. Every one of those little commandments of the law of Moses gives us an insight into the wickedness of the heart of man. The covetous heart of man would put a muzzle on the ox to keep it from eating. Nothing that we could do could atone for the corruption of our sinful nature; but, that God might judge that sin and set us free from it, our blessed Lord, God's Holy One, sunk into the deep mire under the judgment of God, being made a curse for us. Every time that we look at Christ on the cross "made sin for us," do we not learn the depth of depravity and deceitfulness of the unregenerate heart?

9, 10. "Doth God take care of oxen? or saith He it altogether for our sake?" God has something more for us to learn from this than a mere precept about oxen; He would teach us spiritual things from it. As for example, an ox and an ass were not to be yoked together; and He would have us learn from that that the believer and unbeliever are not to be joined together in His service.

11. "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" If we have denied ourselves, and left our homes and suffered much to minister to you, in order that you might be saved, is it a great thing that you should contribute a little of your substance for our support?

12. "If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." He further urges his right and power to do

so in the 13th verse: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar." That is to say, the priests that ministered in the holy or sacred things of the temple had their portion of the offerings. Theirs was a rich and an abundant share; no finer or richer fare could be than the priest's share in Israel. The breast and the shoulder was their portion; what could be better? God always provided that His servants should be cared for. Both the Levites, whose service was to raise up, take down, and look after the Tabernacle, and the priests who ministered at the brazen altar and within the Holy place, were fed by the Lord. The Levites' portion was a tenth part of all the income of Israel.

14. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Turn in connection with this to Luke x. 1: "The Lord appointed over seventy also, and sent them two and two before His face into every city and place, whither He Himself was about to come." I believe that there was special wisdom shown by the Lord in appointing that two go together in service. Paul and Barnabas went together. Paul never went alone, but had always someone with him. The Lord's servant was to be a blessing unto the house into which he entered. "In the same house remain, eating and drinking such things as they give" (verse 7). They were not to go from house to house, but they were to remain with those who received them, eating and drinking such things as they gave. If received of a godly one, though in humble circumstances, they were to be contented with what they could give. Some richer brother might be able to give more, but they were to abide where the Lord had led them. In the house where the "son of peace" dwelt they were to abide, eating and drinking such things as they gave; it might be plain fare, but they were to take it with the Lord's blessing. What a beautiful pattern we have in the Apostle Paul as the servant of Christ!

15. "But I have used none of these

things; neither have I written those things that it should be so done unto me, for it were better for me to die, than that any man should make my glorying void." Paul establishes beyond question his right to be supported by the saints, and this he does on reasonable grounds. First, by the analogy of natural things; secondly, by reference to the law; and thirdly, by the provision Jehovah made for the priests and Levites in Israel. It is a divine principle, that "they that preach the Gospel should live of the Gospel." It is not a *hardship* to lay this responsibility upon His saints; it is rather and ought to be to the people of God an *unspeakable privilege* to serve the Lord in ministering to His servants' need.

### Samson in the Prison-House.

SAINTS IN WRONG PLACES—VI. By T. BAIRD.

THE Bible abounds in biography, and such biography as only God would dare to write. Biographical sketches of human life written and edited by men are often very one-sided, and consequently most misleading. The virtuous side of the life under review is revealed and revered, whilst the vicious side of that same life is either concealed or condoned. Not so when God is the writer. When He presents the history of any life in biographic array He tells the truth, the whole truth, and nothing but the truth. Nowhere is this faithful portrayal of human character and action more conspicuous than in God's biography of Samson. Miraculous manifestations of power seem to have overshadowed Samson from cradle to tomb. Born under very extraordinary circumstances, and early in life caused to experience marvellous exhibitions of the Holy Spirit's influence, no other man of his time possessed such prospects and possibilities for godliness and usefulness, and yet few men have ever fallen so heavily as Samson fell, or sounded such depth in disaster and disgrace. He stands before us as a conspicuous example of abnormal physical strength, mingled together with the most amazing moral weakness. As we follow him along his ever-changing pathway—heavily overcast at times with the dark

shadows of spiritual decline and defeat, whilst at other times lit up most luminously with great acts of supernatural might and triumph—who can refrain from feelings of almost unutterable sorrow, or see him finally incarcerated in a Philistine prison without a pang of inexpressible regret? “And he did grind in the prison-house” (Judges xvi. 21). A saint in his wrong place, surely; he who was once the terror of the Philistines is now shorn of his strength, bereft of his sight, and deprived of his liberty. But, in my judgment, he has not yet reached the deepest dip of his appalling degradation. There is more abject humiliation to come. The Philistines convened a great religious convocation to celebrate Samson’s downfall, and to offer a special sacrifice to their fishy idol god, Dagon. And now comes the most solemn sight in all this sad scene. “Call for Samson, that he may make us sport” (Judges xvi. 25). What a humiliating spectacle we have here! This mighty man, who once upon a time had smitten these Philistines hip and thigh in thousands, is now led out in his blind helplessness by a puny lad to furnish amusement for a gaping, heathen rabble. Oh! the shame of it! Oh! the pain of it! We rub our eyes and ask, Is it the same man? The very same man! Is this the man who rent the lion as if it were a kid? The very man! Is this the same man who slaughtered one thousand Philistines with the jaw-bone of an ass? The same man! Can this be the man who carried away the gates of Gaza on his back? No other man! How then this change? and whence the cause? He began in the Spirit; but he gave way to the flesh, and succumbed to the lust thereof. And have we not had men even in our day who were mighty in word and deed; in whom was the Spirit of God, and who were a terror to their whole district? Where are they now? In an evil hour, when not walking in the Spirit, they fulfilled the lust of the flesh, and now they are the jest of the same neighbourhood where they were formerly feared and respected. The lesson of Lot in Sodom was beware of the love of the world. The lesson of Samson in the prison-house is beware of the lust of the flesh.

## The Longsuffering of Faith.

JOTTINGS ON PSALM VII. By THOMAS ROBINSON.

THIS Psalm is the conclusion of a series which begins with iii., a morning Psalm; then iv., an evening Psalm; v., night; vi., a dark midnight; and now this Psalm reaches the beginning of dawn. The *day* is fully reached in the next Psalm—the universal dominion of the Second Man. The series evidently belongs to the period of Absalom’s rebellion, as we learn from the title of Psalm iii. and the title of our Psalm, viz., “Concerning the words of Cush the Benjamite.” Shimei is clearly the person called “Cush” in the title, which means “black”; perhaps he is so-called as a name of reproach. Thus, this series not only voices the remnant of Judah in the tribulation that shall lead up to the coming back of the King of Israel—Absalom’s rebellion and David’s rejection being typical of those coming days—but there is a *moral purpose* designed throughout this series, written for “our learning” (Rom. xv. 4).

Notice, therefore, the inward working of David’s heart under the tantalising taunts of Shimei as he was fleeing from Absalom. This man came and cast stones at the king, and said, “Come out, come out, thou man of blood” (2 Sam. xvi. 5, 7, 13). David’s servant, Abishai, wanted to go and “take off the head” of this wicked accuser, and thus put an end to his “cursing” of the king; but David, as on many occasions, showed himself of a nobler spirit, acting rather in *grace* and *longsuffering* towards the offender, saying, “Let him curse, because the Lord hath said unto him, ‘Curse David.’” He judges *himself* rather than Shimei, saying, “If I have rewarded evil unto him that was at peace with me (yea I have delivered him that without cause is mine enemy, e.g., Saul, 1 Sam. xxiv. 3, 4); then let the enemy persecute my soul and take it” (verse 4, 5). This was Christ-like. It was according to the teaching of the Lord in Matthew v. David was a man after God’s “own heart” (Acts xiii. 22). Such thoughts and actions were according to God’s mind. David knew God, and on such occasions was far superior to the *law*; he knew the *grace* of God. But the righteous requirements of the law were



not forgotten by him, as we learn from his dying instructions to his son, Solomon, when Shimei was not passed over (1 Kings iv. 8). "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans xii. 19). "With the merciful Thou wilt show Thyself merciful" (Psalm xviii. 25). "He shall have judgment without mercy that hath showed no mercy, and mercy rejoiceth against judgment" (James ii. 13). "Christ also suffered, . . . leaving us an example, that we should follow His steps; . . . who, when He was reviled, reviled not again" (1 Peter ii. 21-23). May we bear ourselves as becometh saints, under provocations, whether they come from friend or foe, whether in the family, the church, or the world. David regarded this trial as the discipline of God upon him. "The Lord shall judge the people: judge me, O Lord. . . . Oh! let the wickedness of the wicked come to an end; but establish the just" (verses 8, 9). "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel" (1 Peter iv. 17). "God is angry with the wicked every day. If he turn not, He will whet His sword. . . . He hath prepared His instruments of death" (vv. 11-13); whether "fire," "hail," "earthquake," or the "lake of fire," "prepared for the devil and his angels" (see 2 Peter iii. 7; Job xxxviii. 22; Rev. xvi. 18-21).

As in Psalm vi. David's trouble was the "flesh," so in this Psalm his trouble is the "world."

### The Unhumbled Heart.

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

"And thou hast not humbled thine heart, though thou knewest all this" (Dan. v. 22).

WHAT a denial we have here of the oft-vaunted and boastful saying current among men that "knowledge is power," meaning thereby that the power so extolled is ever of an upward character, answering only to what is good.

Yes, we admit knowledge is power, but, alas! more frequently for evil than otherwise, as witnessed in the history of Belshazzar, the Babylonian monarch (see Dan.

v.). As a young man, Belshazzar, the principal figure therein drawn, had every advantage as constituting part of the "head of gold." He had been reared in a sphere where God's name, as the Jehovah of Israel, had been known, not only in the general fact of the committal of power to the Gentile, but in the more personal way of being a witness to judgments on account of that power being arrogated by man to the shutting out of God. But had this wide knowledge an elevating effect? No!

He had seen the heretofore unheard of degradation to which his predecessor on the Babylonish throne was subjected. But had it a deterring effect? No!

In the archives of his kingdom were silent witnesses against him and his course of conduct in the proclamation of King Nebuchadnezzar, who, recording his deliverance, boldly avowed that he "blessed the Most High, and praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom from generation to generation; who doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" concluding that high State document with: "Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase" (Dan. iv. 35, 37).

But did this wilful king follow in such godly steps? No! the prophet distinctly charges him, that "the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified."

This is the summing up of his catalogue of sins before the mystic hand had traced the fearful letters which deposed him from his kingly throne. "In that night was Belshazzar, King of the Chaldeans, slain" (Dan. v. 30).

Where now is the boasted power inherent in knowledge? The "devils know and tremble." Alas! poor man, energised by Satan, uses knowledge, as he does every gift of God, against its Giver. Knowledge without the fear of the Lord is simply dangerous.

"The fear of the Lord is the beginning of knowledge." These are the words of the first of Proverbs, written long before Belshazzar sat upon the throne, and always universally true.

Oh! for more "*fear of the Lord*" in this day of speculative philosophy and higher criticism, so called; this alone will make the heart humble, and keep it so.

The knowledge of Christ was to Paul the most excellent of sciences. He gave up all for Him. He tried the whole round of them, and had grace to hold fast the best.

May it be so with us, dear brethren. It will matter little by-and-by whether we know the ten thousand things we so eagerly acquire here; but it will matter—everlastingly—what we have thought of the Lord's Christ.

Oh! for an humble heart which delights in the things of God. "They shall be an ornament of grace unto thy head, and chains about thy neck" (Prov. i. 9).

### Suggestive Topics.

JEHOVAH-JIREH (Gen. xxii. 14).

Matt. vi. 25-32; Phil. iv. 6-19; 1 Peter v. 7; Luke ix. 13-17; John xxi. 9, 12, 13; Psalm xxiii. 5; 1 Kings xvii. 4-16; 2 Kings iv. 1-7.

E. A. H.

SEVENFOLD FORM OF HEADSHIP.

1. Adam, - Head of the First Creation
2. Noah, - - Head after the Deluge
3. Abraham, - - - Head after Babel
4. Moses, - - - Head after Egypt
5. David, - - - Head after Judges
6. Nehemiah, - - Head after Captivity
7. Christ, { Head of every Man  
Head of the Church  
Head of Principalities and Powers

T. B.

BIBLE SUMMARIES—MORSELS.

1. "A morsel of bread," poverty, 1 Sam. ii. 36
  2. "Fetch a morsel," hospitality, Gen. xviii. 5
  3. "Dip thy morsel," geniality, Ruth ii. 14
  4. "Bring a morsel," testing, 1 Kings xvii. 11
  5. "Eaten my morsel," selfishness, Job xxxi. 17
  6. "One morsel of food," lust, Heb. xii. 16
  7. "A dry morsel," contentment, Prov. xvii. 1
  8. "The dipped morsel," grace, John xiii. 26
- (see margin) T. R. D.

### CORRESPONDENCE.

#### Days of Reaping in China.

To the Editor of THE WITNESS.

DEAR BROTHER IN CHRIST,—It has been our joy and privilege during the past week to baptise six men and three women on confession of their faith in Christ. A little account of each may be interesting. We baptised according to age, commencing with the oldest, 66 years of age; his name is TSOA-YU-HSIFN. This man has been coming to the meetings for about ten years, and has a clear grasp of the truth. Often in the meetings when a question has been asked, we have been surprised at the clear, intelligent answers he would give, more especially as he sits in meeting with his eyes closed, as if he heard nothing. His wife is baptised, and has been in assembly for a number of years.

The second is a fine old man named HU-CHI-CHANG, aged 64. He is a shopkeeper, and for some time attended the Roman Catholic services, but what he saw there turned him away from them, and his shop being near to us, he was led to come to the meeting. When he first commenced to come the Catholics tried to intimidate and hinder him. However, we advised him to go on quietly, not to quarrel with them, but just to continue coming to the meetings, and the Lord overruled and protected him from their persecutions. He has a fine testimony among those who know him in the city.

The third is named LIAS-TSUNG-LI. He comes from a village about fifteen li to the north of Lao-Ho-Kou. He came first in the hope of getting our help in a lawsuit. We told him that we did not take any part in lawsuits. However, we were enabled to bring the opposing parties together, and get the matter settled between them in a manner satisfactory to both. This happened five years ago, and from that time he has come to the meetings, and now has confessed Christ in baptism.

The fourth man came for protection from some of his relatives, who, taking advantage of some wrong-doing in his early life, sought to raise a lawsuit against him in hope of levying blackmail. We told him our true business here was to teach and preach Jesus Christ, but although we refused to use our power with the official, the man continued to come, and God's Word evidently began to lay hold of him. Nearly three years ago he was seriously ill, and was thought to be dying. His friends said it was because he did not worship the idols, and had "eaten the foreign doctrine"; but he was enabled to stand firm, and God raised him up again. He has gone on well, and although far

from bright intellectually, can give clear testimony of his faith in Christ.

The next was a man named TU-PAO-SAN. He came first to the preaching hall on the street nearly four years ago. Night after night he came and sat always in the same seat. Then after a time he appeared one Lord's Day at the forenoon service. He looked a little frightened, and did not come again for several weeks. However, once fairly started, he has come regularly. Some time ago he wanted to be baptised, but we kept him waiting a little longer, and he has now, with much evident joy, submitted to this divinely-appointed ordinance.

The last is a young man, SUN-YING-HAI by name. He is a cripple, and keeps a bread-stall on the street. He was a school-boy here in Dr. Parrott's time, and has, we believe, been a believer for a long time, but being very quiet and retiring, he has not dared to come forward until, making inquiry into his life, we found out the good character he bore as a Christian. Thus one sows and another reaps. Dr. Parrott and those with him sowed the seed, and now we are privileged to gather in the golden grain.

Then yesterday afternoon the three women were baptised. The eldest of these is Mrs. SUNG, whose husband, having come to the hospital for treatment of his eyes, came in contact with both Dr. Parrott and Dr. Bergin. His eyes were so far gone that they could not be saved, and he lost his sight entirely. However, God in His great mercy opened his understanding, and gave him spiritual vision, and he has met with the Lord's people here for many years. Now his wife is baptised, and following on in the same way. For many years this woman seemed perfectly stupid, but latterly she has become quite bright, and gives clear testimony of faith in Christ.

The second woman is a Mrs. CHEN, brought here by Mrs. TU, just after we came to Lao-Ho-Kou, a widow, and lives with her brother. When she came here at first her brother said to her: "Why don't you go to the Catholics?" "No," she said, "I have been to hear the Fu-Yin (Happy Sound), and I believe this is the true doctrine." She has worked hard to learn to read, and can read the New Testament fairly well. She can often be found away in some place by herself reading the Word of God.

The third one is a Mrs. CHING. Her mother, who was nurse to Dr. Parrott's children, is a Christian in the assembly, and now this daughter, who, along with her husband, has been coming for many years, is following her mother in the good old way.

We are yours in the Lord's service,

Lao-Ho-Kou, via Hankow, China. A. & L. ROBERTSON.  
1st June, 1907.

## 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SCRIPTURE BAPTISM.—May Christians be received who are not Scripturally baptised?

TARRYING ONE FOR ANOTHER (1 Cor. xi. 33).—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

SAINTS AND SUPERSTITIONS.—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

WHO ARE THE DEAD?—1 Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

WHAT AGE WAS OUR LORD AT HIS DEATH?—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

## "The Day of Atonement."

QUESTION 531.—Was the "Day of Atonement" ever celebrated by the children of Israel during their journeys in the Wilderness, and if not, why not? Was the atonement referred to in Hebrews ix. 7 for the year past or the year to come?

ANSWER A.—I think the last words of Leviticus xvi., where we have instructions respecting "The Day of Atonement," are sufficient proof that the day was observed by the Israelites in the wilderness, for we read: "And he did as the Lord commanded Moses." Hebrews ix. 6, 7

also confirms this, for "*when these things were thus ordained . . . went the High Priest alone once every year.*" S. R.

*Editor's Note.*—We are definitely informed that circumcision was not observed in the wilderness (see Joshua v. 5), but this is not stated regarding the observance of the day of atonement, and as noted in the reply given, it would appear that Aaron did carry out the divine instructions given by Moses. We naturally gather the same from Hebrews ix. 7, 25; x. 1-3. As to the atonement being for sins, past or future, how could the priest confess over the live goat "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat," if they had not been actually committed? One correspondent asks if any offering in the Old Testament had any prospective efficacy or application?

### Who are Evangelists?

QUESTION 532.—Is there scriptural authority for the theory that only those who devote all their time to preaching are "evangelists," or can those in an Assembly who have some gift in preaching, but follow various callings, devoting spare time to preaching, be called "evangelists" too?

Answer A.—An evangelist is a distinct gift from the Head of the Church (Eph. iv. 11). The possession of the gift is evidenced by the results which follow its exercise. Spiritual gifts are bestowed altogether apart from the daily calling, and one may therefore be an evangelist while following his ordinary occupation quite as much as another who gives up his whole time to the work. It would be quite wrong to limit the title to one who is wholly engaged in the work. As to whether an "evangelist" should devote his whole time to the work or not depends upon the will of the Lord, which each must ascertain for himself. The possession and exercise of the gift constitutes him an evangelist whether his time is wholly or partially occupied in preaching. We must beware of "officialism" in the use of the title. On the other hand, "Do the work of an evangelist" (2 Tim. iv. 5), shows that others may preach the Gospel, although not possessing distinctively the evangelistic gift. D. B. C.

Answer B.—It would be a serious mistake to conclude that "only those who devote all their time to preaching are evangelists." There is no scriptural authority for affirming it, and it is contrary to experience. Paul was "separated unto the Gospel of God" (Rom. i. 1). He served God in his spirit in the Gospel of His Son (verse 9). He was also a teacher and an apostle,

yet his hands ministered unto his necessities, and to them that were with him (Acts xx. 34). And though he taught that the Lord ordained that "they which proclaim the Gospel should live of the Gospel" (1 Cor. ix. 14), he added, "But I have used none of these things" (verse 15), and "woe is unto me, if I preach not the Gospel" (verse 16). Philip is the only one described as "the evangelist" (Acts xxi. 8), and apparently he had lived in Cæsarea for many years (see Acts viii. 40). There is no proof that he was always supported by others, and it should not be overlooked that, in Acts viii. 4, "they that were scattered abroad went everywhere preaching [evangelising, Greek] the Word." The same word is used in Acts 14. 7. Timothy was exhorted to "do the work of an evangelist" (2 Tim. iv. 5), though he was also a teacher and a delegate of Paul. We are not informed how he was maintained in the necessities of life, but he was reminded that "no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2. 4). Probably this is a key to solve the inquiry—an evangelist should put Christ before his business or profession, and be willing to lose in this world for his Master's sake and the Gospel (Mark viii. 35).

Some of us have known men in the army and navy, in various businesses and professions, others of independent means, and even of noble rank, who have given full proof of their ministry, so that the question of daily bread is a side issue. The far more important consideration is:—have they a passion for souls? are they able and acceptable preachers? has God set His seal to their labours? (1 Cor. ix. 2). If so, let us welcome all such as fellow-labourers; and if they need it, and we are able to do it, let us cheerfully contribute to their support. J. A. O.

Answer C.—I was not aware that such a theory existed. If it has come to be understood that only those who devote their entire time and strength to evangelistic work are to be called evangelists, then the sooner we have our minds disillusioned on this subject the better. The person who has the gift of an evangelist (Eph. iv. 11), and who is doing the work of an evangelist (2 Tim. iv. 5), is entitled to the name of evangelist. The question of how much time he devotes to the work should not be considered at all. Some of the best evangelistic gift in use in our assemblies to-day is possessed and exercised by many beloved brethren still in business. Are they not to be recognised as evangelists because they have not severed themselves from the commercial world? Away with such a theory from the earth. T. B.

## Christ Jesus in Temptation.

An Address in Albany Hall, Glasgow, by Dr. NEATBY.  
PART II.

“AGAIN the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee if Thou wilt fall down and worship me” (verses 8-10). The gist of this temptation was proposing a way to the glory apart from the cross. He shows the Lord a side way—a sun-shiny way of reaching the glory without the suffering of the cross. Peter allowed himself to be the mouthpiece of Satan, for, after the Lord had made known to His disciples concerning His humiliation in suffering and death on the cross and His rising from the dead, he said, “Be it far from Thee [spare Thyself], Lord.” The Lord said, “Get thee behind Me, Satan; thou art an offence unto Me, for thou savourest not the things that be of God, but those that be of men” (Matt. xvi. 22, 23). It was Satan’s voice that the Lord heard, and not His beloved disciple’s voice. Peter had just been the mouthpiece of God when he confessed, “Thou art the Christ, the Son of the Living God”; concerning which the Lord said, “Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven” (Matt. xvi. 17). The Lord had just spoken of the cross, with all its sufferings and humiliation which He was to endure, which lay between Him and the glory. It was to avoid that cross that the enemy suggests a way of escape from it. At once the Lord says, “Get thee behind Me, Satan.” The Son of God knows unmistakably Satan to be the instigator of this, and treats him as an adversary. The blessed Son of God came in the name of His Father to accomplish all that was written beforehand concerning Him.

You see how these three temptations cover the whole ground of the purpose of God in redemption by Christ. When these temptations are finished, not before, angels come to serve Him. The Father’s time for Him to eat is come, and He takes His food from His Father’s hand. There never was a more blessed thanks-

giving in this world than when the Lord lifted His eyes to heaven and thanked His Father for what was given to Him.

In Luke iv. 13 it is written that “the devil departed from Him for a season.” There is no record of the Lord being directly tempted of Satan after this till the close of His earthly ministry. The Lord met the strong man armed, and vanquished him. Thank God, He overcame him for us. The foe we meet is a vanquished foe. It should be our confidence that he has been defeated once for all. Satan came back to make a final assault upon Him. The Lord said (in John xiv. 30), “The prince of this world cometh, and hath nothing in Me.” Satan could not find anything to work upon in Jesus Christ. “In Him is no sin.” Satan had the power of death through man’s sin, but he cannot use the power of death on the Sinless One. So he will try to frighten the Lord Jesus from the path of obedience. The awful temptation Satan brings before the Lord Jesus is this: “If You go on in the path of obedience as You have done all Your life, God will leave You in the dark, that awful darkness that might be felt.” It is a most Satanic temptation. If you and I go on in the path of obedience the way becomes brighter and brighter. But the Lord Jesus, oh! He felt the temptation, for “He suffered, being tempted.” Yes, He suffered. See Him in the garden, prostrate on the ground, in an agony, “and His sweat was as it were great drops of blood falling to the ground” (Luke xxii. 44). What He felt within I cannot tell. I shall know it better when I see Him, and hear from His lips something of “the decease that He accomplished at Jerusalem.” There were three men crucified on Calvary; two died as the result of disobedience. The One on the middle cross, the Lord Jesus, died only as the result of obedience. “He was obedient unto death.” All the millions and millions of deaths in this world have been the result of disobedience. He humbled Himself, and became obedient unto death. This is the second humbling of Himself; the other is called “making Himself of no reputation.” “For the joy that was set before Him He endured the cross,” but “He despised the shame.” But He

did not despise the hiding of God's countenance, nor did He despise being "made sin for us." Blessed be God, it was "that we might be made the righteousness of God in Him." Sin was vanquished. Satan thought he might frighten the Lord out of the path of obedience. He sought to prevent the divine counsels of grace being carried out at the last, but all that his temptations brought out was, "Father, glorify Thy name." Oh, what music in heaven! And what a sweet sound came from the sanctuary as He went forward to the cross to do the will of His Father—"I have both glorified it, and will do it again." "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence" (John xiv. 31). He goes to the cross, and it is the expression not only of obedience, but the inward love He bore to the Father; that love was the source of the obedience. No one took that life from Him; He laid it down voluntarily out of love to His Father. God was never more God-like than in bowing down to make Himself of no reputation, and in bowing still lower down to the death of the cross. He was obedient, and the devil sought to move Him from steadfast devotion to the will of His Father. He tried all sorts of things, and presented all sorts of attractions at the first, and now He is trying to frighten Him from the path of obedience; but, no, the Lord abode in the full strength of His love, and trod the path of obedience to the bitter end. But He is reaping now the blessed fruit of His obedience. God is glorified; His will is done. He said at the beginning: "Lo, I come to do Thy will, O My God." His will is done, sin is put away, and God is glorified. And now if God be glorified, He will glorify the Lord Jesus in Himself.

What an example for us is the Lord Jesus under temptation. We see how He met those temptations. He pushes them all aside by simple obedience to the Word of God. He felt them—the very least temptation He felt. But it found no response in Him. If He had swerved in the least degree from obedience to the will of His Father, His being tempted would not have

helped us. If His temptations had brought out anything that was not pleasing to God, alas! they would not be of any value to us. We want someone who can enter sympathetically into all our temptations. We have such an one in Christ, "who was in all points tempted like as we are, yet without sin" (Heb. iv. 15). He was hungry and tired, weary with His journeyings; therefore He can enter into all our trials. We have in Him a great High Priest who is touched with a feeling of our infirmities. May we learn of Him. May this mind be in us which was in Christ Jesus. Oh! that God would work it in us by His blessed spirit to His own praise and glory.

## The Personal and the Written Word.

By E. STACY WATSON.

"His Name has been called THE WORD OF GOD"

(Rev. xix. 13).

"Thou hast magnified THY WORD above all THY NAME" (Psalm cxxxviii. 2).

THERE is a remarkable word in Genesis xv. which reaches out to clasp hands with another word in John viii., and, with as much sweetness as power, displaces all the crude ideas of the sceptics as to Christ and the Scriptures.

Genesis xv. 1: "The Word of Jehovah in vision." Hitherto, Abram had seen Jehovah as "the God of glory" (Acts vii. 2), or simply as Jehovah (Gen. 12. 7). He had heard His voice also as the voice of Jehovah (Gen. xiii. 14); but now, in the unfoldings of Jehovah's purposes to Abram's perceptions, the time had come for Abram to know, *as the Word*, that self-existent One, who should, in a future age, "lay hold upon" Abraham's seed (Heb. ii. 16, Rotherham).

This is the visible God of the Old Testament Scriptures. "God [the Father] no one hath ever seen," save the Son (John i. 18; vi. 46; 1 John iv. 12); but He who, according to John i., made all things, and who upholds all things by His word of power, made Himself visible to man from the first.

There are beautiful points noticeable in this record of the appearance of Jehovah—the Son—as THE WORD. "I am a shield to thee." What believer but knows the blessedness of sheltering behind "the

Word." And, again, "I [*the Word*] am thy exceeding great reward."

Joyfully, through all the generations of redeemed ones, do those receiving "the Word" find it a "great reward," sweeter than honey to the mouth. Thus has it ever been and shall be.

The connection between the living and the written Word is so perfect that none can divide between them. To despise the one is to despise the other. All who dispute the inspiration of the one eventually deny the Deity [*the Godhood*] of the other. THE WORD, who is "the Truth," and the Scriptures of Truth, are *out of God* (John viii. 42), for the Christ, the Word who became flesh—Jesus—spoke of necessity the words of God (John xvii. 8).

Genesis xv. 1 reaches on to John viii. 25: "Who art Thou?" Solemn question, the answer to which is of eternal importance to the people of God. Our Lord's reply vividly brings before us this vision vouchsafed to Abram (as indeed the remainder of John viii. is intimately connected with Genesis xv.).

\*First and foremost, just what I am even *speaking* to you—the Word. "*My words* are spirit and life." "The Father hath given to the Son to have life in Himself." "He that hath the Son hath life." "He that eateth Me shall live by Me." "*Thy words* were found and I did eat them."

When we come to recognise "the Word" for what it is, we quickly respond, as did Abram, though it may only be, at first, by an intense sense of want. Yet the Word has an answer of peace for all our cries.

Behind the veil of the written Word stands the Christ of God, whose glory shines through it. Behind the veil of flesh—whose genesis was *the Word* ("the Word became flesh") we recognise Deity, whose glory shines through it. The words of Jesus are one with Himself—Himself is one with God. The Scriptures are His words, therefore God's words, the words of the Holy Spirit (1 Cor. ii. 13), through whatever chosen mouth they were spoken, by whatever chosen pen they were written. To receive, to believe, and obey them is eternal

life (John vi. 68, 69; 1 John v. 9-12). To deny them, to add to them, to take away from them, is eternal death (Rev. 22. 18, 19). "For the *Scripture* saith, Whosoever *believeth on Him* shall not be ashamed" (Rom. x. 11).

## Work Amongst Orphans.\*

Voices from the Vineyard—VII. BY ALEX. MARSHALL.

THE 68th Annual Report of the Ashley Down Orphanages, Bristol, founded by the late George Müller, is deeply interesting and suggestive. How true the saying that "God buries His workmen and carries on His work." The work commenced by Mr. Müller at Bristol is continued by Mr. Bergin on the same lines.

The Report shows that during the past financial year the path of faith has led through "trials, necessities, and distresses." Again and again God tested the faith of His servant. On several occasions funds were lacking to pay the salaries of the teachers as they became due.

The amount received during the year was £28,123 15s. 4½d. Since Mr. Müller's home-call the sum of £264,860 16s. 11¼d. has been contributed by the Lord's stewards to the funds of the *Scriptural Knowledge Institution*. At Mr. Müller's decease many anxiously inquired, "Who will carry on the work?" God has done it. The fact that the income since that event has exceeded a quarter of a million pounds sterling proves that God is the hearer and answerer of prayer. And this sum has been secured without *asking* a penny from a human being, or issuing a single begging appeal. If the Lord's stewards had been more generous, the teachers in all likelihood would not have required to wait for the payment of their modest salaries.

At the present time there are close on 2000 orphans in the Institution, a number of whom profess to be Christians. During the last twelve months 274 boys and girls were received, their ages varying from four months to fourteen years.

\* "What I speak that I am; My speech reveals My person."—*New Translation.*

\* Brief Narrative of Facts relative to the New Orphan Houses, Ashley Down, Bristol. By G. F. Bergin. *Witness Office.* 4d., post free.

## A COLLEAGUE.

In regard to a Co-director, Mr. Bergin writes as follows: "Much prayer has ascended to God from many kind friends who are lovingly and deeply interested in the work that He would be graciously pleased to make known to me His will in the matter of His appointment of one who should act with me as Co-director. Up to the present He has not yet answered those many petitions. I am still waiting on Him and counting on Him to show me clearly the man of His choice."

## STRUCTURAL AND SANITARY ALTERATIONS.

Structural and sanitary alterations in the Orphanages are exercising the mind of Mr. Bergin. He is daily looking to God to supply the necessary means, which must be considerable, for this very important matter. He has not, however, any intention of issuing an appeal.

## SOME DONATIONS.

It is interesting to observe the variety of the gifts and the different and distant places from which they are sent. From Poyntington, ros.: "A thankoffering that my dear son is now home." Canada, 10 dollars: "From two stewards." £110 from Australia; £2 from Germiston, Transvaal; £5 from Sao Paulo, Brazil; Bellshill, ros. from a widow, who writes: "It is a thankoffering to the Lord for strength given to nurse my husband through a long illness"; £2 1s. 1d. from New York: "A thankoffering for my wife's recovery." Many of us surely have good reason to present "thankofferings" to the Lord for His innumerable mercies, blessings, and favours. Bristol, 1s. 6d.: "A widow's offering"; from a "little family," 6s. 11d.; £5: "A thankoffering for a daughter being spared to see her twenty-first birthday." £15 from a former orphan. A gold Albert; the donor writes: "Enclosed is a gold Albert to which I have been clinging for the past four years." £11 from a Peterhead fisherman; £5, "For a good harvest gathered in"; £3, "From a contented farmer." Farmer readers of the *Witness* might do well to take a note of this thankoffering. Norwich: a gold watch, chain, and bracelet. The donor says: "For some time past I

have not worn them. As a Christian I knew I could not wear them without bringing dishonour to my Lord." Chagford: a gold scarfpin, set with pearls; Clifton, £1 5s.: "Part proceeds of a gold ring set with diamonds." Maybe some who read these lines will become exercised regarding the wearing of expensive jewellery. We would remind such of the scripture: "Whatsoever He saith unto thee do it." Basel, £2: "A first-fruits and a thankoffering for not having needed a doctor in the year 1906." How few of us present "thankofferings" to the Lord for good health! Snowhomish, U.S.A., £12 2s. 6d.: "A thankoffering to the Lord for increased profit in business." If all of us gave "thankofferings" to the Lord for increased salaries, wages, and incomes, we might become more faithful and efficient stewards.

## FAITH TESTED FOR FUNDS.

On perusing the Report one cannot fail to perceive that the faith of the Ashley Down friends was severely tested during the past year. At the close of 1906 Mr. Bergin says: "This year (1906) has closed full of mercies and trials of faith. During it the donations for all the work have been £27,566 8s. 1¾d. Think of this, dear reader—I, a poor man, without wealthy friends, without influence, without human patrons, and my fellow-workers prayed to God alone; and God, the *living God*, has, for the sake of His beloved Son, heard our feeble, unworthy cries and sent us this large amount. Yet such is the demand in this great work that we begin the year with nothing in hand. However, in view of the past, we say with the Psalmist, 'The Lord hath been mindful of us,' and, with calm confidence in His faithfulness, add: 'He will bless us.'" Here is another entry: "Yesterday the total income for all purposes was £5 16s. 8d., and we were much in prayer to our *never-failing Friend*, the *living God*, and to-day He has sent us £1,312 9s. 4d."

## OTHER WORK OF THE INSTITUTION.

Tracts, Bibles, New Testaments, and portions of Scripture have been sold and given away. Schools in various countries have been supported. Over 160 missionaries



and evangelists have been helped who labour in various parts of the world.

We strongly recommend to the readers of the *Witness* Mr. Bergin's Report. It would be a stimulus to Christian workers, and ought to be extensively circulated. Let us remember the work and the workers at the throne of grace; and may we have as much fellowship as possible with those who are honoured of God in being connected with such an Institution.

**Satan.**

WHO IS HE? Anointed cherub,  
perfect in his way, beautiful,  
afterwards fell by his iniquity,  
pride, rebellion, - Ezk. xxviii.12-17

HIS NAMES. Dragon, old serpent,  
the devil, and Satan, Rev. xx. 2  
The accuser of the brethren, Rev.xii.9-10  
The prince of this world, - John xiv. 30  
The prince of the power of  
the air, - - - - Eph. ii. 2

HIS MANNER OF APPEARING.  
Like a serpent in Eden, - Gen. iii.  
Angel of light, - - - - 2 Cor. xi. 14  
As a lion, - - - - 1 Pet. v. 8,9

HIS DEVICES. Doubt, lies, disobedience,- - - - Gen. iii.  
Provoked David to *number*  
Israel, - - - - 1 Chron. xxi. 1

Prosperity, fear God; adversity,  
curse God, - - - - Job. i. 9-11  
Hindering Joshua's cleansing, Zech.iii. 1,2  
Self-confidence, Peter's downfall, - - - - Luke xxii. 31-33

Seeking to turn the Lord aside  
from the Cross, the path of suffering,  
Satan in Peter, Matt. xvi. 21-24  
Satan entered Judas, betrayal follows, - - - - Luke xxii. 3-5

Satan in Ananias, kept back  
part of the price, - - - - Acts v. 3

HOW ARE THESE DEVICES TO BE MET.  
Written word, - - - - Matt. iv. 4, &c.  
Prayer, - - - - Luke xxii. 40, 46  
Armour of God, - - - - Eph. vi. 11  
We are not ignorant of his  
devices, - - - - 2 Cor. ii. 11

**Redemption.**

AS TAUGHT IN ROMANS I. TO VIII.

PART II.—TWO GREAT ASPECTS OF REDEMPTION.

TWO great aspects of redemption are shown in Matt. xiii. 44-46. First of all, in the parable of the treasure hid in the field, "which, when a *man* hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field."

It is just as though he had come upon it quite accidentally. Of course the field is the world, and the treasure hid therein speaks of the Church—the mystery hid in past ages (Eph. iii. 5, 9), and not yet called out of the world. To obtain the treasure hid in it, the Son of Man gave His flesh for the life of the *world* (John vi. 51), and that for a twofold purpose *viz.*:

(1) To buy it back as His own possession, to do with it as He pleases. His pleasure at present is, that whosoever will acknowledge Him and believe in His Name, will be saved (Rom. x. 9), and all who deny Him that bought them, will suffer judgment and condemnation (2 Peter ii. 1-3). Thus His action in buying back the field stands in perfect harmony with man's responsibility to believe the Gospel. In this parable we also see the work of redemption, in relation to the humanity of Christ—"Which, when a *man* hath found"; and when we hear Him say, "All that the Father giveth Me shall come to Me," do we not see the Man finding the treasure hid in the field? And when later on He could say: "Of all that Thou hast given Me, I have lost none." We know that He has given His all to secure that treasure. What wondrous grace! Meantime he is not claiming His possession [the field], because He that said, "Ask of Me, and I will give Thee the heathen for Thine inheritance," said also: "Sit Thou at My right hand, until I make Thine enemies Thy footstool." There He is waiting till the appointed time.

(2) He has purchased the field in order to have the indisputable right to the treasure in it, and which He is first of all taking out of it. In the parable of the merchantman we get another aspect, and it needs the two to complete the picture. In this case it is

not a *man finding* a treasure, but a merchantman *seeking* goodly pearls. Here we see forethought and definiteness of purpose. In Ephesians i. this truth is beautifully unfolded. The first half of that chapter tells of the forethought and purpose in grace, whilst the latter half tells of the goodly pearl which, through the riches of His grace, He has found in the Church. Again, a merchantman's business is to buy and sell, but this merchantman first of all sells in order to buy. None but the Divine Merchantman could do this, for what Job said of himself is true of all mankind: "Naked came I out of the womb." This merchantman sold all that he had; Christ gave Himself. In the first parable we have an illustration of John iii. 16: "God so loved the *world*"; in the latter the fact is illustrated that "Christ loved the *Church*, and gave Himself for it" (Eph. v.).

PART III.—THE KINSMAN REDEEMER.

Under the law the right of redemption belonged to the kinsman. He it was who could relieve his poverty-stricken brother, who had been obliged to sell his possessions (Lev. xxv.). Also, it was the kinsman's duty to take to wife his brother's widow, in order to preserve the name and inheritance of his deceased brother (Deut. xxv. 5-10). An example of this is given in the case of Boaz (See Ruth, chapters iii. and iv.). In many points this man was a beautiful type of the Lord Jesus Christ. In the first place his name signifies "strength," and is said to mean; "In him is strength"; it was also the name given to one of the pillars in Solomon's temple (1 Kings vii. 21). So we read in Jeremiah l. 34: "Their Redeemer (kinsman Redeemer) is *strong*; the Lord of Hosts is His name."

Now there was a nearer kinsman than Boaz, who consequently had the first right of redemption, but who, when called upon to act his part, found himself powerless, however willing he may have been to act in the matter. This affords an illustration of Ps. xlix. 7: "None of them can by any means redeem his brother, nor give to God a ransom for him." Being himself bankrupt and ruined in the fall, how can he redeem his brother?

Observe how Boaz now steps in. Finding

the nearer kinsman unable to act in the matter, he undertakes the whole case himself. So with the Lord Jesus Christ; "He saw that there was no man" (Isaiah lix. 16), therefore Himself in wondrous grace became man—not fallen man—but man according to the mind of God. Thus we read in Galatians iv. 4: "But when the fulness of the time was come God sent forth *His Son*, made of a woman, made under the law, to redeem them that were under the law"; and in Hebrews ii. 16: "He took on Him the seed of Abraham," made of a woman, and through the woman of the seed of Abraham, therefore a kinsman; born of the Holy Spirit in the womb of the virgin, therefore not involved in the fall, and consequently *able* to redeem.

But notice still further what the kinsman had to do. In Ruth iii. 9 we find Ruth saying to Boaz: "I am Ruth thine handmaid, spread therefore, thy skirt over thine handmaid, for thou art a near kinsman." Compare this with Ezek. xvi. 8: "I spread My skirt over thee." Here we find God acting the part of a kinsman Redeemer towards His people Israel, which He could only do in Christ.

One may ask: "Then, is Christ a kinsman Redeemer to Israel only?" Thank God; no! for whilst this applies first of all to Israel, we read again in Galatians iv. 5: "To redeem them that were under the law, that *we* (whether Jews or Gentiles) might receive the adoption of sons." In other words He made Himself a kinsman Redeemer, especially to the nation of Israel, in order that, from Jews and Gentiles, He should bring many sons to glory; as Caiaphas also prophesied in John xi. 49-52: "That Jesus should die for that nation, and not for that nation only, but that He should gather together in one the children of God that were scattered abroad." It is just as if you should throw a stone into the water; it causes waves which spread out in ever-widening circles; so Christ came to the nation of Israel, in order that from that centre, His salvation should reach out unto all nations. We see its widest circle in Revelation v. 9: "Thou hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

"The Day of the Gladness of His Heart"

(Song of Solomon iii. 11.)

"Lo, I come, . . . saith the Lord" (Zech ii. 10).

"The shout of the Lord, the voice of the archangel, and the trump of God" (1 Thess. iv. 16).

At last it dawns! that nuptial morning fair,  
The day for which all other days were made;  
In tender radiance stealing down the sky,  
What hosts of glorious beings in light arrayed  
Are gathering in their myriads, to await  
The Bridegroom's coming in His royal state!

The mandate has gone forth! From gates of pearl  
In shining legions through the air they press,  
What joy triumphant lights each radiant brow,  
In strength excelling, and in holiness!  
While, hark! the archangel's voice through  
Heaven's vast space  
Sounds its high summons to the angelic race.

In breathless expectation now they wait,  
Deep silence broods o'er all the earth and sky,  
When lo! a shout of rapture rends the air,  
Of joy surpassing all yet known on high,  
The Bridegroom's shout of victory as He leaves  
the throne

To welcome to the air His loved, His own.

What heart could e'er conceive, or tongue express  
The heaven-born ecstasy each saint shall feel,  
When on his ear those thrilling accents fall,  
Accompanied by the trumpet's last long peal;  
Earth's million sleepers spurn the grave's disguise,  
And, clad in Christ's own beauty, mount the skies.

Thrice blest are they who know the joyful sound,  
The music of that tender Bridegroom call,  
Whose hearts respond in deep adoring love,  
"To Thee we come, our Lord, our Life, our All."  
Swift soar they upward through the ambient air,  
Their cross for ever dropped, their crown how fair!

For ever with the Lord! oh, bliss unknown,  
And unimagined while in this time-sphere!  
To gaze for ever on His glorious face,  
The music of His voice for ever hear;  
Each soul so rapt in consciousness of Him,  
That Heaven's own glories by compare grow dim.

'Twere sight too fair for mortal eyes to view!  
Where stands the Lamb amid that concourse vast,  
With all His matchless beauty now revealed,  
God's masterpiece of Love unveiled at last;  
In speechless adoration at His feet they fall,  
And saints and angels crown Him Lord of all!

Immortal soul, whose eye now scans these lines,  
What is the hope that's nearest to thy heart?  
Should now the shout, the trumpet-call be heard,  
Wouldst thou take wing, all ready to depart,  
To be with One unseen yet how adored,  
And win Love's prize—FOREVER WITH THE LORD?

Portsmouth.

E. J. A. P.

The Dominion of the Son of Man.

JOTTINGS ON PSALM VIII. By THOMAS ROBINSON.

THE "sweet Psalmist of Israel" is now, at least for a season, in spirit beyond the sphere of conflict and distress; the "enemy and the avenger" are silenced, and in their place praise is established "out of the mouth of babes and sucklings." The mystic "night" of this series of Psalms (iii. to viii.) has given place to the "day," the day of the kingdom of the Son of Man—"that day," so often foretold, and for which the saints have waited for ages, and for which all creation has been "groaning and travailing in pain." Jehovah's glory is set "above the heavens," and His "name" is excellent in "all the earth."

This Psalm was called to mind by the Lord Jesus, when as "Son of David" He rode into Jerusalem on an ass, amid the "Hosannas" of the people. To Him, that was a little earnest of the coming kingdom. There was a spiritual lesson in the "Hosannas" of the children in the temple. He often taught an object lesson by little children. He said: "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein" (Luke xviii. 17). Again, "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. xviii. 4). So praise can only be perfected "out of the mouths of babes and sucklings." The "*meek*" shall praise the Lord. The "*jumble*" shall "hear and be glad."

The Psalmist first considers the heavens, "moon and stars." It is evidently a night meditation. The spangled dome of night reveals the *vastness* of creation, even as the day reveals its *beauties* and *wonders*, down to the smallest creature or particle of matter. "Thy heavens the work of Thy fingers." David was no evolutionist. To him creation only expressed the wisdom, power and majesty of the Creator. This only needed His "fingers" to accomplish; but redemption needed His stretched-out mighty "arm" (Exod. vi. 6).

Next he considers the terrestrial realm of God's creative work—"Man," "sheep and

oxen," "beasts of the field," "fowl of the air," "the fish of the sea"; four departments of animal creation, as seen put under man in Genesis i. 26. The order in which they were created, as given in Genesis i. 20-23, is the inverse to that given in our Psalm. Here *man* is first mentioned, and *fish* last, because it is the order of rule or of natural status. In creation the order is *fish*, *fowl*, *beasts*, *cattle*, *man*. Thus the last in *creation* is the first in *redemption*. "Thou madest him to have dominion."

It is an interesting fact that the order in creation, as given in Genesis i. 20-26, is the very same as that in which modern science has placed these different classes of creatures, according to the relative proportion of brain possessed by each; of course independently, and probably in ignorance of the Bible order.

The *terrestrial* creation, then, is seen as having been in God's purpose put under man. The *celestial realm* was not. Man has fallen and failed. No doubt it is man, the human race, the Psalmist refers to; but how impotent and incapable he is for such headship—he fails to rule himself. How then shall he rule his fellows? The Holy Spirit unfolds to us the mystery, and applies this Psalm to the "Second Man," the "last Adam." "Now we see not yet all things put under Him, but we see Jesus, crowned with glory and honour," quoting verse 5 of our Psalm. Here in the risen Christ is *our* hope and *creation's* hope (Heb. ii. 6-9). "In the dispensation of the fulness of time God will gather together all things in Christ, both which are in heaven and which are on earth" (Ephes. i. 10). "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the seas, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13). Thus we see the "Son of Man," the centre of "glory above the heavens"—the "celestial" glory; and the centre of earth's creatures—the "terrestrial" glory.

You can't warm yourself at yesterday's fire, neither can you depend on yesterday's grace.

## Suggestive Topics.

### A SEVENFOLD VIEW OF THE CROSS.

1. A manifestation of the love of God to the sinner, - - John iii. 16
2. A manifestation of the hatred of man to God, - - Ps. ii. 1, 2
3. An act of propitiation for sin, - - 1 John ii. 2
4. A work of destruction to death, - - Heb. ii. 14
5. An exhibition of righteousness in regard to sin, - - Rom. iii. 25
6. A deed of triumph over Satan, - - Heb. ii. 14
7. A manifestation of suffering for the fulfilment of prophecy, - - 1 Pet. i. 11

T. B.

### THE WILL OF GOD.

1. The will of God should not be only a duty, but our highest delight, - - Psalm xl. 8
2. *Salvation*—He that doeth His will enters the kingdom, - - Matt. vii. 21
3. *Service*—Our meat is to do His will, - - John iv. 34
4. *Fellowship*—Whoever does the will of God is my brother, - - Mark iii. 35
5. *Knowledge*—Whoever does His will shall know the doctrine, - - John vii. 17
6. *Security*—Whoso doeth His will abideth forever, - - 1 John ii. 17
7. *Wisdom*—Teach me to do Thy will, - - Ps. cxliii. 10
8. *Submission*—We should have no will of our own, - - John v. 30
9. There is but one will in heaven, - - - - Ps. ciii. 20, 21

T. S.

### GOD'S DOUBLE CALLS.

1. Saul to conviction and conversion, - - - - Acts ix. 4
2. Samuel to service, - - - - 2 Sam. iii. 10
3. Moses to reverence, - - - - Ex. iii. 4
4. Abraham for deliverance, - - - - Gen. xxii. 11
5. Simon Peter of warning, - - - - Luke xxii. 31
6. Martha of reproof, - - - - Luke x. 41
7. Jerusalem of compassionate reproof, - - - - Matt. xxiii. 37
8. Jacob for blessing, - - - - Gen. xlv. 2

J. G.



## The "Pattern" Gospel Preacher.

NOTES ON I CORINTHIANS IX. 1-18.

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

16. Paul wrought with his own hands, and he had two reasons for doing so. First, necessity was laid upon him to preach the Gospel, for the Lord had called him for that purpose. He says: "**Woe unto me if I preach not the Gospel.**" "Then am I to preach the Gospel only in case a woe should come upon me? No, I want to show how willing I am, and that it is my delight to be in my Master's service. I do not desire to be supported by any one, but rather to labour with mine own hands, that I may give no occasion to any to say that I do it for a living."

Another reason you will find in 2 Corinthians xi. 7-12: "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." There were other churches from which he would gladly accept gifts, and be rejoiced by their care of him; you will see that from Philipians iv. 10, 18: "I rejoiced in the Lord greatly, that now at last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." They had not in those days a ship sailing once a week, or a parcel post to where Paul was, therefore he might be a long time without getting help. "Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content . . . I can do all things through Christ who strengtheneth me." Observe,

he applies to that which was sent to him by the Philippian Church, the very words which are applied to the offering of Christ in Ephesians v. 2: "An odour of a sweet smell." That little box of things that might be sent to him was a "sweet savour to God." We do not know how God appreciates any service rendered to any saint of His—servant or poor one. We may think that God is not taking any notice of it. If it is prompted by love to Him, He takes pleasure in it. Such service done in the Spirit comes up before Him as a fragrant odour.

"My God shall supply all your need, according to His riches in glory, by Christ Jesus." He, as it were, says, "I cannot repay you for your kindness," but he casts them upon his God. "My God who has supported me through 'thick and thin' will supply *all your need*; not according to my little ability, but according to His riches in glory." If our God disappoints us, it is because He sees that that is what we need; and if He allows us to suffer need, He knows that is what we require. Many a young man has been ruined by becoming heir to a fortune. Our God does not spoil His children by putting into their hands what will do them harm.

The Apostle Paul refused to take anything for his support from the saints at Corinth, but he gladly took what was sent from the Philippian Church. What was the reason? There was a great difference between the two. In the Church at Corinth there were some who thought that they had as good a right to be called apostles as Paul. Such were ministers of Satan, and they would take as much as the saints would give them. Paul, as it were, would say: "Let those who are false apostles take all; I don't want your money. I am serving the Lord, and He cares for me." Was it pride that led him to act in this way? No. It was that they (these false apostles) might have no excuse; that the difference between the true and the false servant of God, between the hireling and the lover of the sheep, might be thoroughly manifested; and that thus the Corinthian believers might be delivered from the bondage they were in

to these false apostles who were glorying in themselves, and not in Christ.

We see the spirit in which he served the saints in 2 Corinthians xii. 15, 16: "I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile." I must protest against the way in which this verse is used by some. They use it as a justification for going about the Lord's work in a crafty way, but that is not the meaning of the verse. He is evidently referring to *what some of them had been saying about him*. That though he did not take help himself he sent Titus, and he got it through him. Verses 17, 18: "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?" Some of them had had the impudence to say that though he would not take anything himself, he sent Titus or some one else, and what he would not take directly he got indirectly through those whom he sent. Oh, the depth of the depravity and wickedness of the heart of man when not under the influence of the grace of God!

At Philippi, where he knew that the saints cared for him, he would take anything that they were pleased to send him. He took from them more than their share, but he would not take anything from the Corinthians. There may be similar reasons now for the Lord's servants accepting help from some, whilst refusing it from others.

The apostle's assertion in this chapter of his right to be maintained by the contributions of the saints has been taken to support the doctrine of a separate class among Christians set apart for ministerial functions distinguished from the believers generally—"clergy," as contrasted with "laity."

But observe that in this chapter he is referring specially to those who preach the Gospel—*i.e.*, to evangelists and their work and support, not to pastors, overseers, teachers, who are localised in certain towns and permanently associated with the assem-

blies in those places. When he refers to such it is in different terms. Turn to Acts xx. 28, 29, and you will see the spirit which the apostle inculcated in such—"Take heed, therefore, unto *yourselves* and to all the flock over the which the Holy Spirit has made you overseers, to feed the Church of God which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Like the false shepherds referred to in Ezekiel xxxiv. 2, 3, "Woe to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock." That's the difference between the true and the false shepherds. The one fed, nourished, and cared for the flock; but the others fed themselves, but did not feed the flock. It is a grand thing when the servants of Christ prove by their lives that they are not serving self but the Lord.

Now, in addressing these overseers of Ephesus, see how different is his teaching. Instead of telling them that, as a separate or clerical class, they have a right to claim the support of the saints, he asserts the very opposite principle: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you [overseers or bishops] all things, how that *so labouring* YE ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Turn with me now to the Third Epistle of John, verses 5-8: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort [margin, worthy of God], thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such that we might be fellow-helpers to the truth." To help such after a godly sort is to help in a way worthy

of God—that is, liberally, freely, heartily, and lovingly.

I might speak as to our responsibility. Let us ask ourselves, each of us, how much are we doing in this way in helping on the Lord's work? If we were Jews, and our income had been one pound per week, we should have required to give two shillings each week. That was the law's demand—"one-tenth." Will grace not constrain us to give more than that? I am judging no one, because I know that there are many of the Lord's people very poor. I would not speak of it merely as a responsibility, but rather of helping the Lord's servants and His poor ones as a *precious privilege*.

If you have anything to give to any of the Lord's servants or His poor ones, take the trouble to find the address, and take it direct to them, that they may know and feel that it is heart-to-heart work; or, if the communication be by letter, send it direct to the one for whom it is intended. I would not disparage the ministry of brethren who at much personal labour keep up constant communication with the Lord's servants labouring in other lands, and to whom many gifts are entrusted, often with discretion, to send where they deem the need to be greatest. Such a service faithfully performed is a good work. But there is ever a tendency to rely upon such channels of communication, *because it saves trouble*. But I am persuaded there is more blessing to all concerned when the collective gift of an assembly is sent direct, with a loving letter and remembrance in prayer to a lonely labourer abroad.

Often this is followed by the joy of hearing direct from the one communicated with, and in many cases telling how the gift just came at the right moment, when every other channel seemed shut up; and thus both givers and receivers rejoice together before God, the Author of every grace.

Societies are often a means of taking the life and love and the fellowship joy out of such service.

How many, instead of making a garment for some poor one and taking it to them themselves, like Dorcas, form themselves into a "Dorcas Society," and they gather

together to work and gossip, and things are made and sent, and a report made out at the end of the year; but not one, perhaps, of the workers and givers has had any personal heart-to-heart contact with the receivers, nor have the receivers had any thought beyond what "the society" did for them! We want heart-to-heart service. Let us beware of the machinery that takes the life and heart out of the service. Don't you see the blessing that flows from taking the gift to the person, where this can be done? There is mutual joy and thanksgiving to God, the great source of all blessing, coming to us through His well-beloved Son. He served us by shedding His life's blood; shall we not serve Him well, and in such a way as will bring glory to His name: aye, and give joy to His own heart? Shall we not serve Him by considering how we can help on His work, and help and encourage His hidden ones, who are labouring for Him in lonely parts of the world? The Lord stir up our hearts in this honoured, blessed service.

### Our Mighty Redeemer.

MUSINGS ON PSALM ALIX. BY THOMAS COCHRANE.

THIS Psalm is written for all people, and we may say for all time. The Psalmist begins by calling on all people to hear—"low and high, rich and poor." Finally he classes them together as sinners, for there is no difference before God, though very much before men.

In verse 3 he intimates his theme as "wisdom," "Christ the wisdom of God" (1 Cor. i. 24); and we doubt not Christ would bring this Psalm in when "He began at Moses, and all the Scriptures, and expounded unto them the things concerning Himself." So joyful is the Psalmist that he will sing the words with the accompaniment of his harp.

Thus, having Christ before him, he asks in verse 5: "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?" when under the discipline of God, the Holy Spirit convicts me of sin and backsliding—of "footsteps on the sands of time," that mark his

sad departures from the straight path of the Word.

The sons of men around may try to drown such convictions by busily seeking wealth and the multitude of riches, and say with the rich man in Luke: "Soul, take thine ease, thou hast much goods laid up for many years." Such "kindle a fire, and compass themselves about with sparks": but God says, 'Ye shall lie down in sorrow'" (Isa. l. 11). And though, as shown in our chapter, such may prosper, they carry nothing with them when they die (see verses 16 to end). Our Psalmist knows God, and is looking to Him to redeem his soul from the hand of the grave: for God shall receive him (verse 15). Truly this is like precious faith with Paul's, inwrought by the same Holy Spirit; saith Paul, "Absent from the body, at home with the Lord."

There is no "New Theology" in this; it is dead against it, as all the Bible from Genesis to Revelation is. Men are only exposing their ignorance and hatred of God by alleging that Jesus had a human father. One Scripture suffices: "And Jesus began to be about thirty years," being, *as was supposed*, the son of Joseph. To all who believe with Paul in the inspiration of every jot and title of the Word of God, as it came from Him who cannot lie, even to *one letter*, as in Galatians iii.: "He saith not *seeds*, as of many; but thy seed, which is Christ"; or Hebrews xii., where it is one *word*, "yet once more"; Luke's "*was supposed*" would be sufficient.

But in our Psalm there is an insurmountable barrier, viz., "*none of them* can redeem his brother, nor give to God a ransom for him." Consequently, if Christ was *only a man*, and not God incarnate, *we have no Redeemer*. Thus we discern, that through the so-called "New Theology" our great Adversary would rob us of a Redeemer; and verse 8 gives the reason, for "the ransom of the soul is precious; it *ceaseth for ever*, never needing to be repeated" (Heb. x. 11-14). It therefore needed the work of One, who, while truly a man, *was God* (see John i. 1-14).

Thus the Son of God became *man*, and as kinsman wrought out eternal redemp-

tion; for whatsoever God doeth it is for ever, meeting the case, whatever it be, thoroughly. Peter tells us "we are redeemed with the *precious* blood of Christ" (1 Peter i. 18, 19). What made it precious? Paul answers: "Feed the Church of God, which He hath purchased with *His own blood*; and Hebrews i. makes this amazingly clear, addressing the Son in verses 10 and 11, as Jehovah. Read the whole chapter, please.

It was the fact that Jesus is God, that made the blood of the *man*, Christ Jesus, effectual for the purpose of salvation; so that, while *no mere man* could give the ransom price, Jesus, *God and man in one person*, did so.

### Satisfaction!

"Godliness with contentment is great gain"  
(1 Timothy vi 6).

"I shall be satisfied, when I awake, with Thy likeness" (Psalm xvii 15).

EARTH might give *contentment*,  
Satisfaction? No!

"Food and raiment," give me  
Much of God to know.  
But in Christ believing,  
Standing by His side,  
I, when changed and like Him,  
Shall be satisfied.

Here, to be contented,  
God of me requires—  
'Tis His will toward me,  
And all doubt retires.  
But in resurrection,  
Changed and glorified,  
I at rest for ever  
Shall be satisfied.

Till that hour *contentment*  
Shall, through grace, be mine—  
All my future welfare  
I to Him resign.  
But when *with* my Saviour,  
He who for me died,  
I shall be, made like Him,  
Wholly satisfied.



## Emblems of Faith.

By C. H. SPURGEON.

IN the Scriptures faith is spoken of under the emblem of all the senses. It is *sight*: "Look unto Me, and be ye saved." It is *hearing*: "Hear, and your soul shall live." Faith is *smelling*: "All Thy garments smell of myrrh, and aloes, and cassia." "Thy name is as ointment poured forth." Faith is *touch*. By this faith the woman came behind and touched the hem of Christ's garment, and by this we handle the things of the good Word of Life. Faith is equally the Spirit's *taste*. "How sweet are Thy words to my taste! yea, sweeter than honey to my lips." "Except a man eat My flesh, saith Christ, and drink My blood, there is no life in him." This "taste" is faith in one of its highest operations.

One of the first performances of faith is "hearing." We hear the voice of God, not with the outward ear alone, but with the inward ear. We "hear" it as God's Word, and we believe it to be so; that is the "hearing" of faith. Then our mind "looketh" upon the truth, as it is presented to us—that is to say, we understand it, we perceive its meaning; that is the "seeing" of faith.

Next we discover its preciousness. We begin to admire it, and find how fragrant it is; that is faith in its "smell." Then we appropriate the mercies, which are prepared for us in Christ; that is faith in its "touch." Hence follow the enjoyments, peace, delight, communion, which are faith in its "taste." Any one of these acts of faith is saving. To hear Christ's voice as the sure voice of God in the soul, will save us, but that which gives true enjoyment is the aspect of faith, wherein Christ by holy taste is received into us, and made by inward and spiritual apprehension of His sweetness and preciousness to be the food of our souls. It is then we sit "under His shadow with great delight," and find His fruit sweet to our taste.

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ONE tear of repentance may quench the fires of sin, but floods of grief will never quench the fires of hell.

## David on the Roof.

SAINTS IN WRONG PLACES—VII. By T. BAIRD.

THE wrong place lies in very close proximity to the right place, and a pathway, difficult sometimes to discern, but equally easy of access to all, connects the two places. Ingenious Bunyan in his incomparable allegory graphically describes how a very delicately constructed stile separates between the narrow way and the enchanted ground. This witness is true; and nowhere in all the vast expanse of biblical biography have we a more conspicuous illustration of how easy it is for even an eminent and experienced saint to find the wrong place than in King David, Israel's sweet psalmist, on the roof of the royal palace. How he came to be there at this particular juncture is a subject fraught with the most intense interest to every child of God. It was the season of the year when kings went forth to battle, and at no other point in the whole calendar was David's presence more urgently required on the battlefield. The national peace and security was annually jeopardized. Vanquished foes were eager to reverse former humiliation in battle. Old enemies were anxious to pay off old scores. Unsettled disputes were clamouring for adjustment. "*But David tarried still at Jerusalem*" (2 Sam. xi. 1). The reason of his tarrying is not revealed, but the result of it has been written for our learning. Rising up from his couch in a disposition of indolent restlessness, and wandering aimlessly out in the twilight on to the flat housetop, he saw what he ought not to have seen through being where he ought not to have been. *When we are where we ought not to be, we see things we ought not to see.* The initial act of evil now being over, David has not very long to wait for the awful aftermath. Sin is seldom single, for the seed of the second sin is always concealed in the heart of the first sin. Its seed is in itself. More wrong-doing must be resorted to in order to cover wrong already done, and still further wrong to conceal former wrong. In the history of David there now appears an appalling procession of sin and counter sin; of more sin to counteract past sin. Under

the plausible plea of ascertaining at first hand the progress of the war, he commanded Uriah, Bathsheba's husband, to be sent in from the battle. After a brief conversation with him, he ordered him down to his own house, trusting that the presence of the husband at home would completely cover his crime. But the plot did not succeed! Uriah was not the sensuous man David took him to be, so he must needs resort to other tactics to accomplish his purpose. Uriah is summoned a second time, and on this occasion permitted to dine with the King personally. David sees that Uriah is supplied with copious draughts of wine, expecting that when thus inflamed with liquor he will surely seek his own house, and thus gloss over David's guilt. Notwithstanding, he is again foiled in his crafty attempt to shuffle sin.

Uriah was an extraordinary man, and evidently held the honour of his country far before his own ease and gratification. But although David is foiled, he is by no means defeated. So he sends Uriah back to Joab with a letter arranging for his death, and actually dictating how it might be accomplished without exciting undue suspicion. Inexplicable behaviour! Using guile to cloak guilt; and subtlety to smother sin. Such is the infernal character and constitution of sin. Its very nature demands concealment. Man's only covering for sin is more sin. After Uriah's death David breathes more freely, and acts more boldly. Bathsheba is now permanently installed in the royal palace; but God is too holy and righteous, and loves David too deeply to allow such conduct to pass unchallenged, unexposed, unpunished. Hence the visit of Nathan to the king's apartments, with his inimitable parable of the poor man and the ewe lamb. Under the prophet's penetrating preaching David's conscience is sounded, searched, and subdued, and he pours out his soul to God in sobs of penitential grief (Psalm li.). Oh! my soul, what lesson would thy God communicate to thee through this strange episode? Surely, to keep thy right place, and beware of the lust of the eye. The solemnity of this picture is intensified when we learn that David's sin was not the indiscretion of a thoughtless youth, but the

transgression of matured manhood. Age affords no protection against sin; multitude of years bring no immunity from temptation. Not long before George Müller died he prayed this strange pathetic prayer, "O Lord! prevent thy servant from ever becoming a wicked old man." May God graciously preserve us from sin in old age.

### Pearls from Old Seas.

Collected by T. BAIRD.

TO force people into seeing truth before they are ripe for the sight is like driving a nail into wood without first making a hole with a gimlet. You will either bend the nail or split the board.

Have no by-ends in view when performing good actions.

Weigh not thyself in the scales of thine own opinion.

Carnal regularity may be mistaken for spirituality.

He honours God most who imitates Him closest.

Let thy thoughts be of things that beasts know nothing of.

Nothing is so certain as the *fact* of death; nothing so uncertain as the *time* of death.

### CORRESPONDENCE.

#### The Day of Atonement.

WAS IT KEPT IN THE WILDERNESS?

To the Editor of THE WITNESS.

I see that your correspondent S. R. and you are of opinion that the Day of Atonement was kept in the wilderness (Question 531, September Number). I beg you to permit me to state my difficulties regarding it, as it may lead to a closer study of the Scriptures, and whatever the saints may gather from it may prove to be to the edification of all readers of *The Witness*.

Although Aaron died in the wilderness, that might not have been anticipated in Leviticus xvi., which was given soon after his consecration. In the same chapter we read of the scapegoat—that it had to be sent into the wilderness, a land not inhabited. Are the last words of the chapter sufficient to prove that it was kept?

Are not all the feasts of Jehovah, excepting the weekly Sabbath and the passover, given in Leviticus xxiii. under the heading, "When ye be come into the land" (verse 10). Will your readers kindly notice also the question put by

the Lord through the prophet Amos: "Have ye offered unto Me sacrifices and offerings in the wilderness?" (Amos v. 25). Did Israel have enough cattle for all the sacrifices when they were in the wilderness? Was there always enough water in the wilderness for all the immersions and washings associated with the Day of Atonement and sacrifices in general? Is there not a distinction between what was done in the wilderness of Sinai and what may have been done after they left that part?

To my mind there seems to remain one outlet, and that is—if the children of Israel remained in the wilderness of Sinai seven months, they could keep one day of atonement. But why cannot Hebrews ix. and x. refer to the atonements of the land? I shall be deeply grateful if your readers will give me more light on the subject.

HENRY BARNETT.

Bow, London, E., Aug. 30, 1907.

### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING :

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SAINTS AND SUPERSTITIONS.—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

WHO ARE THE DEAD?—I Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

WHAT AGE WAS OUR LORD AT HIS DEATH?—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

### Baptism and Reception.

QUESTION 533.—May Christians be received who are not Scripturally baptised?

Answer A.—We know of no scripture that speaks of "receiving" as a formal, ecclesiastical act. It is common to hear Christians speaking of "receiving into fellowship," but there is no such expression in Scripture. To "receive" is to *welcome*. "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" (Matt. x. 40). We are to "receive" or *welcome those whom God has received* (Rom. xiv. 3). Has God received A—B—? If so, and he is not guilty of that for which Scripture excludes, we are *bound* to "receive" him. We are to "receive *one another* as Christ also received us to the glory of God" (Rom. xv. 7). Who are meant by "one another"? Surely fellow-saints. God was glorified when we were received by Christ, and we glorify Him when we receive one another as Christ received us. This scripture is used by some as if it meant that God was glorified by our *refusing* one another.

Baptism is one of the commands given by the Lord Jesus to His people, and is entirely a *personal* privilege and duty. It does not bring the baptised "into" anything. It is not the "door of admission" into the Church or the kingdom. To us believers' baptism is manifestly a scripture doctrine. Owing to unscriptural teaching and training, many have not yet learned this truth. Are we to refuse such their birthright privileges because of their lack of knowledge? If so, we make *light* and not *life* the basis of fellowship. There are, and will be, differences of judgment among believers on what may be called "minor"—in contradistinction to *fundamental*—doctrines. Such differences ought to be no barrier to Christian fellowship. The *determination not to tolerate them* is the cause of many schisms.

Let us receive *all* whom God has received, subject to such limitations as Scripture specifies.

A devoted Christian worker desired fellowship with believers in a Glasgow assembly. The overseers interviewed her, and on learning that she had not been scripturally baptised, they sought to instruct her in the truth of believers' baptism. "I'm satisfied," said she, "that I was baptised in infancy, but in order to be received I am willing to be rebaptised." The brethren seeing that she was desirous of *pleasing God*, decided that they could not refuse her. The result was she was "received," and six weeks afterwards she applied for baptism. "Whatsoever is not of faith is sin" (Rom. xiv. 23). If the lady had been baptised ere she

learned that the Lord wished it, it could not be "of faith," and therefore would be sin to her. "To make anything a matter of discipline to the extent of refusing or putting away without a plain positive command from the Lord has been, and where practised will continue to be, the occasion of trouble, sorrow, and divisions." Let us beware of seeking a SELECT fellowship, and may we recognise the only "fellowship" spoken of in Scripture, viz.: "The fellowship of His Son Jesus Christ our Lord" (1 Cor. i. 9). A. M.

*Answer B.*—A brother sends following extract from "C. H. M.'s Notes" as answer to this question: "If there be any term of communion proposed save the all important one of faith in the atonement of Christ, and a walk corresponding with that profession, the table ceases to be the Lord's and becomes the table of a sect."

*Answer C.*—While believers' baptism is the privilege of every child of God, and is clearly taught in the Scriptures, we believe there are some who fail to see it thus; others there are who see it clearly, but who refrain from getting baptised for the time being owing to some physical weakness. In neither case can any assembly scripturally refuse these, or anyone well known and believed to be truly converted to God and living a consistent Christian life, from having fellowship in remembering the Lord's death although not baptised. A. J.

[We hope to deal further with this question in our next.—J.R.C.]

## Tarrying One for Another.

1 Corinthians xi. 33.

**QUESTION 534.**—Does this refer to the Lord's Supper? In what sense are we to "tarry one for another"?

*Answer A.*—The practice in the early church seems to have been to partake of the Lord's Supper in conjunction with a meal, or immediately after one, as when first instituted. Moreover, amongst the Greeks a club meal, to which each present contributed his share in food or money, was of frequent occurrence. Apart from these two facts the best answer to the question is the preceding portion of chapter xi. Paul, after praising the Corinthians for holding the teaching he had delivered to them when present with them (verses 2 and 23), proceeds in the verses following 17 to correct a disorderly departure. Each believer had in accordance with Greek custom brought his own supper, so that the rich had their usual sumptuous repast, some even becoming drunken (verse 21), whilst the poor who had nothing went away, not only hungry, but with a sense of shame arising from the inferior position

their lack of provision placed them in. The apostle asks in verse 22 if they have not houses in which to eat and drink; the implication being that the Lord's Supper was not an ordinary or common meal designed to satisfy bodily needs, and therefore an ordinary meal eaten together as they had been doing, was not partaking of the Lord's Supper. The absence of any allusion to even a "love feast" in the special teaching received by the apostle, is significant, and the Corinthians seem to have mixed things which differ. In verse 33 they were told to wait one for the other until all were present, so that the bread and the wine could be passed one to the other in an orderly manner, as they would have passed round the twelve apostles in the upper room; this was clearly impossible, so long as each partook of his own. T. B. H.

*Answer B.*—It most certainly refers to the Lord's Supper, but the attempt to apply it to the present order of things would be absurd. It does *not* mean that if some brethren or sisters are habitually late, the saints are to tarry for them. We want more conscience about punctuality at the morning meeting. Verse 33 can only be understood when read in connection with verse 21. "For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." The apostle is correcting a specific abuse of the Lord's Supper in the church at Corinth. The rich were all apparently congregating together, and having a sumptuous feast instead of the simple supper as instituted by Christ, and when they were all ready they evidently commenced without any regard to the presence or feelings of their poorer brethren (verse 22). The abuse does not exist to-day, and hence the correction is in abeyance. T. B.

*Answer C.*—The 20th verse shows that the apostle is speaking of the Lord's Supper, as to the query in what sense were the Corinthians to tarry one for another. It is plain the Supper was a meal to which each brought his portion of bread and wine. The Corinthians, however, did not share it, but each one took his own supper, thus violating the principle of communion and putting to shame those that had not, such as the slaves and the poor. They were to eat the supper as being common to all, and to wait for late comers, that they should obtain a portion. But they did not discern the Body, and thus brought judgment on themselves. This scripture seems to teach us the importance of apprehending the various teachings of the Lord's Supper, not only that we set forth the Lord's death till He come, but also our union with the members of His Body. J. W.

## Christian, Look Up!

By FRANKLIN FERGUSON, N.Z.

"And they shall see His face . . . shortly"  
(Rev. xxii. 4-6).

THERE is in the hearts of God's children a love for each other that earthly relationships do not equal—a love implanted by the Holy Spirit. Oh, how we long for the day when we shall make the acquaintance of all the heavenly family amid the splendours of the Father's home on high! But words fail to express the longing to see with our own eyes Him who will be the centre of that happy and glorified multitude.

You may talk to us of the rapture of the saints in heaven—the splendours of the glory—the grandeur of the "many mansions"—the priceless rewards awaiting faithful service—all wonderful beyond mortal conception. But it is not these things the ransomed soul is longing so much to see: it is *Himself*—"Himself."

We long to see the One who "humbled Himself," leaving the glory He had with the Father from everlasting, becoming of "no reputation," and going right down to the awful depths of the Cross for *us*. Oh, for the sight of that face once "marred more than any man's" on *our* account. To see Him as He is *now*, and to be like Him; to be also with Him, and to be near Him, and that for ever and ever.

Oh, weary heart, *look up!* "For yet a little while, and He that shall come will come, and will not tarry." This cup of glory soon to be placed in thy hand will completely remove the taste of all earth's bitter woes.

We like the Master's words, "a little while." How little, how little! Nineteen centuries have passed since they were uttered; but He was thinking of "the joy that was set before Him—even an eternal companionship with His bride, the Church—and the hundreds of years that lay between "seemed unto Him but a few days, for the love He had to her" (Gen. xxix. 20). When feeling a little lonely or sad that He has not come, just *look up* and think of the eternal life to be spent with Him; and then, oh! how brief will appear the span of time that intervenes.

Let the Christian father, at his daily toil for the support of home, when his righteous soul is vexed with the unlawful deeds of the wicked, and with hearing their filthy conversation, *look up!* Let the Christian mother, trudging about the house, burdened with the cares of the family, and tried with the many worries she alone knows full well, *look up!* There is a good time coming, and we are going away one of these days. Father, you will then nevermore feel tired nor wear a careworn look, and never again will you anxiously wonder how you'll make a living. Mother, "the Lord God will wipe away tears from off all faces, and the rebuke of His people shall He take away" (Isa. xxv. 6).

Come brothers, come sisters—*look up!* The scenes about us are shifting, and the things of this world are not what they once looked like. The joys and pleasures of earth do not fill the heart which has tasted of Christ's love. Presently we shall shout "Farewell mortality, welcome eternity." All heaven, with great expectancy, awaits the home-coming. The triumphal entry into glory of the wayworn travellers will be surpassingly grand. We could imagine that above the gates of pearl will shine the words "Welcome home!" Sighs will give place to hallelujahs; groans will burst into praises; tears will be changed to smiles; sorrow will be turned into joy; the heavy heart, the care, the burden, will for ever remain on the outer side of those "everlasting doors"; while within—ah, think of it—"all heaven is there—all joy!" And loved ones, whom death parted, will be restored in a blessed embrace.

But who is He who comes to meet the innumerable host of saints, and conducts them home in triumph? He bears the imprint of nails in His hands and feet, and a spear's mark in His side.

"'Tis the Lord! oh, wondrous story!  
'Tis the Lord, the King of glory!"

The blood-bought multitude of saints crowd around Him, attracted to His glorious person; they fall down in worship, and lay their crowns at His feet; they with one voice tell Him He alone is worthy—yes, worthy to "receive power, and riches, and

wisdom, and strength, and honour, and glory, and blessing"; "for," say they, "Thou wast slain, and hast redeemed us to God by Thy blood." And the harpers harp, and the courts of heaven ring again with the outbursts of praise! And then shall come to pass the saying, "He shall see of the travail of His soul, and shall be satisfied."

Home, sweet home! Have we not often said it, and felt its comfort too? Say it again, for the Lord delights to hear the expression from the lips of His people. We have said as the shadows of evening have fallen, "A day's march nearer!" And when we have returned from the "feast of remembrance" we have said His coming is a whole week nearer! Then no more "seeing through a glass darkly," but "face to face"; no longer "knowing in part," but "knowing even as we also are known" (1 Cor. xiii. 12).

Oh, weary heart—*look up!* The prospect is exceedingly blessed. In "a little while" He will have us all, and for ever.

### Nevertheless Afterward.

1. Now no chastening for the present seemeth to be joyous. . . *nevertheless afterward* it yieldeth the peaceable fruits of righteousness to them that are exercised thereby (Heb. xii. 11).

2. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at things that are seen (2 Cor. iv. 17, 18), then

3. Why art thou cast down, O my soul? . . . hope thou in God; for I shall yet praise Him (Psalm xlii. 5).

1. Whom the Lord loveth He chasteneth (Heb. xii. 6), but

2. God is faithful, who will not suffer you to be tempted above that ye are able (1 Cor. x. 13). Then

3. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God (Psalm xlii. 11). For

4. He knoweth the way that I take: when He hath tried me, I shall come forth as gold (Job. xxiii. 10).

E. A. H.

## Redemption as to Our Former Estate.

REDEMPTION AS TAUGHT IN ROMANS I. TO VIII.—PART IV.

IN Romans iv. and v. to verse 11, the subject is deliverance from our former estate of guiltiness into that of justification by faith, the principles of which are illustrated in the cases of Abraham and David. In David's case we have the negative side of the truth—transgressions forgiven, sins covered, sins *not imputed* (verses 7 and 8). In Abraham's case, the positive side—righteousness imputed (verse 3). Thus justification is summed up in these two words—transgressions forgiven and righteousness imputed.

It was said to Mary: "Thou shalt call His name Jesus, for He shall save His people from their sins." His people looked for the Messiah to deliver them from the Roman yoke, but how few felt their need of Him to deliver them from their sins.

This, however, is the first need of the sinner, as every one knows who has felt the convicting power of the Holy Spirit. Blessed be God, this is the first need that is met in the redemption that is in Christ Jesus. What joy and deliverance of soul is brought to the believing sinner as he now hears those glorious words: "Their sins and their iniquities will I remember no more," and "Your sins, which were many, are all forgiven!" Like Bunyan's pilgrim, when he looked to the Cross and his burden rolled from off his back into the dark sepulchre, he gave three leaps for joy and sang:

"Blest Cross, blest sepulchre, blest rather be  
The One who there was put to shame and  
death for me."

"Unto Him that loved us and loosed us (R.V.) from our sins in His own blood, . . . be glory for ever and ever. Amen."

But further, we see in this chapter how that, through the Redemption that is in Christ Jesus, we have deliverance from *the sins of the past* (the outcome of our state by nature) as well as the *guilt* which was ours in relation to God's holy law.

These two aspects are typified in the sin-offering and the trespass (or guilt) offering of Leviticus iv. and v. In the first case, it

the sin he had committed came to his knowledge, the sin-offering was to be brought. David said: "Behold I was born in sin, and shapen in iniquity." This is true of the merest child, though you could not say that that child was *guilty*, who had not come to years of responsibility; so when we come to a knowledge of sin in us, and sins against us, we realise our need of the Lamb of God as our sin-offering. But then again, on account of our guilt, because of offending God's holy law, whether through ignorance or wilfully, we need the trespass-offering. We were dead in *trespasses* and *sins*. Thus in this glorious Redemption that is in Christ Jesus, *sins*, which were the outcome of our sinful nature, and *trespasses*—acts of disobedience to God's commands—have all been dealt with at the Cross. How fully this meets my need as a sinner, and how it displays the riches of His grace! For this reason God forgives the sins (Eph. i. 7) and trespasses (Col. ii. 13) of the one who comes believing on the Lord Jesus Christ.

In the trespass-offering we also see the provision God has made for the believer, even when he should sin in violation of his own conscience, in his general conduct, or "in ignorance in the holy things," because, just as the trespasser had to bring his offering and confess that he had sinned, so we have the promise in 1 John i. 9: "If we confess our sins, He is faithful and just to forgive us our sins."

In verse 25 we see the ground upon which God imputes righteousness to the believer, viz.: "that Jesus our Lord was delivered for our offences, and was raised again for our justification." He was delivered to death and judgment that we might be delivered *from* our sins; who His own self bare our sins on His own body to the tree (the place of judgment), that we, being dead (having died to, or having done with) sins, should live unto righteousness (1 Peter ii. 24). On the ground of what Christ has done *for* the sinner upon the Cross, God saves him the moment he believes, by the washing of regeneration (Titus iii. 5)—the work of the Holy Spirit *in* him; a work that is instantaneous and complete at the outset, as the

Lord said to His disciples: "He that is washed . . . is clean every whit" (John xiii. 10), that giving him a standing once and forever in Christ of perfectness and spotlessness.

How glorious and God-like all this is! What He does is done for ever, nothing can be taken from it, and nothing added to it. Let every young believer get a firm grasp of this truth, or else he will never realise that his feet have been set upon a rock, a new song put in his mouth, and his way established.

"Just as Thou art, how wondrous free,  
Loosed by the sorrows of the tree;  
Saviour, the wrath and curse were Thine  
To give Thy saints this life divine.

Just as Thou art—nor doubt nor fear  
Can with that spotlessness appear.  
O timeless love, as Thee I'm seen  
The righteousness of God in Him.

Just as Thou art—O blissful ray  
That turned my darkness into day,  
That woke me from my night in sin  
To know my perfectness in Him!"

We do well, however, to remind ourselves of God's purpose in all this, which is: "That we, being dead to sins, should live unto righteousness." Thus the knowledge of our glorious standing in Christ before God will have its corresponding result in our manner of life to the glory of God. Oh, let us not be slack to adorn the doctrine in all things; "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii. 6). It is well to bear this principle in mind, that, just as the knowledge of what Christ has done *for* me upon the Cross is accompanied by the regenerating work of the Holy Spirit *in* me, so the knowledge of my standing in Christ before God should be accompanied by the sanctifying grace of the Holy Spirit mortifying the deeds of the body (Rom. viii. 13).

In the latter part of Romans v. we are brought a stage further, where the matter dealt with is deliverance from the consequence of sin, which is death. In verse 12 we read: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Sin *entered* at Eden, but now has permeated the whole creation, so

that *all* have sinned, and consequently death has passed upon all; and, as we have seen previously, we cannot excuse ourselves because of our first parents' folly, since we could have done no better ourselves.

In verses 13 and 14 two stages in the dark progress of sin and death are mentioned. First, "from Adam to Moses"—the age before the law was given. Secondly, the age of law from Moses to Christ. Those "who had not sinned after the similitude of Adam's transgression," were those who lived from Adam to Moses, or before the age of law, to whom consequently sin was not *imputed* (unless by the law of conscience). During both ages, however, death reigned, a standing witness to the fact that sin was in the world. Then the law came that the offence might abound, and by it the fact of sin was intensified.

These ages have also a relationship to the redemption that is in Christ Jesus; for we read in Hebrews ix. 15: "For this cause He is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called [men of faith under the first covenant] might receive the promise of *eternal* inheritance." Again, in Romans iii. 25: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness because of passing over of sins done before, in the forbearance of God."

These ages denote the time of *forbearance*. Now that the sentence has been borne, "forbearance" has no more place. As Sir Robert Anderson illustrates it, the offerings had no more value than a Bank of England note for £10,000. But valueless in itself, it represents solid gold in the coffers of the Bank of England. So the offerings brought by faith and accepted by Jehovah represented the inestimable value of the blood shed on the Cross. Till that blood was shed, God was acting in grace and forbearance. After the Cross it is a full remission—an absolute discharge.

Also with regard to the nation of Israel, it has a still future bearing. At the coming of the Son of Man they "will look on Him whom they have pierced," and with that

look that nation will be born anew, as is shown in Ezekiel xxxvi., on the same principle as Christ revealed to Nicodemus in John iii. Then they will take up the language of Isaiah liii., and in that day "the iniquity of Israel shall be sought for, and there shall be none" (Jer. l. 20).

Thus the work of redemption reaches backward as well as forward. In the Cross we see the point in which all God's purposes and dealings with man are focussed; in view of it God dealt with man in the past, and because of it He deals with man now, and will for all future ages.

Notice the comparison here between the offence and the gift, also between the offence and grace. Through the offence of *one* man died (verse 15), but the free gift is of *many* offences unto justification (verse 16). What a marvellous turning of the tide! What an omnipotent stemming of the torrent of the iniquity of mankind! If through the *one* offence of the first man, many died, what hope could there be for mankind in view of the *many* offences? Yet this is just where the glory of the redemption that is in Christ Jesus shines out in the fact that through it, "where sin abounded, grace did much more abound."

In this connection, let it be clearly understood that in the matter of the salvation of the soul, God deals with individuals; it is a matter of individual responsibility: "He that believeth on the Son hath everlasting life" (John iii. 36), therefore there is no such teaching as that of "universal salvation" in these verses apart from individual responsibility, but simply the bringing about of a condition of things in which salvation is possible to all, and is assured to whosoever will believe.

In this redemption the power of sin and death has been broken, so that they no longer *reign*, although still present in the world, but grace reigns through righteousness, so that all who will may be saved. It is just like a change of government, which brings with it a change of possibilities, but unlike this world's governments, it never disappoints those who come under its sway. As soon as a slave comes under the British flag he has the right of freedom, but it



remains with the slave to avail himself of that freedom. So, thank God, grace reigns, and all who will may be free.

How awful to think that, in spite of what grace has done, any should choose to remain under the power of sin and death.

At first sight, verses 18 and 19 may seem to support Universalism, but if we examine them carefully we shall see that it is very far from being the case. We might divide them thus :

NATURE.	Verse 18 :	GRACE.
One man's offence.	One man's righteousness.	
Condemnation.	Justification.	
	Verse 19 :	
One man's disobedience.	One man's obedience.	
Many sinners.	Many righteous.	

Here we have two genealogies, first, the line of nature, and, secondly, the line of grace. It is quite evident that if we are to have the blessings of justification and righteousness, we must pass out of the one line into the other; in other words, "Ye must be born again." Be it noted also that "the righteousness of One" does not mean the righteous life of One, although that is also implied, but "the one accomplished righteousness" (see Newberry), through the death and resurrection of the Lord Jesus Christ, who came to "bring in everlasting righteousness, and to make an end of sins": that righteousness which is "unto all" (because of the reign of grace), but is only "upon all them that believe" (Rom. iii. 22; see also Rom. iv. 24).

In the last verse of Romans v., we see how fully the works of the devil have been destroyed. That as sin hath reigned (it was through the law, the broken, offended law that sin reigned; for "the strength of sin is the law") unto death, so might grace reign through righteousness—that is the righteousness of Him who fulfilled the law, and through whose vicarious death and glorious resurrection the righteousness of God is imputed to the believer—unto eternal life. What a triumph of grace!

I COR. I. 5.—We are richly endowed in Him, and have no need to collect an income.—  
BISHOP MOULE.

## Life of Dr. Baedeker.

Voices from the Vineyard—Part I.  
By ALEX. MARSHALL, Author of *God's Way of Salvation*.

MR. LATIMER has given us an exceedingly interesting biography\* of a remarkable servant of Christ. On perusing the story of Dr. Baedeker's arduous and self-denying labours in Russia and other lands, one cannot but thank God for such heroic soldiers of the cross. Dr. Baedeker was a German infidel, and at the age of forty-three was converted to God in one of Lord Radstock's meetings at Weston-super-Mare in 1866. When the light of the glorious Gospel shone into his darkened soul he immediately commenced to spread it. In the year 1874 he was invited to Berlin to interpret for an American evangelist. His interpretation was so good that the people said: "What need had we to send to America for a preacher? Here is a man of our own race and tongue upon whom the Holy Spirit manifestly rests. We will listen to him." We are told that as soon as Dr. Baedeker began to preach in Berlin God commenced to bless. Numbers of the aristocracy attended his meetings, and were truly converted. Amongst such was Fraulein Tony Von Blücher, who was subsequently mightily owned of God in the conversion of souls. When the condition of Russia was brought before the doctor, he obtained a passport and visited that priest-ridden country. M. Pobiedonostzeff, the Procurator of the Holy Synod of Russia, was an enemy to civil and religious liberty. Liberty of conscience was forbidden for thirty years. Fines, confiscations, imprisonments, and exile were remorselessly inflicted upon any who differed from the Czar's religion. Amongst those who were expelled from Russia was Colonel Paschkoff, an officer of the Imperial Guards and a wealthy landowner. The Emperor Alexander III. banished him for the crime of holding drawing-room Bible readings and prayer meetings, and "button-holing" the unsaved members of the Greek Church. Here are some of the specimens of the Russian *Penal Code* :

\* Dr. Baedeker and his Apostolic Work in Russia. By R. S. Latimer. Price, 3/6 net; post free, 3/9, from *Witness Office*

“Article 189. Offence—Preaching or writing religious works to pervert others. Punishment—First offence, the loss of certain personal rights, and imprisonment from eight to sixteen months; second offence, imprisonment in a fortress from thirty-two to forty-eight months; third offence, banishment.”

“Article 196. Offence—Spreading the views of heretics or dissenters, or aiding such. Punishment—Banishment to Siberia, Transcaucasus, or other remote part of the empire.”

The vastness of the Russian empire is little understood. It is larger than the whole of Africa, and has a greater area than that of the United States and Canada. Dr. Baedeker journeyed all over the Russian empire until he received his home-call on 9th October, 1906. From the chapter entitled “His Mission and his Parish,” we give the following quotation: “From the banks of the Rhine in the neighbourhood of which he was born, to the last desperate penal settlement of Saghalien, beyond the Gulf of Tartary in farthest Asia; and from the princely homes of devout nobles in Stockholm, to the rough and bare settlement of Stundist exiles in the Caucasus, at the foot of Mount Ararat, roved the apostle of two continents.”

“Up and down Europe; away over Siberia; to and fro by rail and by boat; by droschky or tarantass along interminable roads and tracks; by sledge across the wide snows of the steppes and along the course of frozen rivers; hither and thither this extraordinary man journeyed, preaching the Gospel. Indeed, the horseback exploits of John Wesley in evangelising England are completely dwarfed by the side of these thousands upon thousands of miles of travel undertaken by Dr. Baedeker ceaselessly these many years in the service of Christ. For what purpose? To preach and win sinners to repentance; to circulate diligently the Word of God in many languages, and thus scatter the seed of the kingdom in expectation of a golden harvest; and chiefly, to hearten and help the children of God who were far removed from all Christian fellowship; to confirm these disciples in the faith;

to be the instrument of the Holy Spirit the Comforter to multitudes of scattered, lonely, persecuted, outcast saints; to take to them the inexpressible joy, refreshment, and exhilaration that come from a kindred human soul, from the warm pressure of a brother's hand, from the glance of sympathetic human eyes—this was perhaps the most characteristic feature of his life work. In it he laboured untiringly for many years. He thought nothing of himself; he cared little for fatigue or perils, or long-continued privation. Called of God in the prime of his manhood, he sternly refused the temptation to ease and luxurious indolence, and laid his splendid gifts of culture and of utterance upon the altar of Christ with whole-souled enthusiasm, dedicating his life to arduous evangelistic labours. With Paul the apostle of the Gentiles he could say: ‘In journeyings often, in labours more abundant, in prisons more frequent, in perils of waters, of robbers, by mine own countrymen, by the heathen in the city in the wilderness.’ At the advanced age of eighty-three years he laid down his service and passed into his Master's presence; but even in his last year upon earth he paid no fewer than four visits to the Continent in the interests of struggling communities of Christians there who stood in need of his counsels and his aid. For him there came no period of rest until he entered into the rest of his Father's house. . . . Sometimes in the largest room of the castle of an awakened Austrian nobleman who had called together his neighbours to hear his evangelist guest; at other times in the quadrangle of an Armenian orphanage in Constantinople; now in Smyrna among a medley of Greeks, Armenians, Turks, and Jews, delivering six addresses in one day to people feverishly eager to hear the Word; then in the classroom of a Hungarian or Finn, or Russian University, to an assembly of theological students, while one of their own professors translated the address into their language; and again in Munich among the German socialists—his own fellow-countrymen—this busy apostle of Christ crowded a dozen lives into one in the multiplicity of his toils for the souls of men. For many years his face was quite familiar in every large city, and in

many of the towns and cities of Central and Eastern Europe; and people joyfully recognised him wherever he went as an old friend."

### Still in Remembrance

"Remembering mine affliction and my misery, the wormwood and the gall My soul hath them still in remembrance" (Lam iii 19, 20)

**A** MIDST the joy and gladness  
Each pang Thou dost recall,  
Remembering the sorrow,  
The wormwood and the gall.

Gethsemane and Calv'ry,  
The garden and the tree,  
The palace and the city,  
Are not forgot by Thee.

The kiss and shameful spitting,  
The thorns and bloody sweat,  
The scourge and cruel mockings,  
Thou dost remember yet.

By God and man forsaken,  
Midst crowds, and yet alone;  
Without one eye to pity,  
'Tis thought of on the throne.

And shall not we remember  
What Thou for us didst bear,  
And view with silent wonder  
Thine awful sufferings there?

Oh! stir our recollections,  
And let us see that sight,  
And ne'er forget the darkness  
That brought us into light.

Six hours of patient dying  
Upon the cross of shame;  
Eternity of glory,  
And everlasting fame.

Three hours of solemn darkness,  
Three days within the grave,  
Then light and resurrection  
With all Thou cam'st to save.

And was the price too costly,  
Which Thou for us didst pay?  
No! Thou dost not regret it,  
For glory will repay.

Thou dost not think with sorrow  
On all the anguish borne,  
That night though still remembered  
Was herald of the morn.

ADA R. HABERSON.

### Christ Jesus Exalted of God.

Notes of an Address in Albany Hall, Glasgow.  
By Dr. THOMAS NEATBY, London.

**T**HE Lord would ever keep before us this exhortation, "Let this mind be in you which was also in Christ Jesus." It is one of the laws of the kingdom that "whosoever exalteth himself shall be abased, and whosoever humbleth himself shall be exalted." This exaltation we covet. May we humble ourselves in view of it really and truly, and thus find the answer in the exaltation of our God. "He made Himself of no reputation, and took upon Him the form of a servant" (a bondservant or slave). He who commanded from all eternity now voluntarily takes the place of a servant to work out our redemption; to redeem those under law and us also. "He was in the form of God," but for us "He was made in the likeness of men," and lived a life of entire devotion to God—a life in which the will of God was perfectly done, and always done. He was owned of God on the mount of transfiguration, as He had been owned of His Father at the commencement of His ministry. "This is My Beloved Son, in whom I am well pleased; hear Him." "He humbled Himself." He was the incarnate Son of God, but He went down to death. It was a tremendous stoop when the Son of God became a man, but it was a deeper and more terrible stoop when the God-Man became "a worm and no man." His humiliation was complete. "He became obedient unto death." Other deaths were always the consequence of disobedience, but His death was the result of obedience. He goes straight to the cross to die the death of the cross, which was a death of deepest shame—the lowest and meanest death that could be—the most shameful death that a Roman could be subjected to—a man nailed to a cross and left there to die. It was a real death—death as the wages of sin. "Cursed is everyone that hangeth upon a tree"; and the Son of God hangs upon that tree under the curse of God for us. It is upon this that God comes in and raises Him to the highest place in the universe. Death is a dishonour (1 Cor. xv. 43). "It is sown in dishonour; it is raised in glory."

It is sown in weakness; it is raised in power. This describes the blessed Lord's death. He was crowned with thorns, mocked with a royal robe and royal sceptre, and nailed in ignominy to the cross. It was indeed dishonour, but He yields Himself to it. He was crucified in weakness, and God by His mighty power raised Him from the dead. As we read, "raised in glory, raised in power." The answer to the dishonour and weakness is the power and glory in which God raises Him from the dead.

Eph. i. 16-23, "I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus, the Father of glory, would give unto you the spirit of wisdom and revelation in the knowledge of Him." Here his prayer is addressed to the God of our Lord Jesus, but in iii. 14 it is the Father of our Lord Jesus.

"That ye may know . . . what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand." He raised Him from the dishonour to the glory, from weakness to power; and He raises all the sons of God from dishonour to glory, and from weakness to the power of resurrection by the same power with which He raised up Christ. Do you think it possible? I know it is possible, because God says so. What a thought for our feeble hearts to ponder. Christ lay down in death. Why and how? Because in pure grace He went down unto death, to be Lord of all by the power of resurrection. God takes Him from that lowly place, and sets Him at His own right hand; and He takes the poor lost sinner that is there by sin, and through the redemption of Christ raises him up and makes him to sit in Christ in heavenly places. The answer of God to the shame, ignominy, and weakness of the cross was, "Sit at My right hand until I make Thine enemies Thy footstool." No one can sit at the right hand of God but the divine Son. It will ever be yours and mine to bow before it, and to confess our joy in bowing before it. But the man who was God's fellow went down into death that God might be glori-

fied, and God says to Him, "Sit Thou at My right hand." Blessed Lord Jesus, there He sits now! Soon we shall see Him face to face. If you had an eye that could pierce the distance you would see a Man on the right hand of the throne of God—a Man that passed through suffering and death, and bears the marks of it. A Man—the woman at the well took Him for a Jew and nothing more. What a moment that was of supreme joy in heaven when Christ entered from beneath. He went up until a cloud received Him out of their sight.

The cloud was Jehovah's presence. It envelopes Him as He mounts up and takes His place, which God commands Him to take, at His right hand; and all heaven is at His feet, all have to bow to the name of the Lord Jesus Christ, "far above all principality, and power, and might, and dominion, and every name that is named," &c. Even now all glory is His, given to Him as the God-Man. He accomplished the purpose of God in this world. "God has put all things under His foot, and given Him to be the Head over all things to the Church, which is His body—the fulness of Him that filleth all in all." It is not here the Head of the Church, but the Head over all things to the Church. We see Him already crowned with glory, but not all things put under Him yet, but we see Him as the earnest—the pledge—that all things shall be put under His feet.

### Three Ways of Dishonouring the Spirit.

"GRIEVE not the Holy Spirit of God whereby ye are sealed" (Eph. iv. 30). Three dishonours are cast upon the Spirit. He is "resisted," "grieved," "quenched." The unregenerate resist Him who quickens to life. This was Stephen's charge against Israel. This strife began in Noah's time. The believer "grieves" the Spirit who indwells in him. We cannot "grieve" an enemy. Hence we read of the "love of the Spirit." Disciples "quench" the Spirit from outflowing from them in holy words and deeds. Worldliness does this.



## Ministry and its Recompense.

NOTES ON I CORINTHIANS ix. 19, 23.

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

THE subject of this chapter is the ministry of the Gospel and its recompense. It does not refer to justification or to our acceptance in Christ, but to service and its rewards. This gives the key to the whole chapter, and makes expressions plain in it which, if misunderstood, are liable to be used in support of erroneous doctrines.

19. "For though I be free from all men yet have I made myself servant [or bond-servant] unto all, that I might gain the more." Paul was a Roman citizen, and therefore a free man. He was the bond-slave of the Lord Jesus, and not only so, but in order that he might win many for Christ, he made himself, voluntarily, servant to all, sparing himself no labour, no suffering, no self-denial, if by any means he might win sinners to his Master, and so secure a glorious recompense in the day of rewards.

The Lord Jesus was the anti-type of the Hebrew servant whose ear having been bored and nailed to the door-post, became a servant for ever. Christ "made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death." Thus He took on Himself voluntarily—though He were the Son—the place of bond-servant to God. But not only so, He became our servant also. This He showed in figure by washing His disciples' feet, but, oh! how much deeper the reality of His service to us when, on Calvary, by the shedding of His blood, He purged our sins!

He did not perform this service for us because a yoke was laid upon Him—for He is fore-shadowed in the offering of the red heifer, "upon which never came yoke" (Num. xix.)—but love drew Him on, even to the end. And the service of the Apostle Paul was after this pattern. Love was the con-

straining motive—love to God, love to the Lord Jesus, love to saints, love to fellow-men perishing in their sins.

If our service is not of this character—voluntary heart service, labour of love, yet having "respect unto the recompense of the reward"—then it is valueless to the Lord.

Paul had two classes of people to deal with—the Jew and the Gentile. He was himself a Jew, and loved his nation. Doubtless, it was according to his own heart as well as by the Lord's command that in all cities whither he carried the Gospel, he first sought out the Jewish synagogue and delivered his message to the Jews—"To the Jew first and also to the Gentile."

20. "Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law";—that is to say, although he knew well his liberty in Christ Jesus (in whom there is neither Jew nor Greek), so that when he was with Gentiles he could forego the ceremonial restraints of the Jewish economy with a good conscience—yet he would avoid anything when with the Jews that would needlessly offend their zealous respect for the Mosaic law—seeking ever to give none offence either to Jew or Gentile (1 Cor. x. 32), and this he did in order that he might gain them.

21. "To them that are without law," *i.e.*, the Gentiles—to whom the law was never given—albeit they show the work of the law written in their hearts, having not the law they are a law unto themselves, their conscience also bearing witness (Rom. ii. 14, 15).

21. "As without law"; and here he must needs put in a saving clause, lest any should think that under any circumstances he acted *lawlessly*. Lawlessness is the spirit of the age. It is the casting off of all restraint! It is the refusal to submit to God's authority first, and then to man's. But in all the breadth of the apostle's liberty there was no such spirit; he was "not without law to God, being under law to Christ"; however he might seek to accommodate himself to Jewish prejudice or Gentile ignorance, he never allowed himself for a

moment to take any course of action in which he could not count upon the approval of his Lord.

In every effort to lead sinners to Christ, let us seek only to make use of such means and methods as are in keeping with the Word of God. In setting forth the Gospel, let it be done simply and with unmistakable clearness, and let us beware of departure from the grand simplicity of the apostolic practice.

Then the "preaching of the cross" was the only power to attract. Some modern accompaniments of the Gospel, intended to attract, only bring it into ridicule. Let us beware of such means.

A notable instance of this principle of becoming all things to all men in order to win some was William C. Burns, missionary to China. He was the first missionary who assumed Chinese dress and manner of living in order to gain access for the Gospel, where otherwise the people could not be reached. Hundreds of miles he journeyed through China alone, and everywhere he became known as "the man with the Book." But whilst dressing and living as a Chinaman, he never forgot that he was "under law to Christ."

A very similar principle has to guide in dealing with children. In order to gain them, it is needful to come down to their level, and so speak, and so illustrate the truth, that it may be plain to their understanding.

22. "I am made all things to all men, that I might by all means save some." Notice, he does not say, "If by any means some might be saved"—that is not his thought. He knew well that God would save apart from him. The Lord stood by Paul when evidently he was well nigh fleeing from Corinth, and said: "Be not afraid, but speak, and hold not thy peace . . . for *I have much people in this city*" (Acts xviii. 9, 10). The Lord knew His chosen ones, even when they were dead in sins and bowing down to idols. His eye was upon them, and He would see to their salvation by some means, whether Paul was to be so honoured or some other of His servants. Remember how the Lord called Philip away from a mighty "revival" in Samaria, in

order that he might be the instrument of saving the Ethiopian eunuch. The Lord took care that this elect one should not be left without the light of life. "All that the Father giveth Me shall come to Me," was the consolation of the Lord Jesus.

The question is not, Shall souls be saved? God will see to that in spite of us. The question is, Shall we be honoured of God to be the instruments of their salvation? It was knowing this that Paul said, "If by any means I might save some"—*i.e.*, "if by any means I might attain to this honour and to the future reward of turning many to righteousness." If we are willing to deny ourselves in order that we may serve the Lord in the Gospel, and be the means of saving sinners, the time is coming when for such service our Lord will amply reward us. If we fail to serve Him thus, He will set others to do His work. He can do without us.

What a privilege to be used in imparting the Word of Life to the dead, who, if saved through our instrumentality, shall be to us as a crown of rejoicing in the day of Christ. Alas, for those who have never been the means of saving a single soul! Let such not stand idle any longer. There are many around us who would be glad to hear God's way of salvation. Seek to be directed to such in daily life, or at the close of Gospel meetings, wisely and lovingly pour words of grace and truth into their hearts, and look to the Lord to bless His own message.

23. "This I do for the Gospel's sake, that I might be partaker thereof with you." He does not speak here as if he were the only Gospel preacher. He says, "I want to be a partaker with you." He thus addresses them as runners in the same race and partakers of the same prize, and exhorts them so to run that they may obtain. Observe, he speaks of a "race" and a "prize." Such terms do not apply to the question of our eternal salvation. In speaking of it, the same apostle writes: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5); and, again, "So, then, it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy" (Rom. ix. 16).

This brings us down to the point of doing nothing for salvation. It is not of works, but of grace, and therefore it is by faith. There is no mingling of the two principles; it must either be on the ground of works, or on the ground of absolute grace.

## Jehoshaphat with Ahab.

Saints in Wrong Places—VIII. By T. BAIRD.

THE unequal yoking together of believers with unbelievers under any circumstance whatever, whether religious, social, commercial, or matrimonial, is ever displeasing and dishonouring to God, and always degrading and disastrous to those who allow themselves to become ensnared. And although God oftentimes mercifully interposes on behalf of His erring people, and sometimes even brings blessing out of their blunderings, nevertheless the sin of overstepping His commandments should in no way be minimised, for disciplinary measures must inevitably follow every divergence from the straight line of revealed truth.

Many unconverted people welcome with undisguised satisfaction the companionship and partnership of the people of God, because certain benefits accrue to them through such association. In fact the presence of a few believers at certain worldly functions gives the colour of religiousness to the whole movement. The protective presence of God is always with His people, and sometimes the unregenerate receive all the benefit of that overshadowing power because of their close association with His people. Ahab's son, Jehoram, unquestionably enjoyed this protection through Jehoshaphat for a season (2 Kings iii. 4).

Jehoshaphat joined affinity with Ahab (2 Chron. xviii. 1), and during the entire period of this unhallowed combination he was a saint in his wrong place. The solicitation for this confederacy evidently originated with him. He was the first to move. He went down to Ahab. But some one may be disposed to ask wherein lay the evil and danger of this affinity? Because on the part of *both* kings there was the tactical ignoring of the rending of the tribes asunder, which act was a distinct retributive

measure from God for the sins of Solomon (1 Kings xi. 1). Ahab had not been long in Jehoshaphat's company before he proposed an assault of arms upon Ramoth-Gilead. Jehoshaphat having already committed himself to Ahab by his *presence* in Samaria, now more deeply involves himself by his *promise*, "I am as thou art, and my people are as thy people" (1 Kings xxii. 4). But his conscience is ill at ease. A kind of intuitive distrust disturbs his peace of mind, and he expresses a desire to consult a prophet of the Lord. It was a somewhat belated request. The proverb warns us against "making inquiry after making vows" (Prov. xx. 25). Better to make our inquiries *first*, and our vows *afterwards*. However, the league had been made, and Jehoshaphat must abide by the arrangement. The battle rages, and but for the protecting power of God's presence Jehoshaphat would have been a dead man. The conflict had a most disastrous conclusion for both Israel and Judah. Ahab was slain, and Jehoshaphat was permitted to return to Jerusalem in peace. And now comes the Lord's messenger in the Lord's message. "Shouldest thou *help* the *ungodly*, and *love* them that *hate* the Lord?" (2 Chron. xix. 2). The unequal yoke in all its ramifications is a helping of the ungodly, and a loving of those who hate God. We would have judged that one such solemn lesson would have been enough for Jehoshaphat. But not so, for within a year we find him forming another such alliance with Ahab's son (2 Kings iii.). But that second lesson cured him from unequal yoking. Later Jehoram desired to arrange a naval alliance, but Jehoshaphat had had enough (1 Kings xxii. 49). He learned slowly and painfully, but he learned at last. I wonder if saints of to-day have learned what a monstrously evil thing it is in the sight of God when they form unhallowed associations with the sinners of this world? God has given us His mind once and for ever on this momentous matter. That mind is contained in 2 Cor. vi. 14-16. Righteousness *versus* unrighteousness; light *versus* darkness; Christ *versus* Belial; believer *versus* infidel; temple of God *versus* idols. There can be no companionship. Let there be no compromise.

## Conference Crumbs.

From Half-Yearly Meetings of Christians, Glasgow, 29th Sept. to 1st Oct., 1907.

PART I. Gathered by HyP.

THE nearer we get to God the nearer we get to each other.

Christ died for me that He might *efface* me; Christ lives for me that He may *replace* me.

All Israel knew that God *could* deliver Israel; only one man believed He *would* (1<sup>st</sup> Sam. xvii. 46).

The good things of earth, like cut flowers, must be held with a light grasp.

We require the laver with its water as well as the altar with its blood.

Some step into Christ for a free pass to heaven, and lounge all the way.

♣ The Valley of Humiliation is hard to travel through, but it leads to the Land of Joy.

When everything shines bright a candle is not seen; when everything is dark a rush-light even is noticeable, and may afford much help. In the darkness of these last days "let your light so shine" (Matt. v. 16).

The four spices of the holy ointment (Exod. xxx. 25) correspond to the four Gospels.

Abram dug wells of water for his needy flocks; the Philistines filled them up (Gen. xxvi. 15). Too many to-day are "fillers" instead of "diggers."

"Isaac digged *again* the wells of Abraham his father" (Gen. xxvi. 18). Clearing out the stones and rubbish, the water bubbled up and filled the wells. By clearing out the stones of obstruction from our hearts and assemblies the streams of blessing will "again" flow.

Two results of the Death of Christ:—(1) *Legal*, "Redeem us from all iniquity." Instead of being slaves of lawlessness we become "bond-slaves of Jesus Christ." (2) *Moral*, "Purify unto Himself a peculiar people" (Titus ii. 14).

We want to cultivate the fellowship of Psalm cxix. 63, "I am a companion of all them that fear Thee, and of them that keep Thy precepts."

The truths of the Bible are like fruits. Some have the stones inside and some the

hard shell outside. The most *luscious* truths, like the most luscious fruits, have the fruit on the surface. There is no shell to crack to get at the Gospel. The most *nutritious* (like the nut) have a shell to be broken before you get at the meat.

Much has been made of "The Wisdom of Solomon," but was he not only the son of David, even in his actings.

David had two men—Mephibosheth and Ziba—before him, and said, "Divide the Land" (2 Sam. xix. 29). If Mephibosheth were traitor, as reported, he should have been put to death. If Ziba lied, he should have been punished. How could David find out which was true? "Divide the land" was met by the heart response of the true man, "Let him take all."

Solomon had two mothers before him. Each claimed the child. How could he tell? "Divide the living child in two" (1 Kings iii. 25) was met by the approval of the false and the heart anguish of the true. "Give her the living child, and in nowise slay it."

Are there not many to-day who, not having the true shepherd heart, say concerning God's people, "Divide" (1 Kings iii. 26).

The parent sometimes says three-quarters of this world for Christ and one-quarter for me; the children say one-quarter for Christ and three-quarters for me. The heart set upon the Coming King says "Let Him take all" (2 Sam. xix. 30). Christ is worthy of all.

If Jesus be God "follow Him" (1 Kings xviii. 21). He despises half your heart!

Peter's "last days" (Acts ii. 17) concern Israel as a people and Jerusalem as a place, and they end in glory. Paul's "last days" (2 Tim. iii. 1) concern the Gentile world of to-day, and end in gloom.

The Christian does not dig in the *mine* for metal and alloy; he gets his gold direct from the *mint* (Rev. iii. 18). The "Bread of Life" comes direct from the Producer to the consumer.

Man's ideas are like a picture in Copenhagen. Placed at the end of a 40 ft. corridor it appears realistic, but as you approach, the reality vanishes, and only a painting is left. God's truth is the very opposite. The more



nearly it is viewed, tried, and experienced, the more it is found to be "as silver tried in a furnace of earth, purified seven times" (Psa. xii. 6).

Paul, the "pattern" saint, could say at the end of his life of "persecutions, afflictions," "out of them ALL the Lord delivered me" (2 Tim. iii. 11).

A Christian should be a person who has no wish to live and no desire to die, but whose one desire is that "Christ shall be magnified in my body, whether it be by life or by death" (Phil. i. 20).

"Be sober" (1 Peter v. 8). The idea is, "Control thyself"—in temper, tongue, lusts, passions, &c. He is no mean monarch who controls his own kingdom. See Prov. xvi. 32.

The Devil seeks not to "devour" (1 Peter v. 8) in the sense of extinguishing, but with the aim of spoiling for the intended purpose of God.

God never leaves His saints in trouble. He always leads them up to "the hallelujah point," as in Psa. cxlix. 9 and cl. 6.

Paul does not speak so much of his sufferings as of his "gain" (Phil. i. 21; iii. 7).

Circumcision is a clean cut all round (Phil. iii. 2, 3). We want a clean cut with the world.

I have found out "How to make the best of both worlds." Throw "this present evil world" behind your back, and keep "the world to come" ever before the eye of faith.

Missionary enterprise may be much, Assembly fellowship may be sweet, Gospel effort may be great; but unless Christ is the centre and circumference, the failures of history will be the failures of to-day.

I multiply my sorrows (Psa. xvi. 4) the moment I set up another fountain to satisfy my heart's desire than the Fountain of all good (Jer. ii. 1).

Doubtless at the dividing of the land by "lot" (Num. xxvi. 56) some thought they might have got a larger or more favoured portion. Our Lord probably refers to this when He says, "The lines are fallen to Me in pleasant places" (Psa. xvi. 6). He was quite satisfied with His lot.

"At that time" (Matt. xi. 25)—the time of the approaching darkness and the agony of Calvary—the time when He was working

in Capernaum, a worse city than Sodom—Jesus said, "I thank Thee." Why? "Even so, Father, for so it seemed good in Thy sight."

We can never be sure that we are safe unless, like David, we can say, "I have set the Lord always before me. He is at my right hand" (verse 8).

My business is to put my hand in His; His to see that "I shall not be moved" (Psa. xvi. 8).

What makes the yoke galling? The wish to have our own way. What makes the yoke "easy" (Matt. xi. 29). Letting the Lord have His way, by the submissive will saying, "Even so, Father."

### Suggestive Topics.

#### AN OBJECT FOR FAITH.

1. An earnest desire: "Sir, we would see Jesus," - John xii. 21
2. A glorious vision: "We see Jesus crowned," - Heb. ii. 9
3. A bright prospect: "We shall see Him as He is," 1 John iii. 2  
W. D. D.

#### SEVEN ASPECTS OF JUDGMENT.

Judgment of the world,	-	-	Rom. iii. 19
Judgment of sins,	-	-	Gal. iii. 13
Judgment of self,	-	-	1 Cor. xi. 28
Judgment of the children,	-	-	Heb. xii. 6,7
Judgment of the Church,	-	-	2 Cor. v. 10
Judgment of the nations,	-	-	Mat. xxv. 32
Judgment of the dead,	-	-	Rev. xx. 12- JS.FS.

#### SOLEMN CONTRASTS IN I. AND II. PETER.

Exceeding great and precious promises,	Damnable heresies,	2 Pet. ii. 1
Sure word of prophecy,	Cunningly devised fables,	2 Pet. i. 16
Abundant entrance,	Righteous scarcely saved,	1 Pet. iv. 18
Holy commandment,	Feigned words,	2 Pet. ii. 3
Divine nature,	The sow that was washed,	2 Pet. ii. 22
The way of truth,	Pernicious ways,	2 Pet. ii. 2
Holy men spake,	Great swelling words,	2 Pet. ii. 18 T. B.

## The Supreme One and the Wicked One.

JOTTINGS ON PSALMS IX. AND X. By THOMAS ROBINSON.

THESE two Psalms in the Septuagint Version, I understand, are one, making the numbers of the Psalms one less than in our Authorised Version. This is continued up to Psalm cxlvii., which is divided into two in the Septuagint; thus the numbers become the same again.

They are under one title, and proclaim their own place in the prophetic future. They belong to the period called in Jeremiah xxx. 7, "the day of Jacob's trouble," and "the days of vengeance" (Luke xxi. 22), the oppression by the lawless one, the Antichrist, of the faithful remnant of Israel in their land, just prior to the advent of their Messiah to establish His kingdom. The landmarks, so to speak, by which we know this, are plainly seen in these Psalms themselves: e.g., ix. 8: "He shall judge the world in righteousness" (quoted in Acts xvii. 31), and x. 16: "The Lord is King for ever, the nations are perished out of His land." The overthrow of the Antichrist and the setting up of the Messiah's kingdom, are here seen in the *anticipation of faith*; for faith can speak of "things to come," as though already accomplished: "Thou hast rebuked the nations, Thou hast destroyed the wicked . . . Thou hast destroyed their cities" (ix. 5, 6). Even as Israel, immediately they were brought out of Egypt, could sing: "Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation" (Exod. xv. 13). God's purpose is faith's assurance. Of the host of Midian, God said to Gideon, "I have delivered it into thy hand" (Judges vii. 9). The song of victory is sung before the battle is fought. See 2 Chronicles xx. 22: "When they began to sing and praise, the Lord set ambushments against the children of Ammon, &c., and they were smitten." The din of battle cannot drown the songs of the soldiers of Christ. No clouds of sorrow can obscure the glory; no tears dim the eye of faith. "Faith is the substance of things hoped for."

"They that know Thy Name will put

their trust in Thee (ix. 10). The knowledge of God is the secret of faith, of courage, and strength. "The people that do know their God shall be strong and do exploits" (Dan. xi. 32). "The needy shall not always be forgotten" (verse 18). "Arise, let not man prevail." The sufferer seems to be forsaken; God seems to be "standing afar off" (x. 1), while the wicked boasts "in his heart" of his security; he says "in his heart, 'God hath forgotten'." What a disclosure of the deceitful heart of man we have here! Men do not say with their lips all that they say in their hearts. *Pride* and *covetousness* are the ruling characteristics; while "his mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity" (x. 7). In "his pride 'he will not seek after God.'" He is ignorant of God's ways, they are "far above out of his sight." All this is in perfect accord with Romans iii. 10-18 and 2 Timothy iii. 1-5. For man in the "last days" is the same as he ever has been. Christianity has only more fully proved his hopeless depravity.

But the enemies of the righteous shall fall into their own net, and "sink down in the pit that they have made." "He taketh the wise in their own craftiness" (1 Cor. iii. 19). Haman's folly in the book of Esther is a witness of this. The cross is the greatest witness of it. "By dying He destroyed him that had the power of death, that is, the devil" (Heb. ii. 14). "The wicked shall be turned into hell, and all the nations that forget God" (ix. 17; Matt. xxv.; Rev. xix.).

Thus will they learn at dreadful cost that "they are but men." Amidst such awful scenes, well might the Psalmist exclaim "Higgaion!"—meditate; "Selah!"—pause.

### My Best Circumstance.

THESE are my best circumstances that most serve to—

TRY FAITH,  
CHECK SELF-WILL, AND  
HELP HUMILITY.

The Cave of Adullam was a better school for David than the Royal Palace.

R. C. CHAPMAN.

## CORRESPONDENCE.

## QUESTIONS AND ANSWERS.

## Poor Jews in London.

To the Editor of THE WITNESS.

DEAR FRIEND,—The long-continued persecution and massacres of the Jews in Russia and Roumania will, I hope, be still the means of drawing forth much prayerful sympathy towards God's ancient people everywhere.

Many refugees are still escaping from Russia and Roumania, and are arriving in London, and so the need and distress will probably be just as great this winter. Work cannot be found for such numbers of newcomers, and the Jews, not knowing the manners and customs of England, are indeed "strangers in a strange land," and therefore much deserve our help and pity. The heathen nations have no doubt a great claim on all Christians, but surely the Jews ought to have a still greater claim, as God's Divine order and plan was that the Gospel should be preached "to the Jew first." How far more rapidly would other nations be reached with the Gospel if this order was carried out, for if the Jews are converted they can at once seek to teach others, being already acquainted with the languages of the different nations in which they have lived, but, sad to say, the Jews are put last in Christian Missions as a whole.

Surely God has sent some of these poor creatures into our very midst to hear of the Messiah as their one true Friend, and some of the refugees will be driven into the different Mission Halls during the cold evenings. Might I ask for new and old garments (the latter if possible mended), and boots and shoes are very acceptable; also socks for the men are greatly needed. What a help these things are to take away the natural prejudice they have against Christians and Christianity. I need not say that all money gifts go directly for the Mission or to the poor Jews themselves.

The only address for letters and parcels is 21 Lee Terrace, Blackheath, S.E. Will the senders kindly put their names inside and out of all parcels and bales, so that no mistake may be made in acknowledging them?—Yours faithfully in Christ,

ISRAEL ISALAH ASCHKENASI  
21 Lee Terrace, Blackheath, S.E. (RAPPOORT).  
November, 1907.

[For different reasons (not for any monetary gain) I have decided to resume my original name of Rapoport, and though my name is Aschkenasi Rapoport. I desire simply to be addressed I. I. Rapoport, although Aschkenasi will always find me.]

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.

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE ALTAR AND THE TABLE.—Does the "altar" in Hebrews xiii. 10 mean the Lord's Table; also in Matthew v. 23, 24?

WHO ARE OUTSIDE THE CAMP?—Would it be correct for a company of believers to state that they were gathered in accordance with Hebrews xiii. 13?

WERE OLD TESTAMENT SAINTS BORN AGAIN?—Were Old Testament saints born again of the Spirit in the same way as in the present dispensation; also those who shall be saved during "the great tribulation"?

THE GOSPEL AND ITS FRUITS.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Cor. xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

WHO ARE THE DEAD?—1 Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

## Baptism and Reception.

QUESTION 533.—May Christians be received who are not Scripturally baptised?

Answer D.—I would ask, could you at any time have fellowship in prayer with such? Could you read their works with edification? Could you happily exchange thoughts concerning your common Saviour with such? If so, then surely you have "received" them, so far as you individually are concerned.

Answer E.—The writers of the three answers given in October number are of one mind, namely, that Christians may be received who are not scripturally baptised, but not a single passage of scripture, with any allusion to baptism, is quoted in support of what they believe. The present writer's answer to the question is, "No," solely because there is no scripture warrant for receiving such. In Matthew xxviii. 19-20, R.V., we have the age-

lasting commission of the risen Lord. See also Mark xvi. 15, 16. In Acts ii. 41, 42, R.V., we have the carrying out of the commission: "They then that received His Word were baptised; and they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers." Have we not here a *divine order* that is *binding* on the children of God till the Lord comes? This being so, what are we that we should, in any way, depart from it? A. C.

*Editor's Note.*—We give in this number two other replies on the question of receiving those not scripturally baptised. One of these (E) is opposed to all the rest, and the writer of it bases his objection simply on the fact that there is no scripture for receiving such.

Up to the third century more recent perversions of the Lord's ordinance had not been introduced—(1st) as to the mode, sprinkling or pouring, and (2nd) as to the subjects, infants, or whole households, whether regenerate or not. So that necessarily there can be no direct scripture, either for or against the receiving of those holding such views.

But in the New Testament more is left to the intelligent application of divine principles than is expressed in direct precept, and in this way guidance can be found bearing upon modern errors, as well as upon those of apostolic times. The question before us is not a refusal to submit to the Lord's command. Those referred to believe that they have complied with it in that called baptism to which their parents subjected them.

Very many of the godliest believers are firmly convinced that this was valid baptism. Answer D is here much to the point. We hardly think that even the writer of E would dispute the godliness of such men as Murray M'Cheyne, or Dr. Horatius Bonar, some of whose exquisite hymns we sing with delight and edification in our assemblies, or John G. Paton, whose heroic mission work has been an inspiration to thousands, not to mention multitudes of others now alive or passed away, across whose minds there never seems to have passed a doubt as to the validity of infant sprinkling.

In scripture, rejection or excommunication is reserved for persons whose conduct or doctrines are such as to clearly manifest that they are away from God, utterly out of communion with Him, and therefore such as a godly person could not have individual fellowship with. Drunkards, fornicators, railers, covetous persons; the Church is ordered to separate from its company, and give them the outside place to which their sin has already brought them.

So also as to evil doctrine. One who denies

the resurrection, or the deity of the Lord Jesus, or the inspiration of the Holy Scriptures, or any other foundation doctrine of the Word, is unfit for fellowship in the Spirit, for he has "made shipwreck of the faith," and such apostasy results from his first having put away a good conscience (see 1 Tim. i. 19). Such, whatever their profession, must upon scripture warrant be rejected or excluded from any place of fellowship among saints.

But who will dare to class the lack of intelligence among godly persons as to infant sprinkling being valid baptism with such crimes as these? Or who shall dare to deny to such persons as those named their birth-right privilege of communion around the table of the Lord? Many of ourselves once held the same, and held to it tenaciously. It was a struggle with many to give it up, and indeed was impossible, until the light had so fully dawned upon them that they could no longer resist it. Who are we to whom the Lord has granted a little further light that we should turn round and set at nought, and reject from Christian fellowship those who with good conscience are just where we were perhaps not very long ago? Having been received in blessed fellowship by God our Father and by the Lord Jesus Christ, their Lord and ours, how can we refuse those whom God has received? How give the outside place with the unregenerate and wicked persons to those who are manifestly walking in the light?

Baptism is only one of many of the Lord's commands. There is one that He puts in the pre-eminent place above all others: "A new commandment I give unto you, that ye love one another as I have loved you" (John xiii. 34). If the keeping of this commandment were made a test question, who would be received? It is written, "Owe no man anything" (Rom. xiii. 8). Is the "debt question" to be made a test for fellowship? It is a clear enough command about which there can be no misunderstanding. Or are honest differences of judgment amongst godly believers to be made a test, such as the Coming of the Lord—is it premillennial or post-millennial? Or does the Church pass through the great tribulation, or is it to be taken to heaven before it? Upon such questions there are honest differences of judgment among men who are equally godly and in the main equally intelligent in the Word of God.

Believers who regard infant sprinkling as baptism may be "weak," or they may be ignorant as to this, but to brand them as rebellious, as regardless of the Lord's command, as unfit for fellowship, is neither the teaching of the Scriptures nor the mind of Christ.

## The Cross in Type.

(Genesis xxii.)

By ROBERT M'URDO, Birkenhead.

TO read this chapter is like entering the holiest, where the world of common things is shut out and the wealth of heaven laid open to our view. The bare facts which are here set in order are like the precious stones which garnished the temple. The truths revealed are like mines of unsearchable riches, and to understand their meaning is like sitting down to a feast with God.

The extraordinary and unheard of demands which God made upon Abraham, the whole-hearted readiness with which he obeyed, with the typical significance of every part, give this short portion of scripture a crown of pre-eminence in spiritual teaching.

Years of unbroken tranquility had been the happy lot of this favoured family, but grace had yet better things in store if faith could bear the strain. The terms in which God addressed Abraham concerning Isaac were a transcript of what was in His own heart. "Thy son, thine only son, whom thou lovest," are words which point to Christ, the beloved Son of God. The whole transaction so divinely planned bears such close resemblance to what took place on Calvary that even when reading the story we seem to stand beside the Cross.

The perfect oneness between father and son, the affecting question of Isaac which pierced the tender parent heart, the answer of Abraham so heavenly wise, so full of deep prophetic meaning, are all figures which appear in colours borrowed from the life of Christ to fill up the foreground of this great picture.

In all the history of human life there never was such a trial of faith as this, and never such a victory. "By faith Abraham, when he was tried, offered up Isaac: and he that received the promises offered up his only begotten son" (Heb. xi. 17). The words of Abraham to the servants as he left them behind with the ass made it clear that there would be no defeat. "I and the lad will go yonder and worship, and come again to you." As they drew near the place there was no wavering. "God will

provide Himself a lamb for a burnt-offering." Every strand of human affection was strained to the utmost, but the claims of God prevailed. On the chosen spot the altar was calmly raised, and the greatest sacrifice ever presented by man to God was offered up. Abraham had been long in training; slowly had he learned his lesson, but as he raised the knife to slay his son, faith was perfected, and he passed with honours in the school of God.

It remains yet to be told what part Isaac played in this great deed; but surely at that day, when all things are revealed, his humble submission to his father's hand will be seen as second only to Him who said, "Not My will, but Thine be done."

Never before was there such a scene on earth as this. It was as if God and all the hosts of heaven held their breath and waited for the issue. All was in perfect order. Unseen, the angel of the Lord looked on; unseen, the lamb for the burnt-offering stood ready. The uplifted hand was the welcome signal. In a moment, like the changing pictures in a dissolving view, the TRIAL passed into TRIUMPH, and Abraham embraced his son, whom he now received from the dead in a figure. "And he called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen."

There is only one event known to mankind which can be placed side by side with this, and that is the Cross of Christ. The one answers to the other, as the shadow does to the substance. In Isaac we have the figure, but in Christ we have the fact.

The oath of confirmation, and the blessing which was multiplied, have both passed from promise into actual possession for the benefit of all the saints, as we have it in Hebrews vi. 17, 18: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability 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 a strong consolation, who have fled for refuge to lay hold upon the hope set before."

Thus we learn for our comfort how eternally stable the whole work of redemption is upon which our salvation rests. The

bands which hold and bind the heirs to the inheritance are as eternal and unbreakable as the union of the Trinity.

What a joytul time that homeward journey must have been. The bitterness of death was past and the blessing of life had come—sweet earnest of those hallowed days which Christ spent on earth after His resurrection. It is true Isaac had no wounds to show—his body bore no marks of suffering. Only One could die for sins and rise again. One, only One, could point to the print of the nails in His hands.

In all things Christ must have the pre-eminence. Little did the world know or care about what took place that day on Mount Moriah; and little does the world care yet about what took place on Calvary. But in after days, when the temple covered the place where the altar stood, the thoughts of God were revealed, and this was but a dim foreshadowing of the coming glory which yet shall crown the work of the Cross.

The whole story told in this chapter is like an open window through which the golden sunlight of celestial glory shines. That light may fall upon eyes that are blind. The natural man may misread the meaning of the whole, but here the eye of faith can see the very heart of God revealed.

As Abraham laid his son on the altar, God said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." Since God has laid His Son on the Cross, we can say—Now I know that God doth love me, seeing He hath not withheld His only Son from me. "Blessed are the eyes that see these things."

### The Satisfying Saviour.

A WEALTHY Christian gentleman took his son to Keswick, thinking he would hear cultured men, and meet people of like tastes, and be drawn Christward. At the end he said, "Father, none of these things touch me" Out for an early-morning airing he met an infirm old saint, who talked with burning heart about "his Master, His goodness, His salvation, His coming again." Returned home saying, "Father, I've got it; it's JESUS, blessed Jesus!"

### The Son of Man Glorified.

Notes of an Address in Albany Hall, Glasgow.  
By Dr. THOMAS NEATBY, London.

IT is a blessed consideration that the Lord Jesus was all at once glorified. It is recorded in John xiii. 31, after Judas had gone out, "Now is the Son of Man glorified, and God is glorified in Him." It was the glory of the Son of Man to make good the glory of God, which had been trampled under foot of man. "Now is the Son of Man glorified, and God is glorified in Him." You cannot put that word in any other form. It does not say the Son of God; it is as the Son of Man that He brought glory to God, and made that name more glorious than if sin had not come at all. "If God be glorified in Him, God shall glorify Him in Himself." The Lord Jesus, the Son of the Father, is glorified in God. The world said that God might take Him if He found any pleasure in Him. God took Him to Himself. He is hidden in God, but "when Christ, who is our life, shall be manifested, then shall we also be manifested with Him in glory." He shall straightway glorify Him. He has not to wait till the day of glory; that has not come yet; but He would glorify Him at once,

It is said in Acts ii. 36, that "God hath made that same Jesus [whom they had crucified] both Lord and Christ"; Luke i. 68-79, "To give the knowledge of salvation unto His people . . . through the tender mercy of our God, whereby the *dayspring* from on high hath visited us"; Zechariah vi. 12, 13, "Behold the Man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord . . . and He shall bear the glory, and shall sit and rule upon His throne; and the counsel of peace shall be between them both." This word "Branch" is the same word in the Greek translation of the Old Testament as the word "Dayspring." "Behold the Man" Yes, it is a Man, "who made Himself of no reputation," the Man whose Name is "Dayspring." "He shall bear the glory, and rule upon His throne." That is the answer of God to the cross of our Lord Jesus Christ. There is not anything God can do for Him now that is too

much. He is so satisfied with what the Lord has done He has made Him both Lord and Christ. Now He is glorified as the Head of the Church. "He is the Head of the body, the Church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence."

The formation of the Church—the second Eve—was His choicest work. She shall have her own place in all eternity before God in glory. Eve was formed out of the man. Jehovah God put him into a deep sleep, and took one of his ribs and buided a woman. Thus Eve is a type of the Church of God—His choicest work. It is the work for which Christ sold all He had—the pearl of great price.

He shall yet be glorified as THE SON OF DAVID, for the Lord God shall give Him the throne of His father David, and in the streets of that city where He suffered they shall cry with repentant hearts, "Blessed is He that cometh in the name of the Lord"; when the memory of the former infidel cry will be wiped out.

Not only is He the offspring of David, but He is the root from which David sprang. And He is also "the bright and the morning star." Blessed Lord Jesus! All that glory will be His, as also the glory of the SON OF ABRAHAM, for "To Abraham and his seed were the promises made. He saith not, 'seeds' as of many; but as of one, 'and to thy seed,' which is Christ" (Gal. iii. 16).

Then as Son of Man God has put all things under His feet; just as "Every beast of the field and fowl of the air were brought to Adam, to see what he would call them; and whatsoever he called them that was the name thereof" (Gen. ii. 19, 20). That shall be enacted over again with a greater power and with a more blessed glory. Adam was head over that creation that God pronounced "very good." Now "God hath put all things under His feet, and given Him to be the Head over all things to the Church, which is His body, the fulness [or the complement] of Him that filleth all in all" (Eph. i. 22, 23).

There is a very important passage in 2 Corinthians iv. 5: "We preach not ourselves, but Christ Jesus as Lord." For God

has made Him Lord—that is, Sovereign Lord of all. "Christ is Lord to the glory of God the Father."

Isaiah xlv. 22: "Look unto Me and be ye saved, all the ends of the earth: for I am God, and there is none else." What a Gospel text that is! It is Christ that speaks. We need not prove it, for one feels it. "Look unto Me." Turn your face this way. No one ever looked without being saved; no one was ever saved without looking.

"I have sworn by Myself; the word is gone out of My mouth in righteousness . . . unto Me every knee shall bow, and every tongue shall swear" (verse 23). It is Jehovah Jesus, who is exalted by God now, and crowned with glory and honour now, who swears by Himself that every knee shall bow before Him, and confess Him Lord of all. Blessed and worthy ending of His humiliation, is it not? You and I will not only be witnesses to His glory, but our being there shall be a testimony to it. We say, thanks be to our Lord Jesus for making Himself of no reputation, and becoming obedient unto death—even the death of the cross

## Dr. Baedeker and Russian Prisoners.

Voices from the Vineyard—Part II.

By ALFN. MARSHALL, Author of *God's Way of Salvation*.

**F**OR eighteen years Dr. Baedeker had a permit to visit every prison in Russia, which stated that he was "under special command to visit the prisons of Russia, and to supply the convicts with copies of the Holy Scriptures."

On one occasion he said: "My name has become in Russia and Siberia a kind of latch for prison gates. I have as much freedom to preach Christ within the prison walls, as I should have in any street in London, and indeed more." He availed himself of this invaluable privilege, and yearly visited the fortresses, prisons, and penal settlements of Russia, from Warsaw to Saghalien, from the Caucasus to Siberia. Oftentimes the officials placed obstacles in his way, but the "meekness, kindness, Christlikeness of the man disarmed opposition, and turned the sullen foe into a cordial

friend." He travelled by day and night in districts inhabited by wild beasts and wilder men, but he had no fear. He believed he was the special object of God's care. His passion for souls is illustrated by the following incident: A Russian gentleman of high rank told him of a certain district in the remote dominions of the Czar, where hardship and solitude had rendered the unhappy exiles desperate, and turned them into demons. "The country is beautiful, but the inhabitants add to the brutal degradation of the local Asiatics the fierce savagery of European criminals," said his informant. "They will, without hesitation, shoot down a man, merely for the sake of his clothes and the few coins he may possess. Twice they levelled their arms at me, but God preserved me. Their common saying is, 'It pays better to shoot a man than shoot a partridge'." "Tell me all about them," said Dr. Baedeker eagerly, "I mean to go there. Those people terribly need the Gospel." He went, preached the Gospel to them, and returned unharmed. "In all my journeys by day and by night," said he, "I never once saw the face of man turned towards me with evil intent."

#### WORK AMONG PRISONERS.

The terrible condition of prison life in Russia has been described by various American and British writers. This book\* gives an insight into it. Dr. Baedeker says: "The prisons at Tomsk are simply horrible beyond description or imagination . . . There are three prisons, one where work is done, containing 300 men; the second, where prisoners are confined for a lengthy period, containing 1600 or 1700; and then the worst of all, containing 3400, who are kept in sixteen wooden sheds, each crammed with about 200 or more. There is always a great crowd of nationalities—Russ, Jews, Germans, Esthonians, Letts, Finns, Grusinians, Tartars, Khergese, Persians, &c., women and children as well." Mr. R. C. Morgan, editor of the *Christian*, who accompanied Dr. Baedeker in one of his journeys, describes the doctor's methods in dealing with the prisoners. "Dr. Baedeker, with his interpreter and friend, was always

received, not only with the respect due to the authority by which he came, but with courtesy and appreciation of the object of his coming. In most cases the first interviews with prisoners were in rooms where about a dozen or twenty of the less serious cases were gathered together. They were briefly addressed as sinners every one, whom God loves, and for whom He gave His Son to die. One thing was very clear—that the speaker loved them, and this always gave him an attentive ear. The officials, from the chief officer to the warders, and the two prisoners who carried the great basket of books from place to place, entered with zest into the distribution, and if a man who could read, of whatever nationality, was overlooked, and he was pointed out, a copy was given him . . . Then we passed from room to room, Dr. Baedeker speaking in German, then his interpreter, Mr. Patwakan Tarajantz, who translated the message into Russian, or Armenian, or Tartar. It was always a distinct and pungent declaration of man's fallen and sinful condition; no difference; the love of God; His unspeakable gift of His beloved Son; the only way of salvation through the blood of His cross; assurance of justification and eternal life to all who come unto God by Him." Speaking of his journey through Asia, from the Ural Mountains to the Pacific Ocean, and of his visits to hard-labour convicts and political prisoners and exiles, Dr. Baedeker said: "I have had the inestimable privilege and honour of distributing on this journey about 12,000 copies of the Word of God, and of preaching His Gospel to upwards of 40,000 prisoners." He wrote thus of this evangelising tour: "The journey would have great charms for the tourist or the scientist; but to us every step of the way was taken with great purpose, and charged with blessed responsibility; since all along the way there are exiles and captives, souls who have the first claim on the Gospel of deliverance to them that are bound."

In an address he gave at Weston-super-Mare, he said: "If I had many lives I could not wish to spend one of them otherwise than as I have spent this one, in carrying the good tidings of great joy to those

\* Dr. Baedeker and his Apostolic Work in Russia. By R. S. Latimer. Price, 3/6 net; post free, 3/9, from *Witness* Office.



thousands upon thousands of hapless, hopeless men, who sit in darkness and the shadow of death all their days. You comfortable English people in your homes of love and luxury, secure in the enjoyment of your civil liberties, and favoured above all nations with Gospel light and privileges, must not imagine that you are the only men and women God loves. These gangs of Russian criminals have surely a share in the pity of the Heavenly Father's heart, and a place in the provisions of His infinite grace in Christ Jesus."

We must close with extracts from two letters, the first written on the banks of the river Ural: "These nations and peoples are like sheep without a shepherd. What has the Church of God been about these 1800 years? How is it possible that Lord's Day after Lord's Day brethren and sisters feast at home, and have nothing to send to those for whom nothing is prepared? Oh, how I wish that godly young men and women of Britain had but a glimpse of the utter neglect of these Asiatic races! . . . I am getting old, and my time is running out; but looking over the vast fields I feel as if three lives were springing up within me, striving to be spent in the noble service of my blessed Lord." The second letter is from Crenburg: "England has no need of me. There are too many preachers and teachers there. The living water does not flow out, and therefore it becomes stagnant. Time is rapidly passing on. Oh, that men might be ready and willing to do the work of an evangelist in such places as this, instead of splitting hairs in religious discussion in England, for which no one is any the better." The Lord has taken Dr. Baedeker to be with Himself. Let us pray that He will raise up and thrust forth many more labourers to spread the glorious Gospel among those who have never had the opportunity of hearing it. We would ask special prayer for our brother in Christ, Mr. Hamer Broadbent, who has been pioneering in Russia, Germany, Persia, Austria, and other countries for several years. Most cordially and heartily do we commend Mr. Latimer's stirring and thrilling book to the readers of the *Witness*.

## Seven of the Christian's Assets.

Notes of an Address at Glasgow Conference,  
by W. H. McLAUGHLIN, Belfast.

I. "We have *Redemption* through His blood" (Col. i. 14). The Redeemer is more than redemption, the Saviour more than salvation. Andrew Carnegie recently wrote, "Millionaires who laugh are rare." But the saved who rejoice in "Redemption through the Blood" are numerous.

II. "We have *Peace* with God through our Lord Jesus Christ" (Romans v. 1). Britain seeks "Peace with honour." God has made peace on the same grounds, for it is first "Glory to God," then "Goodwill to men." Does your "peace" depend upon something in this world? Then I am sorry for you! Jacob said, "All these things are against me," at the very moment God was going to bring him to see his son monarch in Egypt. Rest in that "peace through our Lord Jesus Christ."

III. "We have *access*" (Rom. v. 2). A coloured brother in Belfast, who went by the name of Black James, used to say, "Read your own Bible and pray to your own God." Use the means of access.

IV. "We have a *great High Priest*" (Heb. iv. 14). Not one who cannot sympathise, like Eli of old, but a sympathetic High Priest. Therefore, "let us come boldly."

V. "We have an *Advocate* with the Father" (1 John ii. 1). Surely there is then a better path than sinning and confessing! Is there not a path of victory? John G. M'Vicker used to say, "There is a ditch on both sides of the road, and in keeping clear of one we often stumble into the other." Our Advocate will guide us in the right way.

VI. "We have a more sure *Word of Prophecy*" (2 Peter i. 19). The anchor of God's Word has two cables—His word and His oath. 'Mid all the babblings of Evolution, Agnosticism, and Science, falsely so called, rest in the "more sure Word."

VII. "We have an *Unction* from the Holy One" (1 John ii. 20). In these awful days of darkness and declension, let us cleave to "God and the Word of His grace," to manifest the lowliness and love of Christ, and in all our service to have that "Unction" which alone impresses saint or sinner.

## The Truth and the Life.

SELF-REVEALING TITLES OF THE SON OF GOD.—VII.

By J. NORMAN CASP, Wei-hai-wei.

PLEASE turn to John xiv. 6. Having already considered Christ as the Way (see June number, p. 99), we will now briefly meditate on Him as the Truth and the Life.

I. *The Truth.* "What is truth?" asked Pilate of Him who is the Truth; but he did not wait for an answer to his question. What was the use? Is not this the question which had occupied the minds of philosophers and wise men of his own and other lands for ages? And if the sages of Babylon and Egypt, the philosophers of Greece and Rome, could not answer the question, was it in the least likely that this unlettered peasant, this blood-stained, friendless victim of Jewish malice and spite, could throw any light thereon? Yet, as we know, in going out at that juncture Pilate missed the one opportunity of his life of receiving a full and authoritative answer to that perplexing question. For the One before him, had he but known it, could have solved all the great problems of life, death, and the future state. And this, for all who are of the truth, He has done. Such hear His voice: to them He is Lord and King of the whole realm of truth, of heaven and earth, of this world and the world to come.

1. Christ *taught* the truth. The world has seen several great and good teachers: in the perception of truth they were far and away beyond the men of their own times. And yet how inadequate, how unsatisfying, how baseless were their speculations on things spiritual and eternal. The great Chinese sage, for example, probably the most virile teacher of morals the Gentile world has produced, in answer to a question on the subject, once said: "Not even understanding life, how can we comprehend death?" And so with all other merely human teachers, But not so the Christ. He, for all ages, answered, and fully answered, the deep questions that have occupied thoughtful men in all ages: questions concerning God and man, sin and salvation, life and death, time and eternity. He was a Teacher sent from God, and as to all these things He could say:

"We speak that we do know, and testify that we have seen." We may rest assured that what He has not taught on these things is not necessary or well for us to know. His teaching shed a flood of pure white light on life, death, and eternity. As the apostle says: "Our Saviour Christ Jesus hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. i. 10).

2. Christ *exemplified* the truth. He lived what He taught. His life was as beautiful, as perfect, as satisfying as His doctrine. He was the personification of truth, goodness, and virtue. His actions illustrated and adorned the high and holy doctrines His lips taught. The pure light of divine truth fell on the prism of His immaculate life, and, broken up into its constituent rays, was there seen in its varied perfections and beauty.

Notice the contrast between the old and new covenants. "The law was *given* by Moses; grace and truth *came* by Jesus Christ." In Christ it so came that truth is no longer an abstraction: in Him it takes concrete form, and can be known and practised. Christ is the *living* word of God. In Him are contained all the treasures of wisdom and knowledge, and from Him we can not only learn truth, but also obtain strength to practise it.

3. Christ *suffered* for the truth. Even in its narrower meaning He was a *martyr* for the truth. If He had kept back a part of the truth, been satisfied to be recognised only as a teacher sent by God, the charge of blasphemy, on the ground of which the Jews sought His death, could not have been laid against Him. But He unflinchingly bore testimony to the truth. Of His Father He said: "If I should say I know Him not, I shall be a liar like unto you" (John viii. 55). I need hardly say that to speak of our Lord as only "a martyr for the truth" is very far from exhausting the meaning of His shameful death. His death was vicarious and atoning. But the aspect of His Cross we are here considering does not detract in the least from the other. Christ suffered in the cause of righteousness. He was a martyr for the truth.

II. *The Life.* Life is one of the three or four pivotal words again and again found in the writings of John. His gospel was written in order that men might believe that Jesus Christ is the Son of God, and that believing they might have life (John xx. 31). The nature of this life was described by Christ Himself as knowledge of the true God and Jesus Christ whom He had sent. To truly know God as revealed in His Son brings pardon, reconciliation, life, and all other spiritual blessings. The Lord not only preached the way of life, not only opened the way thereto. *He is the life.*

1. Christ is the *source* of spiritual life. Even as to natural life, it is a fact that in Him men live, move, and have their being. To Israel it was said concerning Jehovah: "He is thy life" (Deut. xxx. 20). In Himself Christ has life (John v. 26), and to whom He will He imparts it. He, indeed, came that we might have life full and abundant. But to men dead in trespasses and sins there were obstacles in the way to imparting spiritual life. Hence, though Christ was the fountain of life and immortality, ere He could impart these blessings to us it was necessary that He should humble Himself, come in the likeness of sinful flesh, and be obedient even to the death of the Cross.

Christ's death as the antecedent condition, as the procuring cause of life for us, illustrates His own words: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Of this law of the spiritual world our Lord is the great outstanding example. Verily, Christ is our life—its source and giver.

2. He is the *sustenance* of our life. The life we receive from Him is momentarily sustained by Him. He only is the soul's true aliment. Because He lives we live also. Christ dwells in His members; His life permeates them. With the apostle every true Christian can say: "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live in the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). From Him, the living head, all members of the body are supplied and nourished, and increase with the increase of God: they are developing

into a full-grown man, unto the measure of the stature of the fulness of Christ. Thus the life which from Him is derived, by Him alone can be properly sustained; and, instrumentally, the sustenance is received as we by faith apprehend and feed on Him. But this point we need not enlarge on here, as it has been more fully unfolded in a previous paper of this series.

The spiritual life is a secret life. It is unknown to the natural man, for it is hid with Christ in God. Its springs, its hopes, its joys, its aims, and its rewards are all beyond the ken of unregenerate men; it is received secretly and nourished secretly. God, of His own will, begets us with the word of truth. The life may be received apart from all human instrumentality, and can be sustained in the same way. Though secret as to its spring and source, where the life is actually possessed, even now and here, it cannot be wholly hidden. Men will see that we have been with Christ, that with Him we share a common life. And faith looks forward to the time, surely near at hand, when Christ our life shall be manifested, and we also in glory shall be manifested with Him. In view of the needs of the Church and the world, may we fulfil the conditions of receiving from Him life more abundantly!

### More Pearls from Old Seas.

By Diver T. BAIRD.

SOLITUDE is delightful only to the innocent.

Sin unresisted soon becomes a necessity.

Weakness usually leads to wickedness.

The Bible without the Spirit is like a sundial in moonlight.

A person who can turn from prayer to sin, and from sin to prayer, must either be a very weak Christian or a very strong hypocrite.

In true holiness it is not contended that it is impossible to sin, but that it is possible *not* to sin.

The Bible speaks much about evil, but only to expose and condemn it. That which denounces evil must itself be free from it.

We rise in glory as we sink in pride.

He doeth much who doeth little well.

## A Bright Home-Going.

Lines written by the late MURRAY McNEEL CAIRD, on the falling asleep of a young brother in the Lord

“**A** BSENT from the body,  
Present with the Lord,”  
Gone to be with Jesus,  
Resting on the Word;  
Entered by the doorway,  
Gathered to the fold,  
A freeman of the city  
With the streets of gold.  
He was taken early,  
Yet not an hour too soon,  
Short his time for working,  
Yet his work was done.  
“Well done,” says the Master,  
And the Master knows,  
For Himself has trodden  
Where His disciple goes.  
“No shadow is behind,” said he,  
“No unforgiven sin,  
No shadow lies before me,  
No fear can enter in;  
The perfect love of Jesus  
Admitteth no dismay,  
And I am quite prepared to go,  
And as content to stay.  
“I waited for His coming,  
And though He has not come,  
I antedate the blessing,  
For I am going home;  
Prepared for me a mansion  
As great as I can fill,  
And in that holy mountain  
They cannot hurt or kill.  
“I seem to hear the flutter  
Of angel wings around,  
But I’ve no words to utter  
The import of the sound;  
A halo gathers o’er me,  
As it was seen by one  
Who saw a rainbow glory  
Round about the throne.  
“And brethren, when you gather  
To lay my senseless clay  
To rest among the tombstones  
Until the break of day;  
And when you roll the green turf  
Above my lowly bed,  
And wake the slumbering echoes  
In the ‘city of the dead,’

“Then preach the grace of Jesus  
To all who gather round,  
And heave no sigh of sorrow  
As you lay me in the ground;  
But let the praise of Jesus  
Upon the winds be borne—  
An overture of blessing  
On the resurrection morn.  
“The grass will grow quite green enough  
Unwatered by a tear,  
The Lord will come quite soon enough,  
I know He must be near;  
The clods will scarce have settled down  
Upon my coffin lid,  
When Christ shall come restoring  
The life that now is hid.  
“When the rains of heaven are falling  
From the rolling clouds o’erhead,  
The ash tree waving o’er me  
Will drop tears upon my bed;  
And the gentle breezes moaning  
In the branches of the tree,  
Will make the only mourning  
That should be made for me.  
“Then leave to them the weeping,  
For they will do it well,  
While ye, the night-watch keeping,  
The gladsome tidings tell;  
And if ye sow in sorrow  
Ye shall not reap in pain,  
For on the coming morrow  
You will only have to reign.  
“So preach the glorious Gospel  
When you carry forth my bier,  
And tell them of the rapture  
That left no room for fear;  
And point them to the Saviour  
Who bore my sins away,  
And press them all to meet me  
At the break of day.”

### “Go, Work!”

THE Shepherd of the sheep  
Feeds His flock there;  
In watered pastures fair  
They rest and leap.  
“Is it worth while to live?”  
Be of good cheer:  
Love casts out fear:  
Rise up, achieve.”—CHRIS. ROSETTI.



## The Strenuousness of Service.

NOTES ON I CORINTHIANS ix. 26, 27.

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

26. "I therefore, so run, not as uncertainly; so fight I not as one that beateth the air; but I keep under my body and bring it into subjection, lest, that by any means, when I have preached to others, I myself should be a castaway." By many, this verse has been taken to mean that even the apostle himself had a secret fear lest, after all, he might be lost. I do not believe there was such a thought in his mind, or that the word "castaway" was intended to teach any such thing. It must be borne in mind that in all the chapter, of which this is the conclusion, he makes no reference to the question of salvation. It is a chapter on service and reward, illustrated by running in a race, or wrestling in the Grecian games with the winning or losing of the prize.

24. The Greek word rendered "castaway" means literally "disapproved"; or, as the new revision fairly renders it, "rejected." "They that run in a race run all, but one (only) receiveth the prize"—that is to say, one is *approved*, the others are "disapproved"; or, as regards the winning of the prize, they are "rejected." The same illustration is used in 2 Timothy ii. 5: "If a man also strive for the masteries, yet is he not crowned except he strive lawfully." In connection with every game, or race, or wrestling match, there were certain rules laid down, conformity to which was essential in order to obtain the prize. One might come in first in the race; but if he gained the advantage by taking a short cut, not according to the rules, he would not be crowned. Another less apparently successful, but who had adhered to the rules, would be crowned instead. And so, in the service of the Lord, apparent success does not necessarily gain the prize. There may be

many who are at present regarded as earnest and successful labourers, whose service, when it comes to be tested at the judgment-seat, may be found wanting, inasmuch as it was not regulated by the Word of God.

Success, in the eyes of many, seems to justify almost anything in the shape of means. The argument is, "The crowds must be attracted to hear the Gospel, otherwise sinners cannot be saved." It seems plausible; and so, to begin with, truths of the highest importance, are by common consent set aside; they must not be taught, or even referred to, for "success" demands that all denominations shall join together in the work. The trained choir, composed too often of unsaved as well as saved, provided only that they have a good voice; the drum, or the fiddle, according to the class to be attracted; and many other devices are introduced to ensure "success." Meanwhile, the plain, simple, old-fashioned preaching of Christ crucified is at a discount. The meetings are not attractive. The apparent results are comparatively insignificant; and true-hearted labourers are well-nigh fainting or yielding to a compromise with "successful" evangelization.

But let the judgment-seat of Christ come into view, and all this is seen in another light. The approved one *here* is he who has greatest success. The approved one *there* will be the one to whom the Lord can say, "Thou hast kept My word, and hast not denied My name!" Faithfulness will be the test rather than success. Nor can it be ever known here how far-reaching is the issue of faithful, though all but hidden, service. Who knows but the origin of many an extensive awakening might be traced to a kitchen meeting or a Bible class, conducted in faith and love, unknown to popularity, but marked for recompense in the day of Christ?

The apostle, in prosecuting his arduous ministry, says, "I keep under my body and bring it into subjection." I do not believe we are at all aware of the extent to which *the body*, if not kept in subjection to the Lord, may stand in the way of true ministry. To ensure success, as a runner or a wrestler, temperance in all things was needed. Some

regard temperance as synonymous with "total abstinence," but this fails to give the scriptural idea. The body, in every one of its many lawful desires, is ever ready to assert itself. It needs to be kept in check, or as the word used by the apostle really means, "buffeted" (see R. V.), in order that it may not hinder spiritual service. Eating too much may prove a hindrance, as well as drinking to excess, and be less suspected. Sleeping too long may turn the service of many a child of God into the garden of the slothful. Indeed, anything, if not kept in due restraint, may effectually deprive of the victor's crown.

27. As to the word "**castaway**," we miss its full meaning if we limit it to rejection, merely as to the future recompense. Take, for instance, the case of **LOT**. We should not have dared to pronounce him a saved man had not Scripture called him "righteous Lot," and "that just man." Yet, as regards all service and testimony for God, he was "disapproved," "rejected," or "a castaway." Take also the case of **Samson**. At one time a power for God, the deliverer of Israel, and the terror of the Philistines; yet, see him at last, "rejected," a poor "castaway," with his strength gone, his eyes put out, and set to grind in the Philistines' prison-house.

Or look again at **SOLOMON**. His wisdom wondered at, and sought after to the ends of the earth—that wisdom with which God had filled his heart (1 Kings x. 24). Yet, when he is old, his heart is turned away, and his testimony blasted through loving many strange women. And there are those serving the Lord to-day, who, if they do not watch, and hang in conscious weakness upon God, will find Satan too strong for them. Little by little will he tempt us to indulge in lawful things, until the *body*, in some form or other, gains the mastery, and testimony here is gone, and reward at the judgment-seat of Christ lost.

"Let him that thinketh he standeth take heed lest he fall." We speak of no mere theoretical possibility, but of that which is happening before our eyes so frequently as to be alarming in the last degree. "Happy is the man that feareth alway."

## Redemption from the Power of Sin.

REDEMPTION AS TAUGHT IN ROMANS I. TO VIII.—PART V.

**I**N Romans vi. we are led on to another branch of the great Redemption that is in Christ Jesus, viz., deliverance from the power of *sin*. This naturally follows deliverance from the burden of *sins* and the guilt and consequences thereof, and pertains more directly to the life of the believer, which he now lives in the flesh. It is important to notice that in all these teachings God first of all shows us what we *are* before Him in Christ, and, having been grounded in that, we are then taught what we should be practically; in other words, our *feet* are first of all set upon a rock, and then our *way* is established. This, you will observe, is the the line of argument in verse 2: "How shall we that died to sin live any longer therein?" What a searching question! How different our lives would often be if we bore this question in mind! Does not this show us that the great secret of godly living is to take to heart, to believe in our hearts, what God has told us as to our standing in Christ? Indeed, the measure in which we *apprehend* in our hearts the mind of God that in Christ "we died unto sin," in the same measure shall we *express* the mind of God in our lives in that "we live no longer therein." I say, believe in our hearts, because it is one thing to hold a creed, but quite another to exercise living faith—faith that exercises the conscience, that dominates the life and enters into every detail. Thus we see that another purpose for which Christ died upon the cross was, as we read in Titus ii. 14: "That He might redeem us from all iniquity, and purify unto Himself a peculiar people (for His own possession or peculiarly His own) zealous of good works."

Again, whilst in the foregoing chapters of this epistle I learn that Christ died *for* me, in this chapter I learn that I have died *in* Him, and consequently am called upon to reckon myself dead indeed unto sin; as it is otherwise put in 1 Peter iv. 1: "Forasmuch, then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin."

The apostle here uses two lines of argument in answer to the question: "Shall we continue in sin that grace may abound?"

(1) The simple argument in verse 2: "How shall we that died to sin live any longer therein?" (2) He brings to mind the teaching in connection with the ordinance of baptism: "Know ye not that so many of us as were baptised into Christ Jesus, were baptised into His death?" The death of the Lord Jesus Christ is the essence of the two ordinances of the New Testament—baptism and the Lord's Supper. Of the latter it is said, in 1 Corinthians xi. 26: "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." So also here: "Baptised into His death." Apart from His death and the apprehension of it by faith, both ordinances are meaningless. Whilst eating the bread and drinking the cup we do spiritually eat of His flesh and drink His blood, *discerning the Lord's body* (1 Cor. xi. 29). So with regard to baptism: "Buried with Him in baptism, wherein also we are risen with Him through the faith of the operation of God when He raised up Christ from the dead."

Therefore, by this baptism into death, "we are buried with Him, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In view of all this, shall we continue in sin? God forbid!

In verse 6 we see that "our old man was crucified with Him, that the body of sin might be destroyed [rendered powerless] that henceforth we should not serve [or be in bondage to] sin." Notice the word *crucified*, for there is a difference between "crucify" and "mortify"—a body might be a long time crucified before death ensue. In the reckoning of God and of faith, our old man was crucified with Christ upon the cross; but it is left to us to mortify (to make or keep dead) "the deeds of the body" (Rom. viii. 13), "your members which are upon the earth" (Col. iii. 5). So then, that which was beforetime our slave-master is now a conquered foe, and though still present to harass and annoy (may it always annoy) us, it has no longer *dominion* over us.

Like the children of Israel, in the land of

Canaan, we are surrounded by many foes which, though tributary to us, if we deal slackly with them, will give us much trouble; hence the exhortation in verse 12: "Let not sin, therefore, reign in your mortal bodies."

[Referring to the article in last month's *Witness* on the Epistle to the Romans, readers might kindly note that the Authorised Version of 1 Peter ii. 24 is much to be preferred to that given, especially as to the last words, "on the tree."—Ed.]

## Is Household Baptism Scriptural?

By J. R. CALDWELL.

THE simple truth of believers' baptism, symbolizing our death, burial, and resurrection with Christ, is at present being assailed by those who contend for the baptism of whole households apart from the question of their being born again. Not a vestige of Scripture can possibly be given for it, for it is certain that there is no record of any infant or unregenerate person being in any of the households named in the book of Acts. In any case, the Spirit is careful to make clear that, whether young or old, they were believers who acted intelligently in obedience to the Lord's will. Certain passages are referred to and wrested (dogmatically) from their obvious meaning.

Concerning Romans vi. it is said: "Here in Romans vi. there is not the least hint that we are in any sense risen with Christ, though we are said to have died, and to live, and baptismally to be buried with Him"; again, "being 'dead to sin' is in no way superseded by being 'alive to God.' Burial in baptism has not even a remote connection with either: is no more a symbol of our dying with Christ than of our quickening with Him: it is ruinous confusion of the truth to introduce baptism into these things, and a doctrine of the most revolting absurdity that Christian baptism is the burial with Christ of 'our old man' which has been crucified with Him."

This is strong language, and the assertions are so dogmatic that some who are not firmly established in the truth are apt to be carried away by them.

In Romans vi. it is plainly stated that according to God's reckoning the believer is "dead indeed unto sin, but alive unto God in Christ Jesus." and we are exhorted even

so to reckon with God (verse 11). If, according to God, crucified with Christ, and dead with Christ, and risen with Christ, what ordinance could more appropriately or more effectively set forth this truth than immersion in water and being raised up again by the power of another from that temporary grave? If baptism be a burial (and this is admitted), what is it then that is buried? Surely it is "the old man," the same that, in God's reckoning, was crucified with Christ, that died with Christ, and that died to sin in Christ. It is none but dead ones that are buried, and in baptism those whom God reckons to have died are united with Him in the likeness of His death, and, as the ordinance necessarily implies, shall be also united with Him in His resurrection. We admit that baptism is "no more a symbol of our dying with Christ than of our quickening with Him," but it sets forth unmistakably that we have died with Christ, and are also risen with Him.

It is also denied that Colossians ii. 12 contains any reference to resurrection being represented in baptism. To support this, "in whom" must be substituted for "wherein"—contrary to the Authorised Version, the Revised Version, Alford, Young, and others. We may surely be suspicious of teaching that cannot be supported without such unwarranted tampering with the translation. We therefore hold to the scripture as we have it—that burial with Christ and resurrection with Him *are both* symbolised in baptism, and that our joy and blessing depend on our faith, reckoning all this to be true, to be the operation of God for us in the riches of His grace in Christ Jesus. We are told that baptism "always signifies an outward washing, purification, or separation, from which every thought of the dying or the death of the baptised is excluded." The word occurs in two forms in the Greek. Sometimes it is in the plural—washings, and is thus never applied to Christian baptism, but to Jewish ceremonial cleansings. See Mark vii. 4; Heb. vi. 2 and ix. 10. (The use of the plural in Heb. vi. 2 proves that it has no connection with Christian baptism.) But where Christian baptism

is referred to, death is always involved. All divine ordinances centre in the Cross of Christ. The ordinance of baptism takes us to His Cross where He died, and to His grave where He was buried, and to the dread baptism wherewith He was baptised. It is said to be "the like figure" to that of Noah in the ark passing through the flood, meaning that both signified the same thing, both told of the Cross of Christ, of His death, and of His resurrection. If anything could figure death and resurrection it is Noah's passage into the new earth through the flood. Such also was the passage of the Red Sea—a picture of death and resurrection, through which they pass over unto Moses (see 1 Cor. x. 2) as lawgiver, leader, and mediator. So also the passage of Jordan, with the twelve stones representing the twelve tribes of Israel taken up out of the depths of the river of judgment, type of resurrection, and the twelve stones put down into the bed of the river to remain there for ever buried (see Josh. iv. 3-9). Each of these was a "like figure," symbolising the same truth of death and resurrection, as is figured in baptism, and each bringing the baptised into a new sphere, setting them typically on resurrection ground in the new creation. So in Colossians ii. we are buried and risen with Christ in the typical waters of baptism, and in chap. iii. we see the sphere into which we are introduced—not into the kingdom or house of God on earth, not into "the great house" or Christendom, but into the heavenly sphere where Christ has gone, and whence He is quickly coming again to take His own to Himself. This is indeed a sphere into which there is no way but by the death and resurrection of the Lord Jesus.

Of course the practical side of this truth involves cleansing, but even cleansing, according to New Testament teaching, is by the "washing of regeneration," a very radical washing indeed, involving the washing away of the old man altogether, and the implantation of the new man by the power of the Holy Spirit. The purifying of hearts is by faith, and not by baptism (Acts xv. 9).

It is sad that after having seen the insufficiency of infant sprinkling as a fulfilling of the divine ordinance of baptism, and



having for so many years contended for the scriptural baptism of believers only, we should now be attacked afresh from another quarter and threatened with a recrudescence of the old error, and added to it the baptism or the sprinkling of households, including unbelieving children or dependents.

It is the old and deep-rooted desire to bring the flesh into the kingdom, but the Word of the Lord is plain—flesh and blood cannot enter it; the new-born man alone has a footing there.

### “C. H. M.” ON BAPTISM.

“FOR my own part—seeing the question has thus been forced upon me—I can only say that I have for thirty-two years been asking in vain for a single line of Scripture for baptising any save believers, or those who profess to believe. Reasonings I have had, inferences, conclusions, and deductions, but of direct Scripture authority, not one tittle.”

### Conference Crumbs.

From Half-Yearly Meetings of Christians, Glasgow, 29th Sept. to 1st Oct., 1907.

PART II. Gathered by HYP.

“THUS my heart was grieved, and I was pricked in my reins [literally kidneys or deepest part of my being]” (Psa. lxxiii. 21). As the axe brings out the fragrance of the sandalwood, so afflictions may be used to bring out the Christian graces. Too often they vex and sour instead!

“Nevertheless I am continually with Thee” (verse 23). Never one moment from beneath the eye of the God of our salvation.

“Jehovah-Jireh” (Gen. xxii. 14). The Lord will see or provide. If I saw my child in trouble, would I not hasten to provide? If the Lord sees, He is bound to provide.

David could say in verse 22, “I was as a beast,” yet in verse 24 he adds, “and afterwards receive me into glory.” The path of grace and guidance ends in glory. Well might he add, verse 25, “Whom have I in heaven but Thee?”

Unsatisfied Israel said, “There is nothing at all beside this manna before our eyes”

(Num. xi. 6). Satisfied David said, “There is none upon earth that I desire beside Thee” (Psa. lxxiii. 25).

“My flesh and my heart faileth; but God is the strength of my heart” (verse 26). Jacob in weakness got the blessing; Paul had his strength made perfect in weakness; the heroes of Hebrews xi. out of weakness waxed valiant in fight, and turned to flight the armies of the aliens; the One who was “crucified through weakness yet liveth by the power of God,” for weakness is no hindrance to God.

“It is good to draw near to God” (verse 28). It is bitterness to be away from Him. “I may declare all Thy works” (verse 28). His provident dealings are all wisdom and all love, backed up by infinite power.

With a broken character we can accomplish nothing in the kingdom of God. A broken bow is no use, but a bent bow sends the arrow flying.

“And he did that which was right in the sight of the Lord” (2 Kings xviii. 3). Could the Lord write such a thing over what we think, read, do, or say daily?

How many “Nehushtans” (verse 4) are found in the hands of the children of God and church of God to-day! We may cry out a long time for the outpouring of the Spirit; there must first be a clearing out of Nehushtans.

If we prayed more in the Spirit (Jude 20), we would need to pray less for the Spirit.

Dr. Baedeker, on his 81st birthday, was asked by a friend what he could do for him. He replied, “If possible, have the 81 turned into 18, that I may labour longer in Russia.”

David not only brought down the giant with his sling, but, to make sure of his death, cut off his head with the sword (1 Sam. xvii. 51). We must not only disable the giants of sin; we must destroy them utterly.

If all the British Navy were at the back of missionary effort, I could tell you of a greater power (Matt. xxviii. 18).

Power with God and with men only comes when human strength and wisdom fail.

Some Christians make far more progress in the last fortnight of their life than in all the years before.

### 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 the press.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**WHO ARE OUTSIDE THE CAMP?**—Would it be correct for a company of believers to state that they were gathered in accordance with Hebrews xiii. 13?

**WERE OLD TESTAMENT SAINTS BORN AGAIN?**—Were Old Testament saints born again of the Spirit in the same way as in the present dispensation; also those who shall be saved during "the great tribulation"?

**WHO ARE THE DEAD?**—I Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

**THREE CIRCLES OF LOVE.**—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

**WHAT AGE WAS OUR LORD AT HIS DEATH?**—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

### Baptism and Reception.

Final note on the question of receiving those believers who have not been Scripturally baptized.

*Editor's Note (continued).*—As many letters as would fill the *Witness* have been received, all against the reception of any believer who has not first been immersed. One and all they ignore the distinction (which is the crux of the whole question) between deliberate disobedience to the Lord's command and failure to obey, owing to mistaken views as to the nature of the ordinance.

A man has two sons. He gives instructions to them both as to a certain work he wishes done. One of them deliberately refuses to obey, and disowns his father's authority. The other, perhaps through inattentive listening, or from some preconceived idea, misunderstands his father's instructions, and does something quite different from what his father intended. Is there no moral difference between the two? Is the one that misunderstood his father to be

treated in the same way as the one who rebelled? The one might be on as happy a footing with his father after as before his failure to carry out his will, only his fault would have to be pointed out to him. The other could not be restored to his father's confidence, except by confession of his sinful rebellion.

To judge the weak or the ignorant, who nevertheless are in happy fellowship with their Father, as stubborn and rebellious, and to refuse them the place of children and the fellowship of saints, is to set aside the Lord's command to receive such. The clear scriptural course is to receive those who belong to Christ, those whom He has received in spite of their ignorance. Instruct them more perfectly as Aquila and Priscilla did Apollos (Acts xviii. 24-26), but receive first and instruct afterwards: do not reject and give them the outside place, until they see with us, thereby making baptism a test of communion, as do those called "close Baptists." And after all, are there not higher claims than those of any outward ordinance. The claim of mercy and the love of God was higher in the hour of David's need than the reservation of the shew-bread for the priests. "If ye had known what this meaneth, 'I will have mercy, and not sacrifice,' ye would not have condemned the guiltless" (Matt. xii. 7). Are not the claims of those who are Christ's to the place of privilege He gives them far higher than a correct understanding of the ordinance of baptism? (Rom. xiv. 1; xv. 5-7). It is a very solemn question, for the receiving of one who belongs to Christ is to receive Christ Himself, and to refuse such is to refuse Christ.

### Saints and Superstition.

**QUESTION 535.**—"Is it dishonouring to God for Christians to believe in 'superstitions' of any kind, and to allow such beliefs to govern their actions on any occasion?"

*Answer A.*—The essence of superstition is belief in the existence of some supernatural power, the character of which is mischievous, its attributes unknown, not founded on reason, and unacknowledged by revelation. It leads to distrust in the providence of God, and to disbelief in His promises. Superstition arises from ignorance of the character of the Supreme Being, and of the principles on which He conducts His just and benevolent administration. Its practical influence tends to debase and corrupt man, while that of Christianity ennobles and purifies him. It is "earthly" in its origin, "sensual" in its indulgences, and "devilish" in its character, whether in the dark empire of paganism, or where popery rules. It terrorises

the mind of man, and takes away his free agency and individual accountability, leaving no occasion for the exercise of judgment. It prohibits the eating of eggs on "Ash Wednesday" and the four last days of "Holy Week," also of cheese on "Good Friday," and allows meat only on Sundays, Tuesdays, and Thursdays of the five weeks of "Lent." How are the mighty fallen—from the throne whence they dispense remission of sins they pass to the kitchen, threatening purgatory! To dine with thirteen is to risk death within the year, or to see a winding-sheet in a candle; to pay a wedding visit in a black coat may cause death within the same term, as also the sight of a peculiarly-shaped cinder falling from the fire. A screech owl, or a dog in a howling fit will terrify more than the most alarming disease, whilst it is evident that there is no connection between these sounds and signs and the events to which they are supposed to relate. Can we reasonably suppose that the benevolent Author of our existence has placed such spectres and prognostics of evil in our path? Is it not better to rely on His guidance and protection? Do not the Holy Scriptures teach us that all "our times," and all our affairs, are in the hands of an all-powerful, all-wise, and all-merciful Father God, who keepeth the feet of His saints, protects them by the arm of His strength, and guides them by the counsel of His wisdom? w. i.

*Answer B.*—Having always lived in a town where Romanism and superstition ruled the greater number of its inhabitants, my godly mother knew the necessity of constantly bringing before her family the errors of Romanism, and folly of superstition—which two always go together—exposing both as "unfruitful works of darkness," and bringing before them scripture to prove what she taught. I was converted when very young, so I fully endorsed mother's instructions, and was as ready to defy all superstition as she was. In my simplicity I took for granted that all Protestants were as well trained in these points as I was; therefore I was greatly disappointed to see in after years that not only Protestants, but even some Christians, were deluded by superstition, and it was only by degrees I grasped the fact that every person is more or less under the power of darkness, and that it is only in the measure that we "walk in the light, as Jesus is in the light" (1 John i. 7), that darkness ceases. In all countries where heathenism and Romanism rule, superstition prevails, and it is only as the light of scripture manifests its error that men are delivered from its delusions. When a sinner, by the grace of God, has his "eyes opened" to realise the awful darkness he has ever lived in, he is only

too glad to "turn from darkness unto light" (Acts xvi. 18). Satan knowing this, seeks to draw the Christian back into darkness. The Lord Jesus promises that those who follow Him "shall not walk in darkness, but shall have the light of life" (John viii. 12). No believer walking in the light can be deceived by superstition, but one who ceases to obey Ephesians v. 11 is liable to be drawn aside by Satan's snares. If we "walk by faith," superstitious fear cannot hurt us. May we have grace to do so.

A. G. W.

*Answer C.*—Unquestionably it is most dishonouring to God for any Christian to believe in superstitions of any kind, or to be governed by them on any occasion. His truth, entire and eternal, has been revealed for our guidance and comfort. Why need we turn to "profane and old wives' fables" (1 Tim. iv. 7)? Numbers xxiii. 23 is sufficient in itself to deliver us from all superstitious fear. "Surely there is no enchantment against Jacob. Neither is there any divination against Israel." There are many modern Balaams who would fain enchant and seduce saints, but the same God who protected and preserved His people Israel then, will defend and deliver us now. Set your face firm and fast against all superstition, whether religious or otherwise.

T. B.

*Editor's Note.*—Superstitions are very various in character, but they are all the offspring of ignorance and unbelief, and for this reason they abound most in pagan and Roman Catholic countries. But even among professed, and, we fear, also among true Christians, various superstitions are found.

The supposed danger attaching to the number thirteen at table or elsewhere, is unworthy of a rational, not to say a spiritual person. He who is God over all, by whom the hairs of our heads are all numbered, without whose knowledge and will a sparrow does not fall to the ground, may surely be trusted to care for His children, and defend them against every possible danger. He who harbours such foolish ideas is not in the enjoyment of his Heavenly Father's love, or of the peace of God that passeth all understanding. Palmistry is prevalent and fashionable at present, and many are seeking direction in life from these ungodly imposters. Stories are told of how their predictions have come true, but such can only be regarded in the light of Deuteronomy xiii. 1-5. The desire to pry into the future by any means, except from God and His Word, is of the flesh; to be guided by such means, or to put any trust in them, is unbelief, and to have anything to do with them is a dishonour to God and to His all-sufficient Word and Holy Spirit.

## ABOUT "THE WITNESS."

"**HITHERTO hath the Lord helped us**" (1 Sam. vii 12) is the most fitting note we can truly sound at the conclusion of the **37th year of *The Witness***. We are at this time reminded that most of the eyes which gazed on the first number, like the first Editor, now "see the King in His beauty" and a new generation has arisen who may be interested in knowing a little about *The Witness*.

It was commenced in 1870 by the earnest pioneer evangelist, DONALD ROSS, who continued to conduct the paper under the title of *The Northern Intelligencer* till 1874, when, on Mr Ross's departure to America, it was taken in hand by its present Editor, who has personally supervised each of the 408 numbers from then till now.

These well nigh 40 years have indeed witnessed marvellous changes in

I The extended propagation of precious truths—such as the sufficiency of scripture, the simplicity and certainty of salvation, the priesthood, service, and unity of all believers, the second coming of the Lord, and kindred themes, once little known and coldly received now generally held by intelligent believers. Such propagation has been largely due to *The Witness* and other monthlies.

II The energetic work of the Evangelist at home and the Missionary abroad has led to a notable increase of assemblies of believers, and whose continued multiplication is one of the gleams of brightness amid the deepening gloom.

III The alarming spread of unbelief in the Inspiration of the Scriptures the creation and fall of man, the Deity of Christ, the personality of Satan, the resurrection of the dead, the "everlasting punishment" of the wicked, and other foundation truths by those who bear the name "Christian," as well as the secularising of the professing Church, has led to appalling indifference as to the claims of God amongst all classes.

IV. The inroads made by new and false religions—mostly of American origin—or by old heresies, imbued with new life, have caused many to throw overboard the "sure Word" and follow the pernicious ways of the false prophets and teachers who bring in these "destructive heresies, even denying the Lord that bought them" (2 Peter ii 1).

Yet amid all these changes a uniform testimony, through many different pens, has been borne in *The Witness* to "those foundation truths which are most surely believed amongst us" (Luke i 1).

The idea of the first Editor "was to present ungarmented truth, with freshness and power." On these lines we purpose proceeding, and as indicated some years ago.

To keep back nothing that we believe to be generally profitable.

Whilst not shunning to declare, in so far as we have learned it, all the counsel of God, to do so in the Spirit of Christ "always with grace," though also "seasoned with salt," thus seeking to combine "truth and love."

We desire to present the various truths of Scripture in due proportion, seeking the edification of saints, that they may be filled with the knowledge of the will of God, and stand perfect and complete in the same.

For 1908 we have the prospect of much edifying material for *Witness* readers, including

**The Charter of the Church** Revised Notes of Addresses on 1 Corinthians x, xi, xii, and xiii, and also a Series of Papers, entitled 'The Epitome of Christian Experience in Psalm xxxii,' by the EDITOR.

**Original Papers** from the pens of authors who have willingly helped in the past, including Dr Neatby, Dr Case, Dr Anderson Berry, Wm Hoste, B A, Dr J A Owles, J P Lewis, Franklin Ferguson, C H Hinman, W H Bennet, Alex Marshall, R. M Murdo, Wm Shaw, J Hixon Irving, Albert Midlane, T Cochrane, T Robinson, and others.

**Self-Revealing Titles of the Son of God** A Series of Studies on the Divine Titles of our Lord, by Dr CASE, of China A number have already appeared, The concluding "titles," *The True Vine, The I Am, Jesus, Root and Offspring of David, Bright and Morning Star*, will be dealt with.

**The Gist of Expositions of the Scriptures**, being Notes of Addresses given by WILLIAM LINCOLN at Beresford in years 1872-78.

**Voices from the Vineyard**, or Lessons from the Lives of Men of God at Home and Abroad. By ALEX MARSHALL Griffith John, of Hankow, "Fanny Crosby," the authoress of 8000 hymns.

**Concise Statements of Vital Subjects for the benefit of young believers** By THOMAS BAIRD, of Singapore. Dealing with the Unity and Trinity of the Godhead, the Godhead and Manhood of Christ, the Godhead and Personality of the Spirit.

**Selections from the Teaching of beloved brethren now departed**, including Henry Dyer, Henry Groves, George Muller, Thomas Newberry, F C Bland, J G M Vicker, Henry Heath, R C Chapman, William Lincoln, and others.

**Suggestive Topics, for Preachers, Teachers, Students, Sunday School Teachers, and all believers** By MRS E A Hewitt Laird, T D W Murr, J M Hamilton, J W Wilson, Jas Forbes, &c.

**Outlines of the Psalms** By THOMAS ROBINSON.

**Original Poems** by A Midlane, F Stacy-Watson, T Robinson, Wm Luff, Wilfrid M Clure, J A W Hamilton, and others.

**Answers to Questions** on subjects of interest to earnest students, assembly matters, current questions of general interest. **Correspondence** on Current Themes and General Topics.

**Intelligence from Many Lands.**—*Multum in parvo* notes of aggressive work at home and abroad.

It is our earnest wish that the pages of *The Witness* be increasingly helpful to the children of God. To this end we earnestly desire the prayers of all our readers.

J R C.