

“Holding fast the Faithful Word . . . that he may be able by Sound Doctrine both to exhort and to convince the gainsayers” (Titus i. 9).

SOUND DOCTRINE

— FOR —

THE EDIFYING OF THE BODY OF CHRIST

(1 Tim. 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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SOUND DOCTRINE

FOR THE EDIFYING OF THE BODY
OF CHRIST.

Awake! Awake!

"Awake thou that sleepest" (Eph. v. 14).

"Arise, shine; for thy light is come" (Isa. lx. 1).

HOW uncomfortable it is to have to struggle against sleepiness and drowsiness when there is much to do, or when we want to listen attentively to what someone is saying. And alas! in these days of rush and hurry, what a struggle it is to resist the sleepiness of soul to which we are all liable; for it is when we are keenly alive to things temporal that we are prone to become dull to spiritual and eternal realities. Thus, the call to awake is never out of place; and, as time is flying on, and year follows year in quick succession, we must indeed listen to our Lord's oft-repeated call: "Awake—Awake."

It is a voice of love, which would awake us from our lethargy and apathy—a voice of tender concern and of urgent haste. "Now it is high time to awake out of sleep." "The night is far spent, the day is at hand" (Rom. xiii. 11, 12). Does not "high time" convey the idea that it is almost *past* the time? This is the hour of darkness, just before dawn, and even now, is there not darkness which may be felt? The Morning Star will soon, very soon arise, and then the day will dawn. Awake, and watch for His coming, the Bright and Morning Star.

Awake, awake, because, while men are sleeping the enemy is sowing tares amongst the wheat. Matthew xiii. 25. The devil is wide awake, and hard at work, trying to pull up the good seed and sow the tares. The good seed of the Word of God is being handled "deceitfully," and he is watching for every opportunity (and how many there are) of beguiling unstable souls and injuring the Lord's work. Every servant of God should be "up and doing" in the energy and power of the Holy Ghost, sowing the good seed of the Word of God. Oh, let us redeem the time, and seek to undo the

mischief caused by the slumberings of the past. "Awake—Arise."

Awake, awake, for sleepy souls are themselves terrible losers. What would the three disciples—Peter, James, and John—have given afterwards to call back those precious moments at the Transfiguration, when they were heavy with sleep, and so lost much of the sight of His glory, and also of the holy, heavenly converse? What would they have given to have back that solemn hour when they failed to watch with their beloved Lord in the Garden of Gethsemane; when they lost the privilege of being His comforters in that hour of deep agony. "He looked for comforters, but found none"—none to lament with Him (Psa. lxxix. 20). And does He not often say to us now: "What! Could ye not watch with Me one hour?" The time is yet ours; oh, let us not waste it in sleep.

"Awake, awake," again we hear the Lord's voice; "put on thy strength, put on thy beautiful garments, shake thyself from the dust—arise" (Isa. lii. 1, 2). Strength and beauty are the results of awaking and arising. If we do not arise when we are called, we are likely to sleep again. Yet a little more sleep, a little more slumber, a *little more folding of the hands to sleep* (Prov. vi. 10). We each have different ways of folding our hands to sleep—different positions of ease and comfort, which encourage sleep. Oh! let us avoid this folding of our hands; let us be up and doing, and shake ourselves from the dust of this world which cleaves to us, and put on our beautiful garments of praise and humility, and "garments unspotted from the world."

We see how the psalmist himself responded to the call: "Awake up, my glory [my tongue]: awake, psaltery and harp: I myself will awake early" (Psa. lxxvii. 8). "Praise the Lord with harp, sing unto Him with the psaltery, and an instrument of *ten*

strings" (Psa. xxxiii. 2; xcii. 1-3). How often we read of an instrument of ten strings, and these harps are being formed within us to make melody in *our hearts* to the Lord. Oh! are these strings awake and vocal; are they tuned by the Holy Spirit? What sweet and holy strains may arise when the Holy Spirit Himself touches the strings which He has formed for God's glory. Let us consider some of the strings from which He waked melody in the psalmist of old.

I. The string of GRATEFUL MEMORY. "Bless the Lord, O my soul, and all that is within me bless His holy name. . . . Forget not all His benefits" (Psa. ciii).

II. The string of a SUBJECT WILL. Soft and quiet will these notes be: "Mine eyes are ever toward the Lord." "Show me Thy ways, teach me Thy paths, for Thy name's sake lead me and guide me"

III. The string of a TENDER, AWAKENED CONSCIENCE. Hear the tender and sobbing note of confession: "Against Thee, Thee only have I sinned." "I acknowledge my transgressions" (Psa. li).

IV. The string of WARM AND CLINGING AFFECTIONS. "I will love Thee, O Lord, my strength, my rock, my fortress, my deliverer" (Psa. xviii).

V. The string of A QUIETED AND LOWLY SPIRIT. "Lord, my heart is not haughty." I have behaved and quieted myself. "My soul is as a weaned child" (Psa. cxxxi).

VI. The string of STRONG CONFIDENCE. O to strike it boldly and fearlessly. "God is our refuge and strength, therefore will we not fear," &c. (Psa. xlvi).

VII. The string of GODLY FEAR. Hear the tremulous note: "My heart standeth in awe of Thy Word" (Psa. cxix. 161). "Horror hath taken hold upon me, because of the wicked that forsake Thy law."

VIII. The full-toned string of BRIGHTEST HOPE. "I will hope continually" (Psa. lxxi. 14-20). "Hope thou in God, for I shall yet praise Him" (Psa. xlii. 5).

IX. The string of EARNEST LONGING. Deep and prolonged are the notes which arise from this string. "I opened my mouth and panted, for I longed after Thy commandments." "My soul breaketh for the longing that it hath" (Psa. cxix., cxx., and cxxxi.).

X. Lastly, the GLAD JOY notes. "Sing

praises to God, sing praises" (Psa. xlvii. 6). "God, my exceeding joy," or, marg., "God, the gladness of my joy" (Psa. xliii. 4).

Sometimes the key may be a minor one, the song low and sweet, at other times loud and eager; sometimes solemn and awe-inspiring, and then again bright and joyful. When many of these notes are mingled together, what lovely chords are formed—Spirit-wrought harmonies, making melody to the Lord. They are feeble compared with the wonderful realities that call them forth, but if our harps are well tuned there will be no discordant or jarring notes.

One day the song will be worthy of *Him*; and those whose hearts are awake to sing now, will sing with a deeper gladness then. Not one note is unheeded now, as He listens amidst all the harmony of heaven; and He, and He alone, knows what it costs us to learn how to sing each note. He knows the sorrows, the failures, the joys, the longings; and rejoices that amid the jarring discords of earth we are learning to sing our *own* song, which we shall sing in His presence for ever.

But there is such a thing as *dreaming*, when we *imagine* we are awake, and very active and busy. "An hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty. A thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint" (Isa. xxix. 8). We may imagine that we are doing very wonderful things, and all the time we may be fast asleep. There is no reality, no fruit unto God. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger" (Prov. xix. 15). "He that is slothful in his work is brother to him that is a great waster" (Prov. xviii. 9). And how much time is wasted because we are not in fellowship with God, and therefore the things we do are not done in the power of the Spirit. One little word spoken from the secret of His Presence may tell for all eternity, whilst *days* spent in service without the power of God are wasted days. Let us then in our inmost hearts heed the call to awake, that we may be in bright and happy fellowship with Him, our yearnings kindled by Him, and our melody called forth unto Him, to whom our whole being belongs. E.T.

The Holy Bible the Word of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

"There are so many kinds of voices in the world, and none of them without signification" (1 Cor. xiv. 10).

I. INTRODUCTION.

THE Holy Bible! Everyone surely possesses a copy of the Bible.

It was not so at one time in this country of ours. It cost so much. In the thirteenth century, when a labourer's wage was twopence a day, a copy of the Bible cost fifty pounds. It is on record that an abbot purchased a written Bible in nine volumes for five hundred pounds according to present day value. In 1429, a copy of Wycliffe's version of the New Testament cost about twenty-five pounds of our money, when reapers only received twopence a day as wages, and a sheep was sold for a shilling.

But in those days the Bible was not only *expensive*, it was a *forbidden* book. A law was passed in the reign of Henry the Fifth forbidding the reading of the Bible in English. "Whoever shall read the Scriptures in the mother tongue, shall forfeit land, cattle, life, and goods, be considered heretics to God, enemies to the crown, and most arrant traitors to the land."

Then we must remember the *educational* difficulty. Very few could either read or write. To such the Bible was a sealed book, unless someone could be found to read it to them. True, they might have heard it read in the churches, but there it was read in the Latin tongue, a language of which they were ignorant.

And when at length through the introduction of printing and the zeal of learned men, Bibles could be obtained in the mother tongue, the bishops and priests were on the outlook to buy up or confiscate every copy and burn it—and burn the translators and printers, too, if they could catch them—and thus prevent people who could read obtaining copies and instructing those who could not read. This state of matters was so well remembered that during the persecution of the Puritans under James the Second, one of them wrote out the Bible in shorthand for his own use when, Roman Catholicism

being re-established by that bigoted monarch, the Bible would be suppressed and as far as possible every copy destroyed.

And dwellers in Roman Catholic countries will tell us that this is not an overdrawn picture. Where that Church has full power it still burns the Bible, and would burn its purveyors and its readers too if it were able.

Semper eadem—"ever the same"—is the motto it boasts in; burn Bibles! burn believers! And from the point of view of self-preservation the Roman Catholic Church is right. For if where it flourishes the Bible cannot be read, equally so where the Bible is read the Roman Catholic Church cannot flourish. Nay, more, where the Bible is believed the Roman Church is destroyed.

Why is this? Here is one reason. The disciples, the men who loved and studied and believed the Bible, were first called Christians at Antioch. Now, close by this Antioch was the grove of Daphne, in the recesses of which stood a temple, famous all over the old world for the worship of Apollo. Thousands flocked from all parts every year to offer sacrifices to the god in his temple in the grove of Daphne. Years passed, and the Christians suffered dreadful persecutions. At one time so long continued and so terrible had been the persecution that the pagan emperor was told that not a Christian remained. So the centuries passed until the reign of Julian the Apostate. In one of his journeys through the empire he visited Antioch to offer sacrifices at the shrine of Apollo. In all his splendour he went, and, lo! the only other worshipper was the bleary-eyed old priest offering to Apollo the god's favourite victim—a goose. Thus it was everywhere in spite of all his endeavours to rejuvenate paganism, and so Julian the Apostate died with this confession on his lips, "O Galilean, Thou hast conquered!"

Yet from the dust of these dead pagan emperors and priests there arose another power. In its way a greater power, for it combined both. Imperator and Pontifex Maximus, emperor and chief priest, had been dignities assumed by the Cæsar, so now as the centuries drag their weary way along there comes a long procession of men who seat themselves in the chair of Rome, who

are thrown in splendour whilst choristers sing "*Eccce Sacerdos Magnus*" ("Behold, the great priest"), and who are crowned with a triple crown with this assurance, "Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, the governor of the world, on earth vicar of our Saviour Jesus Christ." This is merely paganism under another aspect—the aspect of Christendom.

In fact, when in the light of archæological discoveries we examine the functionaries with the rites and ceremonies and buildings of the papacy, we find that it is sun worship, nothing more, nothing less. And sun worship is the principle of all pagan worship. Do you not see the sun's image in the tonsure of the priest and the covering of the pyx? The candles are simply his satellites as known in Babylonian days. Even the favourite device of the cross can be seen adorning Babylonian gods; whilst in bowing to the East they are saluting the place from whence the sun sallies forth like a giant refreshed to run his daily race. And herein does my reason consist: As before the spread of Bible knowledge the old paganism vanished away, so in like manner does this new paganism.

What privileges then are ours. What responsibilities therefore are ours. We live in a century when the poorest can afford to buy a copy of this Book; when all are able to read it without difficulty and without danger. Let us remember the lines which Michael Bruce wrote on the fly-leaf of his copy shortly before his death:

" 'Tis very vain in me to boast
How small a price this Bible cost;
The day of judgment will make clear
'Twas very cheap or very dear."

In the next paper, if the Lord will, I hope to explain the meaning of the name "Holy Bible;" who its writers were; what its contents are. And this we shall, I hope, do with a copy of the Book in our hands and with the Holy Spirit as our guide.

For there are many voices calling to us in the world, and although none of them is without signification, yet for our present happiness and future bliss it behoves us that we listen to *the voice* that calls us to God.

Christ's Death is our Life.

By the late R. C. CHAPMAN.

"Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin" (Isa. liiii. 10).

THE bodily sufferings of Christ should ever be remembered, but never, as by the world's religion done, be put out of their place. The uninstructed conscience of the men of the world begins and ends with bodily sufferings, and it is vain for such to talk of the cross of Christ; they know nothing of it. The conscience instructed by the Word and Spirit of God, the conscience purged by the blood of Christ, must see the greatness of the cross as being the act of God's sin-avenging justice—an act of justice that shuts out all mercy. The word "bruise" reminds us of the upper and nether millstones, that will not and cannot spare the grain.

That death is our eternal life, which was the deed of the sword of justice; and there can be no holiness that God accounts such, apart from the remembrance of that death—the cross of Christ.

The death of the cross, the sufferings of Christ on the cross were chiefly from the hand of God's justice smiting the Surety; it was also man's act of enmity, and Satan's act in malice.

Our time here is short and precious; and in God's account it is worth just as much as we have the mind of Christ toward the members of Christ, and the mind of Christ toward them that know Him not. And if we have this mind of Christ, then that word will be fulfilled in us, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." That is, all earthly things in measure and weight, as God our heavenly Father sees to be best to speed us on our homeward journey.

Oh, beloved! Let us bear in mind that our own trials of faith are intended, first, for proving to ourselves what a God we have; and then for teaching us to be caring for others and forgetting ourselves. And happy is he who thinks not of what he ought to receive from others, but is taken up in caring for others, in thinking of the things of others

“Crucified with Christ.”

By JOHN JAMES.

EVERY true believer in the Lord Jesus Christ has been “crucified with Christ.” Whether young or old, carnal or spiritual; whether he knows it and has realised the truth of it or not, the fact remains that, if he is a believer, he has been crucified with Christ. But it is also true that any that are not spiritual, but carnal and careless in their walk, and who do not seek to learn from the Word of God the truth of what grace has made them to be, such, while in that condition, will not learn it. “He that is spiritual discerneth all things.” The natural man does not receive the things of the Spirit of God at all. He can only know the things of a man. But we have received the Spirit of God that we might know the things that are freely given to us of God. But even then we may be carnal, or fleshly; that is our daily lives may be characterised by walking as men in the flesh; decent and respectable it may be, no outbreak of open sin to be judged by the Church; but no communion with God, no prayer except in a perfunctory way, no feeding the spiritual nature on the Word of God, no self-judgment, and consequently no confession of sin and failure. We may know our sins forgiven; we may even know what it is to be justified by God’s grace through the redemption that is in Christ Jesus; but we do not go on to know that we are crucified with Christ, unless there is self-judgment.

The reason of this is very obvious on a little reflection. We are not believers at all unless we have been brought to repentance about our sins, our guilt, what we have done, and have been assured as to the forgiveness of our sins. We may have realised the guilt of sins committed, but may never have gone deeper and realised the condemnation of what we are. We have been satisfied to be forgiven for the bad fruit, but we have never discovered that God has also condemned, root and branch, the evil tree that brings forth the evil fruit.

It is important that we should come to this, for it is in the way that God has dealt with the tree that He reveals to us the way

to stop it from bringing forth more bad fruit. This is peculiar to the New Testament. The forty centuries of trial, testing, and probation had run their course when John the Baptist appears with the “axe laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.” “That which is born of the flesh is flesh.” No good fruit has it ever brought forth. The new birth is a necessity. And that is not an infusion of good into the old tree that will change its nature; no, it is a new man instead of the old. It is a new man which cannot sin because he is born of God (1 John iii. 9).

But what has been done with the “old man” then, which was born of Adam? We have the nature of it still in us; but “what shall we say then? Shall we continue in sin, that grace may abound? Away with such a thought. How shall we who have died to sin, live any longer therein?” That is the answer we find in Scripture. First, that we are dead to sin. Second, that, on that account, we should not continue in sin. The way in which we are dead to sin is not by baptism—baptism is the figure of it—but by having been crucified with Christ. On the cross is our first identification with Christ. There was no link with Him in His holy life before the cross. “Except the corn of wheat falling into the ground die, it abideth alone” (John xii. 24). But the moment He was “made sin for us,” the moment He was “lifted up” upon the cross, “being made a curse for us,” His identification with us, and ours with Him, began. Our old man is crucified with Him. That “our old man” is just our old selves in Adam is proved by the fact that when Paul speaks of himself alone he says, “I am crucified with Christ” (Gal. ii. 20).

So we are “dead with Christ.” As crucifixion was the death He died, we can only be dead with Him by being crucified with Him. If we are dead in any other way it is not “with Him” but apart from Him. And death apart from Him would leave the judgment still to follow. His death for us is our justification from sins; our death with Him is our justification from sin in us. It is by our crucifixion with Him that “sin

in the flesh" has been condemned, and the "body of sin," that is this body in which the law of sin is, has been "done away" (Rom. vi. 6, R.V.).

But what is it that so identifies us with Him that His death on the cross, so long before we came into existence, is our death? It is because He is our life. The new life in us is Christ. It is life in resurrection, therefore out of death; and as we possess that life we have come out of death. What He passed through before He became our life is attached to the life He gives us, so that it becomes true of us. It is in this way we are "saved by His life;" and have "justification of life." Life comes to us, at new birth, freighted with all the value of His death. So we reckon ourselves "dead indeed unto sin, but alive unto God in Christ Jesus."

We must not confound "our old man" with the old nature. The man, and the nature of the man, are not the same; and it is our old man, or self, that was condemned in the death of Christ. The nature remains in us, but its working is to be stopped, not in our own strength, for it is too strong for us. If we war against it in our own strength, we are brought into captivity to it (Rom. vii. 23). We have the Holy Spirit in us through whom to mortify the deeds of the body (Rom. viii. 13).

There are two other scriptures that speak of "the old man." "But ye have not thus learnt Christ, if ye have heard Him and been instructed in Him according as the truth is in Jesus: [namely] your having put off according to the former conversation the old man which corrupts itself according to the deceitful lusts; and being renewed in the spirit of your mind; and having put on the new man, which according to God is created in righteousness and holiness of the truth" (Eph. iv. 21-24; Darby's version).

"Do not lie to one another, having put off the old man with his deeds, and having put on the new, renewed into full knowledge according to the image of Him that has created him" (Col. iii. 9, 10, Darby's version).

There is another passage which speaks of "putting off." "In whom also ye have

been circumcised with circumcision not done by hand, in the putting off the body of the flesh, in the circumcision of the Christ" (Col. ii. 11, Darby's version).

In these passages the crucifixion of the old man, the putting off of the old man, and the putting off the body of the flesh, is not presented as something we have to do; but as that which has been done for us in the death of Christ. Our old status in Adam, and in the flesh, was brought to an end in Christ's death. What we have to put off are the things which come from the old man: "anger, wrath, malice, blasphemy, vile language," &c. God has dealt with the old man on the cross, so that we are not condemned for it, and He has given us the Holy Spirit to mortify the deeds of the body. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. viii. 13).

Life in Christ Jesus identifies us with Him in the death through which He passed, and makes His death to be our death. Hence we have put off the old man.

As the old man is our old self in Adam, the new man is our new self in Christ. We are, therefore, to put on the things of the new man. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering," &c. (Col. iii. 12). These are the new creation works which God has ordained that we should walk in them (Eph. ii. 10). They cannot be produced by the flesh. They are the works which we delight in after the inward man, but which we need the power of the Holy Spirit to accomplish. That is the grace that is made perfect in our weakness.

My Best Employ.

"That ye might be filled with all the fulness of God" (Eph. iii. 19).

ABIDE in Thee, my Saviour-God, I know
How love of Thine, so vast, in me may flow.
My empty vessel, running o'er with joy,
Now overflows to Thee without alloy,
My best employ.

J. DENHAM SMITH.

The Serpent of Genesis III.

AND THE TEACHING OF MILLENNIAL DAWN.

By A. STACY WATSON.

Does Millennial Dawn teach God's truth, or does it teach the serpent's lie?

IN the temptation of Genesis iii. the serpent first instilled doubt into the mind of the woman, then followed up the doubt by a denial of the truth, and then made the assertion, "YE SHALL BE AS GOD." By yielding to the deceiver the woman became an accomplice with the serpent to persuade her husband to follow her example. By hearkening to the voice of his wife Adam disregarded the Lord's word. Upon hearing their confession the Lord again gave them His word. By doing this the Lord opened up to them a new beginning. This has always been the Lord's way. The way in which to walk is first shown by a word from the Lord. It is obedience to His Word which marks the difference between the holy seed and the seed of the serpent. To meet the constant devices of Satan against the human race the Lord constantly sent His servants, the prophets, with His Word, obedience to which was the only path of safety. Then, in the fulness of time, God sent His only begotten Son with the Word—the Gospel of salvation—after which, through servants chosen by Him, the words of God were completed for this age in the writings of the New Testament Scriptures.

The Old and the New Testament Scriptures fully make known the mind and will of God concerning mankind, and their changed relationship to Him, in consequence of their having received the serpent's lie, in their eating of the forbidden tree through which they became sinners, and subject to death.

The curse pronounced upon the serpent is proof of the greatness of his sin. The greatness of his sin is, that knowing the Lord's Word, he yet taught rebellion to the Lord's servant, Adam. Obedience to the Word, whether spoken or written, is the righteous and loving demand made by God throughout every scripture from Genesis to Revelation.

Obedience to the Word is an acknowledg-

ment of the authority of Him who speaks the Word. It proves that the creature recognises his Creator, and his dependence upon Him who created him. As the Scriptures claim the OBEDIENCE of all to the Word, the Scriptures cannot teach the serpent's lie that "ye shall be as God."

Mr. Russell, the author of "Millennial Dawn," corrupts the Scriptures to make them appear (to those who are not firmly established in the truth of God) as teaching that "*God designed to permit evil—that He permitted sin.*" That those who walk in the way leading into destruction are to have, after this life, "a second trial."

Denies the Scripture teaching of the "eternity of punishment."

Teaches annihilation—"extinction."

Denies our Lord's Godhead before He became man.

Denies our Lord's humanity in heaven.

Denies the resurrection of the slain body of our Lord.

Teaches that some are to be exalted as God.

Denies the Lord's coming in flesh.

Teaches that "God designed to permit evil," that He "permitted sin" (vol. i., p. 124).

To "design" means to purpose, to intend. To "permit" is to allow by silent consent, or by not prohibiting.

God prohibited "evil—sin," by a "THOU SHALT NOT" (Gen. ii. 17). As, from the very first, God prohibited sin. He never "designed" to allow it. Instead of permitting it, He added a penalty to the breaking of His Word. "Thou shalt not" runs through all the scriptures always with a penalty. The declaration that "the wages of sin is death" proves that God never "permitted sin." How could a righteous Ruler permit that which would destroy His authority and His kingdom?

"Millennial Dawn" teaches that all who walk in the way leading into destruction are to have a second trial.

Mr. Russell says there are "Three Ways—The Broad Way, the Narrow Way, and the Highway" (p. 205).

That "our Lord referred to but two of these ways, because the third was not yet due

to be opened up" (p. 218), which implies that it has been reserved for Mr. Russell to complete that which our Lord left unfinished! That it has been given to him to reveal to the Church a "resurrection from the destruction" (p. 206) "to which the broad road leads" (p. 218); and that after their resurrection the masses of mankind, who have travelled on the "broad road to destruction," are to have a second trial; that, "As the first trial had a beginning, progressed, and culminated with a sentence, so also will the second. . . . The second trial will be more favourable than the first" (p. 143).

This, it is said, will take place "under the reign of Christ" when "mankind will be gradually educated, trained and disciplined until they reach perfection" (p. 143).

This second trial is called "The Highway of Holiness" (p. 215); it is called "the way to human perfection, to restitution;" that what it requires is "only the putting away of sin;" and that this "is the legitimate result of the ransom" (p. 216). That "the way back to actual human perfection is to be made very plain and easy; so plain that none may mistake the way; so plain that "the wayfaring man, and those unacquainted therewith, shall not go astray" (p. 215). That "by wholesome chastisements, fitting encouragements, and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand perfection from which father Adam fell." Thus "the ransomed of the Lord shall return [from destruction by the grand highway of holiness] with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (p. 217, 218).

And this, it is said, will be done, because "our Lord gave Himself a ransom for all, and redeemed all from the destruction to which the broad road leads" (p. 218).

It teaches that all the wicked dead will "in due time . . . be awakened from death, and brought to a knowledge of the truth, and that thus blessed together with all the families of the earth by the promised seed, they will then be on trial for everlasting life" (p. 111).

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

A PROSPEROUS YEAR.

Three essentials for enjoyment during the year—

1. "Cleave unto the Lord," - Acts xi. 23
2. "Love one another," - 1 John iv. 7
3. "Always abounding in the work of the Lord," - 1 Cor. xv. 58

MEN WHO SETTLE DOWN.

- The worldling, - - - Luke xii. 19
 The false professor, - - - Luke xii. 45
 The saint by-and-bye; - - - Luke xii. 37
 W.W.F.

THE LAMB OF GOD.

CHRIST IS—

- The Lamb foreordained from times eternal,
 1 Pet. i. 18-20
 The object of expectation from the beginning,
 Gen. xxii. 8
 The subject of typical foreshadowing,
 Exod. xii. 3, 13; 1 Cor. v. 7
 The theme of prophetic Scriptures,
 Isa. liii. 5, 7
 The Person who fulfilled all the expectation, the types, and the prophecies in Himself—"Behold Him," - - - John i. 29
 THE ONE who was in His walk and life here the object of divine complacency—"Behold Him," - - - John i. 36
 THE ONE who alone has power to open the Book of Judgment (Rev. v. 1-6), even as He had closed it on making proclamation of grace, - cf., Luke iv. 17-21; Isa. lxi. 1, 2
 THE ONE who in the midst of the throne will be the theme of the eternal song of the redeemed from among men, - Rev. v. 8, 9
 THE ONE who shall Himself feed His martyred remnant of Israel, and shall lead them into fountains of living water,
 Rev. vii. 9-17
 THE ONE who shall be the centre to which all eyes shall look in the day of His espousals at the time of the great marriage supper of the Lamb, - - - Rev. xix. 7-9
 THE ONE whose throne shall be in the midst of His own redeemed, when the perfection of divine government shall be seen in heaven and on earth, and lawlessness shall hide its head forever, Rev. xxii. 3-5. T.D.W.M.

The Ways and Acts of the Lord.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

"He made known His ways unto Moses, His acts unto the children of Israel" (Psalm ciii. 7).

TO understand the *ways* of the Lord requires a much deeper knowledge than to recognise His *acts*. Israel as a people never seemed to get beyond "the operation of His hands." Even these they disregarded; they had no significance for them (Isa. v. 12). The acts of God do at times force themselves upon even the unregenerate in such a way as to compel the acknowledgment, "this is the finger of God" (Exod. viii. 19). But to understand His ways involves, first, on the part of God a revelation of Himself; and, secondly, a divinely implanted capacity to know them. "He made known His *acts* unto the children of Israel," a carnal people; "He made known His *ways* unto Moses," the spiritual man.

The carnal observer beholds the acts of God, but for him they have no significance. They are seen to be His doings, and may be wondered at. They are owned as the work of "the Almighty," but they convey to the natural man no moral teaching, no revelation of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

God reveals Himself in CREATION. There His power and Godhead are so made manifest that the heathen and the infidel are left without excuse (Rom. i. 19, 20). He also reveals Himself in HIS WORD. Here, far more explicitly than in creation, His character and attributes are unfolded. But "the testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10). Of the Scriptures the Lord Jesus said, "They are they which testify of Me" (John v. 39). Therefore to find Christ in the Scriptures, in type and shadow, in typical ordinances and persons, in historical events, in prophetic writings, in psalms of praise and lamentation, is through the Spirit's enlightenment to become acquainted with God in a way that nature cannot teach.

But God also reveals Himself to the believer in His PROVIDENTIAL DEALINGS. Not to multiply instances, Psalm cvii. from first to last declares this, concluding with the significant instruction, "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord" (verse 43). All these methods by which God reveals Himself are necessary, so that His children may be able to understand His ways.

In Psalm lxxvii. 13 we read: "Thy way, O God, is in the sanctuary." The writer of the psalm had just said, "I will remember the works of the Lord; I will remember Thy wonders of old, I will meditate also of all Thy work, and talk of Thy doings." Then as one who feels his inability to understand the meaning of them all, or to learn the lessons contained in them, he resorts to the sanctuary, the holy place, the place of communion, the immediate presence of God; so was it in Psalm lxxiii. 16, 17, "When I thought to know this it was too painful for me, until I went into the sanctuary of God, then understood I their end."

The ways of God are often, as it were, concealed behind an impenetrable veil. So was it notably with Job. Disaster after disaster overtook him. His friends thrust upon him their conviction that he must have been a hypocrite all along, and that God was dealing with him in righteous retribution. Job knew well that this was not the true explanation. But the farthest he could get was that God was sovereign and arbitrary and had set him up as a mark to shoot at. God's way with Job was incomprehensible. But now that we have seen "the end of the Lord" we perceive that through it all "the Lord was very pitiful and of tender mercy." First, Job learned, through seeing God as he had never before seen Him, that he himself was vile. "I have heard of Thee with the hearing of the ear; but now mine eye seeth Thee; wherefore I abhor myself and repent in dust and ashes" (Job xlii. 5, 6).

In Lamentations iii. 33 we read, "He doth not afflict willingly." In the margin it reads, "from the heart." How evident it is in the history of Job that the afflictions

poured upon him were not from the heart of God. They were necessary discipline under which he was taught what he could have learned in no other way. With all his excellence of character there was a vein of self-righteousness and self-satisfaction that kept him back from knowing God in all the riches of His grace. But stripped of it all, with nothing to trust in or to boast of, he sees himself in the light of God's presence to be a poor sinner, saved by grace alone.

Then comes out the heart of God! Oh, how He delights to bless him, to give him double for all he has lost, to satisfy him, to honour him, to exalt him. And even so it often is still in the experience of the believer. The veil behind which God works is impenetrable to the creature. Faith must bide God's time and wait the issue, but in the end it will be abundantly proved that "as for God His way is perfect" (Psa. xviii. 30).

"Deep in unfathomable mines
Of never failing skill
He treasures up His bright designs,
And works His sovereign will.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence,
He hides a smiling face.
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Gathered Gleanings

FROM MANY FIELDS (Leviticus xxiii. 22.). By HyP.

THERE is far more influence in the *character* of the man who walks with God than in all the *words* he may say.

Tarry at the promise until He meets you there.

Those that do most for the heathen abroad are those who do most for the heathen at home.—JOHN G. PATON.

"The old men dream dreams"—they look back. "The young men see visions"—they look forward (Joel ii. 28).

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. SPURGEON.

Call and Qualifications.

PRINCIPLES AND PRACTICES OF MISSIONS.—X.

By Dr. J. NORMAN CASE, China.

THE words "apostle" and "missionary," the one from the Greek and the other from the Latin, have the same meaning: *one who is sent*. Christ Himself was the ideal Apostle or Missionary. He is "the Apostle" as well as "High Priest" of our confession (Heb. iii. 1). And Christ bestowed the same title upon some of His disciples (Luke vi. 13). "He ordained twelve, that they should be with Him, and that He might send them forth to preach" (Mark iii. 14). To preach the Gospel is the chief business of all Christ's sent ones.

Though Christ has ascended up on high He is still the Head of the Church, the Lord of the harvest, the Master of the house. And no person can ever become a true missionary unless he is sent forth by Christ. All genuine servants of Christ have experienced an inward CALL to serve the Lord in preaching or teaching the Word of God. That call is one of the great facts of their experience; they can never, for any length of time, get away from it. Of this special experience we may well say:

"Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny."

The Church is in constant danger of losing sight of the truth that the Lord alone can properly call, equip, and send forth His servants. A man may have at his back the authority of bishop, synod, presbytery, or conference, yet if he has not this inward call of God he is an interloper and hinderer. While, on the other hand, a man may go forth with absolutely no human authority behind him, solely with the call of God in his soul, and his labours will not be in vain in the Lord. We may well thank God for raising up from time to time those who compel the attention of spiritual minds to these all-important principles of Gospel ministry.

For the one who thinks of devoting his whole time to Christian work the realisation of this inward call is of paramount importance; and especially so if the contemplated sphere of service is a foreign land.

I have often said, and, even at the risk of being misunderstood, I repeat, that no person should go forth as a missionary who *can* stay at home. The call becomes so imperative that it can no longer be silenced; the soul has no peace or rest while it is disobedient to the heavenly voice or vision. "The love of Christ *constraineth us*," is the confession of all true missionaries and Gospel labourers. They, in a measure, enter into the experience of that first great missionary to the Gentiles, and with him say, "*Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel*" (1 Cor. ix. 16).

While the call is *from* the Lord, it may come *through* various agencies; the sudden illumination of some scripture, the listening to an address, the reading of a book or periodical, the influence and advice of an older worker, by these and other ways God calls individuals into a certain path of service. Paul, in writing of his call to the apostolate, says, that it was not "from men, neither through man, but through Jesus Christ, and God the Father" (Gal. i. 1). Yet the call to go forth on his first great missionary journey came *through* prophets or teachers in the Church at Antioch (Acts xiii. 2). And he himself was used of God to lead Timothy and others to go forth to preach (Acts xvi. 3). Generally speaking, though there may be exceptions to the rule, the more definite and clear the call is to the individual himself, the easier will it be for others to discern the Lord's leading, and to have fellowship with the individual in his going forth in obedience to the heavenly vision. To secure this should be the aim of all who think of going forth as missionaries. One should rather wait for months, or even years, than start out without the approval and fellowship of the wise and godly among those with whom he has been associated in local church relationship.

The question is sometimes raised as to whether brethren labouring in other lands should be married or remain single. I think, from personal observation and experience, that it is, *as a rule*, better to go forth unmarried, and, if so guided of the Lord, to marry after being in the country several years. For study of the language,

getting to know the people, becoming acclimatised, and settling into the work, the unmarried man has advantages. In laying foundations and continuous itinerating, a brother is better unmarried; while for an established local work a married man is better equipped. Yet, more than most, a missionary must heed the word, "only in the Lord." Self-will in this matter may be disastrous, may bring dishonour on the Lord's name, and make shipwreck of two lives. I would, however, not lose sight of the fact that on the mission field, both among men and women, there are some who believe that they can best do the work to which they are called by remaining single. All honour to such. For, it may be, in all fields there is a work that can best be done by those who, for the kingdom of heaven's sake, deny themselves the joy and help of this nearest of all earthly ties (Matt. xix. 12). All young brethren should contemplate doing this during their first few years of service in another land.

I have left myself but little space to speak of THE QUALIFICATION FOR THE WORK. As there are vast differences in the fields in which disciples are called to labour, so the qualifications may vary; yet, in the main, the requirements for effectual work in all parts of the one vineyard are the same. Man is a tripartite being, composed of spirit, soul, and body. The fitness for missionary work must have in view the three parts of man's constitution.

(1) *Spiritual qualifications.*—The work to be done is essentially a spiritual work, and can only properly be done by spiritual men. Hence, only those who are through Christ and by the Spirit in a right relation to God can make true missionaries. First sons, then servants, is God's order. Further, missionaries should be the *elite* of God's kingdom—men of faith and prayer, knowledge and zeal, love and devotedness. The ideal for missionaries themselves to aim at cannot be too high; what other Christians are to look for in them they must judge by what they see in themselves.

(2) *Mental qualifications.*—Missionaries should be men and women of at least average mental powers. The learning of

a difficult language so as to be able to teach the Gospel in it calls for a good mental equipment. Given corresponding grace and godliness one cannot be too well educated to do successful missionary work, while, in spite of grace and godliness, illiteracy handicaps many. Much depends both on the field of labour and the special work in view. One who might do a good work on the Congo might be quite out of place on the Ganges or Yangtse. A love for reading has proved of the greatest benefit to not a few missionaries in heathen lands. It is the best human antidote to the irksomeness and monotony of average mission-station life that I know of. Power to plead is the greatest mental equipment one can seek after for missionary work, and this is one thing that can be developed. For learning the language and toiling on in the work "stickability" is the greatest of all the abilities.

(3) *Physical qualifications.*—Costly experience has shown the Church that in missionary work bodily fitness cannot be ignored. The semi-invalid is not wanted in the mission field. A man with a tendency to consumption needs to be doubly sure of his call, and to be specially careful as to the field that he goes to labour in. Healthy people have little sympathy for dyspeptics, yet this functional derangement which shows itself in frequent attacks of indigestion, biliousness, headache, &c., may disqualify a person for doing the work of a missionary. The opinion of an independent medical man as to a person's probable physical fitness for living in a certain land should in all cases be secured, and more than one opinion if necessary. This may prevent injury to health, disappointment, anxiety, and waste of the Lord's money. "I SPEAK AS TO WISE MEN; JUDGE YE WHAT I SAY."

Points Worth Noting.

By WM. LINCOLN, of Beresford.

REPENTANCE is, properly speaking, a *change of mind*, or a new mind *about God*.
Regeneration is a *change of heart*, or a new heart *towards God*.
Conversion is a *change of life*, or a new life *for God*.

The Resurrection of the Body.

By WILLIAM HOSTE, B.A.

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS.—VIII. 1 Cor. xv. 20-28. PART I.

IT is very important to remember that the subject of this chapter throughout is bodily resurrection.* This is the truth that was being denied at Corinth, not that of figurative spiritual resurrection, in the sense of Ephesians ii. 6. And it is not resurrection of the dead in general which is in view, though the expression "resurrection of the dead" (verse 12) would include that of the wicked dead, but the resurrection of those "who are Christ's." There are terms in the chapter (*e.g.*, verses 43-49) which are quite inappropriate to any but the saints. The apostle meets the heresy in question (1) by pointing out that the resurrection of Christ formed an integral part of his gospel (verse 4); (2) by appealing to the witnesses of this resurrection (verses 5-8); and (3) by deducing the resurrection of the dead from the resurrection of Christ, for Christ truly died. If Christ were not raised, a sevenfold result would follow: (1) Our preaching would be empty; (2) your faith would be empty; (3) we should be false witnesses; (4) your faith would be foolish; (5) we should be still in our sins; (6) the sleeping saints would have perished; (7) we should be most to be pitied of all men (verses 14-19). Verse 20: But now is Christ risen from the dead [from among the dead], and become the first-fruits (all previous resurrections were back on to the plane where death still held sway—His on to a plane where "death hath no more dominion") of them that slept (the word translated *slept*—*koimao*—only used of the death of believers, so it is only of such the apostle writes here). Verse 21: For since by man came death (referring, of course, to the disobedience of the first man, Adam), by man came also the resurrection of the dead (referring to the obedience unto death and the ensuing resurrection of the last Adam). Verse 22: For as in Adam all die [but are dying], even so in Christ shall all be made

*In verses 53 and 54 we have the kindred truth of the putting on of bodily immortality by the living saints at the return of Christ, but this is only brought in incidentally.

alive (same word translated "quicken" in verse 36). The sense of this verse has been much disputed through the fact being lost sight of that bodily resurrection, not spiritual regeneration, is the subject of the chapter.

Some teach that the word "all" in both parts of the verse embraces the whole human race, and deduce eventual universal salvation of all in the ages of the ages. But this is in flagrant contradiction with many passages (e.g., Mark ix. 43-48; John iii. 36; Rev. xxi. 8), ignores the subject of the chapter, and jars with the immediate context. This "making alive" is no "far-off event" in the eternal ages, but will take place at the coming of Christ, "afterward they that are Christ's at His coming" (verse 23). Others again make the first "all" "who in Adam die" to embrace all mankind, but limit the second "all" to those who are in Christ. Taken as two separate propositions, of course, this is true, "all in Adam do die," "all in Christ will be made alive," but linked together closely as they are, it seems arbitrary and like special pleading to give the same word "all" such a different scope in the two divisions of the same verse. Besides, if pressed logically, this limiting of the second "all" seems a total denial of resurrection to any who are not in Christ, whereas we know that "all that are in the graves shall . . . come forth." I believe the true interpretation is to give the word "all" the same value in both parts of the verse, but to limit it in both to all believers.* Of course, it is true that the whole human race is dying, but the apostle is not speaking here of the whole human race, but of those who are "falling asleep in Christ," that of "they that are Christ's." Such are still connected in their bodily frame with the family of Adam, and thus all are dying. This is the word which the Lord employed to explain His words, "Our friend Lazarus sleepeth," "Lazarus is dead," and so is not inconsistent with the fact that the death of believers is being spoken of. This is the meaning, I believe,

too of the expression in Romans viii. 10, "the body is dead because of sin, but the spirit is life because of righteousness." The saints though not "in Adam" spiritually are still in Adam physically, and so are all dying, "even so in Christ shall be made alive." As being "in Christ," and only the saints can be so described, they shall all be made alive at His coming. The fact that all will not need to be made alive because all will not have "slept" was a mystery explained to the Corinthians in the latter part of the chapter. The corruptible or the dead saints will "put on incorruption" or be raised "incorruptible," the living saints, mortal as to their bodies, shall have put on immortality, and "death shall be swallowed up in victory."

In Praise of the Triune God.

"CHRIST . . . through the Eternal SPIRIT, offered Himself without spot to GOD" (Heb. ix. 14).

Tune—Regent Square 8.7.8.7. Believers' Hymn Book, No. 159.

- I. **G**OD most Holy! Great Creator,
Shall Thy name unhonoured lie?
Great Thy works, but Thou art greater;
All the shining orbs on high,
Flaming suns and fiery comets,
Praise Thee, as through space they fly.
- II. Jesus, Lord, our God and Saviour,
Shall Thy worth unmentioned lie?
Thou, to bring us into favour,
Stooped to earth for us to die.
Ransomed millions shall for ever,
Join to lift Thy praises high.
- III. Holy and eternal Spirit,
Shall Thy grace unheeded lie?
Thou hast called us to inherit
Gifts from Him enthroned on high.
Faithful preachers, pastor teachers,
From our Lord Thou dost supply.
- IV. Father, Son, and Spirit, holy,
One eternal Deity;
Thou Most High and yet most lowly,—
Meekness throned in majesty;
All Thy creatures, saints and angels,
Worship thee eternally.

*I was interested to note, after coming to the above conclusion, which I had never heard suggested before, that the well-known commentator, Bengel, puts forth this view in his "Glosson of the New Testament."

CORRESPONDENCE.

Prohibited from Preaching.

To the Editor of THE WITNESS.

DEAR SIR,—I have read with much interest the answers to question 580, as to whether a Christian should become servant to a company who prohibit his preaching in the streets, and I heartily agree with the unanimous thought in the answers that we should not voluntarily put ourselves in any position where the conscience is injured.

I am thankful to say I am a servant, and have served both companies and private employers, endeavouring to do so as in the sight of the Lord, feeling that as a Christian I should try and do better than an unconverted man. My aim has been to make the interests of my master my own, and to avoid giving others serving with me cause to complain of my work or conduct. Not wasting my time and that of fellow-employees by raising religious discussions, &c., but seeking to use the lawful opportunities the Lord has given me. I am thankful to Him that it has pleased Him to bless the Word given, and I think I can truly say that both employer and fellow-servants have recognised that I am a Christian. I have always been privileged by my employers far beyond any legal rights. My present master said to me, "If we let men off for football and cricket, surely you should get off for a purpose like that," and when I have felt my work would admit of my asking to get away for meetings I have never been refused.

I have been in my present post about thirteen years, and my employer has been more than kind to me in this and other matters.

It may be that if our service was not interfered with when liberty is granted employers would not so often make rules apparently tyrannical.—

Yours truly,

C. H. H.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat

of excommunication, and that God did not change it. Is this so?

THE BUILDING AND THE HOUSE (2 Cor. v. 1).—What are the "building" and "the house" here referred to?

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

SANCTIFYING AND CLEANSING THE CHURCH.—Ephesians v. 25 and 26. Light is asked on the meaning of this scripture, especially as to the words, "sanctify and cleanse it with the washing of water by the Word."

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

Sanctification.

QUESTION 581.—Does any scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

Answer A.—The Scriptures unquestionably teach a twofold form of sanctification. There is a phase of sanctification which is instantaneous in its action and eternal in its result. There is also an aspect of sanctification which should be continuous in its growth and progressive in its nature. For the first phase, please see Hebrews x. 10 and ii. 11, with 1 Corinthians i. 30 and 2 Corinthians vi. 11, R.V. For the second phase, please consult 1 Thessalonians iv. 3, 4; v. 23. But while this is so, let it be distinctly understood that while the second phase of sanctification is decidedly necessary and continuously progressive, it never in this life reaches that climax when the carnal nature is entirely destroyed or a state of sinless holiness attained. It is the privilege of every believer to be as Paul was when he wrote, "I know nothing against myself," but he is careful to add immediately; "yet am I not hereby justified; but He that judgeth me is the Lord" (1 Cor. iv. 4). God has nowhere constituted us the judges of our own holiness. A believer may live without known sin, but that is a very different thing from saying he is sinless. Yea, if he were sinless he would not say it, and if he did say it he would prove it were not so. We sin when we say we have no sin just as much as we sin when we say we must sin.

T. B.

Answer B.—Not only does no scripture speak of a life of sinless holiness being lived by the believer, but it beseeches him to a constant state of watchfulness. Let me give two

examples: (1) Colossians iii. 5, "Mortify therefore your members which are upon the earth," &c., and there is no suggestion that this course of action is to ever cease. (2) Ephesians iii. 22, "That ye put off . . . the old man," not "until you have attained perfect holiness," but "a continual putting off. All such thoughts of sinless holiness point to a setting aside of the solemn truth of the total and complete ruin of man in nature.

W. H. B.

Answer C.—It is surely not without significance that 1 John i. 8 is put in the first person, for it does not seem to be contemplated that others would say of us that we were without sin. They know us too well to fall into such folly. Only One could stand this test (John viii. 46). As for ourselves "in many things we all offend" (James iii. 2). But in 1 John i. 8 the possibility of self-deception and self-assertion is contemplated, and if such a statement is made it proves that the truth is not in the one who makes it. If the Word of Christ is dwelling in us richly no such mistake can be made, for the truth reveals everything. It is only by hiding His Word in our hearts that we know what sin is, and by the teaching of the Holy Spirit and obedience advance in practical holiness (Psa. cxix. 11; John xvii. 17-19). The sanctification that we receive through the will of God, the work of Christ, and the witness of the Holy Ghost when we are born again (Heb. x. 10-17), sets us apart in God's sight into the new creation where even now sin does not enter; and this standing "in Christ" carries with it the ultimate fact of full conformity in spirit, soul, and body to Him who is the Holy One (1 John iii. 2). God has His standard in His Holy One, and nothing less will satisfy Him. But if we ever assert that we are now as Christ is, practically, we can only do so by making the ephah small and the shekel great by falsifying the balance by deceit (Amos viii. 5; Micah vi. 11). The Lord preserve us from such an abomination in His sight (Prov. xi. 1; Psa. lx. 21).

W. R. L.

Editor's Note.—That there are various aspects of sanctification is shown in Answer A. In Jude 1 we have "sanctified by God the Father." This we believe took place in a past eternity, and corresponds with Ephesians i. 4. Then there is "sanctification of the Spirit" (1 Peter i. 2). In 2 Thessalonians ii. 13, this is coupled with "belief of the truth," and thus it dates from regeneration, or the beginning of the quickening work of the Holy Spirit. Then there is sanctification by the blood of Christ, the blood of sprinkling, referring to the cleansing of the heart and conscience through the atoning work of the Lord Jesus. This also

dates from conversion, or regeneration. But there is yet another aspect. These are all definite and complete, but we have in John xvii. 17, "Sanctify them through Thy truth: Thy Word is truth." The distinction between the two aspects is illustrated by comparison of 1 Corinthians vi. 11: "But ye were washed; but ye were sanctified; but ye were justified" (r.v.). This was a completed work. Yet these same believers are exhorted in 2 Corinthians vii. 1 to cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is sanctification "through the truth." It is progressive and involves self-judgment by the Word of God. We may put no limit to the extent to which, in the grace of the Holy Spirit, this sanctification may be carried. Some we have known have attained a very high degree of holiness, but he who had attained the greatest measure of conformity to the will of God would be the last to claim that he was without sin.

Passages such as 1 Thessalonians v. 23, 2 Corinthians vii. 1, Matthew v. 48, and many others such are either *commands*, and God could not command anything short of conformity to His own character, or else they are *prayers* indited by the Holy Spirit, and such prayers could not be for anything short of perfection. But all passages that indicate *experience* are quite different in tone, e.g., 1 John i. 8, James iii. 2, Romans vii. 18, Galatians v. 17.

The Coming of the Kingdom.

QUESTION 582.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come?" The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

Answer A.—The "kingdom of God" is not only spoken of as a coming manifestation of righteous power and rule (Luke xiii. 28; Matt. xiii. 43; Mark iv. 25; 2 Tim. iv. 18; Dan. ii. 44), both heavenly and earthly (John. iii. 12), but also as a present mysterious kingdom, God not directly intervening, but secretly working in a sphere where Satan is actually prince; and in this moral and spiritual sense it signifies all who now acknowledge God's rule and action in relation to this world, whether really (John iii. 5) or in mere profession (Luke viii. 5-10; Mark iv. 30-32). Mark iv. 26-29 takes

the place of the parable of the wheat and the tares in Matt. xiii., where we find that the good seed—the Word of the kingdom—is sown, and a harvest is produced, while the tares are also sown, and yield their harvest. In Matthew we have the general result (*cf.* 1 Cor. iii. 9-13), whereas in Mark we have simply the divine side (*cf.* Eph. ii. 21) with the seed growing secretly, while the Sower, who is also here the Reaper, is absent. What place has “evolution” here? “Salvation is of the Lord.” Even the Gospel has no inherent power. Much less does the energy by which it is made effectual reside in the person hearing it. The power proceeds entirely from God, and the Gospel is His power unto salvation; but only to those who believe it. The Gospel may come in word, but it is only when it comes in power, and in the Holy Ghost, and in much assurance that it saves the soul; and just as the “honest and good heart” is God’s preparation for the seed, so He sows it in the heart, causes it to grow, watches over it, apparently unconscious and ignorant (verse 27), but all the while in secret working by His grace, and when all is ripe He reaps (Phil. i. 6). Those who embrace the Word become identified with the seed, as the “sons of the kingdom” (Matt. xiii. 38; 1 Peter i. 23; 2 Peter i. 4). But whether it is the “Word,” or whether the “sons of the kingdom,” whether it is the individual, or whether the whole company of the saved, the thought of “evolution” here is folly, for the work can only be of God from first to last, to whom be the glory for ever. Amen (Rom. xi. 36). W.R.L.

Answer B—The difficulties suggested by this question will be lessened when we consider the change of dispensation brought about by the wickedness of men in rejecting and crucifying Him, who was the King, the Son of God. When our Lord commenced His ministry He preached and commanded His servants to preach that the kingdom of heaven was at hand (Matt. iii. 2; iv. 17-23; x. 7). When, however, we come to the twelfth chapter of Matthew, where His testimony was rejected, and His casting out of devils ascribed by the rulers of the Jews to Beelzebub, the prince of the devils, a great change comes over the scene. The Lord’s public testimony to the people, as well as His private communications to His disciples (Matt. xvi. 21; xvii. 12; xx. 18) are quite altered. He now spoke of the unclean spirit having gone out of the man, and returning finds his house empty, swept, and garnished. He then takes to himself seven other spirits, more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. “Even so shall it be also

unto this wicked generation,” that is, the Jewish race or people, who were like the barren fig-tree that had nothing but leaves (Matt. xii. 43; xxi. 19-43). During the present dispensation, or the reign of grace (Rom. v. 21), lasting from the death of Christ, or of the Jews sending a messenger after Him, saying, “We will not have this Man to reign over us” (Luke xix. 14; Acts vii. 5-9), until the Lord, having received the kingdom, returns in glory (Dan. vii. 14; Matt. xxv. 31), the kingdom is in mystery, only looked for by those who believe the Word of God (Luke xvii. 21). Long waiting for the kingdom is not only spoken of in the parable of the growing seed in Mark iv., but also in that of the householder (Matt. xx.), of the wicked husbandmen (xxi. 33), of the king who made a marriage for his son (xxii.), and of the talents (xxv. 14). As to the question of evolution, the most eminent scientists of the present day have quite given up the Darwinian theory as to the origin of life from that which is not living. F.P.S.

Editor’s Note.—The kingdom of God has various aspects. In the individual believer it is the rule of God within (see Rom. xiv. 17). “The kingdom of God is . . . righteousness, and peace, and joy, in the Holy Ghost.” These are essentially the result of God’s authority, known and submitted to whether in the individual or in the millennial kingdom. A second aspect of it is seen in the parables of Matthew xiii. It is then “the mysteries of the kingdom.” The rule of God asserted, and the work of God, according to His eternal counsels, wrought out in the midst of Satanic opposition and counterfeit, but judgment in power reserved to the end of it. In either of these aspects the development of the kingdom is gradual and unobserved as in Mark iv. 26-29. The prayer the Lord taught His disciples had reference only to the future kingdom of God, which shall be ushered in by the manifestation of Christ as King of kings. Then He shall take the reins of government, and the kingdom shall no longer be hidden and in mystery as now, but in irresistible power and great glory.

It would have been contrary to the progress of divine revelation had the Lord taught His disciples at that time the present aspect of the kingdom. It was as yet a secret and a mystery. But the future glorious manifested kingdom was abundantly predicted in the Old Testament, and was the proper hope of the godly in Israel. In no sense is the kingdom an evolution. Nature contains no germ that can develop into “righteousness, and peace, and joy.” The seed must be planted in the heart by sovereign grace, and there quickened and fostered by the Holy Spirit it issues in fruit unto God.

The Ministration of the Spirit.

By Dr. THOMAS NEATBY.

HOW touching it is to see that the veil which hid the dazzling brightness of Moses' face is said to have fallen upon the heart of Israel, where alas! it "remains unto this day," and will remain until "they shall turn to the Lord." Then will have dawned for them "a morning without clouds," the beginning of a day of which God has said, "thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord will be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, that *I may be glorified.*" Yes, Israel, at last, repentant and saved, "shall joy in God through our Lord Jesus Christ."

That Christ is the great subject of the Spirit's ministry has been already remarked more than once. It can scarcely be said too often. "He shall glorify Me." "He will guide you into *all* the truth." Before the gracious "outpouring" of John vii. 39. (the special portion of the Church), and since more abundantly, it has ever been the office and delight of the Holy Spirit to serve and magnify "Another." This He did when in creation He "moved upon the face of the waters." "In the beginning was the Word" that was "with God, and . . . was God," which the "foreseeing" Spirit maintained in its integrity. He who had spoken heretofore "by the prophets" was now speaking "*in* the (Person of the) Son . . . by whom also He made the worlds." How jealously the Spirit guards the dignity of the blessed Lord! We reverently note it here, and even more in vv. 10-12 of Hebrews i., taking the shoes from our feet as we remember whence the quotation is taken (*cf.* Psa. cii.). What fellowship and service to the glory of that sovereign "Wisdom" (Prov. viii.) which "was set up from everlasting, from the beginning, or ever the earth was." He it was who strove with man in antediluvian days till there was no remedy. He strove again, blessed be His name, when "the

Lord smelled the sweet savour" which re-established the relations of God with man. Grace reigns in virtue of that "sweet savour." The striving was vain, seeing that "every imagination of the thoughts of his (man's) heart was only evil continually." The work of Christ changes all, enthrones grace, and enables "a just God, a Saviour," to say, "I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth." It was the work of the same blessed Spirit to give and maintain the faith of the men who traversed those difficult days, and some even more difficult which followed them: of an Abraham, a Moses, a Jeremiah, a Daniel, and many another. How much has He taught the saints in all ages of Christ in the Tabernacle and the Offerings, in the typical histories of Joseph and David, and a multitude of others which speak of the Lord with no uncertain sound? Foreshadows of "Him of whom Moses in the law and the prophets did write," with divine wisdom, with detailed accuracy. The Spirit has sung of Him in the Psalms, and wept in the Lamentations, "when the waters went over His soul." How solemn and touching the cry, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow."

This ministry of the Spirit for the glory of Christ goes on all through the prophets of the Old Testament. How rich is Isaiah in instances of this! The blessed Lord in chap. xl. "feeds His flock like a shepherd;" the Spirit of God speaking of Him as "the Lord Jehovah" in v. 10. In chap. xlii. He is "My Servant whom I uphold; mine elect, in whom My soul delighteth." Blessed, lowly Lord! Yet listen! "He shall not fail nor be discouraged till He have set *judgment in the earth*, and the isles shall *wait for His law.*" In Isaiah xlv., the Holy Spirit speaks of the Lord Jesus as "a just God and a Saviour; none beside Me." Divine and perfect witness which will be best considered when we see verse 23, quoted in Philippians ii. When we come to chap. liii., we have reached the very centre of all this blessed ministry for the glory of Christ, the highest point in the ways of God in grace is

reached. We are taught of God to know who that Servant is who "shall deal prudently, be exalted and extolled, and be very high." How the heart goes out with earnest longing for this His soon coming glory! Yet we have to contemplate the marred visage of His rejection. Man had no heart for Him. "He is despised and rejected of men." The divine "report" of Him is unheard except by faith, and "the arm of Jehovah revealed only to those that believe."

"That visage marred, those sorrows deep,
The vinegar, the gall;
These were His golden chains of love,
His captive to enthrall."

Blessed thralldom! Oh, that we knew Him better and loved Him more, with hearts taken up wholly with Him, "the chiefest among ten thousand." The fourth verse tells us, in the light of Matthew viii. 17, of His life-work of unspeakable sympathy, in which He was taking upon His own heart the sorrows He was relieving in others. And when poor man, blinded and hardened by sin, "did esteem Him stricken, smitten of God, and afflicted," He answers by bowing to the cross, being "wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed." But who shall tell what that cross was to Him that sustained it? Who shall tell the utter darkness and desolation of those hours of dumb unutterable woe which stand alone in all the annals of eternity? My Saviour, what a cup had our sins prepared for Thy blessed lips! What love beyond all thought that Thou shouldst drink it, when to drink it was to be forsaken of Thy God and left under the full weight of His wrath against sin! Yet there THE WILL OF GOD was at length DONE, and His glory as a redeeming God fully established.

"There, though Thine hour of deepest woe,
Thy suffering Spirit passed;
Grace there its wondrous victory gained,
And love endured its last."

The sheep who have gone astray become the sheep of His pasture; they had "turned every one to his own way;" but "the Lord hath laid on Him the iniquity of us all." The oppression, the affliction was His, borne in silence; no man careth for His soul.

Abandoned by man, forsaken of God! But there is a term to all this; He has "poured out His soul unto death;" He has been "numbered with the transgressors;" His sentence implied that a dishonoured death should be followed by a dishonoured burial, or the absence of burial. But, O thank God! the work, the "will of God" is done. "It is finished!" No further dishonour. An honoured burial by loving hands. A rich man's rock-hewn tomb wherein never man had lain is the resting-place of that "marred" body. Only till the third day, when in all the dignity of "the Prince of life," He rises, leaves the "linen clothes" as *He* sees fit and "the napkin that was about His head . . . wrapped together in a place by itself." Glorious resurrection! A tomb opened by "a great earthquake," not to let the Lord of glory out, but that man might "see the place where the Lord lay." "The Lord is risen!" became the usual salutation of those who had loved Him during His rejection. What triumph in that salutation! And how it became those who had so recently mourned His absence and shared His reproach. Their's was the victory, the never ceasing triumph.

Redeemed.

CHILD of God! oh glorious calling!
Child of heaven's triumphant King;
Heir of all through Christ my Saviour,
Well may I my praises bring.

Once an alien and a stranger,
Far from God and heaven and light;
Left uncared for, vile, polluted,
Child of darkness, sin, and night.

But *He* passed by; my misery saw,
Stretched over me His mantling love,
Clothed me with His own royal garments,
Raised and seated me above.

"Thou art mine," I hear Him saying,
"Once an outcast, now an heir;

Once, neglected, vile, forsaken,
Now all spotless, pure, and fair."

"Yes, F'm Thine," I answer; "Saviour,
Thine by covenant, Thine by blood—
Heart, head, hands, and feet for ever,

Thine for loving service, Lord." J.A.W.H.

Holding the Ropes.

PRINCIPLES AND PRACTICES OF MISSIONS.—XI.

By Dr. J. NORMAN CASE, China.

MORE than a century ago, as a few earnest disciples were conferring together on the needs and claims of heathendom, one of them said: "There is a gold mine in India, but it seems almost as deep as the heart of the earth. Who will venture to explore it?" Said Carey, who was one of the number: "I will venture to go down, but remember that *you must hold the ropes.*"

In this great undertaking all true Christians can and should have a part. It is scarcely necessary to say that the great majority are not themselves called to go forth to a foreign land. There are those who are chosen and called to go forth to the fight, and those who are appointed to "tarry by the stuff." There are some who go down into the mine to find that which is infinitely more precious than gold, while others remain outside to "hold the ropes." Both parts of the work are honourable and important; the one being necessary to the success of the other. And the part we individually take in the work must be according as the Master of the household appoints.

But when the mine, to continue the figure, is situated thousands of miles away the ropeholders have a responsibility to help the miners to get to the mouth of the mine. In other words, spiritual Christians are under obligation to know, to counsel, to pray for, and to help those of their number, who at the call of Christ and with the approval of their fellow-believers, go forth to the regions beyond to preach the Gospel. Remember that, in a very real sense, they go forth as your substitutes or representatives. The general obligation to make known the Gospel to those who have not heard it rests on all Christians. This is really the great work of the Church. It is not a side issue, something extra to be taken up, a thing that can be done or left undone as we please; it is the chief reason why believers are left in the world. In the present day for an intelligent Christian not to have some personal interest and share in

this great enterprise, proclaims him to be out of touch with Him whom he calls Lord. He manifestly lacks heart for that which is near to the heart of God, and thus grieves and quenches the indwelling Paraclete. No correctness of outward conduct, no zeal for scriptural order in the assembly, no understanding of prophetic and dispensational truths can compensate for this lack. *"These ought ye to have done, and not to leave the other undone."*

Those who hold the ropes must have *knowledge*. This, in our day, is easily obtained. One can, with a little outlay of time and money, acquire a general knowledge of the spiritual and other needs of the peoples of all lands: what form of Christianity, if any, prevails in a certain country, the climate to be generally met with, the manner of life of its people, their stage of civilisation, their attitude to foreigners—these things, in a large measure, can be learnt without leaving one's own fireside. And in these days of cheap books and periodicals most Christians should have a fairly full knowledge of the needs of all lands. The more general formation of *missionary study classes* would greatly help in this direction. There are many now doing little for the Lord who, under God, might form and guide such classes; and in so doing they might do a greater work than some who occupy prominent places in the eyes of their fellow-Christians and of the world. Knowledge is an essential element in keeping the fires of missionary zeal burning. *Sympathy and love* must animate the friends who seek "to hold the ropes." Apart from the love of Christ as a constraining power interest in the heathen will soon languish. It is only as, in some little measure, we look upon the perishing with the heart and eyes of the Redeemer that we shall love them enough to pray and labour for their conversion. In this service, as in all spiritual things, the difficulty lies in keeping at the work. To begin, in most cases, is easy, but to continue an interest and love for the peoples of far-off lands is so difficult that we can only go on doing it, as we are keeping ourselves in the love of God. Day by day we must

believe afresh in the great love of Him who spared not His own Son, but gave Him up for us all, and we must take in the further fact that that love is still as deep, true, and tender as when for us Christ died on the tree. Study and meditation of the Scriptures will markedly help in maintaining a vigorous apprehension of that love which in all its fulness "passeth knowledge." Constrained by this love, we shall labour, pray, and deny ourselves for the salvation of the Christless and those who have not the Gospel in other lands.

Those who "hold the ropes" need to be men and women of *prayer*. Every missionary feels the pressing need for the prayers of friends at home. Daily the cry comes from far-off parts of the field: "Brethren, pray for us." It was Paul the missionary who wrote that believers should pray "at all seasons with all prayer and supplication in the Spirit, . . . AND FOR ME, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel" (Eph. vi. 18-20). Prayer ever has been the great moving power in missionary work. By means of earnest, believing prayer walls have been broken down, doors have been opened, men and means have been forthcoming, and in the most unpromising and least likely fields myriads have been turned to God. In missionary lands greater things have been done, greater things are being done than most Christians dream of. Let such, therefore, as seek to "hold the ropes" give themselves more and more to intelligent, believing, and united prayer for the Lord's workers in all parts of the one great field. For us, too, that earnestly, audacious call of the prophet has a voice, "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till" He accomplishes His present age, purposes, and "the fulness of the Gentiles be come in." All believers should daily pray for Gospel labourers in other lands. Not a church prayer meeting should pass without earnest petitions going up for such. And at least once a month there should be a coming together of as many of one locality as possible to pray for the spread of the Gospel in other lands.

Self-denial should characterise those who aspire to "hold the ropes." I mean self-denial for this definite end: to have time and means to devote to the furtherance of Christian work in non-Christian lands. Those who have gone forth, and those who remain behind, are partners in this glorious enterprise. All Christians should have "shares" in this going and paying concern. And when we pray that the needs of the Lord's servants may be met, let us, in a measure, answer our own prayers by our own gifts. Less than this is sheer hypocrisy. To pray and not to give, when we can do so, is a mockery; to give and not to pray is to rob the gift of much of its value. For Christians, either directly or indirectly, to encourage a brother or sister to go forth into the work and yet not feel responsible to help supply his material needs is scarcely honourable or even honest. The consciences of professing Christians need to be quickened on this matter; for there are few who give according to their power, much less beyond it.

Those who "hold the ropes" are taking an honourable and indispensable part in carrying out God's purposes of grace among all nations. And the time is hastening on when both those who have gone down into the mine and those who have held the ropes shall rejoice together; then shall they see what God has through them wrought in finding and fitting precious jewels that shall for ever and aye adorn the diadem of our Redeemer and Lord.

More Pearls from Old Seas.

By DIVER T. BAIRD.

ALWAYS speak to God about sinners before speaking to sinners about God.

There can be no headway in holiness until there is first the absolute renunciation of every known sin.

The person who has a profound sense of the holiness of God will be slow to sin, and slower to say that he has no sin.

Humility is not the habit of thinking nothing of yourself, but the art of appraising yourself at your proper value and keeping within your limits.

The Teaching of Millennial Dawn on the Resurrection.

THE SERPENT OF GENESIS III.—PAPER II.

By A. STACY WATSON.

Does Millennial Dawn teach God's truth, or does it teach the serpent's lie?

ON the last page of a previous edition Mr. Russell wrote: "The word resurrection has been misapprehended greatly." In his latest he tells us that "the word *resurrection* signifies *raising up*. As related to man, in signifies *raising up* man to that condition from which he fell, to full perfection of manhood—the thing lost through Adam. The perfection from which our race fell is the perfection to which they will gradually rise, during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also the age of blessing, and through resurrection or restitution to *life* all that *was lost* is to be restored to all who, when they know and have opportunity, gladly obey. The process of resurrection will be a gradual one, requiring the entire age for its full accomplishment; though the mere awakening to a measure of life and consciousness, as at present enjoyed, will of course be a momentary work. Consequently it will not be until the thousand years are finished that the race will have fully attained the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that, although the above words are no part of the inspired record, it would be strictly true to say that the rest of *the dead will not live* again (will not regain the fulness of life lost) until the thousand years of 'restitution and blessing are complete'" (p. 289). Almost every statement in the above is a falsehood. In its entirety it is a corruption of the blessed Gospel of the resurrection. Compare it with our Lord's words, "The hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment" (John v. 28, 29, R.V.). "Life" and "judgment" correspond to the two ways—the only two

known to the Word of God—the way of life and the way of destruction.

When the wicked one tempted Adam to sin he argued with himself that the Lord must either destroy the man whom He had created to be His glory, and thus destroy His own glory, or else, out of a weak regard to the man, He must condone sin; that the man could not live if the law which execrated sin kept its place on the statute book. Our Lord did neither; He did not destroy the man, neither did He condone sin. He covered the guilty with coats of skin, which taught them that, in some way, their Lord would provide a righteous salvation through a seed which should lie in wait for the head of the serpent who had seduced them from their allegiance.

The sacrifice of the Lamb of God over their sin, and the resurrection from the dead are God's answer to the serpent's lie, that "dying ye do not die." Death is a terminus to probation. The "Word of life," received into the heart before the terminus is reached, before that which was made out of the dust returns to its dust, shall raise the body out of the dust, no longer a soulical body, but a glorious body. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you" (Rom. viii. 11).

The wicked dead, who are also to be raised out of the dust, have no such Spirit dwelling in them; but the "voice" of our Lord, which is the signal to arise, will also raise up the wicked dead, but there will be no Spirit of God in them, but "the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it EMPTY" (Matt. xii. 43, 44; compare with John vii. 38).

The resurrection of the dead is not a PROCESS, but an ACT. The meaning of resurrection has not been misapprehended by the Church; but Mr. Russell's teaching in "Millennial Dawn" IS FOR THE PURPOSE OF DENYING THE RESURRECTION OF THE SLAIN

BODY OF OUR LORD JESUS CHRIST. Neither Satan nor the Sadducees nor Mr. Russell believe that the slain body of our Lord was raised from the dead.

The flesh begotten of the Holy Spirit in the womb of the Virgin is never lost sight of by the holy Scriptures. The tomb hid it for a few hours, but His enemies sealed the tomb where it lay, and set a guard to watch it, lest it should be stolen, yet before the soldiers left their watch the tomb was empty.

After His resurrection He was seen and known by the twelve (1 Cor. xv. 5). He showed them the wound-prints in that which He called "My hands," "My feet," "My side," showing that the body which was crucified was the same body which He called upon them to handle, that they might see that this very body was Himself. He was seen and known by over five hundred believers. Near the close of the century John saw Him in the glory of the Throne, bearing the wounds made by the nails of the cross and the thrust of the spear. "The Lamb standing AS SLAIN."

The Holy Bible the Word of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

"There are so many kinds of voices in the world, and none of them without signification."

II. ITS NAME, WRITERS, AND CONTENTS.

IN the dim, distant years of the world's early age the byblus or papyrus reed grew in profusion along the Nile. To some one—a nameless figure—came the idea of cutting the pith into thin slices. These he first laid crosswise close together, and upon this he placed a similar layer lengthwise. By means of glue and pressure these two layers were stuck together. On drying the surfaces were polished, and thus a sheet of "papyrus" (hence our word "paper") was made.

The scribe wrote on the surface formed by the crosswise layer. When that was covered, instead of turning the sheet over and writing on the lengthwise surface, he added another sheet, and, if necessary, still another, until his work was done.

There is in existence such a scroll 135 feet long. To preserve it, and for convenience, the papyrus thus formed was rolled up. For the sake of economy we find some rolls written on both sides. In one case in which an important literary work occupies one side, on the other, farm accounts have been kept.

Now, from the name of the reed *byblus* comes the Greek word *biblos*, and its diminutive *biblion*. Hence in Revelation v. 1, we read of "a book (*biblion*) written within and on the back side," that is to say, on both sides of the papyrus; and this being, as I have said, unusual, John found it noteworthy.

And in early days the Christians called the various books that go to make up the Bible "*ta biblia*" or "the books." This idea of multiplicity, of many different voices going to make up the divine utterance, led to the Bible being called in Latin *bibliotheca*, which means "library." Thus one father expresses himself "*Habeo bibliothecam in mea bibliotheca*," that is to say, "I have a library in my Bible." But by-and-by the idea of multiplicity gave way to that of unity, and instead of *biblia* the neuter plural, as it is in Greek, it became in Latin the feminine singular, *Biblia*, the Book; and from the Latin it has spread all over the world, no longer "the books" but "the Book."

So far we have been dealing with the word "*Biblia*" or "Bible." Its history teaches us how man came to recognise that the sixty-six books that go to make up the Bible are not so many voices, listening to each of which we may come to hear the divine utterance, but voices blended so harmoniously together that we come to hear only one voice—God's.

Not only so, but its history teaches us that in using this name we are etymologically laying emphasis on the material. For instance, in our own tongue we can say "I am contributing a paper," or "My papers are all correct," or "Have you seen it in the paper?" In doing so we are more or less unconsciously laying emphasis on the material part. Paper would be of very little service if it were not written upon.

Belshazzar and all his lords would never have been cast into wild affright by gazing upon a blank wall. It was when a hand came forth and wrote upon the wall a sentence of doom, that the cry rang through the banqueting hall, "Some one, quick, to read this writing!"

Dr. Paton, doing some carpentering work at a little distance from his house, found that a tool he required had been left behind. Snatching up a chip of wood and writing the name of what he wanted he gave it to a native standing by, telling him to take it to Mrs. Paton and bring back what she gave him. The native inquired what he was to ask for. "You need not say a word, the wood will tell her," replied the Dr. But it needed some persuasion ere the native went on what he considered a fool's errand. Great was his wonder when he saw Mrs. Paton glance at the chip he gave her and then hand him the very tool required; so great that he spent the rest of the day going from hut to hut shouting, "Great is Missi! he makes the wood to speak!" These cannibals had a language of their own, but it had never been reduced to writing. Great must be the joy of these servants of the Lord to whom He gives this work to do. To listen day after day, week after week, to what must sound the veriest gibberish; to discover amidst it all words to which definite meanings can be attached; to sift out vocables and unravel idioms; to analyse complex sounds into their simple components; to reduce these sounds to writing phonetically; to build them up in this way and in that; to read what is thus written, and see by the grin on the black faces that synthesis has completed what analysis began; what a triumph, what a joy. It is one of the marvels that mind produces when it reduces to order some part of the great chaos of matter.

Looking at the question, then, from the standpoint of the writing which gives value to that which is written upon, we may speak of "the writings" instead of "the books." Hence we find the expressions "holy writings" (Rom. i. 2), and "sacred letters" (2 Tim. iii. 15). These expressions, as used by their writers, refer to the Old Testament,

and remind us with what care the Jewish scribes made copies of that Book. They counted not only the words but the letters. They not only noted with what frequency each letter occurred, but destroyed any sheet on which an error of only a single letter was found. They prevented themselves from copying mechanically or from memory by making it a rule that each word had to be pronounced aloud and distinctly before it was written. Before writing the name of God they wiped their pens, and bathed their whole bodies before forming the sacred *tetragrammaton* (four lettered name of JHVH), the word we pronounce as JEHOVAH. In conclusion, the new copy was compared with the original, and the presence of one incorrect letter led to the rejection of the whole copy.

Thus a great rabbi warned a scribe: "Take heed how thou doest thy work, for thy work is the work of heaven, lest thou drop or add a letter of the manuscript, and so become a destroyer of the world."

Paul gives us an illustration of the need of this care in Galatians iii. 16, where he writes, "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The argument resting on the fact that the singular form is used and not the plural, a form of which depends on the addition merely of *jod*, the smallest letter in the Hebrew alphabet (hence our Lord's own saying, "one jot or one tittle," Matt. v. 18, tittle being the slight projection which distinguishes, say, the Hebrew D from R*) to the singular.

Thus, if the term "Bible" gives us the idea of multiplicity reduced to unity, then the term "Scripture" or "Scriptures" brings before us the human instrumentality by which the characters were inscribed on the sacred page; by means of which characters the divine thought was communicated to the reader and through the reader to the listeners.

* If you have a Bible in which the Hebrew letters are placed at the head of the sections of Psalm cxix., look them up and you will see what a small letter *jod* is; and what an insignificant thing a tittle is by comparing the letter at the head of section iv. and the one at the head of section xx., that is to say, *daleth* with *resh*.

The Day of Trouble.

JOTTINGS ON PSALM XX.

By T. ROBINSON.

THIS psalm is the middle one of a group of three. Psalm xix. is the Day of Salvation; Psalm xx., the Day of Trouble; Psalm xxi., the Day of Glory. They correspond with the three annual feasts in Israel's calendar: "Passover," "Weeks," "Tabernacles." Like the preceding series of three, they cover the past, present, and future of the saint's history. To compare these two series, Psalms xvi. and xix. correspond; the former is the cross-work of Christ, the latter the Word of God; both are needed in the salvation of the soul. Psalms xvii. and xx. correspond, they both look at the present pathway that leads onward to the King in His kingdom, which we see in Psalms xviii. and xxi. Oh! wondrous chart of the divine purposes of grace and glory for the sinful sons of men!

Our present psalm is the day of distress and deliverance; doubtless, in the first place, of the faithful remnant of Israel in the day when their Messiah shall come and save them just prior to the setting up of His kingdom (Jer. xxx. 7). But "whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). "Through much tribulation we enter the kingdom." Hence this psalm encourages us to pray. "Trials give new wings to prayer." It is a time of trouble, therefore it is a time of prayer. "The Lord hear thee." It is a time when "help" is obtained "from the sanctuary"—the place of *priestly* service, the place of the *altar*; a time when strength is received "out of Zion," the seat of the *King*, the place of the *throne*. The Lord Jesus fills both places. Moreover, it is a time of "offerings" presented to the Lord, and which we are assured He will "remember" and "accept," or, as the margin reads, "turn to ashes," as the burnt-offering was. Worship and prayer must fill up the little while "till He come."

"Long as ye tarry here, pray, brethren, pray."

How encouraging to find *Jacob's* name

here! His character was so intensely human, his history so full of "the trivial round, the common task," his distresses and disappointments so natural, and his weaknesses so manifest, that we are led to feel sure that if God was not ashamed to be called "the God of Jacob," He will be *our* God also. This beautiful and condescending title, "the God of Jacob," occurs *twenty-seven* times in the Scriptures. No other man's name is so often linked with the name of God as Jacob's, and next to the names of David and of Moses, no other name figures on the sacred page so largely as that of Jacob. His name finds mention one hundred and eighty-six times. This honoured man was the first to get that greatest and sweetest of all the "exceeding great and precious promises" of God: "I am with thee, . . . I will not leave thee" (Gen. xxviii. 15). This promise Jacob cherished and remembered to his dying day. It was given to him when, as a guilty fugitive, fleeing from his angry brother Esau, whom he had so wickedly wronged, he sobbed himself to sleep with his head on a stone, and when he was given that wonderful vision. "I am with thee," "I will never leave thee, I will never forsake thee" (found everywhere in Scripture in one form or another) is given to every believer; an intensely *personal* promise. Hence, in the midst of our sorrows, let us say, "We will rejoice in Thy salvation, and in the name of our God we will set up our banners," as "more than conquerors through Him that loved us." Let not our mourning mar the melody of our song; nay, let it be the bass part of it. "Jehovah fulfil all thy petitions." Every Spirit-taught prayer will be fully answered, nay, "exceeding abundantly, above all we ask or think." Almighty Helper! most gracious Healer! throughout life's little "day of trouble" we will trust in Thee, and remember the "name of the God of Jacob."

The Servant's Aim.

"Go work to-day" (Matt. xxi. 28).

No time for rest, till glows the western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun—

"Servants, well done."

J. B.

"Concerning the Collection."

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

1 Corinthians xvi. 1-3.

IN this chapter the apostle proceeds to give plain practical instructions to the saints at Corinth, and not to them only, but, as we gather from the address of the epistle (chap. i. 2), to us also, and to all.

1. The "*collection for the saints*" referred to here seems to have had special reference to the need of the poor saints at Jerusalem (see Rom. xv. 25-27). Then they had been passing through times of trial; they were poor, whilst the Corinthians had "abundance" (2 Cor. viii. 14). There was much that Satan could work upon to separate in heart the Jewish and Gentile believers. Jewish prejudices were by no means extinct. They were deep rooted and hard to get rid of. At Antioch, where first the two were blended into one fellowship, and where the divinely-abolished distinction was submerged in the God-given title of "Christian," we see how strongly these feelings sought to reassert themselves, how Peter yielded and separated from the assembly, and Barnabas also was carried away for the time (see Gal. ii. 11-14).

The faithfulness of Paul prevented, by the mercy of God, at that early date an open schism. And, doubtless, it was with this tendency full in view that the apostle so urges upon the churches of the Gentiles this expression of love towards the Church at Jerusalem. He would seek to bind around them all the "uniting bond of love."

If there are any more liable than others to judge us and separate from us, we ought all the more to show love in the Lord to them, and thus, as far as possible, hinder the working of the leaven of division.

The fashion of the world and carnal religion is to have some eminent and eloquent man to preach what is called a "charity sermon," and so, under the impulse of the moment, to secure a large collection. But such is not the way of the Spirit. The apostle warns against special collections on the occasion of his visit.

Giving to the Lord is to be no mere matter

of impulse, or reserved for a special occasion. Rather should it be a regular habitual service, a well-considered, conscientious, and yet thoroughly spontaneous acknowledgment of the Lord's claims upon us and all that we have.

2. "*Upon the first day of the week let every one of you lay by him in store as God hath prospered him.*" I presume this refers to weekly wages, or a weekly calculation of a man's earnings, and the laying aside a fixed proportion of the same for the Lord. I commend to you this scriptural way. Many men in business cannot possibly ascertain their earnings weekly; such can only have a just estimate of their income when they have valued their stock and balanced their books, which is usually done once a year. But the principle is maintained if upon ascertaining the actual year's income a certain proportion is at once laid aside and reserved for the Lord's poor and for the requirements of His work generally.

Some may say, "Am I not the Lord's steward, and does not all I possess belong to Him." That is true; and if the Lord requires from us, for any special service, all that we possess, it is but giving Him back His own, and it is our highest privilege to fully own His claim. But our earnings, whether large or small, should be applied in a right and scriptural way. The first-fruit is the Lord's, and he will never be a loser who lays aside *first* from his earnings that which in his heart he willingly devotes to Him. But it is the duty of every man who has a household to provide for those whom the Lord has entrusted to his care. He who fails in this "denies the faith," and is "worse than an infidel" (1 Tim. v. 8). This is not a denial of the Lord's claims upon him, but administering the stewardship entrusted to him as the Lord directs.

But we know how apt we are to let the pressing needs of the family come in and take the first place; so much so, as to leave little or nothing to be given freely to the Lord for the need of His servants, or for the poor of His flock. Hence the wisdom of appointing that the consideration of this matter be linked with "the first day of the week." It is the day that tells us of the resurrection triumph of our

Lord, and which brings before us in the supper, the remembrance of His death and the hope of His coming again. How fitting that in the midst of such hallowed and touching associations with the love of God freshly poured into our hearts, we should consider in His presence the relative importance of every claim, and lay by first for the Lord that portion which is due to Him.

Consider, then, the need of the poor ones who are passing through trial—the sick, the unemployed, the widow and the orphan, and those servants of the Lord who for His name's sake have gone forth to herald the Gospel, taking nothing from the world, but looking to the Lord to supply their needs.

Under the law a Jew was bound to give a tenth of all his increase. That is two shillings out of every pound he earned. But the Lord in this dispensation makes no *demand*. It is set before us rather in the way of *privilege* than responsibility. "The Lord loveth a cheerful giver." He would rather have a little given cheerfully than a larger amount given with a grudge. Those know little of the grace of our Lord Jesus Christ who esteem it not a privilege to give. "Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good; that he may have to give to him that needeth."

This is the highest end of successful labour, not that he may have to lavish on self, but "that he may have to give."

The Lord's portion yielded cheerfully to Him is invariably likened to what yields a definite increase. In 2 Corinthians viii. 6, it is seed sown, and a reaping time anticipated. It is not throwing money away or investing it, as so often is done, in a rotten security, but it is "laid up in store," as the proverb says. "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will He pay him again" (Prov. xix. 17). This repayment may not be in kind, but it will be in genuine blessing such as the Lord sees to be best for His obedient child.

In the words, "as God hath prospered him" the principle of proportionate giving is clearly implied. "To whom much is given, of the same shall much be required."

"A man is accepted according to that he hath, and not according to that he hath not."

Prosperity is thus owned as coming from the Lord, and there is the added joy of yielding to Him the more. Adversity is also owned as from Him, and there is the assurance that the lesser sum is as acceptable as the larger; even as of old the turtle-doves were as acceptable as the bullock (Lev. i.).

The Church Expectant.

FOR eighteen hundred years and more,
 The Church with longing eyes
 Has watch'd to see the Morning Star
 Break through the clouded skies—
 To hear the voice of Him she loves
 Say, "Rise, and come away
 My fair one; take thy place prepared,
 And reign with Me for aye."
 We know He will not tarry long,
 His promise cannot fail;
 The gather'd saints, a countless host,
 Shall soon His presence hail.
 Though now the night is densely dark,
 The clouds shall part ere long,
 That radiant Morn shall ring with praise
 The Church Triumphant's song.
 Meantime, redeem'd to God with blood,
 The blood of Christ divine;
 We wait the blessed time when we
 Shall in His likeness shine.
 And gather'd round the Son of God
 His glories sing below,
 Till in our happier home above
 More rapt'rous anthems flow.
 One with our risen Lord, we wait
 His glorious return,
 And while we wait, oh may our hearts
 With holy ardour burn
 To do His will, to work for Him,
 To face the world's rude scorn,
 Then shall we hear His glad "Well done!"
 That Resurrection Morn. A. K.

THE Cross of Christ declares that God in saving the sinner abhors his sins; in justifying the guilty vindicates His own righteousness; in absolving from the curse magnifies His law by the execution of its penalty upon a divine Substitute.—J. R. C.

An Apostle to the Lost.

A REVIEW OF A REMARKABLE NEW YORK EFFORT.

By ALEX. MARSHALL.

JERRY M'AULAY, the founder of the famous Water Street Mission in New York City, was well known throughout the United States.

"I was a brute; I was one of the worst devils ever let loose in society, but the glorious gospel contained in that blessed Bible civilised me. It is the greatest civiliser in the world: there is no power like it." Such was his testimony regarding himself previous to his conversion.

Jerry was, indeed, a monument of God's saving grace. The ex-prize-fighter was mightily owned of God amongst the lowest and most degraded classes of the American metropolis. Jerry was born in Ireland, of Roman Catholic parents. His father was a counterfeiter, escaping imprisonment by fleeing to the United States. The lad was placed under the care of a grandmother, who, although a bigoted and superstitious Romanist, cursed and swore like a trooper. Jerry declared that her inconsistent conduct caused him to become an infidel. He never attended school, and being left to do pretty much as he pleased he got into many scrapes. At the age of thirteen he was sent to the care of a married sister in New York City, remaining with her for some time. Eventually he left his sister's house and became the associate of thieves and drunkards. Speaking of that time Jerry wrote: "There I learned to be a prize-fighter, and by degrees, rapid degrees, rose through all the grades of vice and crime, till I became a terror and a nuisance in the Fourth Ward." At the age of nineteen he was basely convicted of highway robbery and sentenced to fifteen years imprisonment, with hard labour, in Sing Sing State prison. It would seem that the rum sellers of the district on account of Jerry's evil ways bound themselves by oath to get rid of him!

This imprisonment was the turning point in his life, for it was in a prison cell that Jerry M'Aulay learned to know Christ as a personal Saviour from sin, and wrath, and woe. One day, an ex-convict known to

Jerry, addressed the prisoners in the prison chapel, with the result that there was not a dry eye in the whole crowd. Whilst "Awful Gardner," the name this man had been known by, spoke of the mercy and love of a holy and righteous God, Jerry devoured every word that fell from his lips. Though M'Aulay was ignorant of the Scriptures, a verse that Gardner quoted was carried home in the power of the Holy Spirit to his heart and conscience. Fortunately there was a Bible in every cell of Sing Sing prison, and Jerry resolved to search it until he found the words. Day by day, week by week, month by month, Jerry read the sacred Book in quest of the verse. As he read God's blessed Word, he was amazed to learn that in spite of his obstinacy and rebellion, God loved him. Formerly he imagined that God hated him on account of his wickedness; now he discovered that though God hated his sin with a perfect hatred, He loved him with more than a mother's tender love. "I had supposed," he said, "that the Bible was a dry, dead thing, a book only fit for priests and saints, but now, whenever I had a chance to communicate with my mates in the workshop, I told them that it was a splendid thing that Bible."

Jerry was led to know and trust the Saviour who had borne all his sins in His own body on the tree. We quote his own words regarding his conversion. "Soon as I plainly saw Him lifted on the cross for my sins, what a thrill went through me! I jumped from my knees, I paced up and down my cell. I clapped my hands, and shouted: 'Praise God! Praise God!'" Jerry M'Aulay had indeed been "soundly converted," and had become a new creature. He could not keep the good news to himself, and was the means of winning some of his fellow-prisoners to Christ.

After serving half of his time at Sing Sing, Jerry was pardoned. On being liberated, he felt exceedingly lonely. He had no desire to return to his former haunts and companions, but what was he to do? He knew no Christians to cheer and help him. "If I had found a Christian friend at that time, it would have saved me years of misery," he was wont to say.

One day, when tempted to take a glass of lager beer he yielded, and fell. The old appetite revived, and Jerry sank deeper and deeper in sin, wandering farther and farther from God, and for several years he was a dreadful backslider. The question is sometimes asked, "Do you think a Christian could do this, that, or the other thing?" What might we not do but for the grace of God? God had His eye on His weak, trembling, and erring child, and raised up friends who surrounded him with helpful influences, obtaining employment for him, and leading him on in the ways of Christ. Wherever he went the restored backslider extolled the saving and keeping grace of God.

His heart burned with unquenchable love and compassion for the lost. Through the help of others he obtained a house in Water Street, one of the worst streets in the city, and began nightly Gospel meetings. God wondrously blessed his efforts to the salvation of thieves, drunkards, and degraded criminals. He married a devoted Christian woman, and Jerry and his wife became burning and shining lights for Christ in that part of New York City. The work increased and larger premises were erected. As Jerry and his wife made it a rule neither to beg nor to run into debt, their faith was often severely tested. But God honoured His trusting servants and provided for all their needs. For a time they had much opposition from rum sellers and the keepers of dens of infamy, but God came in and mightily helped. Nightly meetings have been held in the building for thirty years; hundreds and hundreds of persons of the lowest classes of the community have been saved, numbers of whom are now engaged in similar work in various parts of the world.

For fourteen years Jerry and his wife continued at Water Street. In 1882 they secured a large building on 32nd Street and started The Cremorne Mission, which has been a great success. Mr. John F. Shorey, who afterwards removed to London, became superintendent of the work at Water Street. Mr. Shorey was followed by Mr. S. H. Hadley who was saved at the Cremorne Hall, and whose book, "Down in Water

Street," has been a stimulus to Christian workers. Colonel H. H. Hadley, who, like his brother, had been a confirmed drunkard, was converted at Water Street and was instrumental in starting sixty-two Rescue missions throughout the United States.

Jerry M'Aulay's Christian life was a short but eventful one. Sixteen brief years, and he was called to be with the Lord Jesus on September 18th, 1884. He "served his day and generation" during that period, and was the means in God's hand of winning many from death unto life, from darkness unto light.

JERRY'S INDIVIDUALITY.

Mr. A. T. Hatch, banker, philanthropist, and ex-president of New York Stock Exchange, one of Jerry's staunchest supporters, contributes some excellent articles to the volume. In a character sketch he says: "Jerry's downright sincerity, his earnestness and singleness of purpose, his indomitable pluck and perseverance, and his devout piety are worthy of imitation. He imitated no one; he was himself inimitable; he stands alone a unique example of the divine selection of material which, in its rough state, it is safe to say ninety-nine out of a hundred religious experts would have rejected. He could not be pared down or rounded off, or adjusted to any pattern set by another, or fitted to any conception that well meaning friends may have entertained as to what he ought to be and to do. He was Jerry M'Aulay by the grace of God, and as such let us be thankful for him." This estimate of M'Aulay shows the force of the divine declaration, "Having then gifts differing" (Rom. xii. 6).

LESSONS TO BE LEARNED.

Mr. Hatch thinks that "the holding of nightly meetings throughout the year without interruption, or break, where men and women burdened with sin, broken down and shattered by debauchery and vice, homeless and hopeless, hungry, ragged and defiled, drunk or sober, fresh from the prison or gutter, are welcomed and made to feel that somebody cares for them, and that their wretched past has not made decency and respectability in this life, and salvation in the life to come impossible to them, and are

taught that Jesus died for them, and that God loves them; the direct, unconventional, blunt presentation of religious truth in language which is familiar to the classes to whom it is addressed, and the force of which they can appreciate; the personal experiences and testimonies of those who have been saved carrying practical conviction and hope to the hearts of others who are what the saved ones once were, and persuading them that there is salvation for them also. These are among the more prominent characteristics of Jerry's work, which have been so signally honoured and blessed of God to the salvation of many, and which have through it become more conspicuous features in missionary effort than ever before." "God buries His workmen and carries on His work" is true in the case of these New York efforts.

In perusing the volume, one is struck with the frequent calls to the unsaved to "pray for salvation" instead of to believe on Him, who settled eternally the "sin question" at Calvary's cross. Nevertheless, we cannot but thank God for very many clear cases of conversion. With increased light there is increased responsibility. It becomes us to get out of ruts and "launch out into the deep" where the big "fish" are to be found. Surely it cannot be God's will to have only one Gospel meeting a week in our halls when men and women are perishing all around us! "Now is the day of salvation" for the perishing. It is the "day of grace." Let us buy up our opportunities and redeem the time.

"Only one life, 'twill soon be past,

Only what's done for Christ will last."

We heartily commend the volume* to *Witness* readers.

ANSWERS TO CORRESPONDENTS.

Ministry at the Lord's Table.

A correspondent writes: "Is it consistent at the gathering of believers for the Lord's Supper that other scriptures should be read, and other things said which do not touch on the Lord's death? Should not the theme of all that is said, whether reading or ministry of the Word or prayer, be the Lord's death, or referring thereto?"

No doubt the words, "Ye do shew the Lord's

death till He come," express the character of the occasion. His death in some of its numerous and infinitely varied aspects, should invariably be prominent. If this is neglected, or omitted, or superseded by other matter, then the whole service must needs be inappropriate and lacking in edification.

But, on the other hand, it is possible to be too rigid in applying this principle, and brethren who lead may be brought into bondage to what after all is not a command, but spiritual discernment of what is fitting. Then it should be remembered that, as a rule, the actual observance of the supper comes in about the middle of the meeting, giving time for various exercises both before and after.

It seems to us expedient that before and up to the actual supper every exercise should point to the object before the meeting. The thought should be so to present Christ and His finished work as to draw forth the hearts of the worshippers unto Him.

But that service being finished then is a suited time for exhortation and exposition based on the mercies of God that have just formed the subject of contemplation.

It should be borne in mind that very many of those who come together around the Lord's table have no other opportunity of hearing exhortation or exposition of the Word.

A second query is: "Is it scriptural, or right, for a brother to be asked beforehand to minister in the worship meeting?"

Whatever spiritual gift any one has received, he is responsible to minister the same as a good steward. It is the Spirit's gift; it is to be administered as to the Lord, and the effective result is of God" (1 Cor. xii. 4-6).

In a worship meeting, that of which the central place is given to the Lord's supper, ministry ought to be always according to the leading of the Spirit. Very often the keynote of the meeting is found in a hymn, or a prayer, or a scripture read. Sometimes only one, sometimes more, have it in them by the Spirit's leading to minister in harmony with the keynote struck. Where this is conformed to, and all that is said or done is on the same key, the meeting is always edifying.

But until the meeting has begun, it is impossible to ascertain what the keynote may be, and those who come with the object of ministering are too often at fault, and various exercises, disjointed and incoherent, take the place of the harmonious sequence of the Spirit's leading.

We should greatly deprecate the asking of any brother, however gifted, to come to such a meeting for the purpose of ministering the

* Jerry M'Aulay, an Apostle to the Lost. 3/10, post free.

Word, and those who are accustomed to wait for direction as to what to say, and when to say it and as to whether they are the ones called on that occasion to minister rather than some other, best know what bondage they would be in if they felt that because of a promise they *must* minister, whether conscious of the Spirit's leading or not. "Neglect not the gift that is in thee," is an exhortation as much needed to-day as ever. Many who if truly exercised before God about it are well able to edify, appear to be unconcerned and content to sit quiet so long as some one else will step in and fill the gap. It is deplorable to have to sit, wait, waiting, until the silence is at last broken by the giving out of a hymn, or by a prayer which all feel to be a sort of relief, even though satisfied it was only a stop-gap.

Such is not the way of the Spirit, and such a silence is not to be confounded with the silence of rapt, adoring worship.

J. R. C.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

SANCTIFYING AND CLEANSING THE CHURCH.—Ephesians v. 25 and 26. Light is asked on the meaning of this scripture, especially as to the words, "sanctify and cleanse it with the washing of water by the Word."

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

WILL ANY UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that *unsaved ones only* will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

The Building and the House.

QUESTION 583.—What are the "building" and "the house" here referred to? (2 Cor. v. 1).

Answer A.—"Our earthly house of this tabernacle . . . a building of God, an house not made with hands, eternal in the heavens."

(1) Earthly, not *made of earth*, but *upon the earth*, or *terrestrial*, as in 1 Corinthians xv. 40, where the *somata epourania* are contrasted with the *somata epigeia* (*epi*, upon; *ge*, the earth—Phil. ii. 10).

(2) House, *oikos*—"a dwelling," "a place of abode" (Matt. xxiii. 38).

(3) Tabernacle, *skené*—"a tent," generally used of any temporary dwelling. In medical authors the word was used of the body. Thus Hippocrates, "A great vein by which the whole body (*skenos*) is nourished."

(4) Building, *oikodome*—"the act of building," an *edifice in the course of erection* (Eph. ii. 21); a splendid edifice (Mark xiii. 1).

(5) House (verse 2), *oiketerion*—regards the house with special reference to the *inhabitant* (Jude vi). The epithets applied to the *oiketerion* belong by rights to its owner.

(6) Dissolved, a term appropriate to the taking down of the tent, and in the sense in which it is elsewhere used, to *overthrow*. It recalls the soldier's dream of the barley cake that "came unto the tent . . . and overturned it, that the tent lay along" (Judges vii. 13).

Paul, the tentmaker, is dictating his letter to the saints at Corinth. Perchance he is feeling the aches, the pains, the stiffnesses of a body that has been beaten, and stoned, and shipwrecked, and is now often wracked by that terrible disease which he calls "a pointed stake thrust into the flesh." He looks at these poor hands so horny and calloused by weaving the harsh material used for covering ("clothing") tents. How natural then is it for him to use the word "tent" for that frail body. Nay, more, he thinks of himself as Christ's Bedouin, awaiting in an enemy's country (iv. 3, 8, 9) the first faint streaks of dawn, that he may strike his tent and silently steal away. Such a temporary dwelling is suitable for use upon the earth. It is a *soma psuchikon*, "body fit to be the organ of the soul."

But such a temporary dwelling implies the believer's possession of a permanent one, just as the *soma psuchikon* (natural body) implies the *soma pneumatikon* (or spiritual body) "fit to be the organ of the spirit." "Hence," says he, "if this tent be struck, it is because we have an edifice from God, eternal in the heavens." "Edifice," because it is splendid (word applied in Mark xiii. 1); "edifice," because it is now in

the process of preparing; "eternal," because one possessing "eternal life" is its inhabitant, and it is to last for aye; a "habitation out of heaven," because it is there we shall live in it, and because its inhabitant belongs there (Phil. iii. 20).

Paul groans here because he is "waiting for the adoption, the redemption of the body" (Rom. viii. 23). He does not desire death (verse 3); he does desire the Lord's return (verse 4), "in order that the mortal may be swallowed up of life." This word to *thnton* may mean "mortality," or "mortal body," or "the mortal element of the body." Here, preferably, the last, as he speaks of not wishing for divestment, but superinvestment—"clothed upon."

Some have argued from the words "we have" that the apostle believes that at death his spirit enters into a dwelling, or that he refers to the blessed state of the dead in Christ in paradise. In the former case the dwelling must be a temporary one, as the Lord's return would put an end to it; in the latter, it is a place (John xiv. 2, "a place for you") not a dwelling. To such I would say: the apostle, as is his wont, is not contemplating death, as is shown by his use of the word "groan." He never groans to die. To be found naked is to be found unclothed; and this he views as a possibility, but it is not his wish. Yet as he contemplates the possibility of being found naked, it must be because death strips him and leaves him naked until the Lord's return. Hope as a word used of earthly things is at the best an uncertainty, but used of heavenly things it is a certainty; and Paul's hope was the Lord's return, when his tent would be struck and his house entered without a pause between (1 Cor. xv. 51, 52). And this house, of the possession of which he speaks with such assurance, is a permanent building. It is built for eternity. Every one of the epithets he applies to it contains the idea of permanency.

Now, if he is describing a house into which his spirit passed at death therein to await the resurrection how strange that it should be so, for he must receive at the resurrection another house to dwell in. Yet this mechanical theory of there being already in heaven a body of glory awaiting in organised form the dying believer is not uncommon. It is so hard for us to contemplate leaving a body. As the poet has well expressed the feeling:

"This pleasing, anxious being e'er resigned,
Left the warm precincts of this house of clay,
Nor cast one longing, lingering look behind."

How shall I comfort myself whilst contemplating this emigration?

By remembering that after all this body is but the organ or instrument of the soul, and

that I am going where the spirits of the blessed dead await in their Father's hands (Luke xxiii. 46) that body of glory, fit instrument of the spirit; yet, "being courageous and knowing . . . for we walk through faith and not through visible form, we are courageous, I say, and think it good rather to emigrate from the body and to get home to the Lord."

That, then, we shall not lack intercourse and recognition is understood from the apostle's experience when he visited heaven, even paradise, but "whether in the body or out of the body" he knew not. Chap. xii. 2-4. DR. A.-B.

Answer B.—The apostle is contrasting the present natural body of the believer with the future spiritual and glorified body, which all will have at the return of our Lord. The present body he compares to a tent liable to be taken down or dissolved at any moment, and he further states that in this body, or tent, we groan, being burdened. In Philippians it is called the body of our humiliation, and again in the chapter before us he reminds us that while we are at home in this body, we are absent from the Lord. In 1 Corinthians xv., he speaks again by contrast. There is a natural body, *i.e.*, present; and there is a spiritual body, *i.e.*, future. So I take it that when the apostle speaks of the house not made with hands he is referring to the resurrection of the body, and likewise the change of believers who will be alive at the return of our Lord. F. D.

Answer C.—The "house not made with hands" is in apposition to, and descriptive of, "a building of God," and both refer, I believe, to the resurrection or changed body of the believer. The emphasis in the first expression here referred to is on *house*—that gives the object of it—a place to dwell in; in the other phrase the principal word is *God*. He is the Builder of it. This is no temporary dwelling for the soul between death and resurrection, as some fondly and falsely teach. It is a *house* built of God, opposed to a tabernacle of transitory character. It is *eternal* in the heavens. It was not death the apostle longed for, but deliverance at the coming of the Lord, his constant hope. The expression "house from heaven" is quite consistent with the idea of resurrection. The body in the grave is "the bare grain," to which God gives a body as it pleaseth Him. The 4th verse shows that there is such a thing as an "unclothed" state, and that the only "clothing" the apostle was waiting for was to come to him at the coming of the Lord, "when mortality should be swallowed up of life." So great, however, was his confidence, that he was willing rather (*i.e.*, than remain at home in the body at the cost of continued absence from his Lord),

to be absent from the body, and to be present with the Lord (not, be it remembered, a lower state than living in the body, but "very far better"). The whole force of this would be lost if we for a moment accepted the idea of a sort of "intermediate" body. This idea, too, practically nullifies resurrection. How could we conceive a resurrection body in addition to an "intermediate" body? There were three alternatives before the apostle, (1) "at home, in body, absent from the Lord (verse, 6); (2) "absent from body, present with Lord" (verse 8); (3) "clothed upon with house from heaven, and ever with the Lord" (verses 1-4). W. H.

Answer D.—The apostle here contrasts the mortal body of the believer with his future glorified body. In Hebrew ix. 11 we have a similar contrast between the literal tabernacle and the heavenly abode of our Great High Priest. We have now a body (1) which is "earthly," *i. e.*, fitted to an earthly environment, both of which are so marvellously adjusted to each other that the slightest change would render the one unsuitable for the other; (2) it is a "tabernacle house," *i. e.*, tent-like in character, liable to be taken down (dissolved) at any moment, and thus is (3) temporal; all in contrast with that "building from God" which He has in store for all who are His sons through faith in Christ Jesus (1) "in the heavens," is fitted for the heavens, its native dwelling place; (2) "a house made without hands," man having nothing to do with its production (*cf.* Col. ii. 2); and (3) enduring for ever, sin and death never entering the new creation. The "house" may denote the permanency of abode, while the "building" will manifest the glory of the Builder.

W. R. L.

Answer E.—The apostle makes a three-fold use of the word "house" in the first two verses. The "building of God" and "the house not made with hands" are essentially identical. For the sake of clearness let us examine the three houses separately.

HOUSE I., called the "earthly house of this tabernacle," unquestionably refers to the human body in its present humbled and mortal state. In this tabernacle we are said to groan, being burdened.

HOUSE II., including both "building" and "house" mentioned in verse 1, indicating the place of abode to which the disembodied spirit of the believer takes its flight when released from House I.

HOUSE III. This house is said to be *from* heaven. House II. is *in* heaven, yea, *is* heaven. This house evidently refers to the *resurrected* body of the dead or the *changed* body of living saints at the Lord's coming. Saints

dying are *unclothed*, and go to their "house not made with hands eternal in the heavens." Saints *living* to the coming of Christ will be *clothed upon* with their house which is from heaven. House I. is the "natural body." House III. is the spiritual body." House II. is heaven. T. B.

Editor's Note.—We have devoted as much space as possible to this question, but can only present a few of the many answers received.

All are agreed that "the earthly house of this tabernacle" refers to our present bodies. All are also agreed that "being clothed upon" of verse 4, when "mortality shall be swallowed up of life," refers to the resurrection at the coming of the Lord, and also to the change that will take place upon the living saints at the same time.

The difficulty and diversity of judgment all surround the words in verses 1 and 2. It is contended that this "house from heaven" is entered upon by the believer at death. The thought has a fascination for many, and has been eagerly grasped at, for the idea of being "naked" or "unclothed" is not pleasing.

But this unclothed or naked condition is a reality. It can mean nothing else than the condition in which the souls or spirits of believers exist between death and resurrection. The apostle says, "not for that we would be unclothed." Better though it be than toiling and suffering here "at home in the body, and absent from the Lord," yet it is not this condition that he yearns for, but the clothing with the resurrection body, the spiritual, the heavenly, the glorified body, the house which is from heaven.

If the theory of an intermediate body be true, then it follows there is no such condition for believers as "unclothed" or "naked;" and it also follows that such a body cannot be described as an eternal house, seeing it would have to be put off before or at the resurrection.

In 2 Corinthians xii. 2, 3, Paul speaks of a possible condition, *viz.*, "in the body," or "out of the body." He was unable to say which condition he himself was in at the time of his being "caught up into Paradise" and "unto the third heaven," but his statement goes to prove that "out of the body" is as much a conscious condition as "in the body," and whichever it was, he does not speak of it as a regrettable, but rather as a most ecstatic experience.

Answer E specifies three distinct buildings. The intermediate one he suggests is "heaven itself." Perhaps this thought might be associated with such scriptures as Hebrews viii. 2; ix. 11; John xiv. 2, 3.

The Ministration of the Spirit.

By Dr. THOMAS NEATBY.

BY the lips of the weeping prophet the blessed Spirit bears many a striking testimony to the glory of Christ. None more striking than in Jeremiah xxxiii. 15, where our Lord is called "the Branch of righteousness," that grows up to David. Truly He "was made of the seed of David according to the flesh." Of Him David sprang as from the "root," though born more than a thousand years before; yet was He "the Offspring of David," a true man, to whom, however, Jehovah says, "Sit Thou at My right hand, until I make Thine enemies Thy footstool." Intensely interesting to mark in the ways of God that the rod of Messiah's strength is sent out of Zion which is soon to be "the joy of the whole earth." Is not the heart thrilled as we read, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth!" He is the BRANCH, the glorious sunrising; yet the One who comes in righteousness and establishes it in the earth is Jehovah-tsidkenu. We have a blessed view of the same truth in Ezekiel xxxvi. and xxxvii., upon which we must not linger. We cannot pass over Daniel, the man "greatly beloved;" especially as his seventh chapter is so intimately connected with the book of Revelation. In Daniel "the thrones are set, and the Ancient of days did sit." When we turn to the Revelation we find the description of the "one like unto the Son of man" exactly resembles that of "the Ancient of days." Wonderful person! He who comes to the Ancient of days is *Himself the Ancient of days*. We bow reverently at His feet. They are pierced ones, and pierced on our behalf. He judges, for all judgment is given to Him, "because He is the Son of man." "The judgment was set and the books were opened." Then "there was given Him dominion, and glory, and a kingdom. . . . His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

In Jonah what a marvellous type we have of the Lord Jesus and of His being "three

days and three nights in the heart of the earth!" How blessed the Spirit's witness to His glory! In Micah "the judge of Israel" is smitten "with a rod upon the cheek." The Spirit, jealous for His glory, calls attention to the "ruler in Israel, whose goings forth have been from of old, from the days of eternity" (margin).

"God, ever blest, we bow the knee,
And own all fulness dwells in Thee."

In Zephaniah the Spirit brings before us "the King of Israel, even Jehovah, in the midst of thee: thou shalt not see evil any more." But, oh, we listen with bowed heads and moved hearts: "Jehovah, thy God, in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." If such is His language to His earthly people, what must His heart be towards His Church, the Church "which He hath purchased with His own blood?" Who shall tell what that Church is to Him! That great, best work for the glory of Christ and the brightest display of God, second only to the perfect manifestation we find in the Lord Himself! It was for the building of that Church that He was laid "for a foundation" in Zion; He died that it might be formed (John xi. 52); the Spirit was outpoured for its accomplishment. Christ "gave Himself for it; that He might sanctify it, cleansing it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing." Many a foreshadowing in the Old Testament of this blessed "mystery" (secret), which hath been hid in God, who created all things by Jesus Christ, to the intent that *now* unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He proposed in Christ Jesus our Lord. Thank God, it is but a "very little while" till "the mystery of God shall be finished," that "there should be delay no longer!" Then indeed the full glory of God shall lighten the golden street of the "holy city Jerusalem, coming down out of heaven from God!" What a tale of grace that "golden street" tells! "It speaks of

righteousness complete." The righteousness that has pronounced our pardon, that we through sovereign grace are become (2 Cor. v. 21). Grace at last crowned with glory, the headstone brought forth with shouting. Now a holy God can rest. He has made all things new. Blessed city!

"With the light of the Stone most precious
Shall the City of God be fair;
He shall shine who is like to the jasper
In His cloudless glory there."

May our God bring us soon to see it and be in it!

The Day of Judgment;

OR, THE TEACHING OF MILLENNIAL DAWN.—PAPER III.

By A. STACY WATSON.

"Millennial Dawn" denies the eternity of punishment.

MR. RUSSELL tells us that: "A very vague and indefinite idea prevails in regard to the day of judgment" (page 137), and that this idea "is entirely out of harmony with the inspired Word;" that "it is drawn from a too literal interpretation of our Lord's parable of the sheep and the goats" (Matt. xxv. 31-46). It is very easy to make mistakes when expounding our Lord's unexplained parables. But let the reader turn to Matthew xxv. 31-46. He will there see that our Lord Himself expounds the parable.

This interpretation of His own parable by our Lord is said to be "too literal." Mr. Russell gives our Lord's interpretation as an example of the "absurdity of attempting to force a literal interpretation upon figurative language" (page 138).

Observe the terms of the parable. The NATIONS are to be separated, the one from the other, as sheep are from goats. Some are to be placed upon His RIGHT HAND, others on His left. Those on His RIGHT HAND are called "THE RIGHTEOUS," those on THE LEFT are called "YE CURSED." The reason why those on the right hand are called "righteous" is given in verses 35, 36. The reason why those on the left are called "ye cursed" is shown in verses 42, 43. The reward to the "righteous" is shown in verse 34; the reward to the

"cursed" in verse 41. The interpretation of the parable is as plain and as simple as language can make it, but the interpretation of the parable does not allow itself to teach the serpent's lie; therefore Mr. Russell discredits it by calling it an "absurdity."

By the use of the word "trial" (which has two meanings) for the word "JUDGMENT," Mr. Russell makes the word "JUDGMENT" to mean PROBATION, instead of CONDEMNATION, which is its right meaning. The word in the scripture translated "JUDGMENT" means a DECISION, as in James ii. 13: "So speak ye, and so do, as men that are to be judged by a law of liberty. For judgment (*is*) without mercy to him that hath showed no mercy." It means CONDEMNATION, "a certain fearful expectation of judgment, and a jealousy of fire which shall devour the adversaries" (Heb. x. 27). "That ye fall not under judgment" (James v. 12), which includes PUNISHMENT.

Speaking of the Gospel age, Mr. Russell says: "The Gospel age is the trial day for life or death" (page 141). Here the word "TRIAL" means probation, it does not mean JUDGMENT. Further on he says that God "has provided a redemption from the penalty of the first judgment, in order that He may grant another judgment (trial) under more favourable conditions to the entire race—all having then had experience with sin and its results" (page 141).

Here, in the last use of the word, JUDGMENT is improperly made to mean "TRIAL" in the sense of probation. Mr. Russell's object is to make "The Day of Judgment" to mean a "Day of probation." In order to do this he first uses the word "trial" as having the same meaning as "judgment," and then, as the word "trial" has two meanings (one as when a criminal is brought to trial, and another as when a servant is taken on a month's trial, or a month's probation), he craftily insinuates the meaning of PROBATION into the word "JUDGMENT."

Mr. Russell says that as the "full penalty has been paid by the Redeemer, or Substitute, whom God Himself provided—Jesus Christ, who "by the grace [favour] of God, tasted death for every man—our Lord

having bought Adam and his race, with His own life, can now legally, justly, give a new offer of life to them all" (page 141).

And that, "as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the second trial will be more favourable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone" (page 143).

It should not be overlooked that this so-called "second trial" is what "Millennial Dawn" teaches as the "The Day of Judgment." In this teaching the "Day of Judgment" is made to mean a "Day of probation," through a dishonest use of the word "trial." Thus every unsaved man is to be brought out of the grave; and, instead of being condemned for his wickedness, he is to be raised a "perfect man," as Adam is said to have been, and then given a probation of a thousand years, and this is called "The Day of Judgment!"

The work of the Holy Spirit in this day is to "convict the world of sin, of righteousness, and of judgment." The word "convict" being used with the word "judgment" proves the legal meaning of both words. Those who are CONVICTED either turn to the Lord as a SAVIOUR-ADVOCATE, or else they remain as condemned criminals until the ministers of outraged love and righteousness cast the outlaws into the doom—the judgment prepared for the lawless—the lake of fire, which is the "destruction" into which the "broad way" leads.

How deceitfully Mr. Russell deals with the Scriptures may be judged of by the way he falsifies its meaning, as in the following extract. He says that "In John v. 28, 29, a precious promise for the world of a coming *judgment-trial* for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil—that have failed of divine approval—will come forth unto resurrection [raising up to perfection] by judgments, 'stripes,' disciplines" (page 147); and for the right to so misrepresent the scripture, he says, "See the Revised Version." This is

a daring challenge. Those who are already deceived, and those who are, generally, ignorant of the scripture, will not think it needful to look at the Revised, or any other version, especially as Mr. Russell pretends to give a translation as if from the Greek. But "evil" doing is by no means the same as to "have failed of divine approval." Evil-doers are those who do not concern themselves to know what "divine approval" means. The Revised Version reads: "They that have done ill, unto the resurrection of judgment." This is in contrast with: "They that have done good, unto the resurrection of life." "Life" and "judgment" are contrasted, as are "good" and "ill." And resurrection does not mean "raising up to perfection," but it means coming forth out of the tombs (see verse 38). Literally, it is "resurrection to judgment" (see Winer's Grammar of New Testament, Greek, page 235); and it may be noticed that in the scripture "judgment" is in the singular, while Mr. Russell puts it into the plural. The "Day of Judgment" is spoken of eight times. Let the reader consider each of them. It is impossible honestly to read into the meaning of "judgment" the sense of probation, which Mr. Russell gives to the word "trial," which he substitutes for the scripture word, "judgment."

Matthew x. 15: "In the day of JUDGMENT, than for that city." Matthew xi. 22: "At the day of JUDGMENT, than for you." Matthew xi. 24: "In the day of JUDGMENT, than for thee." Matthew xii. 36: "Account thereof in the day of JUDGMENT." Mark vi. 11: "In the day of JUDGMENT, than for that city." 2 Peter ii. 9: "Unto the day of JUDGMENT." 2 Peter iii. 7: "Against the day of JUDGMENT." 1 John iv. 17: "Boldness in the day of JUDGMENT." This "day of judgment," Mr. Russell teaches, is to be "a second trial," lasting a thousand years, for every hater of God; for all who have refused to have God in (*their*) knowledge; for those who are of a reprobate mind, who are filled with all unrighteousness, wickedness, covetous, malicious, envious—murderers; given to strife, deceitful, malignant—whisperers, back-biters; insolent, haughty, inventors of evil things, disobedient to parents, without under-

standing, covenant breakers, without natural affection, and unmerciful. Instead of punishment, this heresy teaches that all such will have during the Millennial reign of our Lord Jesus Christ a second trial for life.

And Mr. Russell dares to say, "Since such are the plain declarations of the Scriptures, there is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all, in looking forward to the Judgment Day" (page 142).

Think of what this means. It means that while the scripture tells us that "God commandeth men that they should ALL, EVERYWHERE, repent; inasmuch as He hath appointed a day, in the which He will judge the world in righteousness" (Acts xvii. 30, 31); Mr. Russell tells all men everywhere, who refuse to repent—who blaspheme the name of Christ—that "there is nothing to dread." And he blasphemously slanders the Scriptures by saying that such teachings "are the plain declarations of the Scriptures." When the serpent was deceiving the woman he was teaching her that in "dying ye do not die," there was nothing to dread; that instead of dreading the judgment—death—there would be great cause for rejoicing, for, "GOD DOETH KNOW," said the serpent, "*Ye shall be as God.*"

The "DAY OF JUDGMENT" is the TREE for "THE KNOWING OF GOOD AND EVIL" OF "MILLENNIAL DAWN TEACHING." Those who are being deceived are taught that in incurring the penalty of judgment there is nothing to dread; that instead of dreading the judgment (condemnation) there is great cause for rejoicing, for it is declared that the SCRIPTURES TEACH that all shall be brought back again into paradise; and that some shall be "as God." The serpent taught the woman that "dying ye do not die;" Mr Russell teaches the professing church that "judgment" does not mean condemnation. The one taught that dying would not end in death, the other that "JUDGMENT" will not end in PUNISHMENT. The serpent claimed credit for his lie by saying, "GOD DOETH KNOW;" Mr. Russell claims credit for his by saying, "Since such are the plain declarations of the Scriptures" (page 142).

Slandering the Sovereign;

OR, "HONOUR TO WHOM HONOUR."

By HY. PICKERING.

IF the adage be accepted that the best way to judge any man's life is to view it from a distance—and this seems correct in the case of some of the most ancient worthies (Heb. xi. 19, 26, 27; 2 Peter ii. 7; James v. 17)—then the Emperor Nero, who occupied the Roman throne from 37 to 68 A.D., must have been as cruel a monster as ever wore the Royal Purple. Coarse in appearance, bulky in figure, brutal in looks, poisoner of the rightful heir to the throne, the murderer of his mother, two of his wives, and thousands of Christians, one might have expected the anathemas of the Lord to be pronounced upon his guilty head. Instead of which the chief apostles to Gentile and Jew, both of whom are believed to have suffered martyrdom at his hands, in the city of his foul deeds, even within a few years of their committal, commend him to the special interest of the saints. Paul exhorts that "prayers, intercessions, and giving of thanks be made for kings, and for all that are in authority" (1 Tim. ii. 2), which necessarily included Nero. Peter crowns his brief summary of Christian duties with, "Honour the king" (1 Peter ii. 17), which also included Nero.

The basis of the intercession—the honour, irrespective of the lineage, appearance, character, or conduct of the ruler—being the "ransom for all," desire for the salvation of all, peace and prosperity of the Church, and dissemination of "the glorious Gospel"—all of which are "good and acceptable in the sight of God our Saviour" (1 Tim. i. 11-17; ii. 1-6).

In the light of these truths the unprecedented case (at least in our day) of a subject being sent twelve months to prison for deliberate slander of his Sovereign should have a two-fold interest to all law-abiding, God-fearing subjects.

I. AS TO THE SOVEREIGN. Are the "commandments of the Lord" concerning him as regularly and rigidly obeyed in private and in public as they ought to be? If a register of the obedience to these com-

mands were kept, would it show once a year, once a quarter, once a month, rather than as commanded "first of all" (1 Tim. ii. 1) and "everywhere?"

Long years without the din and strife of war, interference in party politics, leanings toward the socialistic "lawlessness" of the last days, the "choking" by means of the cares and riches of this world, and many other causes, may account for this glaring disobedience. If so, may grace be given to ascertain the cause and apply the cure, so that king and country may be regularly and reverently remembered before the Throne of the King of kings.

II. AS TO SLANDER. If all who have repeated as truth the same slander had laid themselves open to the charge, and received the due reward of their deeds, many more cells in British prisons would have been occupied to-day. May those who desire to "lead a quiet and peaceful life in all godliness and honesty," be warned to seek absolute proof of evil reports concerning those in authority—civil, regal, or otherwise—before they in any way join with those who "despise dominion, and speak evil of dignities" (Jude viii.). Faithfulness in dealing with absolute certainties, and patience in vague and uncertain things "commonly reported" (Matt. xxviii. 15; 1 Cor. i. 11; v. 1), should ever characterise those whose "citizenship is in heaven" (Phil. iii. 20), and who by-and-by shall "judge the world" (1 Cor. vi. 2).

Coming nearer home. If all the living successors to the slanderers of the apostles (Rom. iii. 8) who have spoken evil, defamed or slandered "evangelists, pastors, teachers" (Eph. iv. 11), "bishops, deacons, elders" (1 Tim. iii. 3, 8; v. 19), and other gifts to the Church, were to be brought to book and made to prove their slanders, what a host would be under the judgment of the Word of God. Deacons' wives are surely not the only persons who should have the qualification—"not slanderers" (1 Tim. iii. 11).

Remembering that for "every idle word that men shall speak, they shall give account thereof" (Matt. xii. 36), may those who, without due inquiry or definite proof, have "slandrously reported" their brethren as unsound, evil, leprous, loose, holders of the

New Theology, and other misleading words and phrases, be led to remember the injunction, "*prove* all things; hold fast that which is *good*; abstain from all *appearance* of evil" (1 Thess. v. 21, 22).

May this unique event lead one and all, "brethren beloved," to lay to heart the weighty words of "the chiefest apostle" (2 Cor. xi. 5; xii. 11) in Philippians iv. 8, R.V.: "Finally, brethren, whatsoever things are *true*, whatsoever things are *honourable*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, THINK ON THESE THINGS."

The Rugged Way.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 3).

I AM bringing my child to the heavenly land,

I am leading her day by day,
And am asking her now, whilst I hold her hand,

To come home by a rugged way.

By a way that she never herself would choose,
For its beauties she doth not see,
And she knoweth not yet what her soul would lose

If she trod not this path with me.

I will walk by her side when the road is wild,
I will ever my succour lend,
She shall lean on my strength, I will shield my child,

As the shadows of night descend.

I will point to the stars in the midnight sky,
And will tell of the lights of home,
I will comfort her heart as the hours pass by
With the thought of the joys to come.

I will carry her over the "silver stream,"
And will sing to her songs of peace,
And a joy more full than she e'er could dream
Shall be her's when life doth cease.

I will waken her gently in realms of bliss,
In the land of eternal day, [fulness
And my child shall be glowing with thank-
That I brought her the rugged way.

"The Quickening of the Mortal Body."

By WILLIAM HOSTE, B.A.,

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS.—IX. Romans viii. 7-11.

THIS passage is specially important just now as verse 11 is being interpreted to support extreme "faith-healing" teaching. Whatever the "quickenings of the mortal body" means, it cannot mean this, for faith is not once mentioned in the passage, and we shall see that the condition laid down, "If the Spirit . . . dwell in you," is descriptive of all true Christians. The key to verse 11 is to be found in the preceding verse. The indwelling of Christ does not in the purpose of God effect a present supernatural change in the body of the believer, the change extends only to his spiritual condition. The purpose of this exposition is not to discuss "faith-healing," much less to discourage faith in God in sickness, which then as always is the path of blessing, whatever means may be used, but to show that the passage neither refers to present bodily benefit nor yet even primarily to future bodily resurrection, but to the putting on of immortality by living believers when the Lord returns.

Verses 7, 8. "For the carnal mind," *lit.*, the minding of the flesh, "is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh," an expression descriptive here of man in his unregenerate state, (not of man alive in his natural body as in some places, e.g., 1 Peter iv. 3), "cannot please God."

Verse 9. "But ye are not in the flesh," though the flesh is still in the believer, Galatians v. 25, "if so be," *i.e.*, "if, as is the case" (the Greek particle does not express doubt), "the Spirit of God dwelleth in you." An attempt has been made lately to limit this "indwelling" to specially faithful believers, but other passages would prove it true of all believers. "The Spirit of God dwelleth in you," "Your body is the temple of the Holy Ghost," "Ye are the temple of the living God," were written to the carnal and failing Corinthians. They had lost the sense of His presence, not the fact.

Verse 9. "Now if any man have not the

Spirit of Christ, he is none of His." The Spirit of Christ does not mean His Spirit in the sense of the character He exhibited, but the Holy Spirit which was in Him. "The Spirit of God" and "the Spirit of Christ" are the same Spirit regarded from two points of view. As the former, He dwells in us; as the latter, we possess Him. It is Christ who sent Him abroad, who baptises in Him, and with whom we are united by Him.

Verse 10. "But if Christ be in you," true of all believers by the fact that they are one Spirit with Him (1 Corinthians vi. 17), "the body is dead," *lit.*, the body indeed is dead, "because of sin," *i.e.*, the body is still subject to the effects of sin, disease, and death, in spite of the fact that Christ, by His Spirit, is in the believer. It is not God's purpose either to take "the flesh" out of the believer in this life, nor yet to change "his body of humiliation," for that the believer waits. (Phil. iii. 21; Rom. viii. 23). "Waiting for the adoption, to wit, the redemption of our body," that is, our physical frame, not "the body of Christ," which is already redeemed, and which could not be described as "our body," "but the spirit is life because of righteousness." This spirit is not the Holy Spirit, but the spiritual part of man, for the antithesis is between the believer's body and spirit, not between the human spirit and the divine; and this great spiritual operation is based on righteousness, that divine principle revealed in the Gospel, and applied to all who believe "the righteousness of God through faith in Jesus Christ."

Verse 11. "But if the Spirit of Him who raised up Christ [simply, Jesus, R.V.] from the dead dwell in you [see verse 9], He that raised up Christ [R.V., "Christ Jesus"] shall also quicken your mortal bodies by His Spirit which dwelleth in you." The mention of the raising of Christ as the pledge of the quickening of the mortal body of the believer makes it clear, I judge, that the "quickenings" will be something far greater than an occasional strengthening of the believer for service, or the temporary healing of one laid low by sickness, but in some way comparable to that supreme exhibition of divine power, the resurrection of Christ from the dead (Eph. i. 19, 20).

It will in fact be nothing less than the putting on of immortality by myriads of living saints at the coming of Christ (1 Cor. xv. 53, 54). Though in our passage resurrection is not specially in view, it is not true to say that the word translated "quicken" is "never used to describe resurrection." It occurs thrice in 1 Corinthians xv. 22, 36, 45, where the whole context speaks of resurrection. "In Christ shall *all be made alive*" (verse 22) includes transformation and resurrection. To affirm that the "quicken- ing of a seed" (verse 36) is not even a figure of resurrection is somewhat bold, when it is the very illustration used by the inspired apostle in answer to the question, "How are the dead raised up?" and certainly the grand title of God, "He who quickeneth the dead," was not exhausted in the temporary strengthening of Abraham and Sarah. Abraham believed in bodily resurrection, and knew that his lesser need could well be met. God works now toward His people in various ways of never-failing skill, but, generally speaking, the body of the believer is subject to the same natural laws as that of the worldling, and if he ignore those laws he will suffer for it.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

REQUISITES FOR EFFICIENT SERVICE.

- The motive*—Constraining love, - 2 Cor. v. 14
The power—Mighty energy, - Col. i. 29
The supply—Divine sufficiency, - 2 Cor. ix. 8

FELLOWSHIP. J. E. B.

1. In the Gospel—thanksgiving, - Phil. i. 5
Participation in a common joy.
2. Of the Spirit—exhortation, - Phil. ii. 1
Communion of a common life.
3. Of His sufferings—example, - Phil. iii. 10
Occupation with a common object. J. H.

"THIS GOD IS OUR GOD."

1. The God of love, - - 2 Cor. xiii. 11
2. The God of grace, - - 1 Peter v. 10
3. The God of peace, - - Heb. xiii. 20
4. The God of hope, - - Rom. xv. 13
5. The God of patience, - Rom. xv. 5
6. The God of consolation, - 2 Cor. i. 3
7. The God of glory, - Acts vii. 2. JS FS.

The Love of the Father and the Love of the World.

By ALEX. MARSHALL.

CAPTAIN STEVENSON, a young officer in the British Army, son of a Church of Ireland clergyman, was ordered to join his regiment in Burmah. Shortly after his arrival at the military station several of his fellows counselled him to give a "wide berth" to two officers in the regiment who were said to be "very religious." The persons referred to were devoted Christians, and good soldiers of the Lord Jesus Christ. One evening he had a conversation with the "dangerous" men, and concluded that they were not so black as they were painted. They invited him to pay them a visit, and he gladly accepted the invitation.

On returning to his quarters he mentioned to his fellows the fact that he had had a talk with the "very religious" officers. "And did they not bore you about religion?" "No," was the reply, "they never mentioned the subject, and I promised to spend to-morrow evening with them." "You should not go," they said; "you don't know what they may do to you." "I promised to go, and, as a gentleman, I must keep my word." The visit was paid, a pleasant and profitable evening was spent, and Captain Stevenson concluded that the officers were good and true men. "They believe that we are all going to hell," said one. "I don't believe it," indignantly exclaimed the Captain; "I'll go at once and ask them."

To the surprise of the Christian officers Captain Stevenson appeared. "I have come to ask you," said he, "if you believe that we are all going to hell?" Instead of giving a direct answer to the searching and startling question, which was evidently agitating him, they inquired of him if he believed the Bible. "Of course, I do; my father is a parson, and I believe it all." Opening the Scriptures the following passage was read: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John ii. 15). The question was asked, "Do you love the world?" "I do,

with all my heart," was the frank and straightforward reply. "See, then, what the Word of God says, 'If any man love the world, the love of the Father is not in him.' If you love the world, and you say you do, the love of the Father is not in you; therefore you cannot be a Christian. Again, do we not read, 'If any man love not the Lord Jesus, let him be Anathema?' (1 Cor. xvi. 22). Do you love the Lord Jesus?" He confessed that he did not.

The words spoken and read were used to the awakening of Captain Stevenson. He returned with the arrow of conviction rankling in his bosom. When alone in his room in the conscious presence of a holy God he asked himself the question, "Do I love the world?" The only answer he could give was that he did. "And do I love Christ?" He could only say that he did not. The Holy Spirit revealed to him his guilt and rebellion; he saw he was a lover of the world and a hater of God, and because of his unbelief in Him who died to save him from everlasting misery and despair, the anathema of an Almighty God rested upon him (John iii. 36). On learning his terrible condition he earnestly sought to be reconciled to God. All night long the anxious inquirer was beseeching God to bestow on him His pardoning mercy, ignorant of the fact that God was *entreating him* to accept of it as a free gift. This wondrous truth is taught in the words, "as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God" (2 Cor. v. 20). In the morning, when brought to an end of his own resources, he was led to see that the work that saves was completed by the Lord Jesus at Calvary; that God is satisfied with Christ's glorious atonement, and that all who believe on Him, who paid the ransom with His precious blood, are pardoned, saved, and justified. Captain Stevenson rejoiced in Christ as his Saviour and Lord, and at mess hoisted his "colours," confessing that he was heaven-born and heaven-bound, a sinner saved by sovereign grace. A mighty change was manifest in his life. "Old things" passed away and "all things became new" (2 Cor. v. 17).

He wrote to his father in Ireland, telling the story of his conversion to God. The old gentleman could not understand his son's communications, and did not know what to make of him. How true are the words of Scripture—"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). On returning to Ireland, Captain Stevenson obtained permission to hold evangelistic meetings in the church school-room, and amongst those who professed to accept of God's "unspeakable gift" was the parish clergyman, his own beloved father.

"If any man love the world, the love of the Father is *not in him.*" Worldliness, like a canker, is eating at the vitals of many of God's dear children. This is abundantly manifest in the dress, conversation, walk, and ways of some who were once wholly consecrated to Him. But alas! the fine gold has grown dim. The things of time and sense have so engrossed their attention that they are far more concerned about laying up treasure on earth than in heaven. "The friendship of the world *is* enmity with God; whosoever therefore will be the friend of the world is the enemy of God" (James iv. 4). Let us ponder these solemn words. May the love of Christ, which passeth knowledge, be so shed abroad in our hearts by the Holy Ghost that under its "expulsive power" we shall be practically crucified to the world, and the world crucified to us. When this takes place we shall be able to sing from our hearts the suggestive words:

" 'Tis the treasure I've found in His love
That has made me a pilgrim below;
And 'tis there, when I reach Him above,
As I'm known all His fulness I'll know."

A HINT FOR PREACHERS.—When it is "*fishes*" the number is exact 153 (John xxi. 11). When it is *converts* the numbers are in round figures—"All the men were *about twelve*" (Acts xix. 7). 3000, 5000 are also round numbers.

Ministry in Temporal Things.

THE SUBSTANCE OF AN ADDRESS ON 1 COR. XVI. 3.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

I ASK your special attention to the principle laid down here as to ministry in temporal things, and the wide difference between it and the principle that guides as to ministry in spiritual things.

Suppose that one comes into an assembly, he may even be a stranger personally unknown, but commended by those amongst whom he resides and ministers. He requires to ask leave from no man, but is at liberty to exercise the gift God has given him for teaching or exhortation in direct responsibility to the Lord. If the Lord has given him a message for the assembly it is his responsibility as a "good steward" to give it forth, and it is the assembly's privilege to receive it as from the Lord. The assembly has no part in the bestowal of such gift, and therefore has no right to control the administration of it.

But when we come to the ministration of carnal things, it is easy to see how different the principle is. Only imagine for a moment such a stranger, rising up without consultation, taking possession of "the collection," and proposing to dispose of it as he thought fit! The absurdity and unrighteousness of thus applying the principle that regulates ministry in spiritual things to ministry in carnal things is at once apparent. Here, in verse 3, the principle is laid down, "WHOMSOEVER YE SHALL APPROVE." See also 2 Corinthians viii. 19, "Who was chosen of the churches to travel with us;" and Acts vi. 3, "Look ye out," and verse 5, "They chose." "Looking out" and "choosing" are not functions that pertain to the saints in relation to spiritual ministry, and it is as far from the mind of God for the saints to "look out for" or "choose" their teachers, as for any, *without being chosen*, to take charge of money contributed by the Church.

We hold, therefore, that Scripture affords no instruction to the churches to choose, appoint, or ordain to spiritual ministry. But that the duty of the saints to choose

those in whom the whole assembly has confidence to minister in carnal things is plainly laid down.

The object of this method is clear. See 2 Corinthians viii. 20, "That no man should blame us in this abundance which is administered by us." Hence even the apostle required to be "prayed with much entreaty" (2 Cor. viii. 4) to take upon him this service, and when he did undertake it he would not do so alone, but would associate with himself throughout the whole transaction, others *chosen, proved, and diligent*.

There are cases in which, at the beginning of an assembly where only two or three have been gathered, the collection for rent or other expenses has been naturally taken charge of by one without any formal choosing, but with the full knowledge and consent of the others. But after a time this little assembly develops, and is largely added to. The collections increase, and each member feels some responsibility as to the administration of what is contributed. Trouble has arisen in such a case by the one who acted as treasurer all along continuing to do so without taking means to ascertain whether or not the whole assembly had confidence in his discretion and integrity. By-and-by murmuring arises, inquiry is demanded, and ill-feeling generated. All this might have been avoided by the one who had all along been in charge asking the assembly to choose one to co-operate with him, "that no man might blame him," or, better still, asking them to choose whom they would, but invariably at least two to take the responsibility.

This principle, like all God's ways, is reasonable and prudent, and failure to act it out breeds, sooner or later, discontent and trouble. And inasmuch as those so put in trust are chosen by the Church, trusted by the Church, and are stewards of the Church's bounty, it naturally follows that they should render account to the Church of the use made of their contributions.

There should be nothing done loosely or carelessly in the things of God. It is the highest *business* a man can be engaged in, and if the satisfactory conducting of ordinary business is impossible without *books* in which every transaction is registered, how much

more important must it be to keep an orderly record of that which is done in the name of the Lord. "I speak as unto wise men; judge ye what I say."

Verses 5-7. "I TRUST TO TARRY A WHILE WITH YOU, IF THE LORD PERMIT." Paul had his plans for the future. He did not affect that kind of spirituality which purposed and planned nothing. But on the other hand, what he purposed he purposed not in the flesh (2 Corinthians i. 17), but in subjection to the Lord. Therefore he could write to them, "I purpose to do so and so, *if the Lord permit.*"

This exactly corresponds with James iv. 13-15. The thing condemned is not the plan or purpose, not even the object in view, "to buy and sell and get gain," that is only what every man in any commercial undertaking must do. What is condemned is the boastful, worldly, godless spirit, which leaves out of calculation two elements of prime importance—first, *the Lord's will*; secondly, *the vanity of life.*

Therefore, whatever our purposings, whether in connection with spiritual service or with commercial pursuits, let them be governed by the fear of the Lord; let them be formed before Him. They may be the dictates of natural prudence, or they may, as in Paul's case, be the promptings of genuine desire and spiritual affection; but whatever motive be at work, let the eye be ever open to discern the Lord's direction, and let the heart be ever disciplined to yield to His will, even though it may cross our plans and purposings.

Cause of Our Powerlessness.

NEGATIVE. (1) Lack of meditation and communion at the throne. (2) Neglect of the Word of God; our only food and prayer; our native air. (3) Fellowship with a sin-defiled world. (4) Unwarranted degree of separation that exists amongst God's own people. **POSITIVE.** (1) Must be unsparing in self-examination. (2) Having done this, unqualified confession to God and man. (3) Absolute renunciation of all that is evil. (4) Unreserved consecration.

W. J. GRANT.

"It is the Lord."

A STUDY OF THE 21ST CHAPTER OF JOHN'S GOSPEL.
PAPER I.

By "DIDYMUS."

HOW frequently, when we assemble together, do we hear the desire expressed by one and another that the Lord would manifest Himself to us. The soul that knows Him, longs to know more of Him, and no appeal moves His heart like that which cries out for Himself.

"More of Thyself, oh! show me, hour by hour.
More of Thy glory, O my God and Lord;
More of Thyself, in all Thy grace and power;
More of Thy love and truth Incarnate Word."

There is no cry that He is more ready to answer than this, and it is His chief delight to make Himself known to "His own."

It is this thought which makes those recorded appearances of our Lord, after His resurrection, so full of comfort and delight to His saints throughout all time. Apart from the story of His passion and shame, His love unto death, there is nothing that touches our hearts so deeply as His post-resurrection manifestations to His disciples. During those forty days He seems loth to leave the scene of His earthly ministry. He lingers on, caring for the sheep, which He is about to leave amongst the wolves. He occupies the interval in the blessed ministry of binding up what had been broken, and bringing back those who had been scattered.

We must remember that the cross of Christ was the greatest mystery to His followers. We, because of a fuller revelation, now know its meaning, but to them the cross had robbed them of their dearest friend, had shattered all their hopes, and faith had almost gone. Thus did He find them, sad and fearful, and with what tenderness did He show Himself to them. To a weeping, broken-hearted Mary. To a humbled, unhappy Peter. To the disciples gathered in fear and perplexity. Truly, the Shepherd had been smitten, and the sheep were scattered.

But before He leaves them He gathers them again, and manifests Himself to them, that they might know Him and think of Him as the risen Lord. With what mean-

ing could Peter write afterwards, "Ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (1 Peter ii. 25).

The apostle John records one of these manifestations in the last chapter of his gospel, and it is very striking to notice that he adds another chapter after, as it seems, he had already brought his gospel to a conclusion in chapter xx. 30, 31. There is no doubt he was led of the Holy Spirit to record this incident to teach the Church some deep spiritual truths. We cannot believe that this scene is recorded merely to tell us that Peter and those with him went back to their calling of fishermen. It is true they had tarried in Jerusalem after the Lord had told them to meet Him in Galilee, and even after they had gone down to Galilee they lingered about the shore of the lake, instead of assembling at the mountain which He had appointed (Matt. xxviii. 16). Peter's active, impetuous nature became restless under the enforced idleness, and in his impulsive way he said, "I go a-fishing," and the others readily fell in with the suggestion and went with him. The result was disappointment, for that night they caught nothing.

Under such circumstances as these did the Lord manifest Himself to His disciples. "On this wise showed He Himself." He takes this very incident in their lives to teach them life-long lessons as to their heavenly calling and future ministry. What would have been the result if they had started out to propagate their Master's teaching without having first been commissioned by Him, and without having received the endowment of power from on high? Surely, the result would have been the same; their mission would have been fruitless. But when He gives the word, and power with the word, a multitude is caught, as at Pentecost. "Jesus manifested Himself" (R.V.). There is a deep significance in the word "showed," or, better, "manifested." He is no longer seen by them, as of old. In all His appearances after the resurrection the appeal is made not merely to sense, but is addressed to spiritual perception, and contemplates a moral and spiritual effect, as

well as a moral fitness and a spiritual capacity. "A little while and the world seeth Me no more, but ye see Me" (John xiv. 19). "Judas saith unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, *If a man love Me, he will keep My words*, and My Father will love him, and we will come unto him, and make our abode with him" (John xiv. 22, 23). How frequently do we hear the request, "Lord manifest Thyself unto us;" but how rarely is He really seen by the eyes of our hearts! We are not in the right moral or spiritual condition to see Him. Our eyes are holden, and our hearts preoccupied, so that we often miss the vision of His face. "He that hath My commandments, and keepeth them, he it is that loveth Me, and I will love him, and will manifest Myself to him" (John xiv. 21).

Even here in the incident before us He is but dimly seen standing on the sea-shore. They knew not that it was Jesus, but there is one among their number who half suspects in that Voice tones which were familiar to his ear, and, fixing an earnest contemplative gaze on that face, there dawns upon him the vision of his Master and Lord.

In reading the gospel of John, it is well to remember that John was the sole survivor of the apostolic band, the last of those who accompanied with the Lord during His earthly ministry. His writings are the last of the New Testament scriptures, and complete the New Testament canon. He writes for the Church, and spiritual things are viewed from the standpoint of the Church. All that was distinctive of Judaism had long been set aside. He had lived to see the uprising of the Church, and the establishment of assemblies in various parts of the world, especially Gentile assemblies. He had lived to see the mighty working of the Holy Spirit operating in the midst of those assemblies. He had lived to see them in the freshness and vigour of their first love. Alas! he had also lived to see the beginning of decline, the working of apostasy. He had witnessed the inroads of false doctrine, the "grievous wolves" entering in, not sparing the flock. He had become acquainted with

those false teachers, who denied the Deity of the Son of God, and with those self-appointed leaders, who had usurped authority in the Church, so that even the apostle himself was refused (John iii. 9). At this juncture in the history of the Church, John is led of the Spirit of God to vindicate the glory and Deity of the Person of Christ, and to call attention to the absolute headship of Christ over His Church.

In this light we see the unique position and teaching of the last chapter of John's gospel. This chapter bridges over so beautifully and naturally the gulf between the Gospels and the Acts of the Apostles.

It has been said that without the gospel of John, even Paul's epistles would be inexplicable, for Paul teaches truths concerning the relationship between Christ and the believer which, apart from John's writings, could not directly be traced to the Lord's teaching. But, having John's gospel, all is clear, and thus a unity of teaching may be traced which is unassailable.

Keeping this in mind, there is therefore no justification for the views taught by some that the apostolic writings are only "Petrine, Johannine, Pauline or Alexandrian versions of the Christian doctrine, interesting records of the views of individuals, or schools of opinion concerning the salvation which Jesus began to speak."

T. H. Bernard, in his Bampton Lectures,* writing concerning the twenty-first chapter of John's gospel as the link between the Gospels and the Acts, says: "The links of scripture (if I may so call them), uniting one part to another, and assisting our sense of the continuity of the whole, are worthy of special notice. Thus the gospels have been brought to a fit and (as it seems from the final words) an intended conclusion, at the end of the twentieth chapter of St. John; but yet another chapter is added, as if dictated by some after-thought, which in its effect links the whole Gospel record to the book which succeeds it.

"The miracle which had already foreshadowed the work of the fishers of men is

repeated, but with altered circumstances, typical of the change which was at hand. For now the Lord is no longer with them in the ship (Luke v.), but stands dimly seen upon the shore; yet from thence He issues His directions, and shows the presence of His power working with them in their seemingly lonely toil."

"Then the charge is left to 'feed His sheep,' and, lastly, the future destinies of the two chief apostles are suffered to be faintly seen."

The Priesthoods of Holy Scripture.

By T. BAIRD.

I.—THE PRIESTHOOD OF THE PATRIARCHS.

PRIESTHOOD appears to have been contemporaneous with human *life*, or, at least, with human *sin*. As far as we can gather, there was but a brief interval of time for the enjoyment of innocence between the beginning of human existence and the introduction of human sin. With the conception and existence of sin in the world, there arose immediately the necessity for propitiatory sacrifice and mediatorial priesthood. There is also a suggestion of a divine form of priesthood antecedent even to this patriarchal period of which we now write. Those skins in Eden tell their own terrible tale to such as have ears to hear (Gen. iii. 21). The *coats* were *made of skins*, and are thus solemnly suggestive of slaughter and sacrifice for propitiatory purposes.

The period, therefore, between Eden, where human sin was introduced, and Sinai, where the ceremonial law was promulgated and the Aaronic priesthood instituted, was spanned by an order of patriarchal priests, by which we mean that the head of every household was constituted and recognised by God as the priest of his own family circle, and in that capacity he offered sacrifice for his own sins, and also for the errors of his children. This is evidenced by Noah offering sacrifice to God immediately after he vacated the ark (Gen. viii. 20). Abraham bore witness to the same fact with his constant altar (Gen. xii. 8; xiii. 4). Job also sacrificed continually, lest his sons in their thoughtless revelry should curse God in

*"The Progress of Doctrine in the New Testament." By T. H. Bernard, M.A. 6/, post free.

their hearts (Job i. 5). These priestly functions were considerably enlarged at times, for we have Abraham interceding for Abimelech (Gen. xx. 7-17), and Job for his friends (Job xlii. 8). A still wider extension of priestly privilege is seen in Abraham's solemn supplication for sinful Sodom (Gen. xviii. 23). This period of patriarchal priesthood probably extends over 2500 years. All this was God's temporary provision for sinful men, until in the progressive revelation of His ways another order of priesthood would be instituted on an infinitely wider basis, and conducted upon a much more magnificent scale.

To Cain really belongs the honour of being the first human offerer mentioned in Scripture (Gen. iv. 3). There is no record of Adamic sacrifice! Cain's sacrifice partook largely of the device of his parents to conceal their nakedness. They used *leaves*; he brought *fruit*. He thus becomes the high priest of a long retinue of fleshly worshippers, who attempt to approach God apart from atoning blood. His progeny are legion, and his method of sacrifice is highly approved of by his religious descendants, and his priesthood is perpetuated until this very hour. "Woe unto them! for they have gone in the way of Cain" (Jude 11). Cain's worship was *will* worship (Col. ii. 23). Abel justly claims first place as priest in a noble multitude of spiritual worshippers "who worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. iii. 3). His sacrifice bore a reflection of the *skins* of Eden. He brought of the firstlings of his *flock* (Gen. iv. 4). He offered a more *excellent* sacrifice than Cain (Heb. xi. 4). Thus from Abel to Aaron a race of family priests maintained uninterruptedly the worship of God upon earth, the priesthood passing from sire to son in honourable succession. Isaac succeeded Abraham (Gen. xxvi. 25), Jacob succeeds Isaac (Gen. xxxi. 54). Moreover, these patriarchal priests were mostly pious pilgrims. Their altars proclaimed their priesthood, their tents attested their pilgrimage. Christian heads of modern households, where are your family altars? Christian pilgrims in this evil world, where are your tents?

"All Things."

OUR yet unfinished story is tending all to this—

To God the greatest glory, to us the greatest bliss.

If "all things work together" for ends so grand and blest,

What need to wonder whether each in itself is best!

If some things were omitted, or altered, as we would,

The whole might be unfitted to work for perfect good.

Our plans may be disjointed, but we may calmly rest,

For what God has appointed is better than our best.

F. R. HAVERGAL.

CORRESPONDENCE.

Bible Distribution.

THE year 1911 represents the tercentenary of the Authorised Version of our English Bible. Its issue marked a mighty crisis in the history of Christianity. This year is also the jubilee of the National Bible Society of Scotland, through which remarkable facilities for the circulation of the Scriptures have been granted to many faithful labourers in the Gospel, not only in these lands, but in many foreign lands, and in a great variety of languages.

It is suggested in the *Quarterly Record* issued by this Society that Sunday, March 12th of this year, might fittingly be observed as a "Bible Sunday," upon which prayer might be offered (with thanksgiving) privately and publicly, for great blessing upon the circulation of the Scriptures in all lands, for much increase in the numbers distributed, and for greater zeal and boldness of faith in those who distribute the precious Word of Life.

Many of the Lord's servants who have gone forth in His name from a number of meetings with which we are specially associated have gladly received important and very helpful grants of Scriptures from the above society, as well as from other societies which have at heart this important department of evangelistic work.

The advance of the Society's circulation in the Foreign Mission countries is very remarkable and impressive. In the first ten years, that is from 1861-1870, the circulation was only about 100,000, while in the last ten years, that is from 1901-1910, it has been about eleven millions and a half. The present is a day of unprecedented opportunity and responsibility. In China,

Japan, Korea, and India the fields lie ready for the seed of the Word, and Ethiopia is stretching out her hands to God.

Surely no more scriptural or more important work could form the subject of our prayers or claim a share in the offerings of the Lord's people.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

SANCTIFYING AND CLEANSING THE CHURCH.—Ephesians v. 25 and 26. Light is asked on the meaning of this scripture, especially as to the words, "sanctify and cleanse it with the washing of water by the Word."

WILL ANY UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that *unsaved ones only* will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

Why do we Keep the First Day?

QUESTION 584.—Is the fourth commandment to keep the Sabbath day, which is the seventh day, as binding on Christians now as the other nine are? Have we scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath day, and that some 300 years after Christ, Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

Answer A.—It is foolishness to talk of the Emperor Constantine and Pope Sylvester combining together to change the Jewish Sabbath into "the first day of the week." The day was changed long before either of them was born! This tale is the invention of a notorious American sect known as "The Seventh Day Adventists," and they are constantly twitting Christians with following in the wake of Romanists and pagans.

Christ did not observe the Sabbath to the satisfaction of the Jews of His day; for was not that the main reason for the continual grievance they had against Him? (Luke vi. 2; xiii. 14; John v. 10). As for Paul, we find him in the

synagogue on the Jewish Sabbath reasoning with the Jews (Acts xvii. 2), and on "the first day of the week" breaking bread with the disciples (Acts xx. 7). The two days run concurrently—the Jews cleaving to the old order of things, and the Christians gladly embracing the new order. The day was changed by the *act and fact* of resurrection (Matt. xxviii. 1). As the disallowed stone, Christ that day took His place as head of the corner. All this is prophetically revealed in Psalm cxviii., and verse 24 celebrates the event and sanctifies the day. "This is the day which the Lord hath made: we will be glad and rejoice in it." The resurrection of Christ marks a new epoch in the ways of God, just as Israel's exodus from Egypt was to be "the beginning of months; the first day of the year" to them (Exod. xii. 2). T. B.

Answer B.—The Jewish Sabbath was never repealed; its force is unaltered; hence all who put themselves under law require to comply with its fullest demands. But the believer is not under the law but under grace (Rom. vi. 14). He is dead to the law by the body of Christ (Rom. vii. 4). Further, our blessed Lord lay in the sepulchre on the Sabbath and rose on the first day of the week.

These two days are not confounded throughout the New Testament. The Jews continue to observe their Sabbath while believers are found together on "the first day of the week." In Revelation this day is denominated "the Lord's day" (Rev. i. 10). Now, while it is true that the inflexible prohibitions of the Jewish Sabbath are not attached to the first day of the week, yet the fact that it is the Lord's day gives it a sacred distinction from the other days of the week. No rightly instructed Christian will identify himself with those who desecrate it. We believe that it should entirely be devoted to what is spiritual. It was on this day our Lord appeared to His disciples (John xx. 19), and it was on the first day of the week Peter preached the Gospel and three thousand souls were brought to Christ. It was on the first day of the week the disciples came together to break bread (Acts xx. 7), and it was upon the first day of the week that the churches laid by them in store as God had prospered them (1 Cor. xvi. 2). J. S.

Answer C.—No instructions were given by Christ or by His followers to transfer the ceremonial law of the Sabbath from one day to another. The chief reason why Christians of primitive times did set apart the "first day of the week" was that Christ did on that day rise from the dead. The day was used for prayer, supplication, intercession and giving of thanks, teaching and preaching, and the reading of apostolical communications, and the remembrance of

Christ's death in the observance of the Lord's supper.

The day set apart by Christians is not called Sabbath, but, exclusively in Scripture, *the first day of the week*. The day appears to have been observed by the common consent of the Church and the authority of the apostles, but not by any divine command. The day is observed by voluntary consecration to the worship of God, &c. Voluntary, as taught by Paul in Romans xiv. 5, 6. The day is of great value to the Church of God, giving the opportunity to carry out the injunctions of the apostle "not to forsake the assembling of yourselves together" and the privilege of preaching the Word where the day is observed; this being so, it would be wise, and the duty of the Church, to continue the observance of the day. *Keeping it as to the Lord.* J. B.

Answer D.—The first day of the week, mentioned in John, Acts, and in Corinthians, is neither a substitute for the seventh day nor a command to keep that day. We read of Paul preaching on the Sabbath day; it was a most convenient day for him to do so, and so do we—preaching the Gospel to the Jews—but does that suggest that he, or we, keep the day or transgress the fourth command? And did Paul enforce on others the observation of days? Rom. xiv. 5, 6; Cor. ii. 16-23. It is a too well known fact that Sabbatarians, or Seventh Day Adventists, are holding wrong doctrines on the person of Christ, which should be a greater concern. As a Hebrew, and a servant of Christ in preaching the Gospel to the Jews, I had to give much careful study to this question, and to my mind it is simply beautiful to know that my Sabbath is in the Lord of Sabbath, and not in or on a day. It is possible to have a day without a Sabbath, and it is certain that one can have a Sabbath always without a day. As to Emperors and Popes, we are not responsible for them.

H. B.

Answer E.—The Jew's whole life was ordered for him by legal ordinances; the Christian's life is governed by the Holy Spirit's application of Scripture principles. The believer does not steal, for instance, not because of a legal enactment, but because it would be grieving to the Holy Spirit to do so. So it does not matter what the Emperor Constantine or Pope Sylvester did in the business. The question is, what saith the Holy Spirit in the Scriptures? It is evident that the Lord Jesus was in the tomb on the Sabbath day, and rose from the dead on the first day of the week. On that day His disciples were assembled with Him in the midst. This they did again a week later according to John xx. We meet a risen Saviour, not a dead one. Acts xx. 7 shows

what the disciples at Troas did. They came together on the *first day* to break bread, not the *seventh*, and 1 Corinthians xvi. bears like testimony. Nowhere do we find the seventh, day used by Christians for meeting thus.

Much more might be added, but I fear that in desiring a literal Sabbath many are missing the true teaching of the day God gave as pointing unerringly to Him—our Lord Christ—our eternal resting-place.

W. H. B.

Answer F.—We must distinguish between moral commandments, such as the nine referred to, and one which is merely positive, as is that relating to the Sabbath. The latter may be set aside by God, but the former never, for they are as unchangeable as God Himself (Rom. viii. 4.) The Sabbath was not given to men generally, for it is never alluded to in Genesis. In Genesis ii. we do not read that *man* rested on the seventh day. The Sabbath was given exclusively to Israel: in Exodus xvi. 29, along with the manna—the provision of grace; in chap. xx., with the law—the test of their moral condition; and in chap. xxix., with the tabernacle—a figure of good things to come. It was given as a "sign" of their relationship to God, who in all His dealings with them had a "rest" in view (Ezek. xx. 12). The "sign" depended upon the fact of relationship, and if this was broken, the sign would be set aside. The Sabbath, in name, may still continue, but since their rejection of their Messiah they have had no divinely ordered Sabbath (rest) (Matt. xi. 28; xii. 8; Col. ii. 16). The first day of the week is not the Sabbath changed, for the two days are always distinguished in Scripture (*cf.*, Luke xxiii. 56; xxiv. 1; Acts xiii. 14; xx. 7), but is altogether a new day, and speaks of a new creation, and a standing in grace through the death and resurrection of Christ. At first the believing Jews prayed in the temple, and broke bread at home *daily* (Acts ii. 46, *r.v.*), but after the apostle had separated the Lord's supper from ordinary meals, because of the disorder at Corinth, it became a universal custom for all the churches to assemble to keep the feast on the first day of the week. Whatever Emperor and Pope may or may not have enacted for the world at large is no concern of ours. We observe a practice founded on no decree of theirs, but one sanctioned and taught by the apostle Paul under the direction of the Lord. He was used to set in order, in the churches universally, many things (*cf.*, 1 Cor. iv. 17; vii. 17; xi. 16-23; xvi. 2). But while we keep the feast, we do not in any legal spirit "keep" the day, but, gratefully availing ourselves of the liberty to do so in this land, seek to devote it to His service.

When Israel is restored the (not *a*) seventh day will again be "kept" by them, and also by the Gentiles in subordination to them, but the Church, associated with the Lord in glory, will then have entered for ever into the rest of God (Ezek. xlv. 24; xlv. 4; Isa. lvi. 6, 7; lvi. 23; Heb. iv. 9).

W.R.L.

Answer G.—The first day has been handed down to us as a nation, by tradition, as a day of rest. It has been so for probably fifteen centuries. Remember that Christianity is the religion of the country, and, technically speaking, every Britisher is supposed to be a Christian. It is more than probable that as Jannes and Jambres imitated Moses, so when the world, in the reign of Constantine, saw the numbers of believers multiplying they conceived the idea of adopting Christianity as the national religion. The world became divided into parishes, and thus all professed the popular religion. Calendars followed, giving days, months, times, and holy feast days, and so real Christianity became Judaised. Real Christians keep the first day, because from examining the New Testament, it is seen that the risen Saviour appeared to His own, when assembled together, on that day at evening. See Luke xxiv. 30, 31; also 33 to 36. For the first time we read of "the first day of the week" in this same chapter (verse 1). The Sabbath day had been observed, "according to the commandment," see verse 56 of Luke xxiii., but the Holy Spirit states that, "Now upon the first day of the week, very early in the morning, they came to the sepulchre and found not the body of the Lord Jesus," and in verse 24, on the same day at even, the two disciples, who lived at Emmaus, narrated this to Him. Then John tells us in verse 19 of chapter xx. it was the same day at evening, being the first day of the week that Jesus came to the assembled disciples and spake "peace" to them. They were assembled as in Psalm l. 5. We get further reference in Acts xx. to assembling on the first day of the week.

There is no direct law, no imperative demand, under grace. Some Colossian and Roman saints were keeping the seventh day as some do now, but the apostle, except in Colossians ii. 16, 17, and Romans xiv. 5, 6, does not mention the subject, showing thus that it was only a shadow, and the body (or substance) was Christ. If the matter were so important, he and other apostles who wrote epistles would surely have given us positive instruction, for "He shall teach you all things."

The apostle tells the Corinthians to keep the ordinances as delivered unto them; but although in that chapter he unfolds that which he had received of the Lord, he does not mention days,

but says, "As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." It is contended that because Paul went into the synagogues on the Sabbath day, as recorded frequently in the Acts of the Apostles, that he was therefore keeping the Sabbath; but it was "to the Jew first," and, "as his manner was," he went there not to take part in the reading of the law and prophets *only*, but to preach Christ. The reason he went both to the synagogues and to the riverside, where prayer was wont to be made, was to preach Christ.

When after three months disputing and persuading at Ephesus, divers were hardened, he departed from them, and separated the disciples, disputing *daily* in the school of one Tyrannus. We can but see he went there to get a congregation to whom he could preach Christ without hindrance. Still, if it pleases people to magnify the scriptures of the eunuchs who remember the Sabbaths, whatever attitude believers take toward the Sabbath, let them not forget the remembrance of the Risen One on the first day.

G. A. S.

Editor's Note.—As usual, we have on this question answers more numerous and more elaborate than we can possibly insert. We give a selection from which we trust inquirers may be helped. The views of the Editor will be found in his book "Shadows of Christ" in the chapter on the Sabbath, p. 47, and also in a reprint of the same in tract form, price 1d. We also refer our readers to Dr. Anderson-Berry's article on this subject in *The Witness*, January, 1910.

It seems to us an important point to grasp that the law is not dead but mighty now as ever to condemn and kill. The Sabbath is included in it, and the whole "ten words," as written on stone, are called by Paul "the ministration of condemnation" and "the ministration of death" (2 Cor. iii. 7). "But ye are not in the flesh, but in the Spirit" (Rom. viii. 9). Again, "ye are become dead to the law by the body of Christ" (Rom. vii. 4). Again, "why, as though living in the world, are ye subject to ordinances?" (Col. ii. 20). Again, "if ye then be risen with Christ" (Col. iii. 1). "The law had dominion over a man as long as he lived," but being dead the law has no claim upon him. The fact is that, according to God's reckoning, the believer is no longer living in the world and no longer alive in the flesh. Hence his complete deliverance from the law which is the ministration of condemnation and death.

It is not that he is lawless, he is under law to Christ. The teachings of the new Husband are his rule of life now.

The Basis of the Faith.

THE HISTORIC CHRIST.—PAPER I.

By C. F. HOGG.

THE public life of the Lord Jesus had run a considerable part of its brief course, when to a few of His more intimate friends He addressed, on His own initiative, the somewhat startling questions, "Who do men say that I am?" and, "Who say ye that I am?" (Mark viii. 27-29). Had He been merely what He seemed, Jesus, the Son of Joseph and Mary of Nazareth, such a question could hardly have been asked unless His mind had become unhinged, as indeed His hostile critics, and His own perplexed family, averred was the case (Mark iii. 21; John x. 20). And had the men to whom He spoke not had occasion for suspecting a secret, they could not have heard such questions without evincing some surprise or mystification. His antecedents and His circumstances were at least as well known to them as to those who on other occasions said among themselves, "Is not this the carpenter? the carpenter's son? Is not His mother called Mary? And His brethren, and His sisters, are they not all with us?" (Matt. xiii. 55, 56, &c.). Yet they were neither puzzled nor offended, on the contrary, one of them responded with the astounding words, "Thou art—the Son of the Living God" (Matt. xvi. 16).

Such, in meagre outline, were the circumstances under which these strange yet simple questions were asked. Mark, not what do you think of My teaching? My words? My line of things generally? but, "Who do you say that I am?" His expressed intention was not to add to the sum of human knowledge, but to present Himself as the proper object of faith, as when He said, "Come unto Me, . . . and I will give you rest." "Ye will not come unto Me, that ye may have life" (Matt. xi. 28; John v. 40). And from that hour this question became of vital importance to all who hear of Him. Nor can it be evaded: in a thousand forms it presses itself insistently upon men, demanding an answer. Sometimes the appeal is to the

intellect, as when literary and scientific problems are presented to them; sometimes to the heart; as when men stand face to face with great suffering or with great wrong; but always the one thing that matters is, "Who do you say that I am?" He claims nothing less than to be the touchstone of character and of destiny; that to be ignorant of Him is death, to know Him is to live.

THE FOUR GOSPELS.

The material necessary for a reply to this question is strictly limited in extent, and, happily, is readily accessible in every country where the language has been reduced to writing. It is contained in four little books, mere pamphlets in size, known as "The Four Gospels." Originally written in Greek, they have been translated repeatedly into our own tongue, and so much attention has been given to them, hostile as well as friendly, that we need not hesitate to accept them in their English dress as reliable representations of what was originally written.

Some years since, in the course of conversation in a railway carriage, a fellow-traveller said of these Gospels that they were Sixteenth Century forgeries. Asked how he accounted for the presence in the British Museum of a MS. copy of these very Gospels, said to have been made in the Fifth Century, "then," was the reply, "they must have been forged fifteen centuries ago." Inquiry, as might be expected, elicited the reluctant confession that the speaker had never taken the trouble to read the books he so glibly condemned.* Now every one is aware that these four pamphlets have exercised an unparalleled influence in the world; evidently, then, they have a strong claim upon our attention, and the first step of the candid inquirer will be to make himself acquainted with their contents. That done, he can fairly face the question whether they are forgeries of any century, early or late. But the first thing, let me repeat, is to read the Gospels, not merely to read books about them, for or against, but to read the Gospels themselves.

The question of the authenticity of the

* Visitors to the British Museum should inquire for the Alexandrine MS. of the Bible. It is kept in a room on the ground floor, near the entrance hall. See Miss Habershon's "The Bible and the British Museum," pp. 105-6.

Gospels cannot be adequately treated here. One or two suggestions may, however, be made. They are biographies, giving brief and evidently much condensed accounts of the experiences and of the teaching of One Man. The standpoint of each writer is different, consequently the narratives do not exactly coincide one with the other. Indeed, it is sometimes charged against the Gospels that there are certain discrepancies in them, that the statements in one are irreconcilable with those in another. Now, this very objection establishes their independence one of the other, for had the writers been in collusion, designing to foist a fictitious story upon credulous people, they would have taken care to make each account at least superficially consistent with the rest. Unless, indeed, they bungled; but then how could bunglers produce work that has commanded attention and provoked admiration through nineteen hundred years, and never more than to-day? Moreover, the apparent discrepancies are of such a character that while as they stand they may seem irreconcilable, a little information would probably solve the difficulties.*

On the other hand, though the Gospels differ in point of view, in literary method and style, and to a large extent in material used, yet the impression left upon the mind of the reader is neither blurred nor confused in consequence; the character presented is one. This is the more remarkable since the writers neither attempt to describe the Person nor to analyse His character. They simply put us in a position to see His actions and to hear His words, that we may get to know Him for ourselves.

Two pictures taken from very slightly differing points of view coalesce when put under proper lenses, with a result immeasurably more vivid than that given by either picture looked at alone. Nor, as we look,

* One example may be given here. The statement of Luke xxii. 27, "I am in the midst of you as He that serveth," seems quite inconsistent not only with the account of Matthew and Mark, but also with that of Luke himself. According to all three He sat among them a revered Master. But for the Fourth Gospel this word, reported only by Luke, would have been pointed to as proof of the untrustworthy character of one, if not of all three, of the evangelists. John, by supplying an account of the feet washing, vindicates the historicity of the Third Gospel. It may be safely concluded that additional information would in other cases have an equally illuminating effect.

are we conscious that the picture is a compound. The four Gospels are, so to say, the constituent pictures in a double stereoscopic view. They coalesce so perfectly, each is so completely in harmony with the rest, that we see but one figure, and that the more clearly and the more vividly because the accounts are four.

A THREE-FOLD CORD.

Concerning the central Figure of these narratives—whom we do not hesitate to call our Lord Jesus—three things are stated, each of which is without parallel in the history of the human race. He was born of a virgin. After His crucifixion He was raised from among the dead to die no more. Predicated of an ordinary man these things would be quite incredible. The third thing which, linking these together, lifts them into the region of credibility is that He lived a sinless life. Now, sinlessness is a moral miracle no more readily accounted for than miracles in the physical sphere. Were every one of the latter eliminated from the Gospel records, this most marvellous of all miracles remains, the sinlessness of Christ. The third fact explains the other two, making a three-fold cord not easily broken.

Nor can the statement that He was sinless be denied on the ground that it rests merely on the assertions of the evangelists. In fact, no one of them ever states categorically that the Lord Jesus was sinless. Such a statement might easily be made; they do that which is infinitely more difficult of accomplishment, they present a perfectly natural and yet evidently flawless character. They do not say that He was patient, or kind, or good, or that He exhibited any virtue whatever. They do not pause to praise Him, or to call particular attention to anything implied in His actions, ways, or words. They do not tell you what you ought to see, they simply relate what they saw and what they heard; for the rest their readers must hear and see for themselves.

Moreover, the sinlessness of the Lord Jesus was not mere mechanical abstention from wrong-doing, the correctness of an automaton. He was not coldly faultless, he was sympathetically human, too. His was not mere conventional goodness, such

as is to be seen among men. The best men we have known learned in their failures, striving against sin they grew in holiness, as in the realised presence of God the conscience became more delicately sensitive to evil. Of all this there is no hint in the Gospel accounts of the experiences of Christ. No one ever lived in the realised presence of God as He did, yet He never found, as the maturest among His followers find, that when He would do good evil was present with Him (Rom. vii. 21). On the contrary, the testimony of His conscience is that, "The Prince of the world cometh: and he hath nothing in Me" (John xiv. 30). He was tested in all points as we are tested, but He knew no such conflict as the holiest among men know, for He was "without sin" (Heb. iv. 15). He never regretted word or deed, nor ever sought forgiveness. He knew no repentance, for He knew no sin. Good men rise "on stepping-stones of their dead selves to nobler things;" He was as holy at the outset as at the close of His career. Yet He neither denied nor ignored the existence of sin or its importance as a factor in human life. On the contrary, He alone among religious teachers made sin real to men. It was sin, He said, that kept men from coming to and trusting Him (John xvi. 9). "Depart from me; for I am a sinful man, O Lord," expresses the characteristic effect of contact with Him (Luke v. 8). He claimed to forgive sins, but without producing any feeling of resentment, or indeed of anything but gratitude, in the hearts of these to whom the pardoning words were spoken. And yet always His demeanour attested that He Himself had no conscience of sins.

It would be folly then to declare that One who had lived the fallible life of men in the ordinary way had entered upon that life in a manner altogether unprecedented, and that His death had had an equally unprecedented sequel. But granted His sinlessness, a unique life demands a unique beginning and a unique end, the three unite in a harmonious perfection that carries with it the conviction of truth.

THE JUDGMENT OF HIS CONTEMPORARIES.

Wherever He appeared in the days of

His flesh, a cleavage among men was immediately manifested; some drew near, some murmured against Him (Luke xv. 1, 2, *e.g.*). Some declared He must be a sinner, not indeed because He did evil deeds, but because He did good deeds at the wrong time (John ix. 16, 24). What a feeble notion of sin! The answer, however, is obvious, for a sinner neither could nor would do such works as He did on the seventh, or on any other day of the week.

Others, again, refused Him, because they were acquainted with His parents (vi. 42). So occupied were they with the obvious that they failed to recognise the significance of what they saw and heard; and His parentage certainly did not account for that. Others, openly contemptuous or worse, said that He was demon-possessed or mad (viii. 48, x. 20). But He is not to be thus lightly dismissed. The marvel of His works lay not merely in the power displayed in them, but even more in their beneficent character. Had demons or lunatics ever before spread sweetness and light?

"A sin against light draws blood upon the spiritual retina," that is, it impairs such powers as we may possess to recognise what is true and good when it is presented to us. Continued refusal of Him hardened their hearts until finally they launched against Him the charge of blasphemy. This done, they sought and soon found, occasion to put Him to death. But in this at least they were right, He did, implicitly and explicitly, make Himself God (x. 33).

Of those who drew near to hear Him, the testimony of some is on record. Thus Peter, one of the inner circle of his friends, who knew Him in His private as well as in His public life, "Thou art the Christ, the Son of the Living God," "Thou art the Holy One of God." And the cautious Thomas who demanded proof, his final confession was, "my Lord and my God" (Matt. xvi. 16; John vi. 69; xx. 28).

THE JUDGMENT OF THE AGES.

Though He never left the land of His birth, the Lord Jesus assumed that His story would be told far beyond its borders. Before His death He asserted that "these good tidings . . . shall be preached in

the whole inhabited earth;" and again, He said, "Wheresoever these good tidings shall be preached in the whole world." After His resurrection He commanded His followers to "make disciples of all nations," "unto the uttermost part of the earth" (Matt. xxiv. 14; xxvi. 13; xxviii. 19; Acts i. 8). Not for many centuries after was the significance of such words as "world" fully understood among men. There was no science of geography then. What did that little company of artisans, peasants, and fishermen know of the many-millioned nations beyond their horizon? And yet the assumption has proved correct, the prophecy has been fulfilled, the command obeyed, for into all lands has the Gospel gone. Was it simply a happy guess, a bow drawn at a venture? Or is it indeed true that all authority in heaven and on earth are His, and that that authority is made effectual by adequate power? It would seem so, for the simplest explanation is usually the best.

A Missionary Appeal.

"Who will go?" (Isaiah vi. 8).

WHO will go and tell the story
To the nations far away?
Who will go and spread His glory
In the time now called "to-day?"

Who will go, themselves denying,
To the land in sin's domain?
Who will go on God relying,
In the strength of Jesus' name?

Who will go the cost not counting,
To some other distant clime?
Who will go the way surmounting,
To declare His love divine?

Who will go His call obeying
To the land of sin and death?
Who will go all foes defying,
In the way the Master saith?

Who will go? who is responding
To the Master's gracious call?
Who will go have joys abounding,
In the place where Christ is all!

Christ Humbled and Exalted.

THE MINISTRATION OF THE SPIRIT

By Dr. THOMAS NEATBY.

WE are now naturally led by "The Ministration of the Spirit" to the consideration of the Lord Jesus in His self-humbling and His exaltation by God. We cannot surely do better than take Philippians ii. as setting forth most fully the truths connected with this tale of grace. This it does in so practical a manner as to appeal to heart and conscience. The Lord Himself speaks to us! His blessed Spirit alone can effectually minister Christ. He loves to do it. Oh, for humble and reverent hearts to sit at the feet of our Saviour and Lord! To sit at His feet who when here was ever meek and lowly in heart and thus find rest to our souls!

There is no more perfect presentation of the Lord's gracious humbling of Himself than we find here. Yet it is no formal doctrinal treatise. It is part of a practical exhortation to be received "with meekness." The precious Word of God which lies before us is not a system of theology. It addresses itself to the heart through the understanding. The good Lord "open our understanding, that we may understand the Scriptures!" May we be, as was Mary, "which also sat at the Lord's feet and heard His Word!"

In the midst of the conflict to which the apostle was called there was consolation in Christ. He refers all to Him as his "exceeding great reward." He is ever present to his heart. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee . . . the strength of my heart, and my portion for ever." Nothing sweeter, nothing more refreshing than to find ourselves thus led to consider the wondrous stoop of His grace. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." But nothing shows more clearly His true dignity than His bowing down to man's estate. Who but the mighty Creator can change at will his natural place in the economy of the universe? How become a man, if he be

not a man? That He became man for our redemption proclaims Him "over all God blessed for ever." Mightiest condescension! He who was "in the form of God" "took upon Him the form of a bond-servant." Both were infinitely real. From all eternity He was "in the form of God." Dr. C. I. Scofield, in his valuable "Reference Bible," observes in his note on Philippians ii.: "Form," &c. (Gr., *en morphē*), "the form by which a person or thing strikes the vision, the external appearance" (*Thayer*). Cf. John xvii. 5: "The glory which I had with Thee before the world was." Nothing in this passage teaches that the eternal Word (John i. 1) emptied Himself of either His divine nature or His attributes, but only of the outward and visible manifestation of the Godhead. "He emptied, stripped Himself of the insignia of Majesty" (*Lightfoot*). "When occasion demanded He exercised His divine attributes" (*Moorehead*). But, being thus, "in the form of God, He took upon Him the form of a bond-servant." Perfect and sovereign favour! Grace unspeakable! No necessity outside Himself! It was pure and eternal love that caused the necessity. But "God is love," and Christ was and is unchangeably God.

I am here reminded of what was written two or three generations ago by Dr. Boothroyd, and which expresses better than I could do what I have long thought on this subject. He says, "The 'form of a servant,' 'the likeness of men and the fashion of a man,' must and cannot but signify, that He was really a man, and really a servant; and existing in the form of God 'must, by parity of reason, signify that He was, is, and ever will be, a divine person, God blessed for ever.' The passage proves then that our Lord God 'existed in the form of God, became a servant,' which consisted in His incarnation; and in this incarnate state He humbled Himself still more by 'becoming obedient unto death, even the death of the cross.'" We shall further consider this "humbling Himself and becoming obedient unto death" by-and-by.

Our God has formed us for worship here and above. But worship must ever be "in spirit and in truth." It must be in the

power of the Spirit of God and according to the full revelation of God in Christ. This is the worship spoken of in the third chapter of our epistle: "For we are the circumcision (not concision), which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." As we "consider the Apostle and High Priest of our profession, Christ Jesus," we shall find increasingly both material for such worship and a heart attuned to it.

In the blessed Lord there was the very opposite of that which is bound up in the corrupt nature of man. Man naturally "looks on his own things." Christ "on the things of others." But in His devotion to the good of "others," He sought supremely the glory of God. "Lo, I come (in the volume of the book it is written of Me), I delight to do Thy will, O my God; yea, Thy law is within My heart." It was ever so with this bond-servant in His heart and its outgoings. "My meat is to do the will of Him that sent Me, and to finish His work." "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." A single eye was His. Yet it embraced all the will of God for the blessing of man. Love was the sovereign spring of all. But love working in the midst of man's evil and misery is pure *grace*. Unmerited favour for the sinner, the eternal glory of God.

One scarcely ventures to characterise Christ coming "in the likeness of sinful flesh" as unselfishness. It was so much more. Assuredly it was the opposite of "all seek their own." His "being found in fashion as a man," and His obedience "unto death, even the death of the cross," laid the foundation of all the blessing that has ever come or will ever come to this poor world. It was laid according to the will of God, according to His eternal counsels. The cross is the centre of all. All previous scripture looks forward to it, all scripture afterwards looks back to it. All eternity finds its centre there. God Himself, who had the Lamb set apart before the foundation of the world, looked on to that cross. He will look back to it with joy unspeakable throughout an eternity which will owe all its sweetness to that cross.

I cannot do better than quote again from Dr. Scofield. "As a designation of Christ, therefore, *Logos* is peculiarly felicitous because (1) in Him are embodied all the treasures of the divine wisdom, the collective 'thought' of God (1 Cor. i. 24; Eph. iii. 11; Col. ii. 2, 3); and (2) He is from eternity, but especially in His incarnation, the utterance or expression of the Person and 'thought' of Deity (John i. 3-5, 9, 14-18; xiv. 9-11; Col. ii. 9). In the Being, Person, and work of Christ Deity is told out."

Oh, this precious *Logos*, WORD OF GOD, by which He has so spoken to us as to bring us nigh! Near enough to be children and worshippers. The Father has sought us and found us for this very thing. Grace unspeakable: we are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." Strange that we so little are worshippers! How the heart bounds forward to that scene of pure worship above! No hindrance then from without or from within but "the Lamb in the midst of the throne!"

"To Thee, e'en now, our song we raise,

Though sure the tribute mean must prove;

No mortal tongue can tell Thy ways,

So full of life, and light, and love."

Yet here and now the Spirit within us delights in the overflow of "praise with joyful lips" which we feel to be our glad response to such grace. Oh, to live in the things of Christ! To have "this mind in us, which was also in Christ Jesus." God grant it to us in ever growing measure until we "meet our Lord in the air!"

Annihilation;

OR, THE TEACHING OF MILLENNIAL DAWN.—PAPER IV.

By A. STACY WATSON.

"Millennial Dawn" denies eternity of punishment.

"MILLENNIAL DAWN" teaches the evil doctrine of Annihilation; but, in order not to excite the suspicions of the younger generation of believers who only know by hearsay of the great warfare waged by their elders nearly fifty years ago over the heresy of Annihilation, Mr. Russell uses another word, "extinction," or "extinct."

ANNIHILATION means: TO REDUCE TO NOTHING, OR NON-EXISTENCE; EXTINCTION

means: PUT OUT, QUENCHED, HAVING CEASED. As a doctrine they both mean the same thing. Mr. Russell teaches that, "As the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Saviour," and then, "If any, enlightened by the truth and brought to a knowledge of the love of God and restored to human perfection, become 'fearful,' and 'draw back,' they, with the unbelievers, will be destroyed from among the people. This is the second death" (p. 107). They are to be "blotted out" (p. 187). By the "second death" he means that they will "cease to exist." As he says in another place, "When the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will for ever cease to be active, and all who continue to submit to its control shall for ever cease to exist" (p. 121). God "thus limits the evil which he permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers" (p. 133). Such "are remanded to death, extinction" (second death) (p. 144). He teaches that "it is not the pain and suffering in dying, but death—the extinction of life—in which the dying culminates, that is the penalty of sin" (p. 154). This is contrary to Scripture teaching. Compare "They twain were cast alive into the lake of fire that burneth with brimstone" (Rev. xix. 20). Those condemned before the great white throne "were cast into the lake of fire. This is the second death, the lake of fire" (Rev. xx. 14). "The devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be [not extinct or annihilated, but] tormented day and night for ever and ever" (Rev. xx. 10). When the devil is cast into the lake of fire, the beast and the false prophet will have been already in it a thousand years suffering torment. Mr. Russell corrupts and falsifies the Scripture when he says that "death—extinction of being—is the wages of sin." Scripture teaching is "The wages of sin is death" (Rom. vi. 23), not EXTINCTION OF BEING.

The Holy Bible the Word of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

III. ITS NAME, WRITERS, AND CONTENTS.

THIS brings us to the term, "Word." John writes: "In the beginning was the Word." Word, or *logos*, is the keynote of John's Gospel. *Logos* comes from the root *leg*, appearing in *lego*, the primitive meaning of which is *to lay*; then *to pick up*, *pick out*, *gather*. Thus *lego* means *to speak*, because in speech one gathers and puts words together. Therefore *logos* is in the first place a collecting or collection of things (that is, ideas) in the mind, and of words through which they are expressed. Everyone is aware of the act of searching the mind for a word by which the thought may be expressed more clearly. Thus *logos* signifies not only the *outward form* by means of which the *inward thought* may be expressed, but it also represents that inward thought itself. Thus *logos* represents the Latin *ratio* and *oratio* (just as the Italian *ragionare*), "to think" and "to speak."

Hence John uses it of the Lord Jesus Christ who was the Divine Thought and the only Way by which that Divine Thought could be conveyed to man. So He Himself said that He the Truth is, as well as He the Way is. The truth as to the Godhead, whereby we understand the relationship of the Persons of the Trinity to each other, and the truth as to the relationship of these Persons to the world and its tenants, must have for ever remained the great secret had not a voice come into the world speaking through patriarchs, princes, and prophets, louder and still louder until He who had been speaking came into the world Himself, and the inward thought at last appeared clothed in outward form, and speech became word—the Word of God.

The Jews have a legend that when the Lord gave the law from Sinai He wrought great marvels with His voice (Job xxxvii. 5). "The voice sounded from the south; and as the people hastened to the south, lo! it sounded from the north. They turned to the north, and it came from the east. They turned to the east, and it came from the west. They turned thither, and it came from heaven.

They lifted up their eyes to heaven, and it came from the depths of the earth. And they said one to another, Where shall wisdom be found?" (Job xxviii. 12).

"And the voice went forth throughout the world, and was divided into seventy voices, according to the seventy tongues of men, and each nation heard the voice in its own tongue, and their souls failed them; but Israel heard and suffered not."

"And each one in Israel heard it according to his capacity; old men, and youths, and boys, and sucklings, and women: the voice was to each one as each one had power to receive it."

Herein is a parable. The Holy Bible, being the written Word of God, is to the world the divine voice. In itself it is as a *phonographic record*; let it pass through your heart on its way to your lips, and the deadly silence that glooms o'er the world will be broken, and listeners will hear once more the voice of God, that voice that first became audible through the patriarchs, princes, psalmists, and prophets, who left their records on the pages of this Book, the Bible, and which became personal in Jesus Christ, the living Word, who left His picture and His teachings in the four gospels, His deeds in the Acts and the Apocalypse, and His thoughts in the epistles.

He dominates the Bible. For Him it spreads a stage. There are millions of stars. Each star is a sun. What if each star then has as many planets as our sun? There would be myriads of planets circling unseen by us round these countless suns we call stars. Our sun is everything to us, yet he is distant ninety-three millions of miles away. Ninety-three millions! If we were to set off at once and travel night and day without cessation at the rate of a hundred miles an hour we should not reach the sun in a lifetime. It would take one hundred and seven years! Now a ray of light crosses this immense gulf in eight minutes! But this is nothing when we think of the distance of that familiar friend the Pole Star. Look up at it. See how it twinkles amidst the dark. That twinkle left its shores twenty-seven years ago! But that is nothing when we think of suns seen

through our telescopes from whence light winging its way so quickly has taken over a thousand years to reach our eyes. Amidst so vast a universe where is the stage on which the Redeemer, who made it all and by whose will all these suns, and planets, and comets, wheel through space, shall manifest the greatness of God's love and the straitness of God's justice? The Bible tells us by giving us in brief the genesis of the heavens and the earth.

And as in the material universe we rise from a mere grain of dirt that becomes glorified for the moment through contact with earth's atmosphere, through satellite, planet, and sun, to Him "in whom all things hold together" (Col. 1. 17), so in the spiritual world we rise through angel, archangel, cherubim, seraphim, dominion, principality, power, to Him who is above them all and before them all. If that be so, why did He pass them by and lay hold upon man lower than the least of them? The Bible tells us why. The purpose of God dominates it from the first page to the last.

If you ask, with an eye on the chief doctrine of evolution, "Could not man deliver himself from the fearful taint and continual presence of sin?" Let the Bible answer. But notice how it does answer. Not by appeal to theory, but by a record of man's trial in all possible ways, under every favourable condition, and with every kind of encouragement. And the result? Total failure!

But perhaps this is due to some inherent flaw in the original constitution of man. Can it be possible that from the very day of his entrance on the scene he was predestined to failure by some secret yet potent weakness?

Let the Bible answer. Again it answers by no appeal to theory or dogma. It introduces a Second Man with none of the privileges of the first, and makes us see Him under every kind of trial, spiritual, mental, emotional, and physical, with what result? Complete success!

If you inquire, knowing that science has doomed this world with all its contents to final extinction, "What is to become of this earth?" Let the Bible answer. *In the*

beginning God created the heaven and the earth. Following a pagan mythology many imagine that He created it a chaos. Suppose a friend took you out to see *his* garden, and you found what appeared to be the remains of a dung heap and a stone yard? "A poor gardener!" would be your silent comment.

The Bible itself tells us that God did not create it a chaos, so we rightly judge that something happened to bring the earth into the state of Genesis 1. 2; and that in verse 3 we find God beginning to recover it from its ruined condition, and prepare it for the great purpose of His love. Therefore, when geologists ask me to give them twenty million years to get the earth into this present state, I offer them a billion if they want them. "But won't this upset your Bible where it says that 4004 B.C. is the year of creation?" The answer is simple. The Bible never says that 4004 B.C. is the date of the creation or of the reorganisation. And I never knew, or knew of, a scientist who ever attempted to prove that "In the beginning GOD" could be done without. There is much talk about molecules, atoms, electrons, corpuscles, waves in the ether, protoplasm, and so forth, but it all ends in what is called "The First Cause," and that is only a short way of saying "In the beginning GOD!"

Now the Bible tells us that as the universe began so is it to end. The earth once more is to be recovered from a state of ruin and prepared for the sons of God; and then that the heaven and the earth are to show forth God's glory as in the beginning, that "God may be all in all" (1 Cor. xv. 28). The Bible answers us by showing us thus a cycle. And if you ask the high priests of science their reply will in no wise differ, save in this: the solar system began in darkness so in darkness will it end. The Bible answers: in glory it began, in glory will it end.

The Soul's Goal.

"That I may know Him and the power of His resurrection" (Phil. iii. 10).

ONE thing, my Father—only one—

My heart desires of Thee,

To know Thy well-beloved Son,

And Jesus' beauty see. R. C. CHAPMAN.

Union with Christ.

ITS MEANING AND ITS MESSAGE. PAPER I.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

INTRODUCTION.

IT is a very beautiful feature of the meetings that I have been attending recently that there are so many young faces among them. It is encouraging to see the old ones, for those who in old age are bringing forth fruit to God are a proof of the Lord's uprightness and faithfulness (Psa. xcii. 15). But the young faces tell that the Lord is carrying on His work, although the old ones drop off, and it must be so if the Lord does not come soon. It is God's work, and He is able to bury His servants and yet carry on His work. Therefore I propose to speak of things that are old and familiar to the elders, but may prove refreshing still. Milk is for babes, yet it does not generally do old people any harm, and so if our meeting be mainly of the milk order, we may get nourishment out of it, even though we may be gray headed.

UNION WITH CHRIST.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). I take this verse to begin with as indicating the truth that I want to speak upon. The apostle here speaks of his having been "crucified with Christ:" nevertheless he lives; yet not he; not the old Saul of Tarsus, but Christ liveth in him. A new life is imparted to him, and that life is after the image of Christ. Now, every one of us by nature has been identified with the first man, Adam. God only sees two men; He sees "the first man" and "the Second Man." God does not see a gradual development from tadpoles up to monkeys, and then from monkeys up to man. God created one man the head of the race. That one man sinned, and in him the whole race is looked upon by God as having sinned, and having fallen, and having died. You find that perfectly wrought out in the fifth chapter of the epistle to the Romans.

There you will find the two heads—the headship of Adam, in whom the whole race is regarded as having sinned and fallen, consequently the whole race is partaker of his corrupt nature. You see there also the Head of the new race; the Second Man, the One of whom Adam was the type, "the figure of Him that was to come." Adam, the head of a corrupt and fallen race, under condemnation and subject to death, was the figure of Him that was to come—the Head of a new race who in Him inherit righteousness, eternal life, and everlasting glory. In the one we are fallen, in the other we are risen; in the one condemned, in the other righteous; in the one corrupt, in the other created anew in righteousness and true holiness.

Oh, what a difference between the old and the new, the first man and the Second! What a mercy that God has in His sovereign grace taken us out from our standing in the first man and given us our standing in Christ, the Second Man!

Crucifixion expresses the curse of the broken law, "Cursed is every one that hangeth on a tree" (Gal. iii. 13); "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). Crucifixion was not a death ever inflicted by the Jews; it was a cruel Roman penalty; nevertheless God in His providence appointed that in this way the Lord Jesus should be put to death, for it had been written long before, "Cursed is every one that hangeth upon a tree." He therefore, "being made a curse for us," bore the curse of the broken law. But a sentence of death could only be passed upon those who had been PROVED guilty. "He that believeth not is condemned already" (John iii. 18). The unbeliever to-day is not upon his trial; he is not having a time of probation; he is "condemned already;" he has been found guilty.

God took four thousand years to prove the Adam nature; to prove whether it was possible to attain righteousness in the flesh. God proved man under many different dispensations and in many different ways, but with the same result in every case. It was impossible for him to become righteous

before God. If righteousness could have been attained by the law, then there would have been no need for Christ to die. But God proved after four thousand years testing that the heart of man was enmity against Him. That was brought out to the full in the reception that was given to His own beloved glorious Son. He was "God manifest in the flesh" (1 Tim. iii. 16), but the world hated Him, and put Him to death. The cross therefore was the end of the world as to its trial, testing, and probation. That, I believe, is the meaning of Hebrews ix. 26, "Now once in the end of the world [or, at the consummation of the ages] hath He appeared to put away sin by the sacrifice of Himself." It was an end in God's sight of all testing and all endeavour to get any fruit from man; it was "the end of the world" in that sense; therefore mankind, looked at as condemned, was sentenced to death, and every unbeliever at the present moment is under sentence of death.

When a man is tried by the criminal law of this country and found guilty by a jury of his own countrymen he is sentenced to death, but the judge gives him so many days, it may be twenty-one or twenty-eight days, in which, as he says, "to make his peace with God." It is a season of grace given to him, a few weeks respite in which, if the man is so minded, he may seek and find salvation. These days in which we live are precious days; days of grace. The world is condemned, the sentence has gone forth against it, its doom is hastening on, but from the death of Christ till the present moment are days of grace. It is "the acceptable year" (Luke iv. 19); it is the holding back of the execution of judgment; it is "God not willing that any should perish" (2 Peter iii. 9); it is God beseeching sinners to "be reconciled to Himself" (2 Cor. v. 20).

It is well that we should be clear about this. The Gospel does not put men upon their trial; it finds men condemned and sentenced, and brings to them a proclamation of free pardon and everlasting life through the finished work of God's dear Son. It is God in the attitude of a suppliant, beseeching sinners to be reconciled

to Himself. But the moment a man does believe on the Lord Jesus Christ, what a change takes place. Instead of being regarded as one of those who took part in the murder and crucifixion of Christ, he is looked upon by God and reckoned by God as one for whom Christ died; as one who died with Christ, who was crucified with Christ. "I am crucified with Christ," says Paul. The believer's union with Christ begins with quickening.

Union with Christ does not begin as long as man is in the flesh; union with Christ is not the portion of the unsaved and the unregenerate. There is a doctrine abroad nowadays that would make out all men to be united to Christ, that Christ has by His incarnation and death, and resurrection, raised up all men; but that is not the teaching of Scripture.

The believer's union with Christ begins with quickening by the Holy Ghost; but before this could take place the Lord Jesus Christ, the spotless Son, the Substitute for the sinner, must identify Himself with the fallen race. He becomes "a partaker of flesh and blood" (Heb. ii. 14), because the children that He was to redeem were partakers of flesh and blood. He did not come and become partaker of angelic nature, but He came and took on Him the seed of Abraham. He was truly man. He came so near to us that He, as Kinsman, had the right to redeem, but not so near that He was involved in the corruption or the fall of the first man, Adam. Had He been naturally a child of Adam, like any other man, He must have inherited the taint of sin and corruption, and He would thus have been disqualified for being the Redeemer. The body prepared for Him was begotten by the power of the Holy Ghost. Born of the Virgin, but called "the Son of God," that body saw no corruption. We never read of the blessed Son of God being sick; He suffered, but never from diseases. He took the diseases of others and healed them. He suffered as no man ever suffered, or ever could suffer, so that He knew what suffering was, but there was no taint of sin or corruption.

Thus was He fitted in every way to be the Redeemer, and to be the High Priest—

“holy, harmless, undefiled, and separate from sinners” (Heb. vii. 26). He came and identified Himself with the fallen race. “He was numbered with the transgressors” (Isa. liii. 12). He went with John to Jordan to be baptised by him, and was there, as it were, in the midst of a crowd of publicans and sinners confessing their sins and being baptised by John; but God differentiated between Him and all the rest. “He said, suffer it to be so now: for thus it cometh us to fulfil all righteousness” (Matt. iii. 15). He must be numbered with the transgressors, although He was infinitely separate from them. And a Voice came from heaven marking Him off from all the crowds about, “This is My beloved Son, in whom I am well pleased” (Matt. iii. 17). Thus He became identified with us, and when He goes to the cross our sins are laid upon Him, “God who knew them laid them on Him.” He “caused to meet upon Him the iniquity of us all;” “He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him” (Isa. liii. 5), our Substitute. We see it, we believe it, we rejoice in it; it gives us peace, liberty, gladness to know that He took our place and bore the very last stroke of judgment for us.

But God reckons more; He reckons that I died with Him, that I was crucified with Him, that I passed through the judgment passed on Him, as though my hands and my feet had been nailed to that tree with His. God reckons that I died with Him, that every believer died with Him, having been crucified with Him. That life derived from Adam has received its death sentence, and the death penalty has been executed upon me in Christ.

Abiding Greatness.

By R. W. BRACHEY.

SEEKEST thou great things for thyself?
 Oh, seek them not!
 Earth's wealth will quickly fly,
 Its glory be forgot.
 Wouldst thou then know wherein
 True greatness lies?
 Get lowest down, and thou
 Wilt highest rise.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

INCREASING EXPERIENCE

in Psalms cxx.-cxxvi. (of d. grees).

1. Distress—deliverance, - Psalm cxx. I, 2
2. Help from the Lord, - „ cxxi. I, 2
3. Gladness, - - - - - „ cxxii. I, 2
4. Prompt obedience, - - - „ cxxiii. I, 2
5. The Lord on our side, - - „ cxxiv. I-3
6. Stability, - - - - - „ cxxv. I, 2
7. Joy and praise, - Psa. cxxvi. I, 2. H.P.Jr.

MINISTRY.

I. BASIS.

1. Flows from God, - - - Rom. xii. 4-8
 (Illus.) Exodus xxx. 32, 33
 (a) Not to exalt the natural man into place which belongs to regenerate.
 (b) To be no artificial imitation of the Spirit's offices and ministrations.
 (c) No thrusting into service of strangers to the family of God.
2. Risen Christ source of gift, - Eph. iv.
3. Holy Ghost the power for practical use and profit, - I Cor. xii.
4. Holy Spirit.
 (a) Comforter to help, - John xiv. 16
 (b) Teacher to instruct, I John ii. 27
 (c) Guide to direct, - John xvi. 13, 14

II. AUTHORITY AND GIFT.

1. Offices and work, - Eph. iv. 7-13; I Cor. xii. 28, 29
2. Offices passed away—apostles and prophets, - Eph. ii. 20
3. Offices remaining—evangelists, teachers, &c.; Church has all things that are necessary, 2 Tim. iii. 16, 17; 2 Peter i. 3, 4.

III. CHARACTERISTIC FEATURES.

1. Profit, - - - - - I Cor. xii. 7-11
2. Edification, - - - - I Cor. xiv. 12, 26
3. Instruction and comfort, I Cor. xiv. 31
4. Reality, - - - - - Rom. xii. 4-8
5. Truth and representation, I Peter iv. 11

IV. RESPONSIBILITY.

1. Stewardship, - - - - I Peter iv. 10
2. Faithfulness, - - - - I Cor. iv. 2

V. PRIESTHOOD OF BELIEVERS. [ii. 9]

1. Royal priests (exaltation), Rev. i. 6; I Pet. 2.
2. Holy priests (separation), I Pet. ii. 5

VI. UNFITNESS FOR PRIESTLY SERVICE.

- I Cor. ix. 25-27;
 (Illus.) Lev. xxi. 17-23; Neh. vii. 63, 64

"It is the Lord."

A STUDY OF THE 21ST CHAPTER OF JOHN'S GOSPEL.
PAPER II.

By "DIDYMUS."

WE may now look a little more closely into this last chapter of John's Gospel, and surely it is not without meaning that the number of the disciples found together at Tiberias was *seven* (a representative number), and that these seven are again divided into *three* orders (divine unity), see verses 6-8. These seven men were *together*. How we need to emphasise that word "together" in these days of divided interests. The weakness of assembly life to-day is no doubt caused by the people of God not being found *together*. There is the restless running hither and thither so characteristic of the age.

Assembly life lacks the cohesion which marked former days. The strength of the early Church lay in this, "all that believed were *together*" (Acts ii. 44). "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 42). There was such power in this unity that "fear came upon every soul" (Acts ii. 43). When we remember all that we have in common *together*, in Christ, "quickeneth *together*" (Eph. ii. 5), "raised *together*" (Eph. ii. 6); and the fact stated that "where two or three are gathered *together* in My name, there am I in the midst of them" (Matt. xviii. 20); that our future hope is that we "shall be caught up *together*" (1 Thess. iv. 17); when we remember all this, ought we not at this present crisis to be found "striving *together* for the faith of the Gospel?" (Phil. i. 27), "being knit *together* in love" (Col. ii. 2), and heeding the exhortation "not forsaking the assembling of ourselves *together*, . . . so much the more, as ye see the day approaching" (Heb. x. 25). There must be a return to the early practice of the saints before blessing can come. Individually we must be exercised, and if convicted of this sin of disobedience in forsaking the assembly, let us humble ourselves and confess our sin.

We may take it that these seven men together are representative of the assembly

in its collective character, and in the three-fold order in which they are presented to us in verses 6-8 they are representative of the work and ministry of the assembly. They represent to us three classes, or types, all working together in beautiful combination.

I. We need the different forms of ministry which they represent "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv. 12). All have not the same ministry. We need those who, like JOHN, with deep spiritual perception, can open the Scriptures and say to our hearts, "It is the Lord!" (John xxi. 7). How, again and again, have we caught a vision of His face when some teacher, who has been much in His presence, has come forth to us, and, unfolding the Scriptures, has ministered Christ to our souls in His glory and beauty.

We recall the testimony of one who said, "I heard a little fair man (Samuel Rutherford), and he showed me *the loveliness of Christ.*"

II. The ministry of John stirred up the spiritual impulse of PETER. "We need those fiery and impulsive leaders who break forth and are not afraid to plunge headlong into the sea and lead the way to the Master." John was quicker in spiritual perception, but Peter was quicker in action. Love outran impulse, and arrived first at the sepulchre, but impulse rushes headlong into the sepulchre. John by quiet, thoughtful contemplative love gains a profounder and more intimate knowledge of his Lord, and thus he is first to recognise Him. Peter, profiting by the ministry of John in his warm-hearted zeal, dashes forward, facing all obstacles, and is first to lead the way to Christ. The two so different, yet how beautifully they work together in combination! How typical of their future ministry in the Church! John never occupies so prominent a position in public testimony as Peter, yet none ever wrote as he of the glory and beauty of the Son of God. On the other hand, none was so used to lead the multitudes to Christ as Peter.

III. But there are OTHERS whose ministry is necessary in the assembly. Perhaps unknown and obscure, yet not less faithful. We need to remember the apostle's words,

“The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more those members of the body, *which seem to be more feeble, are necessary*” (1 Cor. xii. 21, 22). So we have a third class represented by those who stuck to the net. We recognise and commend John’s quickness of spiritual insight; we commend Peter’s impulsive and honest zeal; but we no less admire the patient fidelity of those five disciples who still stuck to their work.

It was in keeping with John’s ministry that he should be occupied in the contemplation of the Lord, and fitting that Peter should plunge forward as a leader of men. Nevertheless, it was at the Lord’s command that they had cast the net into the sea, and it was by His power that the fish were inclosed. Should they abandon what He had given them? They might all have plunged forward to reach the Master, but what would have become of the fish? We need such faithful workers in the assembly to-day.

The Lord was as much pleased with them as with Peter and John. Their quiet ministry perhaps did not appear so heroic or so spiritual, yet it must have commended itself to the Lord.

Still it was not for them to criticise John or Peter. “To every man *his work*.” (Mark xiii. 34). Among the gifts in the assembly enumerated in 1 Corinthians xii., we have some described as “helps.” A “help” is one who takes a part in any thing, one who assists. How much may be done by such in making things go smoothly in an assembly, just seeing the little things that need to be done and doing them quietly and unobtrusively for the Lord.

We are told that though there were many fish in the net, the net was not broken. Or it might be rendered literally, “there was no schism in the net.” What patience, what tact, what wisdom, what grace and tenderness are needed for such work as this. “All hail! to you, brethren, for sticking to your work, even when there is an exciting occasion for you to throw it down.”

The catch was a good one, for the net was “full of great fishes, a hundred and fifty and

three” (R.V.). They were fish that a fisherman might well be proud of. How our blessed Lord on that day will rejoice over His own, whom He has delivered out of the great deep.

Whatever significance there may be in numbers, the fact that the exact number of fishes is recorded here, speaks at least to us of this, that the “Lord knoweth them that are His” (2 Tim. ii. 19). Not one is overlooked. All are recorded, even to the odd three. What thought and care did the apostle Paul bestow upon his converts. How unceasingly did he pray for them and work for them. His aim was nothing short of this, “that we may present every man perfect in Christ” (Col. i. 28). He wanted “great” fish for the Master. How poor and stunted, ill-fed and under-fed so many of the “fish” are to-day!

Does not this incident at the sea of Tiberias suggest to us the way similar results may be obtained in our assemblies to-day? How the lesson must have been brought home to the disciples, “Without Me ye can do nothing.” They had gone out without Him, and without receiving commandment from Him, and the result was a night of disappointment and failure. But how different when He is present, and at His word they let down the net.* The lesson is the same for us. We need to see His face and hear His voice. Each doing their own bit of work. Not complaining of our fellow-workers, or criticising their work, but all working together in happy combination under the great Master’s eye, who is risen again, and is ever the Active Agent all through.

There is great heaviness upon the hearts of many of God’s people to-day, for in spite of much activity and zeal, few souls are being added to the Church. Missions are bemoaning the lack of labourers to go forth to heathen lands, and there is a scarcity of workers in all departments of the Lord’s work. Who shall define the exact specific cause of all this weakness? There are, no doubt, many causes. Yet there are some “men who have understanding of the times”

* In this connection we strongly advise our readers to get a small book written by Mrs. Cyril Bird, who, with her late husband, was some years in Central Africa. “Little is much when God is in it.” 1/ each, post free.

(1 Chron. xii. 32) who feel that much of the weakness is owing to disloyalty to the assembly.

Decadence has come over assembly life. The interests of the assembly are set aside for other things. The meetings for prayer and exhortation, and even the Lord's table, are neglected. If we ourselves are seldom present at the meetings, it will be difficult for us to get others interested in them. We cannot heartily invite outsiders to meetings at which we are rarely present ourselves. Do we not need reviving again in this matter?

Again, there has never been such a time of active interest in the work of God in other lands as the present. There is not *too much* interest shown. We wish it were greater and more intense. But in praying the Lord of the harvest to thrust forth more labourers into His harvest, have we not forgotten to pray that God would revive us at home? If there are to be fresh, zealous young labourers to go forth to the regions beyond, there must be new converts at home. If there is to be zeal for God in making known the Gospel to the heathen world, there must be an awakening here in our own land. Have we not too long had our eyes on the ends of the earth, and overlooked the tremendous need which lies at our own door?

We are not acting wisely in this campaign if we neglect our base and disregard active recruiting for reinforcements. Work for God abroad and at home should never be dissociated. The campaign is one. Those at the front must be provisioned, and reinforcements must be sent forward, but communications must be kept open, and a steady stream of supplies and men going forward from the *base*. Recruiting at home is almost at a standstill. Converts are few.

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?" (Psa. lxxxv. 6). "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. iii. 2).

There has been some attempt to convene meetings at different centres for humiliation, confession, and prayer. But surely, first of all, it must begin with each one of us

individually, then with each separate assembly, and then collectively in centres where many assemblies can conveniently unite. Shall we not say to one another as of old, "ARISE; for this matter belongeth unto thee: we also will be with thee: *be of good courage and do it*" (Ezra x. 4).

Erratum.—On page 48 the Scripture Reference "John iii. 9" should have been "3 John ix."

CORRESPONDENCE.

An Encouraging Letter.

To the Editor of THE WITNESS.

DEAR SIR,—Some time ago a Christian, whose business is in Cape Town, was returning by train from a visit to Johannesburg. He entered a compartment occupied by a young couple who gladly accepted the offered tract, and invited him to a seat with them.

They had been married that day, and were on their honeymoon trip to the Cape. He inquired if they were both on the Lord's side, and they joyfully answered, "We are." He then asked, "How long ago; and where did the change take place?" The young bride replied: "I live at Hartebestfontien, and during the close of the war a Christian came our way and got, I fear, a very cold reception in our village (or dorp), as my father was an elder, and all our family were members of the Dutch Reformed Church. However, we heard the simple Gospel earnestly told by Mr. J. A. Garriock, which God so blessed, that my father, my mother, and all our family (in all, I think, ten) were converted."

The bridegroom said he was saved at the Gipsy Smith Mission, and greatly helped by the Christians at the above village.

Another young man on the train works as a waggonmaker at Christiana on the Vaal River, and was rejoicing in the Lord as his own Saviour. He dated his conversion from hearing a Gospel address by Major Tapp in his tent in Potchefstroom. During his spare time he preaches Christ now. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. xi. 1).

T. S. W.

ANSWERS TO CORRESPONDENTS.

"Loose" as to Reception.

ONE of our correspondents writes: "It is said by some that the 'Open Brethren' are very 'loose' as regards reception to the Lord's table, and that it might as well be set up in the market-place. Also, that a believer under discipline has been known to

go from the meeting from which he had been excluded to another meeting at which he was received. Is this in accordance with unity and godly order?”

The principle acted upon by so-called “Open Brethren” is, and has always been, to receive only such as are known to be believers, and who are personally sound on the fundamental doctrines of the faith, and whose walk and conversation are such as becometh the Gospel. Be it “market-place” or anywhere else, such only are received, and none such are refused fellowship.

Instances of failure in carrying out this simple principle may be found, but nevertheless the principle is held and generally carried out, because no other is to be found in the Holy Scriptures.

A person excluded on scriptural grounds from one meeting has never, to our knowledge, been received at another; but alas! too often godly persons have been put away for reasons that were apart altogether from the teaching of 1 Corinthians v. 9-14; Galatians v. 7-10. Some such have been put away because they went to a meeting not “recognised” as “in fellowship;” others because they went to preach the Gospel in “a mission;” others because they took part in evangelistic work carried on by Christians outside the meetings, but whose testimony God was blessing; others because they had not seen that the immersion of believers was the only baptism found in Scripture, and on many other grounds equally without warrant in the Word of God. To receive such was no breach of godly order, but subjection to the will of the Lord rather than to man. As well might the apostle John and those with him, whom Diotrephes excluded, have been refused fellowship in deference to his high-handed, self-willed action.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

AS HE IS, SO ARE WE.—Please explain the words, “As He is, so are we in this world” (1 John iv. 17).

THE SAMARITANS.—Who are the Samaritans? Some say that they are neither Jew nor Gentile. If so, who are they?

CHILDREN AT HIS COMING.—What will happen

to the children of believers when our Lord comes for His Church?

LAYING HOLD ON ETERNAL LIFE.—“Lay hold on eternal life” (1 Tim. vi. 12). What does the laying hold on mean?

GIVING AND DEBT.—In view of “owe no man anything,” should the child of God give to the Lord’s work, he being in debt himself?

THE PRECIOUS BLOOD.—“Blood of Jesus,” “blood of Christ.” Are these expressions to be regarded as synonymous? If not, what is the difference?

THE LITTLE HORN.—Is the “little horn” of Daniel vii. 8-24 the same person as the “man of sin” of 2 Thessalonians ii. 3, 4? or, Is the “Antichrist” another name for the “man of sin?”

MINISTRY AT THE BREAKING OF BREAD.—What scriptures are there to make plain the scriptural order of ministry at a breaking of bread meeting? Should it be before or after the bread is broken?

“THAT DAY”—WHAT DAY?—“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father’s kingdom” (Matt. xxvi. 29). To what day did the Lord refer?

KING SOLOMON’S GIFTS.—“Beside that which she had brought to the king” (2 Chron. ix. 12). Does this mean that the Queen of Sheba took away, besides all the king’s gifts, that which she herself had brought to him?

WILL ANY UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that *unsaved ones only* will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

Sanctifying and Cleansing the Church.

QUESTION 585.—Ephesians v. 25 and 26. Light is asked on the meaning of this scripture, especially as to the words, “sanctify and cleanse it with the washing of water by the Word.”

Answer A.—John xiii. shows how the Lord Jesus intimated to His disciples the need of His future ministry in washing their feet, as purifying them from daily defilement. Ephesians v. 25, 26 expands His teaching, showing that one of the objects of His heart was to sanctify and to cleanse the believing ones whom He loves, and who form His Church, from the daily defilements of the way. This He does through the Holy Spirit applying the Word to the conscience

of the believer, and creating the desire for increased holiness. This leads to self-judgment and the cleansing of ourselves from all filthiness of the flesh and of the Spirit.

The Word of God is "living" and efficacious, and it is in the sense of its being brought home to the heart in connection with the precious blood of His atonement that its cleansing agency becomes a power to us. Numbers xix. gives us the Old Testament type of the cleansing of the Israelite from wilderness defilements, the means being the ashes of the red heifer mingled with "running water" (type of the Holy Spirit), and applied to the defiled one. This seems the only sacrifice where the blood was burned and so stored.

A. O. M.

Answer B.—The whole question must be viewed in a three-fold light. The subject divides itself into three divisions: An act, a process, and a consummation. First, then, we are told that, "Christ loved the Church, and gave Himself for it." This is the great initial act; an act the ground and source of which was love. Now comes the process which follows the act. "That He might sanctify and cleanse it with the washing of water by the Word." The initial act is now supplemented by a preparatory process in which the Word of God takes a conspicuous part. "Now are ye clean through the Word that I have spoken unto you" (John xv. 3). Ministry of God's Word in the Church is God's appointed way to keep His saints clean, so that "God the Lord might dwell in the midst of them" (Psa. lxxviii. 18). This sanctifying and cleansing process goes on in all the Church in all ages. Now we are prepared to consider the magnificent consummation of this act of love and process of cleansing. "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing" (Eph. v. 25-27). God has instituted two great means for the cleansing of His people. Primarily and principally—the blood of Christ (1 John i. 7). Secondly and subjectively—His holy Word (John xv. 3; 1 Peter i. 22), the instrument the Holy Spirit ever uses.

T. B.

Answer C.—The word translated "washing" in this passage should be rendered "bath" or "laver," and undoubtedly refers to the once for all cleansing accomplished for all believers by our Lord's atoning sacrifice, "Clean every whit" (John xiii. 10). "The washing of regeneration" (Titus iii. 5). The "cleansing" or "washing" spoken of in the passage under consideration has been already accomplished, though this is obscured in our A. V. translation, which ought to read, according to the best authorities, having cleansed her in the

"laver" or "bath," thus pointing us back to what has been already done.

The Church is all through this wonderful passage figured as the Bride of Christ and the imagery is that of the bridal bath previous to the marriage ceremony. I would connect "sanctify" with "The Word," in harmony with John xvii. 17, and regard as a parenthesis the words "having cleansed it in the bath," and would suggest that this passage states seven things concerning Christ and the Church: three of them accomplished and past (Eph. v., verse 29). (1) Loved. (2) Gave Himself. (3) Having cleansed. Three of them present and progressive: (4) Sanctified by the Word. (5) Nourisheth. (6) Cherisheth, and the last still future in resurrection glory (verse 27), "that He Himself might present her to Himself the Church glorious."

H. W. F.

Answer D.—We have here the history of the Church from the divine side, the order of the operations being, first, the cleansing, and then the sanctification of the Church (see R. V.) with a view to its presentation, which last answers to the "justification" of 1 Corinthians vi. 11, for when He presents the Church to Himself, witness will be borne to its perfection through His work on its behalf, just as the Father did to Himself when He was "justified in the Spirit" (1 Tim. iii. 16). In 1 Corinthians vi. all the operations are contemporaneous in the past, and are *positional*, whereas in Ephesians v. we have in succession the past, present, and future operations of Christ for the Church, leading to its *practical* conformity to Himself.

From John xiii. xvii. we learn that the Lord in all His power and glory still has His thoughts here, watching over His ransomed people, so dear to His gracious heart. In xv. 3 He tells them that they are already clean (R. V.) through the Word He has spoken to them, a cleansing which is brought about by the impartation of life (v. 24; cf., Job xiv. 4; 2 Kings v. 14; John iii. 3-5; 1 Peter i. 23). It is the "washing" (or bath) of regeneration, the cleansing effected in the new birth, which never needs to be repeated (John xiii. 10). He then prays that they may be sanctified through the truth (xvii. 17), and this goes on until the "presentation" (verse 22, 23)—both operations originating with the Father, and accomplished through the Son by the Holy Spirit, with the Word as the instrument (see 2 Peter i. 4; 2 Cor. vii. 1). Through this ministry the Church shall surely come "to a perfect man," all the efforts of the enemy notwithstanding, and we are happy now in the measure in which we are in communion with God's purposes, for if we heed not His counsel He will teach us by His discipline (Psa. xxxii. 8, 9; Heb. xii. 10).

W. R. L.

God's Unfailing Grace.

NOTES OF AN ADDRESS.

By ALEX. STEWART:

IT is always well to get a clear understanding of what the words of God mean. "Grace," what is it? There is a very short way of knowing what "grace" is; that is by tasting it—"If so be ye have tasted that the Lord is gracious" (1 Peter ii. 3).

Another way in which we can know what "grace" is, is by contrast. I am going to read a verse from the Gospels and another from the Epistles, which show a contrast that may help us to understand what grace is. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). We have at least two contrasts in that verse; Moses is contrasted with the Lord Jesus; the *law* which Moses gave is set in opposition to the *grace* that came in the person of our Lord Jesus Christ. In Romans vii. we read: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." You will notice particularly verse 12, "The law is holy, and just, and good," and that the one is put over against the other. You are not to think that the law is a bad thing and that grace is a good thing; not at all. The law is good, but many of us have found that whenever we get under the law, it could not do any good to us. Not that there was anything wrong with it, but everything was wrong with us with whom it took to do. It is like a mason who is a good workman and has good tools. He sets to work to build a wall, and picking out a stone, with the first stroke of the mallet the stone goes to pieces. "Well," says Paul, "that was me." When the law came it was good and I was bad, and it only broke me in pieces. Therefore, if I am to be saved, it must be by another principle and another power, and that the principle of grace that asks nothing, but gives everything to the sinner. What a relief to the sinner, who has been thinking that he had to bring some

righteousness to God. He finds that instead of bringing righteousness to God, God is giving righteousness to him, and that is the point at which men find peace with God.

The word "grace" only occurs three times in the whole of John's Gospel, and is found in the compass of two or three verses in the first chapter. That is a very scanty reference to the word "grace," yet from end to end of the Gospel there is nothing in it but grace embodied, and grace in living action.

"In the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). That was before there was a world at all, but in the 14th verse we have what He became after the world was made: "And the Word became flesh, and dwelt among us." The Word having become flesh, tabernacled among us, and we beheld His glory. As in the Old Testament, the glory of God appeared in the cloud that rested on the tabernacle, so when our Lord Jesus Christ came and made His temporary dwelling here below, it was impossible that those who saw Him should not behold His glory. But then it was not a glory visible to the eye like what had been visible in connection with the tabernacle; it was what some one has happily called "The moral glory," the glory of His words, and the glory of His actions. As we read about Him in the 2nd chapter, we are told that He went to "the marriage," and in working the miracle He "manifested forth His glory" (John ii. 11). So I believe that sometimes a Christian's face shines, being arrayed in a garment of glory.

He was full of grace and truth. Mr. C. H. Mackintosh, to whom many are indebted for his gracious ministry through the printed page, has said that *truth* puts you in your place, and *grace* meets you when you are there. That statement seems to sum it up. Truth manifests all the evil that is in man, and when man has been stripped and made bare, the grace that is in the Lord Jesus meets his need.

You may say that I have not yet told you what grace is. Grace is the favour of God, but even that does not convey what it means. It is favour to the undeserving.

In the word there is always wrapt up the idea of the freeness of it, because if it were not absolutely free, it would not be grace at all. You cannot buy it, you must get it for nothing. I was on an Atlantic liner once, and there was one man grumbling badly about the weather. The other man with whom he was speaking gave him a real American answer. He said, "What are you going to do about it?" There are many things which money can buy, but there are some things it cannot buy. All the money in the mint cannot purchase a shower of rain. Even if man and beast were dying of thirst, you must wait until the rain comes, and when it comes, it comes freely from God. It is the same with the sunshine and the same with grace. That is a good word in the hymn which we sometimes sing:

"When free grace awoke me by light from on high,
Then legal fears shook me, I trembled to die."

I can look back to-night and see myself, and you can see yourself, as in the first chapter of Genesis. "Darkness was upon the face of the deep" (Gen. i. 2), but when nothing else moved, God moved, and just as the Spirit of God moved on the face of the waters, so God moved upon us. The light from on high only made the darkness visible, showing us our true state before God as sinners; but, thank God, that light did not leave us there; it revealed to us "Jehovah-Tsidkenu, the Lord our righteousness." We were saved by the free sovereign grace of God.

If ever anyone came in the way of grace, surely it was the Lord Jesus. Who asked Him to come into the world when He was born in Bethlehem? There was no room for Him in the inn, and His own received Him not. He was God's free gift, not only undeserved, but unsought for by man. Not only was His coming into the world of grace, but His whole course while down here was marked by it. Grace was poured into His lips (Psa. xlv. 2), and grace was seen in all His actions. In the Old Testament there are two blessings which go together. Of Naphtali it is said that "he was satisfied with the favour of God, and full with the blessing of the Lord." Of Asher it is written, "Let Asher be blessed with chil-

drin; let him be acceptable to his brethren, and let him dip his foot in oil" (Deut. xxxiii. 23, 24). Think of that for a moment, "Satisfied with favour and full with the blessing of the Lord." That surely was our Lord Jesus Christ, the Son of God. What about the other? Well, suppose a man's foot is dipped in oil, and he begins to walk across the room, he will leave his mark wherever he sets his foot. That was the Lord Jesus Christ; not only was He "satisfied with favour," but every step He took was marked by the outflow of the grace that was in Him; right on to the cross when the crowning act of grace is seen in that "He gave Himself a ransom for all" (1 Tim. ii. 6).

Turn now to Romans v. 20, 21, "More-over the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Grace could only reign consistently with the righteousness of God, and that was why the blood was put on the mercy seat. Christ is the mercy seat, and because the precious blood answered all the righteous claims of God, God can speak pardon to every sinner that comes to Him. That is "the Gospel of the grace of God." But, mark you, grace is seen in that fifth chapter of Romans *abounding* and *reigning*; not only is there plenty of it, but it is going to have its way. The man who reigns in any country is the man who has his way in that country. "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Rom. vi. 9, 10). You see if He died for an *enemy*, you may be sure He will never give up a *friend*.

"The law entered, that the offence might abound" (Rom. v. 20). When a boy you have taken a flint and a steel, and striking them together the fire came out of the flint. The steel did not put the fire into the flint, it only brought it out. That is like the law of God. A man may be going easily through life with little concern about anything until he becomes awakened by the Spirit of God, and what a den of uncleanness he finds his heart to be, and when the law is checking

him he feels the most lustful desire to do the things the law forbids. Like a man going along a country road who sees a board with the notice on it, "No road this way," or, "Trespassers will be prosecuted;" that is the one road he would like to take. When a man's conscience is not dead it is always stirring him up, not because *it* is bad, but because *he* is bad, and when all that is bad is stirred up, and the worst is known about him, it is then that the grace of God meets with the man. "Where sin abounded, grace did much more abound" (Rom. v. 20). The cross of Christ is an illustration of this. Surely the cross expresses as nothing else can the hatred that is in the heart of man, and yet that cross reveals the grace of God.

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

The grace of God never fails. We knew something about it when, as sinners, we received it at first, but we know it, as believers, everyday of our lives. There is nothing harder for a man than to live on the bounty of free grace. We are always bearing the burden of to-morrow and the next six months, but God's Word is: "sufficient unto the day is the evil thereof" (Matt. vi. 34).

May we have such a view of the unfailing grace of God that we will be able to trust our Lord Jesus Christ for family difficulties, church difficulties, business difficulties, indeed through the whole round of the day. "Of his fulness have we all received, and grace for grace" (John i. 16). That means "grace upon grace." You have been at the sea-shore, and a wave comes up and another comes behind it, and if the world lasts, you will find it still the same, for the whole mighty ocean from pole to pole is behind it. Those are the happy people who breathe the atmosphere of grace, and if anything troubles them, trials and difficulties of any kind, they just become fresh debtors to the fresh grace of God.

THOU art the Alabaster box, O Lord,
The vessel broken that the Treasure stored
And sealed within it, might be all outpoured,
And fill the house with fragrance of the Word.

E. S. W.

Death not Extinction of the Spirit.

By W. H. BENNET.

THE promise of our Lord to the dying robber in Luke xxiii. 43, "To-day shalt thou be with Me in Paradise," is very obnoxious to those who teach the sad and foolish doctrine of the sleep, or, to speak more correctly, the non-existence of the soul after death. Hence the constant repetition by such teachers of that punctuation of which the late Dean Alford justly said, "This attempt, considering that it not only violates common sense, but destroys the Lord's promise, is surely something worse than silly." In one of the latest booklets on the subject we are again asked to alter the punctuation and read, "Verily I say unto thee to-day, thou shalt [at some far distant period] be with Me in Paradise"; a Paradise which, the writer says, "will not actually exist till after the millennium." He considers that in 2 Corinthians xii. 1-4 the apostle Paul "identifies it [Paradise] with the third heaven," but this inconvenient fact is disposed of by the assertion that "the meaning is that Paul was caught away [in spirit] into a future period of time," because the third heaven also will not exist till the creation of new heavens and a new earth, as stated in Revelation xxi. To any simple, unbiased reader it is clear enough that the apostle was speaking of a place, or places, already existing, into which he was actually taken, or what sense would there be in the statement, "Whether in the body, or out of the body, I cannot tell?"

This wresting of Scripture to support false teaching ought to guard us against such teaching, yet it may fascinate the unwary, and this danger is the only thing which justifies the spending of time over it.

We acknowledge that the punctuation is not inspired, and there may have been room in a very few places for its being amended, but in this particular place no editor of a Greek text has, so far as I know, ever questioned its accuracy, having seen that any other punctuation would be contrary to common sense.

Without mentioning older critical texts, that edited by Westcott and Hort, and one

still later, prepared by Dr. Nestle for the British and Foreign Bible Society, both follow the punctuation of the Received Text, as did also the revisers of the Authorised Version, seeing clearly, as Bengel long ago remarked, that "the designation of the time, *to-day*, is not to be referred to the verb *I say*, as if the robber were to await his entrance into Paradise for some long time. That the words were uttered on that day is self-evident." Jesus never said, *To-day, I say*; but He repeatedly said, *I say*. It is true that sometimes, in Greek, the verb precedes the word "to-day," but this is by no means the rule. A close parallel to Luke xxiii. 43 is found in Heb. iii. 7, 15, "The Holy Ghost saith, To-day if ye will hear His voice." Verse 13 and chapter iv. 7 show clearly that "To-day" belongs to what follows. So in James iv. 13: It is not "Ye that say to-day, . . . we will go"; it cannot be; but, "Ye that say, To-day or to-morrow we will go."

One service the booklet I refer to renders is that of showing clearly what these teachers really mean, for this they seldom make fully manifest. Christ, we are told, could not go to Paradise, because He was buried: "There laid they *Jesus*;" "Come, see the place where *the Lord* lay;" and if Christ had been anywhere except in the grave, "there would be two Christs—one that went to the grave, and the other that went to heaven," or elsewhere. If this means anything it means that no part of Christ existed between death and resurrection except His lifeless body. And the statement that "in the matter of death, as in all things, 'it behoved Him to be made like unto His brethren,'" assumes that it is so with them. Now this is absolute materialism and a degrading of man, of believers, and of the Christ of God to the level of the beasts. It is altogether denying the existence of the spirit, and it is ignoring the very words of our Lord, "Father, into Thy hands I commend My spirit" (Luke xxiii. 46), and those of His servant Stephen, who, when "full of the Holy Ghost," said to His Lord, "Lord Jesus, receive my spirit" (Acts vii. 59).

Let it therefore be clearly understood that men who talk about the sleep of the soul

really mean, or ally themselves with those who mean, nothing less than that "the Son of God" from the moment He yielded up His spirit on the cross till the moment of His resurrection sank into absolute non-existence, that instead of the Father receiving the spirit He commended to Him, that spirit ceased to be, and that when the body of a child of God is buried everything belonging to him is buried; for, according to this teaching, if the spirit of Christ had gone anywhere else "there would have been two Christs," and, of course, the same would be true of a child of God, or any man, if the spirit or soul went anywhere except to the grave.

Let the reader ponder what this novel doctrine involves, and then decide between it and the teaching of the Holy Scriptures concerning both Christ and His people.

Forgetting and Remembering.

"Forgetting the things that are behind" (Phil. iii. 13).

"Remember, and forget not, how thou provokedst the Lord thy God" (Deut. ix. 7).

"God is not unrighteous to forget your work and labour of love" (Heb. vi. 10).

W HATE'ER of good I do each day,

Let me forget it all;

God will remember and repay

All service, great or small.

Whate'er of good that others do,

Let me remember well;

Since God remembers, let me, too,

Their virtues gladly tell.

And if at any time I see

My brother's footsteps slide;

By prayer and pity then let me

Those erring footsteps hide.

But, oh! my own self-will and strife,

My pride, and sin, and shame,

I must remember all my life

How I've denied His name.

My soul, has God forgiven thee,

Yea all thy sins forgetting?

And wilt thou unforgiving be,

Remembering and fretting?

God give us grace ourselves to judge,

And never judge another,

To banish every bitter grudge,

And cherish every brother.

The Basis of the Faith.

THE HISTORIC CHRIST.—PAPER II.

By C. F. HOGG.

HOW have they answered His question to whom the Gospel has come? Again, let us first consider what His adversaries and detractors have said of Him—that He never lived, that His supposed history is simply a variation of the ancient Solar Myth. But myths require centuries for their growth, and indubitably this history was widely known within a few decades of His death, and in that early and well informed period not one of His bitterest enemies suggested that He had never lived. Moreover, in no subsequent age has Jesus of Nazareth been exalted to higher honours than those accorded Him by His disciples immediately after His death, their letters and other writings being witness.

Or, that the evangelists invented Him, raising their elaborate fabric on a slender foundation of historic fact. Certainly there have been great literary artists, men who possessed extraordinary powers of character delineation. But no Shakespeare or Scott, no Dickens or Meredith ever described a perfect man. And if they never even made the attempt, was it not because of the absence of a type from which to work? Where lesser men have attempted the task the result has always been non-natural, mechanical, wooden. Yet the evangelists—untrained and inexperienced in literary work—succeeded where the literary genius either refused the task or failed to accomplish it. Well might the French rationalist, Rousseau, declare that the inventor of such a character would be more astonishing than his hero. And we are asked to believe not only in one such inventor, but in four! The simplest solution of the difficulty is, as usual, the true one. They did not invent Him, for they could not. They just recounted what they had seen themselves, or what they had learned from eye-witnesses.

Or, that He was an impostor. Those who practise imposition have usually a tangible end in view—wealth, or fame, or what not, to gain. What He gained was a crown of thorns, a felon's cross. These were not His

lot because He had failed and was found out. From the outset He knew that the course He had chosen must lead to them. Yet He set His face stedfastly whither they awaited Him, leaving behind Him a path marked only by deeds and words of mercy and of kindness.

Or, that He was a martyr to truth. Thousands such have died unknown or been forgotten. Why should He alone be remembered, worshipped? Not because His was witness to higher truth than that for which they suffered, for they were His followers and died for His sake. Is it not then because of the intrinsic value of His Person, and the unique character of the work He accomplished?

Martyrs are what men call victims of circumstances. They die because the opposing forces of evil are too strong for them. The time and place of martyrdom lie only to a very limited extent, if at all, within their control. The Lord Jesus chose to die. "I lay down My life. . . . No one taketh it away from Me, but I lay it down of Myself." Nay, more, time and place are His choice, "He stedfastly set His face to go to Jerusalem," for there, He said, He must be mocked, shamefully entreated, spat upon, scourged, and killed (Luke ix. 51; xviii. 31; John x. 17, 18). By such considerations as these He is excluded from the ranks of the "noble army of the martyrs."

Or, that He was a good man, but mistaken, and certainly not God. This, however, was just the dilemma of the men of His own day, for "some said, He is a good man; others said, Not so, but He leadeth the multitude astray" (John vii. 12). There is no escape from the alternative; He was either God, or He was not good.

The darkness of the past nineteen centuries has been illuminated by two classes of men who owned the name of Christ—the martyrs and the philanthropists. The first went to prison and to death for His sake; the second spent themselves and their possessions under the same constraint. There have, indeed, been men who inspired devotion, and for whose sake great hardships and even death itself were endured and great deeds performed. Such, for example,

was Napoleon; but there are differences. Napoleon inspired men while he was present with them, his influence ceased when he died, had ceased, indeed, long before he died. The influence of the Lord Jesus became greater, both in its power and in its extent after His death, and has continued unabated through centuries. Napoleon's influence over men was without moral quality; it did not move them to goodness. Devotion to the Lord Jesus has made men patient in adversity, and has constrained them to, and sustained them in, humble and kindly service among their fellows. True, many dreadful things have been done, and are still done, in His name, but this is an obvious device of His enemies to cast a slur upon Him, and to hinder the spread of His Gospel. Where He is known and owned as Lord in truth men make Him their model and follow in His steps.

Martyrs and philanthropists have not been His only witnesses. Through nineteen hundred years, wherever the Gospel has been preached, the needy, the bereaved, the troubled, the sinful—men, women, and children—have testified to His comfort in their sorrows, His strength in their weakness, and have ascribed their patience in trial and their victories over sin to Him alone.

THE JUDGMENT OF TO-DAY.

The Lord Jesus still dominates the minds of men. He may be acknowledged or denied; He cannot be ignored. The march of knowledge, graciously permitted by God who created all things, demands new theories to account for His handiwork. Of these the latest is that of the evolutionary process. When it was first promulgated men at once asked: What room does evolution find for Christ? Does it account for Him? Significant, is it not, that He should be the touchstone of science as well as of morals? Two millenniums have produced no second Christ. History repeats itself. But alone among men this Man has never had a duplicate. He remains what He was—alone, unique.

The philosophy of history relates all men to their own period. The great figures of the past were no more really ahead of their times than they were distinctly the product of them. They had their fellow-workers,

their all but equals, from whom they differed, not in kind but only in degree, and without whom their work as statesmen, generals, or what not, could never have been accomplished. Leaders are born of the movements they lead. Not so Christ. He stood alone. Themselves being witness He owed nothing to His disciples. There was nothing in His environment to account for Him. The great religious parties of His country and His day, the Pharisees and the Sadducees, were not the kind of soil in which the plant of goodness might take root, find nourishment, and grow. Strikingly applicable to Him are the words of the ancient prophet: "He grew up . . . as a root out of a dry ground" (Isa. liii. 2).

There have been in all lands men wiser and better than the rest who have sought by their teaching to work deliverance for their fellow-countrymen. The influence of some of these, indeed, overflowed political bounds and affected other nations, and even other races. Such men should be estimated at their best. It is no more fair to say that China is what it is because of the teaching of Confucius, than it would be to say that the worst elements in English life are due to the teachings and influence of Christ. China is what it is in spite of the teaching of Confucius; England what it is in spite of the teaching of Christ. It cannot be necessary to detract from the legitimate claims of any man in order to exalt those of the Lord Jesus. There is a more excellent way. Take them each at his best, Confucius, Sakya Mouni, Socrates, Mahomet, and the rest, and which of their names will you couple with Christ's? A few social and political maxims, of excellent quality for the most part, exhaust the legacy of Confucius to the Chinese. Sakya Mouni, the Gautama Buddha, set his heart on freeing himself from a world whose sorrows wounded his spirit, but for which he could find no mitigation. Mahomet began with the lofty purpose of delivering his countrymen from the degradation of idolatry, and of purifying the debased Judaism and Christianity of his day. A measure of success lifted him up in pride, and finally he appealed to the lowest elements in human

nature in furtherance of ends not wholly those with which he set out. How different the Christ of the Gospels, meek and lowly in heart, going about doing good, serving, not seeking service, and finally giving His life for the redemption of men.

To a company of literary men the question was once propounded, what would be the effect if one of the celebrities of past days were to enter the room in which they were assembled? Shakespeare, Milton, and others were mentioned, and various suggestions were made. They would receive one thus, and another thus — rising, uncovering, cheering. Then someone asked, and if Jesus Christ were to come in? Silence fell; it was Charles Lamb who broke it with the reply, "We should kneel to Him!"

That is just the difference. We admire and praise the great; but we criticise them too, for, however great, they are still men. Who would put Christ in the category with the greatest men? We do not criticise Him. We do not even praise Him as we praise men, but as we praise God. Before Christ we kneel to worship.

THE CLAIMS OF CHRIST.

So far the judgments of men. Before we close it is fitting to ask: What was His own account of Himself? For surely He who knew men so well knew Himself. He who has guided men unerringly from darkness into light surely knew alike whence He came and whither He went (John ii. 24, 25, and viii. 14). To Pilate He declared at once His pre-existence, His voluntary assumption of humanity, and submission to the conditions and limitations of human life in the words, "To this end was I born, and to this end am I come into the world" (xviii. 37). So intimately is He associated with the Father, His favourite name for God and one which originated with His use of it, that He can say not only "I and the Father are One," but that "He that hath seen Me hath seen the Father" (John x. 30; xiv. 9). His words, "Before Abraham was, I am," can only be understood as an assertion of essential and eternal Deity (John viii. 58). To His claim on the lives of men even the highest claims of nature must yield (Luke xiv. 26). Those who refuse His mediation

are excluded from the presence of God (John xiv. 6). One object of His coming into the world was to serve men, and ultimately to set them free from their bondage to sin and death at no less cost than the sacrifice of His own life, which He would give for the life of the world, a ransom for many (Mark x. 45; John vi. 51).

Such, then, is His own testimony to Himself. Is He more or less worthy of credence than His critics and detractors? Consider His character, His actions, His teaching; above all, His death and its declared purpose—the salvation of men. Does He not affect you? Does He not draw you to Himself? Can you say, I do not believe His words, I refuse to acknowledge the claim He makes; His life, His death have no meaning for me? You hesitate, you do not mean to go as far as that. Then how do you answer the question He addresses to you now as really as He addressed it to the disciples nineteen hundred years ago: "Who do you say that I am?" Neutrality is impossible. The question must be faced. You cannot escape from Christ.

Men once held the sun to be part of a system of which the earth was the centre. A necessary part, for did he not give light and heat to the earth? Still the earth was the centre, and though the scheme of things could hardly be imagined without him, he kept his own place afar off. Now, men know that the sun is really the centre around which the earth revolves. So it may be with you. Christ has not been entirely shut out of your life. In a conventional, and so in an indefinite, way you have acknowledged Him, or at least you have not denied Him. Are you satisfied with that? He cannot be. Is it not high time for you to make Him the centre of your life, to trust Him as your Saviour, to obey Him as your Lord?

His Tender Care.

"In everything by prayer and supplication with thanksgiving" (Phil. iv. 6).

THE record of Thy tender care

In glory I shall read,

And see Thine answer to my prayer

In every time of need. R. C. CHAPMAN.

The King Crowned.

JOTTINGS ON PSALM XXI.

By T. ROBINSON.

THIS psalm is the last of a series of three, which seems to correspond with Israel's three annual feasts. Psalm xix. is the day of salvation, *the feast of passover*; Psalm xx. the day of suffering, *the feast of weeks*; Psalm xxi. the day of glory, *the feast of tabernacles*. This glance at the *past*, the *present*, and the *future*, which frequently occurs in the psalms, marks them off into series of threes.

The Lord Jesus is here seen as the King, the King of Israel of course, for He is never spoken of as King of the Church. He is her *Lord*, her *Bridegroom*, her *Head*.

Nathanael, the typical Israelite, "an Israelite indeed, in whom is no guile," exclaimed on being introduced to Him, "Rabbi, Thou art the Son of God; Thou art the King of Israel." True to His name, which means "given of God," Israel will one day prove to be "given of God" to the nations, to be a blessing, when they have looked upon Him whom they pierced, and exclaimed in the language of Nathanael, "Thou art the Son of God; Thou art the King of Israel" (John i. 49).

Here, then, in our psalm He is seen exalted in His kingdom. "Honour and majesty hast Thou laid upon Him" (verse 5). It is the language of His faithful subjects, whose prayer, as the suffering remnant of Israel, is heard, and whose faith is seen in the previous psalm. Here their prayer is answered, and they address Jehovah concerning their King, "The King shall joy in Thy strength, O Jehovah, and in Thy salvation how greatly shall He rejoice" (verse 1). Here is a King who had been the subject of God's salvation, who "asked life," for He had placed Himself voluntarily under the power of death, for the redemption of His people; a King against whom "they intended evil," and "imagined a mischievous device" (verse 11). Now, the Father has given Him life, "even length of days for ever and ever" (verse 4). His "heart's desire" is given Him; a "crown of pure gold" is set upon His head; He is made "exceeding glad" (verse 6).

The joy of the Lord Jesus is often referred to in Scripture. He will look down from His throne in the heavens, over His loved Jerusalem, in the day of His kingdom, and shall "see of the travail of His soul, and shall be satisfied." He will say to Israel, "Thou art My people," and they shall say, "Thou art my God" (Hosea ii. 23). "He will rest in His love, He will joy over thee with singing," is the beautiful description of the prophet (Zeph. iii. 17).

The Church, too, will in that day minister unmingled joy to her Bridegroom, as, alas! she fails to do now. He shall have presented her to Himself "without spot or wrinkle" (Eph. v. 27); presented her "faultless before the presence of His glory with exceeding joy" (Jude 24). It is "the day of His espousals, and the day of the gladness of His heart" (S. of Sol. iii. 11). He is crowned and reigning over a universal kingdom. *Israel* shall rejoice, and the *nations* shall rest from their strife in the knowledge of Jehovah.

The groans of creation shall cease,

Earth's ages of sorrow be past;

'Tis the year of redemption's release,

The jubilee cometh at last.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

GOD'S GUIDANCE.

"Things . . . written for our learning" (Rom. xv. 4).

The Lord led them by a straight

way,	-	-	-	-	Psalm cvii. 7
Safely,	-	-	-	-	„ lxxviii. 53
With a cloud, . . . and with a light,	-	-	-	-	„ lxxviii. 14
Through the depths,	-	-	-	-	„ cvi. 9
Through the wilderness,	-	-	-	-	„ cxxxvi. 16
To a city of habitation,	-	-	-	-	„ cvii. 7 s.H.

A THREE-FOLD HONOUR.

The believer is called to be a <i>co-witness</i>	-	John xv. 26, 27
with the Holy Spirit,	-	
The believer is called to be a <i>co-sufferer</i>	-	Rom. viii. 17
with Christ,	-	
The believer is called to be a <i>co-worker</i>	-	1 Cor. iii. 9. G.H.
with God,	-	

FOUR THINGS GOT "AT HIS FEET."

Forgiveness of sins,	-	-	Luke vii. 38-48
True rest,	-	-	„ viii. 35
Real instruction,	-	-	„ x. 39
Divine comfort,	-	-	John xi. 32. w.J.

Union with Christ.

ITS MEANING AND ITS MESSAGE. PAPER II.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

WHAT more could the law do? It has cursed Him and killed Him, and there is an end of it. "Ye therefore are become dead to the law by the body of Christ;" the body of the dead Christ taken down from the cross shows me that the law can do nothing more to Him, and therefore condemnation can have no place upon me. "There is therefore now no condemnation to them who are in Christ Jesus" (Rom. viii. 1). Blessed refuge, blessed place of rest for the heart and for the conscience; no condemnation, it is all past and past for ever, and God tells you now to "reckon ye also yourselves to have died indeed unto sin." I am to reckon as He reckons. I am not to reckon something that is not true—that has never taken place. The fact is that God no longer sees a believing one as in the old Adam; his connection with the old Adam has been brought to an end at the cross. God now sees him in the new man. He is one with Christ, "quickened together with Christ" (Eph. ii. 5); raised up with Christ, and now Christ lives in him. It is not the old Adam that lives now, though the old corrupt nature cleaves to him still; but that is only for a time; we will get rid of it by-and-by. But the new life is there, as like to Christ as the old life was like Adam. A life that is as really of Christ and from Christ as the former life was of and from Adam. It is perfectly clear from these many scriptures that now we are beyond the death sentence; that we have passed through it in the death and through the grave of Christ.

Look at Romans vi., verses 1 and 2. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead [died] to sin, live any longer therein?" Sin in this chapter is personified. It is spoken of as a person that had dominion over us, as a slave-driver, a hard taskmaster. "The way of transgressors is hard," and the sinner finds out that sin is a hard master to serve.

Verse 3. "Know ye not, that so many of you as were baptised into Jesus Christ were

baptised into His death?" Baptism was a figure of death and burial and resurrection, and I believe it is Satan's device to pervert the ordinance, in which the young believer should immediately see that he is one with Christ in resurrection. Infant sprinkling is a device of Satan to keep believers from knowing their standing in Christ.

Verse 4. "Therefore we are buried with Him by baptism into death." The river, the baptistry, or wherever it be that the believer is baptised is for the time being a grave. It typifies the grave of Christ, and the believer as a dead man is buried with Him. We would not bury a living man knowingly, but the men that God reckons "dead with Christ" are put into the grave with Christ, and thus rise up in the consciousness that they are quickened or made alive and risen with Christ. That is the teaching of the ordinance.

So it follows: "Therefore we are buried with Him by baptism into death; 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. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (verses 4-7). Blessed freedom! Liberated from bondage to sin. "He that is dead is freed from sin," or, as in the margin, "justified from sin." There used to be an old Scotch legal term indicating that when a murderer was hung he was said to be justified. It is just exactly the same thought. "Christ is the end of the law for righteousness to every one that believeth." I think it was Richard Weaver who said "The end of the rope is the end of the law." Christ on the cross is the end of the last Adam.

Next look at Ephesians ii. 4, 5. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins." I think the separation of the verses here is a great pity. The love of God did not begin after He saved us. He loved us in our low and lost condition. The Lord

Jesus Christ loved Saul of Tarsus when He died for him. He says, "He loved me, and gave Himself for me." And when He gave Himself for Saul, he hated the sound of His name. Nevertheless, He loved him. He knew what He would make of him; He knew what delight he would have in Him afterwards. He loved him and He looked forward to the joy he would have in Him. It is the same with every one who has believed on the Lord Jesus Christ. Each one is an individual personal subject of the love of God in Christ. Do not let us regard God's love or the love of the Lord Jesus as if it were only in the mass. It is a special individual love.

An old Highland woman once stood at her cottage door. It was summer, and she shaded her eyes with her hand as she looked upward to the glorious sun and said, "I've got a whole sun to myself." I could say the same. That is just one of the beautiful things of nature, that you have got as much as I have. In like manner you and I have individually the whole heart of Christ, and though there be millions of the redeemed, each one can appropriate the whole heart of Christ. There is room in that heart for them all.

Mark that word in the 1st of Revelation "Unto Him that loveth us" (not loved us). I think it was Dr. Tregelles who said that he would not regret the whole long life's labour that he spent on examining the text of the ancient manuscripts of the scriptures if it had only been to make the one discovery that the verb there is in the present tense, "Unto Him that *loveth* us, and washed us from our sins in His own blood." He purged our sins because He loved us, loved us from eternity, and He will love us to the end.

Verses 4-6. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is very helpful to remember that with God there is no past, present, or future. The Lord Jesus Christ used language that only God could use. "Before Abraham was, I am." There is no past, present, and future

with Christ, or with God the Father, or with the Holy Spirit. Every one of us was crucified and died with Christ on the cross. Every one of us was quickened in the grave where Christ lay when He was quickened. Every believer is "quickened together with Christ."

Hosea, speaking about the restoration of Israel, says: "After two days He will revive us; in the third day He will raise us up and we shall live in His sight." Clearly this means that the future saved remnant of Israel will have been quickened in the grave of Christ. The quickening of every saint of every dispensation is referred by God to the cross of Christ.

You know how beautifully the grains of oats or wheat are found upon the stem. I have counted 150 grains of oats upon one stem. But suppose these 150 grains had each a voice, and we asked each one, "Where were you quickened?" Each individual grain would say, "I was quickened in the grave of the one seed that fell into the ground and died some six months ago." And the whole 150 could say that they were all quickened out of that one seed that fell into the ground and died. The myriads of God's saints were all quickened in that grave of Christ. If He had not died He would have remained alone to eternity.

There are grains of wheat in the Egyptian mummies that have lain there 4000 years. Though living seed and capable still of bearing fruit they have not germinated. Why? Because they have not died. But take them out and sow them in the earth, and let the earth cover them up as in a grave and let them die, and they will bring forth fruit to-day.

It was out of the death, out of the grave, out of the buried Christ that all His saints were quickened by the Holy Ghost, "quickened together with Him" (Col. ii. 13). No past, no present, no future. We are brought straight up to the cross, and we learn *all is an eternal present with God.*

ALL pleasure must be bought at the price of pain. For the true, the price is paid before you enjoy it; for the false, after you enjoy it.

JOHN FOSTER.

The Holy Bible the Word of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

"There are so many kind of voices in the world, and none of them without signification."

IV. ITS NAME, WRITERS, AND CONTENTS.

THE Old Testament Scriptures, and by implication the New, are called by Paul *hagios* (Rom. i. 2) and *hieros* (2 Tim. iii. 15), both words being translated in the Authorised Version "holy." The noun thus qualified is different; in the first instance it is *graphie*, the usual word; whereas in the second it is *grammata*, a term that has many varying meanings. For instance: *characters of the alphabet* (2 Cor. iii. 7); *a document* (Luke xvi. 6, "take thy bill"); *epistles* (Acts xxviii. 21); *the writings of an author collectively* (John v. 47); *learning* (Acts xxvi. 24, "much learning"); and in the Septuagint, *knowing how to read* (Isa. xxix. 11, 12); whilst both Josephus and Philo use the phrase "*ta hiera grammata*" for the Old Testament.

Now, as we shall see more fully, the Holy Spirit in guiding the pens of the sacred penmen did not leave them to put down on the paper before them any word that might occur to them. Consequently in using *graphie* on one occasion, and *grammata* on another, He meant us to learn something by it.

The Jews listening to Jesus as He taught in the temple, wonderingly exclaimed, "How knoweth this Man letters, having never learned?" (John vii. 15). It did not mean that His knowledge of the alphabet surprised them. Had He not known it, then they would have been astonished. It could not mean that He did not know the Scriptures, for every Jewish boy was so well drilled in them that His ignorance would have truly been a marvel. What puzzled them was that He explained the Scriptures, although He had never attended any of the recognised schools of rabbinical exegesis in which the scholars were taught to search the Scriptures for meanings hidden in each word and letter, and especially for Messianic anticipations. There were several of these schools. Paul attended what was admittedly the greatest in his time, the school of Gamaliel.

Hence the cogency of our Lord's reply, "My teaching is not Mine, but His that sent Me." And if you will carefully read

what follows you will see that the learning (*grammata*) that enabled Him to explain the Scriptures (*graphie*) was not to be obtained through attending the schools of the wisest amongst the rabbis, but came through communion with Him whose the Scriptures are. Hence Paul writes to Timothy: "Thou hast known the Holy Scriptures which are able to make thee wise;" that is, "To thee has been vouchsafed that learning that enables thee to grasp what lies behind the letter, to detect hidden allusions to Christ, to draw from these Old Testament writings the sacred secret of Messianic salvation, and to interpret them with Christ as the key, and so become wise, 'unto salvation through faith which is in Christ Jesus.'" Hence the use here of *hieros* qualifying *grammata*, a word that occurs but once elsewhere in Scripture, "holy things . . . of the temple" (1 Cor. ix. 13). The name for the temple itself being *hieron*, the place where God meets with His people, the idea of communion is in it, the being "holy for I am holy."

Hieros is the commonest word in classical Greek for "holy." Connected with the Sanskrit *ishiras*, vigorous, fresh, blooming, it conveys the thought of the excellence of the divine greatness, the splendour of the divine beauty. This is the psalmist's aspiration, "that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple" (Psa. xxvii. 4). Or, as I venture to translate it, "To gaze on the comeliness of Jehovah, and make search in His temple." That is, not only to spend all my days gazing on His comeliness (which is worship), but also in studying all He means me to learn, searching out the meaning of the Word in which He dwells as in the sanctuary (which is learning). So "may the comeliness of Jehovah be upon us" (Psa. xc. 17), and "the splendours of holiness" (Psa. cx. 3) be our everlasting portion. Curiously enough, this word *hieros* only occurs twice in the Bible, once in connection with the thought of the temple, and then in connection with the learning, as has already been noticed. Whereas *hagios*, a word the Greeks used much less, occurs over two hundred times. It is the standard biblical term for holiness;

and is used, as I have said, by Paul in Romans i. 2 as qualifying the noun *graphie* he uses there for Scripture. *Grappe* reminds us that there are not only the writings, but also the writers. So here the compounding of *graphie* with *hagios* teaches us that although the writers may not have been all the world expected, or would have chosen had it set about writing a Holy Bible, yet they all had to come up to the divine standard. If the name for the Bible in the Epistle to Timothy teaches us that the Book written by *inspired* men requires *inspired* readers, that in the Epistle to the Romans intimates that to inspire its readers the Book must be written by inspired men. "Holy men of old spake as they were moved by the Holy Ghost."

Does that not throw a light on inspiration?

Dictation is not inspiration. Dictation goes in by the ear, and thus what is dictated reaches the understanding from the outside, by the senses.

Inspiration is wholly different. It is a power dwelling in the spirit of man, thus influencing all his thoughts and expressions. It is from within, by the Spirit.

Some teach as if inspiration meant that inspired speakers and writers were mere gramophones or automata. It is true that in a certain psychological state one mind may so dominate another that the latter for the time being becomes entirely subservient to the former, so that it thinks as it is willed to think, transmitting these new thoughts by speech, recording them in writing, and embodying them in actions. And all this time the possessor of this dominated mind is unconscious of his subservience to the will of another. He has become a mere automaton. But this is not inspiration. It is hypnotism. Others speak as if inspiration was a common experience of humanity. Thus we hear of the divine inspiration of "Paradise Lost;" of the sacrifice made through the inspiration of love; or the machine constructed by the inspiration of genius. So one hears of the genesis of some extraordinary discovery, or wonderful solution, or magnificent purple patch of oratory as "it came to me on the inspiration of the moment." The man felt himself suddenly uplifted above his usual

plane of life, his thoughts shone with unaccustomed brilliancy, the fogs and mists that hung about his mind were dispelled as by a breath from on high, so that all mechanical difficulties disappeared, the long hidden secret was laid bare, fitting words clothed lofty, soul-stirring thoughts.

But this is not inspiration. Psychologically speaking, it is the bursting up of the crust that envelopes the subconscious mind, and the eruption of its contents into the conscious mind. An "outburst of genius," if you like, but "inspiration," no.

Just a word here on this "unconscious mind" or "self." It is clear from many observations that during this earthly life we never wholly know our real self. There are vast regions of it that lie beyond our ken. So the apostle writes, "Now I know in part; but then shall I know even as also I am known." An island sleeps in lonely beauty amidst the vastness of the southern seas. But miles beneath it has a base, and through that base it is united with all the land that is in the world. Thus men and women are united by a common humanity. We come into closer relationship than we wot of by means of this unknown self. "One touch of Nature makes all the world akin!" So a speaker talks of "coming into touch with his audience." Thus may we explain telepathy and other mysteries. And as one day the island may burst forth into a flaming volcano, so this hidden self breaks out, and we speak of "genius." But the inspiration of the writers of the Bible is not to be thus explained. It is not a work of genius. Its source is higher than the hidden mysteries of humanity. It is only when man's self comes into union with God that through him we may expect God to speak. The word "inspiration" occurs in our Bibles only twice—in Job and 2 Timothy. In the former (32. 8) we read, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

Observe, I am not referring to Balaam, Caiaphas, and others. None of these, whatever gift was temporarily imparted to them, were writers of the Holy Scriptures.

The writers of the Bible were of many different grades of life—kings and princes,

rich men and poor men, learned and unlearned, courtiers and herdmen, fishermen and scholars. They were of different moral character, but they were men whose heart was set on God. They may have been great or they may have been humble, but in each there dwelt the Eternal, and their desire was for communion with Him. Desirous of continual fellowship with Him, it was natural that they learned to think God's thoughts after Him, and in the school of grace to discover how with words to clothe these thoughts worthily of God. And when He spake to them and bade them communicate His thoughts to others, by speech or in writing, there was nothing strange in it to them. Their whole desire was to please Him, and if His thoughts were often too wonderful for them that was nothing astonishing, for were they not His thoughts? The greater need was there to seek help from Him to find words by which these great thoughts might be expressed as He would express them. Thus though the style is lofty because it is Isaiah's, or contemplative because it is John's, or enthralling because it is Paul's, or poetic because it is David's, or scientific because it is Luke's, the matter is God's, and the choice of expressions is His, for the Book is His. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit . . . which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual;" or as that last clause may be better rendered, "combining spiritual things with spiritual words."

Thus the inspiration of the Bible is due to the inspiration of its writers. The inspiration of its writers was the communicating by God, through His Spirit, His thoughts, His will, His purposes, to men who loved Him, dwelt in His presence, and were like Him ("holy men of old" . . . "be ye holy, for I am holy"); consequently in its extension it is "plenary," and in its intension it is "verbal." In other words, as to quantity, "all Scripture;" as to quality, "every Scripture."

CORRESPONDENCE.

Developments in Canada.

To the Editor of THE WITNESS.

THERE have been great changes in NEW YORK since my first Gospel campaign in it in the summer of 1880. The population of the city was then about two millions; on September 2, 1910, it was 4,776,833. In 1880 there were about half a dozen companies of believers meeting simply in the Lord's name, professedly receiving believers because of their relation to Christ; at the present day there are twenty-two gatherings in and around the city. Believers visiting the United States who desire to obtain information regarding scriptural meetings would do well to write to Mr. D. T. Bass, 54 West 22nd Street, New York.

During our brief stay in the American metropolis we attended special meetings at Jersey City Heights on Washington's birthday. Quite a number of believers were present. Seasonable and helpful addresses were given by Messrs. Carnie, Jennings, Delaney, Bass, and others.

From New York we went to ORILLIA, Ontario, Canada, a journey of 600 miles. Orillia is a town of between 6000 and 7000 souls, 86 miles north of Toronto, beautifully situated on the shores of Lakes Simcoe and Concaiching. On my first visit to Northern Ontario, in 1880, there were no scriptural gatherings of believers known to us, now there are quite a number, Orillia being the largest. We had a fortnight's Gospel meetings in the Gospel Hall, West Street. The brethren say they were the largest they have had for fifteen years. God came in and gave us the joy of seeing a number professing to believe on Christ. In the family of my host, Mr. S. W. Benner, who keeps the Tract Depot and edits and publishes the *Gospel Herald*, two sons and two daughters professed.

From Orillia I went to TORONTO, which is, indeed, a wonderful city. When I lived in it from 1882 to 1886 it had a population of about 85,000; now it contains 340,000 souls. Thousands of people from the "old country" annually come to reside in the "Queen City." I had two weeks' meetings in Maranatha Hall, corner of College and Shaw Streets. The hall was built about eighteen months ago, and about 240 believers gather together in it to remember the Lord in the breaking of bread. Mr. John M. Carnie, of New York, and I laboured together the first week; the rest of the time I was alone. On Lord's days the hall was overcrowded, and the week evening meetings were well attended. God graciously came in and blessed His Word to the salvation of souls.

I am closing two weeks' Gospel meetings in

Ebenezer Hall, HAMILTON, corner of Barton and Ruth Streets. Hamilton is a beautiful city of 70,000 inhabitants. We have had large Sunday meetings, and fairly good week night attendances. The hall was built eighteen months ago in the outskirts of the city. In two or three years it will be in the midst of a large working-class population, as dwelling-houses are being erected in the neighbourhood. A number have professed. I purpose going to London and Buffalo.

According to official estimates 500,000 IMMIGRANTS are expected to enter Canada during 1911. In twenty-five years time the Dominion will have a very large population. There are millions of acres of free land for settlers, whereas all good free land in the United States is already taken up. When the tide of emigration flows toward Canada from European lands there will be a great field for missionary work. Little is being done by Christians, meeting as we do, to reach the tens of thousands of persons who are entering the great North-West. There is an immense field for earnest young men, soul-winners, who are willing to "endure hardness as good soldiers of Christ Jesus." There are hundreds of believers scattered all over the North-West Provinces and British Columbia who need to be visited and encouraged to live for God and eternity.

A word of warning may be necessary about the increasing "EXCLUSIVISM" which is permeating many of the Canadian assemblies. For years extreme views have been taught. High Church claims have been made, and high-handed discipline has been exercised. There seems to be a determination on the part of the leaders not to tolerate differences of judgment regarding the "reception" of believers. Evangelists and teachers who accept what is known as the "open" principle of "reception"—receiving believers because of what they are and not because of whence they come—are designated as "loose" and "lawless," and are discredited and boycotted. In October, 1909, a number of Toronto preachers and leaders met and decided to refuse the meeting-rooms to some well known brethren, who have laboured with acceptance and blessing for over a quarter of a century on both sides of the Atlantic. This edict has been enforced in various assemblies, with the result that division has ensued. Earnest prayer should be made that a spirit of forbearance, love, and unity may once more prevail.

It would be well for intending visitors to Canada and U.S.A. to write the publishers of *The Witness* and obtain information regarding gatherings in districts to which they purpose going.—Yours affectionately,

c/o S. W. Benner, Orillia, Ontario. ALEX. MARSHALL.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

CHILDREN AT HIS COMING.—What will happen to the children of believers when our Lord comes for His Church?

LAYING HOLD ON ETERNAL LIFE.—"Lay hold on eternal life" (1 Tim. vi. 12). What does the laying hold on mean?

GIVING AND DEBT.—In view of "owe no man anything," should the child of God give to the Lord's work, he being in debt himself?

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

MINISTRY AT THE BREAKING OF BREAD.—What scriptures are there to make plain the scriptural order of ministry at a breaking of bread meeting? Should it be before or after the bread is broken?

The Saved Dead.

QUESTION 586.—Have the saved dead intercourse now with each other as well as with the Lord?

Answer A.—The Bible reveals to us that the believer is fully conscious after death, and able to have sweet converse with his risen Lord and with the spirits of the blessed dead.

"For to me to live is Christ, and to die is gain," are Paul's words written in the obscurity of a dungeon, with the possibility of a fearful death confronting him. Why is dying "gain?" Because it is "to depart and to be with Christ." And contrasting this life with that, one of his unique cumulative phrases drops from his pen, it is "much more better."

Now we can only understand Paul's words in this ecstatic way if we understand by them that he knows for a certainty that when death, "the last enemy," meets him his brave soul will know no pause, but will pass on to meet Christ and be in His company. A companionship which to the apostle's mind is the height of bliss. Once more. Writing to the Corinthian believers he tells them in his second epistle of a marvellous experience which had been his. He had been caught away to the "third heaven." The wonder and mystery of it make him repeat his words, only he alters the designation, "to Paradise." Here he heard "unutterable things." Now, in describing this experience he uses a phrase twice over. It is, "whether in (the) body I know not, or out of

(*ektos*) the body I know not;" "whether in (the) body . . . or apart from (*choris*) the body . . ." Now, observe (1) the article within brackets is omitted: to be in the body was the normal condition. (2) The article is not omitted before "body, where it follows *ektos* and *choris*, because he would have his readers notice that his bodiless condition was complete. "Embodied" and "disembodied" are the alternatives, not "embodied in a natural way" and "embodied in a spiritual way." (3) The preposition *ektos* (out of) is replaced by the preposition *choris* (apart from; John xv. 5, "*apart from* Me ye can do nothing"), thus emphasising the condition, not only out of the body but away from it and doing without the aid of its senses and faculties.

Now consider what happened to Paul in Paradise. He saw, he heard, he was intimate with His Lord; for he calls his experience a "vision" as well as a "revelation" or "unveiling of the Lord," and he heard "unutterable things," thus bringing it on a par with John's tremendous experience in that far-off convict settlement on the lonely isle of Patmos. Nay, more, looking back upon it from the standpoint of this earthly life Paul found it full and satisfying. Comparing it with his existence in the body he was able to affirm that he did not miss his body. For all the difference, he might have been there in the body. In fact, he was not conscious of its absence. Now that was not the idea of the ancients, seeing they pictured the unseen world as a habitation of vague and shadowy existences, of deep impenetrable silence, and of lonely sadness. And is that not the impression of some to-day? For to them all the beautiful scenes, loved faces and forms, music, joyous voices, and tender touches of this life are wholly dependent on the bodily senses. "Figure to yourself," I can hear them say, "what it is to be without sight, blind; without ears, deaf; without taste or smell . . . and without our bodies we are bereft of all these faculties." But science has a word to say here: What is light and sight but waves in the ether; and hearing, but waves in the air; and smell and taste but molecular movements? Nay, the very conveyance of the effects of such motion on the eyes, ears, &c., to the brain is by molecular motion. In the very brain itself it can be none other. And molecular movements are not colour, or music, or love, or sympathy, or glory, or joy. It must be the mind itself that interprets all the different molecular movements in the cells of the brain. And the mind is spirit. Therefore in the world of spiritual existences the intervention of the body is not required; I simply use this message from the realm of science as an illustration of the truth

taught by Paul. The farthing dip of speculative science burns feebly in the presence of the full-orbed splendour of revealed truth. Still I am glad to know as a fact that the beautiful things of life (which so far as they belong to this world are merely matter in motion, and which by being presented to the spiritual part of us by our bodies are given their true value) are ours for ever. Death cannot rob us of them. Nay, our vision will be clearer sighted, for we shall see the beauties in our loved ones which we but faintly discerned here, and no bodily infirmities and defects shall hinder the intimacy of our intercourse. We spake to each other through an interpreter here; there we shall speak heart to heart, soul to soul.

Above all, we shall see and know our Lord. Words fail me here, only let me add:

"It is not death to die,
To leave this weary road,
And, 'midst the brotherhood on high,
To be at home with God.
JESUS, Thou Prince of Life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high." DR. A.-B.

Answer B.—Very little is told us concerning the disembodied state except that while it falls far short of the resurrection glory (2 Cor. v. 4; Phil. iii. 21; Luke ix. 31), it is yet far better than abiding in our mortal tabernacles. We might conclude, and perhaps rightly, that if fettered by a groaning creation we enjoy fellowship with Christ and one another; with spirits set free we might enjoy in fuller measure communion with Him and with departed saints. We know that the disembodied are in a conscious state (1 Sam. xxviii. 16; Luke xvi. 24; Rev. vi. 10), and that with the saved dead it is not only "far better," but that they hear things we could never listen to (2 Cor. xii. 4). The chief thing is that we shall be "with Christ" (Phil. i. 23; Luke xxiii. 43), and whether we speak with one another or not, we know that in His presence we shall be occupied with no one but Himself (Mark ix. 4-7). Perhaps, then, it is better to be content with the little that is given us (which is quite sufficient) without drawing our conclusions, lest we give utterance to the imagination of our hearts, and manifest our folly as Peter did when "he wist not what to answer" (Mark ix. 5, 6). The God of all grace has His surprises for us (cf., 1 Kings x. 7). Think of it, for *us* who have all been in the "far country" (Luke xv. 13). W.R.L.

Answer C.—That the souls of departed saints have fellowship with each other we cannot doubt in view of the following scriptures:

(1) Philippians i. 21-24. "To depart and to

be with Christ, which is far better," is true of every departed saint. If all are "with Christ," then they are with each other. Moreover, this state is "very far better" than to "abide in the flesh," and here it is *good* to enjoy fellowship both with Christ and His people. This fellowship, once begun, can never be broken or suspended, not even by the falling asleep of the body. For "better is the day of death than the day of one's birth" (Eccles. vii. 1). "To be absent from the body is to be present with the Lord" (2 Cor. v. 8).

(2) Luke xvi. 19-31. In this picture the Lord fills in the details of conscience, consciousness, memory, reason, recognition, and remorse on the part of the lost soul of the rich man in hades. He appeals to "father Abraham," and saw Lazarus in the place of bliss, the same poor man he had known on earth. Albeit, Lazarus was not "with Christ," as the souls of the departed saints now are.

(3) Luke xxiii. 43. The Lord's promise to the penitent robber, "To-day shalt thou be with Me in Paradise," is His word of cheer to every departing saint. Paul was caught up to Paradise, and so real was his experience that, "whether in the body or out of the body," he said, "I cannot tell" (2 Cor. xii. 1-4). We are not in our present state capable of comprehending the conditions of an existence in which the body plays no part. For instance, you could not explain what a dream is to a person who never had one, if there was such a person. Experience gives the only knowledge possible. And this accounts, in one way, for God not having seen fit to give us a detailed description of the soul's life and experience after the body is laid aside.

(4) 2 Samuel xii. 23. When David said of his dead child, "I shall go to him, but he shall not return to me," he clearly believed that even that child of his sin was saved, and that when he departed he would recognise his child again.

(5) Genesis xv. 15. "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." The expression, "gathered to his fathers," is of frequent recurrence, and doubtless refers to the soul.

(6) Isaiah lvii. 1, 2. "The righteous is taken away from the evil to come. He shall enter into peace: they shall rest in their beds (*i.e.*, the body), each one walking before Him (margin) (*i.e.*, the soul)."

(7) Revelation vi. 9-11. The souls of those to be "slain for the Word of God" in a yet future day are seen by John under the altar (their bodies had been given in sacrifice), and are heard asking, "How long, O Lord?" &c. All are surely in communion, their cry is one.

"White robes" are given to "every one of them." Clearly they are in conscious, intelligent fellowship with the Lord, and with one another.

(8) Luke xvi. 9. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations," *i.e.*, friends made *here* by means of present things will, when your body fails, receive you *there*.

(9) Hebrews xii. 23. "Ye are come to the spirits of just men made perfect," *i.e.*, to those who have died in faith, and still wait for the "better resurrection." They are waiting together, and we have come to them in faith, and in spirit have fellowship with them in worshipping the same God, and unite in one common cry, "How long, O Lord?"

The Old Testament saints never contemplated death with joy, but "life and incorruptibility are brought to light through the Gospel;" death is "abolished" (2 Tim. i. 10). Christ has "delivered us from the fear of death." "Death is yours." Should we not therefore contemplate our possible dissolution with joy rather than with gloomy apprehensions? We shall lose nothing, but gain every way in knowledge, in holiness, in joy.

"In vain my fancy strives to paint

The moment after death;

What glories there surround the saint,

When he yields up his breath."

It is *good* now, *better* to depart, but *best* of all to be raised in glory in a body "fashioned like unto the body of His glory." "When He shall appear we shall be like Him, for we shall see Him as He is."

T. R.

Editor's Note.—Some of our correspondents, jealous for adherence to the plain words of Scripture, almost denounce anything beyond the two statements, "absent from the body and present with the Lord," and "to depart and to be with Christ, which is very far better." But it should be remembered that frequently much that is not revealed explicitly is very clearly implied, and the spiritual mind, taught of God, can discern more than lies on the surface, more than the carnal eye can perceive.

As an instance of this we would adduce the Lord's proof of resurrection from the fact of Jehovah saying, "I am the God of Abraham," &c., "He is not the God of the dead but of the living." Here resurrection is not explicitly *taught* but it is *implied*. So on the subject of this question there are many sidelights from scriptures where there is no explicit teaching.

Some of these are given in Answer C as well as in Answer A, both of which are from pens that would be the last to intrude into the things which God has kept secret.

The Coronation and its Lessons.

By HY. PICKERING.

THE coronation of King George V. in Westminster Abbey on 22nd June, "if the Lord permit," is an event of such world-wide interest that it may well be used to remind us of our privileges in "the kingdoms of this world" and our expectations in the coming "kingdom of our Lord and of His Christ" (Rev. xi. 15).

I. As to the "KINGDOMS OF THIS WORLD," ruled over by king, emperor, president, or other God-appointed head (Prov. viii. 15), the Christian's guide-book, the Scriptures of Truth, gives no definite directions as to his sharing in the making of kings, the appointment of rulers, the framing of laws, or participating in the governments of this world. The Christian's relation to the powers that be, as far as clear light from the Word of God is concerned, may be summed up in three words—Pray, Pay, Obey.

I. PRAY. "I exhort therefore, that, first of all, supplications, *prayers*, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (1 Tim. ii. 1, 2). The prayers and praises of humble believers have often moved the Hand that controlled the head of the nation, and effected more than all the planning, combining, and "cunning craftiness" of the sons of men.

2. PAY. "Is it lawful to give tribute unto Cæsar, or not?" was the pointed question put to the Master Himself in the days of His flesh. He made no allusion to the wickedness of the emperor or to the fact of many of his laws being unjust and needlessly oppressive. Hear His emphatic reply: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. xxii. 17, 21). The apostle Paul reaffirms this in his letter to the saints under the *Roman* government (equally applicable to saints under any government), "For this cause *pay* ye tribute also. . . . Render therefore to all their dues: tribute to whom tribute is due" (Rom. xiii. 6, 7).

3. OBEY. "Let every soul be *subject* unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the

power, resisteth the ordinance of God. . . . He is the minister of God. . . . wherefore ye must needs be *subject*, not only for wrath, but also for conscience sake" (Rom. xiii. 1-5). Obedience—the fundamental law in the family (Eph. vi. 1), the business (Col. iii. 22), and the Church (Heb. xiii. 17)—is also enjoined in the state. "Put them in mind to be *subject* to principalities and powers, to *obey* magistrates" (Titus iii. 1). Of course if the governor's command implies the contravention of God's will, then subjection must be to God as the highest power. "We ought to obey God rather than men" (Acts v. 29).

If one half of the enthusiasm which Christians have put into schemes of opposition, improvement, and resistance of laws were put into pleading with God, and manifesting a loyal and lowly spirit, many an unjust law would be more quickly removed from the statute book.

May increased prayer and vital godliness so abound during the present reign that we may be each enabled "to lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. ii. 2, 3).

II. As to "THE KINGDOM OF THE SON of His love" (Col. i. 13). Without seeking to enter into minute details and dispensational differences, our hearts may be comforted in these days of stress and drift by three contrasts between the earthly and the heavenly. What the former is not the other will be—peaceful, perfect, perpetual.

I. PEACEFUL. At the birth of Him who came "to guide our feet into the way of peace" (Luke i. 79), the heavenly host heralded His three-fold mission, "Glory to God, on earth peace, goodwill toward men" (Luke ii. 14). Not knowing the things that belonged to their peace, the poor world "killed" (Acts iii. 15) "the Prince of Peace" (Isa. ix. 6), and cast Him out. For 1900 years men have vainly sighed for "peace on earth," and the world-cry to-day is louder than in any decade before. Yet the prophetic finger of God clearly indicates that all the international treaties, courts of arbitration, increased armaments, fleets of Dreadnoughts, federation of nations, brotherhoods of men, and such like schemes, will

only end in "healing the hurt slightly, saying, Peace, peace; *when there is no peace*" (Jer vi. 14). Rest assured that there will be no true lasting "peace on earth" till the "root of Jesse shall rise to reign over the Gentiles" (Rom. 15. 12). Then

"The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's towers
Shall all the world command."

2. PERFECT. "There shall come forth a rod out of the stem of Jesse, a Branch shall grow out of his roots" (Isa. xi. 1). Thus Isaiah introduces the first perfect King in the first perfect kingdom. Then he goes on to describe the perfection of the King in "wisdom, understanding, counsel, might, and knowledge" (Isa. xi. 2). No need for solemn declarations, safeguarding oaths, and restrictions as to authority and power, when the lowly Man of Sorrows is manifested as "the rightful heir to countless thrones, God's well-beloved Son." This is the perfection of His rule, that "with *righteousness* He shall judge the poor, and reprove with *equity* for the meek of the earth. *Righteousness* shall be the girdle of His loins, and *faithfulness* the girdle of His reins" (verses 4, 5).

Conciliation boards, corruption acts, compensation laws, compulsory insurance schemes for sickness and unemployment, and such like plans will be unheard of when the Golden Age truly dawns. A divine and perfect Ruler will issue in the realisation of Isaiah's perfect picture of a regenerated and peaceful people. It has not yet been attained, and shall never be excelled. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; . . . the lion shall eat straw like an ox. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adders' den. They shall not hurt nor destroy in all My holy mountain" (Isa. xi. 6-8). Till then, 'mid the "miserics" of the rich and the "cries" of the poor, the injunction is, "Be patient, therefore, brethren, unto the coming of the Lord" (James v. 1-8).

3. PERPETUAL. "These all do contrary to the decrees of Cæsar, saying that there is another King, one Jesus" (Acts xvii. 7), was the contemptuous contrast of the unbelieving

Jews. Where is Cæsar or his successors? Where is Alexander, Constantine, Charlemagne, or Napoleon? Gone! Gone into eternity! Victoria, the beloved, who had the record reign of sixty-three years; Edward VII., who wielded the sceptre for nine brief years, are also gone! George V., and other rulers of to-day, will all follow. Of the "Child born" in a stable, of the "Son given" unto the cross, alone can it be said "of the increase of His government and peace there shall be *no end* from henceforth even for *evermore*" (Isa. ix. 6, 7).

Jehovah hath decreed that "He shall be exalted and extolled, and be very high" (Isa. lii. 13). May we "be sober," "be vigilant," and "be patient," having the assurance that the countless multitude in glory, the myriad host of the ransomed in every land, the "much people" in many cities who may yet believe through their word, shall yet unite in "ONE" (John xvii. 21) harmonious ascription of praise, "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. I. 17).

Remembrance.

ON that Night of Nights, most solemn,
Jesus called His own
Round the table of remembrance—

All alone.

Then this Feast of Feasts He ordered,
Feast of love divine;

Sacred symbols He appointed—

Bread and wine.

Thus His Death of Deaths is shadowed

In this simple way;

Pointing backward, pointing onward

To that day.

Till the Morn of Morn's bright dawning,

Earth's dark night all past,

And the light of God's great glory

Breaks at last.

Then the Lord of Lords descending

From the radiant sky,

Shouting all His ransomed millions

Home on high.

Thus the Day of Days shall open

Cloudless, fresh, and fair;

All His own, the Saviour's glories,

Then shall share.

The Death of Christ.

THE BASIS OF THE FAITH.—III.

By C. F. HÖGG.

THE records of the Lord Jesus preserved in the four Gospels pass over the events of the first thirty years in all but unbroken silence. Of the something more than three years of public ministry that succeeded them the occurrences noticed belong, perhaps, to not more than forty separate days. Yet notwithstanding this general meagreness, each of the evangelists devotes a large proportion of his space to the events of the last week. For example, in a copy of the Gospels contained in one hundred and fifty-six pages of print, forty-eight are given to the story of that week, twenty-five of them to its last two days. It is as though the death of the Lord Jesus bulked so largely in the minds of these writers that details concerning His parentage and birth, His teaching and His doings, were admitted into their narratives only in order to make that event intelligible to their readers.

Apparently this emphasis on the death of the Lord Jesus was characteristic of the apostolic ministry. "We preach Christ crucified," "I delivered unto you first of all . . . that Christ died" (1 Cor. i. 23; xv. 3), Paul declared, and throughout his letters, whereas there is little reference to the experiences of the Lord Jesus in the days of His flesh, the fact that He died is everywhere prominent.

Nor is this all. The narrative of the evangelists makes it clear that, from the outset of His public career at least, the Lord Jesus had His death continually before Him. It will be remembered that there are no data from which to draw any conclusion concerning the years of silence. At first His references to it were veiled, as when He said, "Destroy this temple, and in three days I will raise it up" (John ii. 19), or when, under the imagery of the bridal-feast, He spoke of being taken away from them (Luke v. 35). Later, He stated plainly and repeatedly, that His death was approaching; He even acquainted His disciples with some of the circumstances that would attend it, and

also, in general terms, with its purpose (Matt. xvi. 21; xx. 28).

But notice the effect of this on the minds of the disciples. They showed themselves incapable of grasping His meaning, and consequently they were out of sympathy with Him to the very end, so much so that when His trial became imminent they all left Him and fled, while the most ardent among them denied Him with an oath. Incidentally two points of some importance are thus established. First, the death of the Lord Jesus was not an accident, unforeseen and so unprovided against, a catastrophe that had become inevitable as the situation developed. On the contrary, it was a deliberately pursued purpose, an end for which the ministry of word and deed was a necessary preparation. He was not the victim of circumstances; time and place were His own choice. He died in the full vigour of manhood, at the very height of His popularity, when, had He chosen to act with even His customary caution (Mark xi. 19, R.V.M.; John xii. 36), He might have continued to exercise an influence the possibilities of which were boundless.

And, second, notwithstanding this plainness of speech regarding His death, the disciples did not expect what must have seemed to them an anti-climax to His ministry. Clearly, then, if they did not anticipate His death they did not anticipate His resurrection; hence the charge against them of attempting by fraud to justify their unrealised hopes cannot be sustained. The significance of this fact must, however, be left for consideration on another occasion.

Further, the statements of the Lord Jesus concerning His death show that that death was itself a means to an end. He did not propose to die merely as a martyr for truth's sake, though He did declare to Pilate that He came into the world to bear witness to the truth (John xviii. 37); nor merely as an example to His disciples, though they certainly understood that His death on behalf of others was an example for all to follow (1 Peter ii. 21). He declared that He would give "His life a ransom for many" (Matt. xx. 28), His "flesh for the life of the world" (John vi. 51), and, more explicitly

still, that He would shed His blood "unto remission of sins" (Matt. xxvi. 28); language evidently designed to convey the thought that His death was to bear a sacrificial character.

And so the apostles explained it. Complaint is sometimes heard that whereas the language of the Lord Jesus about His death is simple, unsophisticated, that of the apostles is complicated, technical. Yet, after all, this is the logical order; first the fact, then its explanation. The Lord Jesus accomplished a certain work, the apostles thereafter expounded its meaning and purpose. And their justification lies in this, that the explanations found in their writings are in complete accord with the words of the Lord Jesus to which they are related, as seed is to flower and fruit.

In order that the situation may be grasped with sufficient clearness to enable us to understand why a sacrificial, or atoning, or vicarious death should be necessary, we must pass in review some of the elementary facts of human life and experience. Reduced to the simplest terms, there are just three factors in life—one's self, the world, and God. In an ideal state these three would be perfectly adjusted in all their relations; each would discharge the function proper to it, and thus would be secured the harmonious working of the whole. And, according to the testimony of the Bible, so it was at the beginning: God pronounced His creation good in each successive part; very good when He surveyed the completed whole (Gen. i. 10, 31).

But not so is it to-day, for in the words of that keenly-observant and deeply-reflective man, the apostle Paul, "the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22). Nature, "red in tooth and claw," ravages itself in internecine strife. Man, the appointed over-lord of this creation, is at war with it and with his fellow-man; while that microcosm, his heart—"the little universe" the Chinese call it—has become the battle ground of his hopes and fears, the storm-field of his passions and desires.

To each of these three factors in life a few words must now be devoted. First, there

is God, whom the Bible postulates in its opening words but never attempts to prove. Religion must begin somewhere, and where more reasonably than with Him from whom creation and revelation alike and of necessity proceed? Of God two things are predicated, He is immanent and He is transcendent. He is transcendent, that is, He is outside His creation, for "The God that made the world and all things therein, He, being Lord of heaven and earth, . . . He Himself giveth to all life, and breath, and all things; and He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him." Yet He is immanent, too; that is, He is everywhere present in the work of His hands, for "He is not far from each one of us: for in Him we live, and move, and have our being" (Acts xvii. 24-28). The ideas are complementary, each is indispensable to a true conception of God. To hold that He is immanent but not transcendent is pantheism; that He is transcendent but not immanent is deism, making Him a God afar off. He is external to the world, and infinitely greater than it, yet He neither forgets nor neglects it; nor does He leave it to work out a destiny for itself, careless whether or how soon it may accomplish its own destruction. Far otherwise, for is it not written that "the Most High ruleth" (Dan. iv. 25), and that "God so loved the world" (John iii. 16)?

Then there is the world, which for our purposes may here be defined as the sum of the things that exist within the ken of man, and which was originally an ordered and harmonious whole, as, indeed, the Greek word "cosmos" suggests.* But a change has passed upon it, and that which God in the counsel of His will created to express something of His wisdom and of His power now "lieth in the Evil One" (Rev. iv. 11; 1 John v. 19). It has become the scene of rebellion; the organised instrument of Satanic opposition to its holy and beneficent Creator.

Lastly, there is man himself; as to his

* *Cosmos* is rendered "adorning" in 1 Peter iii. 3.

body having his place in the animal kingdom, but differentiated from the animals in that he has been endowed with a moral and with a spiritual nature also (Gen. ii. 7-17). Man has spirit and soul as well as body (1 Thess. v. 23). Concerning these it is sufficient for our present purpose to say that the spirit may be recognised as the life principle bestowed on man by God; the soul is the resulting life constituted in the individual; the body is the material organism animated by soul and spirit. The spirit is the organ of God-consciousness, through it man becomes cognisant of God. The body is the organ of world-consciousness, through it alone he receives impressions from, and communicates impressions to, the material world. The soul is the organ of self-consciousness, the seat of the "I," stretching God-ward through the spirit, world-ward through the body.

Ideally, spirit, soul, and body in man should work together in perfect harmony, each with the other, with God, and with the world. Actually, discord and strife reign within and without. The passions sweep over the soul and find ready instruments in the natural appetites of the body which are thus depraved to unholy uses, while the spirit either gropes despairingly in the darkness or, abdicating its lordship altogether, yields the reins to the lower and sensual elements.

Whence, it may well be asked, came all this disturbance into the erst holy and harmonious creation of God?

Christ Humbled and Exalted.

By Dr. THOMAS NEATBY.

Read Philippians ii. 1-11.

IT is indeed a word of deep, practical importance: "Let this mind be in you, which was also in Christ Jesus" (verse 5). May it be given to us to come back again and again to this exhortation as we further consider this chapter! May there be given to us this lowly, unselfish mind which was so lovely in Him to whose image we are one day to be conformed! It was no mere outward quality of His being, but something deep down in its blessed springs.

Something that God alone in His sanctuary could fully enter into. For, be it remembered, all through this scripture we are in presence of a *voluntary* work. Indeed, this gives its character to the whole passage. How blessed to know that what filled with delight the heart of God in His dwelling above brought you and me the "fulness of joy" we shall share with Him for evermore!

Let us now turn to the Gospels to learn more of the two unspeakable stoops at which we have already glanced. It has been pointed out by another, and the thought has been a great help to me, that the blessed Lord is placed in Matthew iv. 1-10 in contrast with the first man. Striking contrast and most important! A garden of delights on the one hand, and a wilderness on the other. Everything that told of divine care and love on the one hand, and on the other what might have suggested to a heart less confiding that perhaps it was forgotten. Happy for us that "His bow abode in strength!" The suggestion found no echo within. It had been "*by the Spirit*" that He was led into the wilderness for this temptation. It was the will of God that He should be tried to the uttermost, "That He might be a merciful and faithful High Priest" (Heb. ii. 17). He knew how much we should need such a Priest. One who "was in all points tempted like as we are, yet without sin" (Heb. iv. 15). Here let me quote from Sir Robert Anderson's excellent book, "The Gospel and Its Ministry:" "Our English version is ambiguous here, and the words have been very generally perverted to mean that the Lord's temptations were exactly similar to ours, the *result* alone being different. Were this so He must have known the power of sin within—the source of so many of our trials. But the words are, '*apart from sin.*' 'So that throughout these temptations, in their origin, in their process, in their result, sin had nothing in Him; He was free and separate from it' (Alford)." No "lust enticed" Him. "In Him is no sin."

The more these temptations are considered the more perfect does the tempted One appear as He takes the simple ground of *faith in God*. He takes it, too, in such a

way as to be a pattern and an encouragement for every child of faith that follows. His was the "shield of faith," His "the sword of the Spirit." He had just been owned at His baptism by the Father and the dove-like Spirit with what restful joy: "This is My beloved Son, in whom I am well pleased." Yet He had taken a bond-servant's place: "Lo, I come to do Thy will, O God" (Heb. x. 7). The Word of God is His only rule, His only weapon.

It has often been remarked that He drew it, three times over, from the impugned book of Deuteronomy. And in such wise that it suits us as well as the perfect Servant of Jehovah. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Surely that is true in our lips. Profound subjection to Scripture and the owning of entire dependence upon God. The blessed Lord does not use His authority as acknowledged Son of God. That would have been no help to you and me. But with what wondering joy we hear Him say, "Man shall not live by bread alone." He who "thought it not robbery to be equal with God" uses language suited to the feeblest lips. We may use it after Him. He meant us to do it. He puts it into our lips. I am a man, and nothing else. And He in His Person "over all, God blessed for ever." Yet truly a Man, "the Word made flesh," "the Child born, the Son given." The acknowledged Son of the Father, yet the hungry Man of the forty days' fast. No complaint that He was left hungry among the wild beasts of the desert. He would humbly and faithfully "live by every word that proceedeth out of the mouth of God." Until the "word" came He would not eat. Oh, to learn of Thee, our blessed Lord! It was just the same in the other temptations. He needed no proof of His Father's tender, guardian care, nor would He "tempt the Lord His God." It was no question of fool-hardiness, of too much confidence. For it is written, "They tempted the Lord, saying, Is the Lord among us, or not?" (Exod. xvii. 7). The obedient bond-servant always found His safety and His strength in the Word of God.

In the final temptation the adversary shows himself to be Satan. He seems to have two objects—first, to show the Lord an easy, attractive way of avoiding the cross; and second, as a consequence, and as a part of this, to claim homage for what he was prepared to give. Alas! the lonely cry must be heard, "My God, My God, why hast Thou forsaken Me?" (Psa. xxii. 1). It was a smiling by-path to the throne by which the tempter would allure Him. If He would do homage for His kingdom, all should be His. For Christ all was in vain, He sought only the will of God.

How real, how great the temptation! We shall know better when we stand before the judgment seat of Christ how He "suffered being tempted." Three and a half years later a kindred temptation brought the agony of Gethsemane, when "His sweat was, as it were, great drops of blood falling down to the ground." But here, where the specious ruse of the enemy puts all to the test, the Lord overcomes by "it is written." He has got the victory, and that "by the Word of His testimony." It is Satan, the enemy of God and man. There can be but one word now, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Now, and not before, "angels minister to Him." We learn from Luke that the devil "departed from Him for a season." It was a vanquished foe that was sent away. He leaves the deadly conflict consciously vanquished. He had staked all and lost all. He had quoted Scripture in vain to an obedient Man who could always say, "Thy law is within My heart." Thank God, the victory of the voluntary bond-servant was complete.

The blessed Victor was soon at Nazareth to dispense some of the blessings which He had safeguarded in the mighty conflict. Oh, how He went about doing good! Now He was anointed God's Messiah, "to preach the Gospel to the poor; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim Jehovah's acceptable year" (Luke iv. 18). How wondrously He does it even in the midst of "a disobedient

and gainsaying people!" Salvation was there for such *needy* ones as those named, the grace of God abounding! "Grace and truth came by Jesus Christ," *in His Person*. "This day is this Scripture fulfilled in your ears." He would reveal the Father—God in His grace. They might reject, they might "lead Him to the brow of the hill whereon their city was built, that they might cast Him down headlong" (Luke iv. 29). He had but one thing to do—to glorify His Father by making His grace known in and to a world of sin. Elias, his forerunner, and Eliseus, striking type of His mission of grace, must witness that the bounty of God could not be confined within the narrow limits which a "gainsaying" people were giving it. It would soon be proclaimed by "cloven tongues as of fire" to "strangers of Rome, Jews, and proselytes," and still later to "every creature which is under heaven." Well He knew that before then "wicked hands" would not only "lead Him to the brow of the hill" but would "crucify and slay Him." "Naked and opened unto the eyes of Him with whom we have to do" lay the solemn future. Yet "the determinate counsel and foreknowledge of God" secured the ultimate blessing which He had before His heart of love. "As for God, His way is perfect." "And He shall bring forth the headstone with shoutings, Grace, grace unto it" (Zech. iv. 7). Happy they who "wait patiently for Him." Yes, "He always wins who sides with God."

The Voice of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

"There are so many kind of voices in the world, and none of them without signification."

V. THE HOLY BIBLE THE WORD OF GOD.

VOICES! Yes, there are many, but one is greater than them all—the voice of God.

The psalmist writes: "Lo, He will utter His voice, a voice of strength" (Psa. lxxviii. 23). Again, he gives utterance to a beautiful thought: "A river there is, whose streams shall gladden the city of God, the hallowed spot of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her at the morning-

dawn. Nations roared; kingdoms moved; He uttered His voice; earth melted" (Psa. xlv. 4-6). And once more: "Let them fear the Lord all the earth over; let all that dwell on the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood" (Psa. xxxiii. 8, 9).

The earth lay waste. It was an empty waste. Endless night wrapped it round as a garment. Not a star was to be seen. No moon rose to shed her gracious light on the solitary scene. The fountains of the great deep had broken up. The mountains had stooped their lofty heads, and the land had disappeared beneath the waste of waters. Billows roared round the globe, and the surges of a shoreless sea rushed onward through the darkness, and ever onward. And in the darkness there was cold, icy cold, a freezing cold. It laid its deathly hand on the tumbling waters, and they were still. Slowly the ice caps grew. They extended from pole to pole until they ground their stony way over the submerged land that is now the hottest part of earth's surface, and threatened to still the shoreless ocean's ceaseless pulse. Then, indeed, would the earth lie quiet, as does the shrouded dead.

Suddenly a voice rings through the night. "Light be!" it cries. And grey dawn rushes up, followed by breathless day clad in all the undying splendours of light.

What voice? say you. It was the voice of God. And the renaissance of the world had begun. So it was true all these many thousands of years ago, "God shall help her at the morning dawn."

This is, if we may call it so, scene first. Scene second is at eventide. The place a garden fair. Nothing is there to disturb or affright. Yet the man and woman are affrighted. See, they hide! What is it that affrights them? A voice. Whose voice? God's. "Adam, where art thou?" God had made man for Himself. There were angels and archangels; cherubim and seraphim; dominions, powers, principalities, and ranks that are not named, tier upon tier, in ever-ascending circles of splendour around the throne of God. But there was no companion. There had been an angelic being who stood near the throne, who had

been made vicegerent over the universe. But in overweening pride he had thought that equality with his suzerain was a thing he could grasp at, the independent sceptre of the world a position he could gain, and in his vaulting ambition he fell. So Lucifer, light-bearer, star of the morning, became Apollyon, Satan, old dragon, serpent, and devil. And earth, fairest scene in all his dominion, was lost in ever-during night as we have seen. And in the wondrous story of its renaissance we find God populating it anew with all kinds of living things, from the lowliest objects of vegetable life up to the largest creatures that cause the earth to tremble at their step, and the air to shudder with their roar. And it is written, "God saw that it was good." Still, amidst the teeming hosts that filled air and earth and water, this one thing is lacking—a companion. Humble it may well be, still one in whose ears God's voice was music, one to whom God's thoughts were objects of delight, and God's purposes objects of praise; above all, one in whom God's love would beget love. And so it is written, "Let us make man in our image, after our likeness, . . . so God created man in His own image, in the image of God created He him." And then it is added, "God saw everything that He had made, and, behold, it was VERY good."

But this evening the trysting-place is deserted, for "they heard the voice of Jehovah God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden."

Alas! once more God's vicegerent, although over a much smaller dominion, succumbs to the old temptation, "Be as God." Once more the earth suffers, though to a less degree; or rather, as her fallen lord has a period of time granted him before the death that has befallen his spiritual being shall become manifested in the dissolution that is awaiting his physical being, during which he shall bring into a ruined world descendants partaking in his and its ruin, so she has a period set before the fires that are gnawing at her vitals shall finally break forth, and with the water shall consummate a

conflagration that leaves nought behind but a few flickering ashes floating through space (2 Peter iii. 5, 6, 7, 10, 12). Thus, again, may the words of the psalmist be quoted: "Nations roared; kingdoms moved; He uttered His voice; earth melted."

Scene third. Down the river of Time we glide until we reach the days of our Lord, the second Man, the last Adam.

Every bleeding sacrifice had proclaimed with awful significance, "He must come!" Every prophet had answered, "He is coming!" And His forerunner arrived. A man sent of God, yclept John. And this John drew a line. A line visible to all. He baptised in water. John's baptism was then a line drawn by the command of God. It separated those who were content with the old state of things from these who were looking for a new condition of affairs. And one day the One for whom they were looking approached the brink of the river and asked to be baptised of John. Naturally John objected. This Person was too august to be immersed by His servant. I thought so, too, until I perceived the force of His answer: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." For this is how John magnifies his office of forerunner: "He that sent me to baptise with water, the same said unto me." Baptism; therefore, whatever it symbolised, was the will of God, and to obey God's will was ever Jesus' heart's desire. It might be superfluous in His case; it could not mean for Him what it meant for the rest of Israel; but it was God's will and John's mission, hence baptism was in His case obedience, and in John's case fulfilment.

Before all was His obedience to the expressed will of God made manifest, so in the ears of all was His Sonship (and on that was based His mission as Messiah) and His personal acceptance declared by God, for immediately the voice was heard, "This is My beloved Son, in whom I am well pleased."

ONLY one person was ever able to say: "I have finished the work." Even Paul could not say it. He did say: "I have finished my course."

Union with Christ.

ITS MEANING AND ITS MESSAGE.—III.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

BEING "quicken together with Christ" (Eph. ii. 5), we have received the very nature of Christ. The life we have is eternal life, and if we want to see the character of that eternal life, John says, "We have seen the eternal life, we have handled it, we have looked upon it, that eternal life that was with the Father, and was manifested unto us." If any were to say, What is the life I have now got? What is the nature of it? What is it capable of? I look at the Scriptures on eternal life, and I learn that God has predestinated me "to be conformed to the image of His Son" (Rom. viii. 29). Oh! could God have thought of anything greater for us, could anything surpass it? He has not predestinated us to be conformed to the image of Gabriel or Michael, glorious beings as these angels are, but it is to the image of the Lord of all angels, it is to the image of Christ, for Christ is the image of God.

Then comes in a little parenthesis. "By grace are ye saved" (Eph. ii. 8). What attainment could ever have saved us? It is by grace, and grace alone, that God did this for us. It looks irrational. You hear the parable of the prodigal son, you hear about that young rascal that went and wasted his substance, and broke his father's heart. But he returns, and for him the fatted calf is killed, the ring is on his finger, guests called, music and dancing and rejoicing! What a way to treat such a wicked son; it is perfectly irrational, **BUT IT IS GRACE.** It is the love of the father's heart that is manifested thus, it is the father's joy to treat him thus; and it is grace that puts us in this wondrous place of privilege, it is grace that has put us into Christ, and he that is quickened with Christ is joined to the Lord. He "that is joined unto the Lord is one spirit" (1 Cor. vi. 17). What interests have I got apart from Christ? What interest has my left hand apart from my right? Can I benefit the one hand without benefiting the other? Can I deprive the one hand of its nourishment without depriving

the other of it? God has united us with Christ, and we have no interests apart from Him. His work in the world, His rights in the world, His testimony in the world, His love and light shining in the world—these are our interests, for we are one with Him, and we have no interest apart from Him. Oh, that we may enter into it. We do not. We have got our own separate interests that are contrary to His, and we cherish them, and these, as dear Robert Chapman used to say, "we have got a little concern of our own in a corner, and He brings His big wheel over it and smashes it altogether, because He wants us to enter into fellowship with Himself."

Quickened together with Christ, and raised up together with Christ, we are risen men and women. "Why, as though living in the world, are ye subject to ordinances?" so wrote Paul to the Colossians (Col. ii. 20). As if I were to say to you some day when you are going along with a white umbrella and a green lining, why so, as if you were living in Egypt? You are not living in Egypt. Why, as though living in the world, are ye yet subject to ordinances? God does not count us as living in the world at all. We are separate from the world, we have been taken out of it, separated from it, and we are sent into it as Christ was sent into it—to be witnesses to it, and to live for God in it. We are not living in the world as part of it, we are living in the world as light in the midst of darkness, and as salt in the midst of corruption.

Look now at Colossians iii. 1, "If ye then be risen with Christ," and mark the connection here with the 12th verse of chapter ii.: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Then chapter iii.: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in

God." All our interests are transferred from earth to heaven. We have no interests in common with the first man, Adam, our interests are all bound up with the interests of the Second Man, Christ. This is beautifully illustrated by a little incident that once happened to me. I was visiting a friend in the country, who lived in a nice cottage, with a garden just large enough to attend to himself. He was very fond of his garden, and I went to visit him about March or April. I noticed as I passed round that the garden was all in utter disorder. He had not put a spade in it. He had not spent a quarter of an hour in it. I asked what is the meaning of this? You usually take such a pride in your garden. How is it that you are doing nothing at it? He said, "I am leaving this on the 28th of May. I am working in the garden of the house to which I am going." It was all explained. What was the good of him spending labour on the garden he was going to leave on the 28th of May? It was very wise to go and work in the garden of the house he was going to.

You and I may leave before the 28th of May, we may leave this world and go right away up to be with Christ. What about all the anxiety and labour and travail; it is all lost. It is not that we are not to do our duty, we are to serve the Lord. We have earthly relationships in which to do what is right and honest, a man is to care for his wife and family. We have our relative duties to perform, and therefore to glorify God therein; but what weighs men down is the constant care and labour to get on, and get up, and get rich, and so on—men grinding the very lives out of themselves. And what does it amount to? Vanity of vanities! In a little while they are gone, and men say, "How much did he leave?" It is never how much did he take away with him? Let us lay up treasure in heaven. "Set your affection on things above, and not on the earth, where Christ sitteth at the right hand of God." There are all our interests. They are bound up with the glorified Christ, and when He comes we will just have what we have laid up in heaven. We will just have the life that we have lived for Him, we will just have the service that we have rendered Him. All

that we have done apart from Him, not at His bidding, not in fellowship with Him, will just be so much lost. May it not be a whole lost life, but may it be a life that has largely been given to Him and spent in His service.

Another point or two, very shortly. Turn to Ephesians ii, 6: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Note that the preposition is changed. It is not as quickened with Him and raised with, but it is seated *in* Him. That means that Christ, seated in the heavenly places in the presence of the glory of God, is there as taking the place for us, who are coming shortly, and then it will not be seated in heavenly places *in* Christ, but when He comes we will be seated in heavenly places *with* Christ.

The last that I will touch upon, although the subject is far from exhausted, is Romans viii, 16: "The Spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs." The Prince of Wales was heir to the throne as soon as he was born. He was just as much the heir the day he was born as he was the day the reigning sovereign died. He was the child, and therefore the heir. "If children, then heirs; heirs of God and joint-heirs with Christ." Joint-heirship with Christ. Inheritors of all that He has. Eve was joint-heir with Adam. Eve was together with Adam set in joint-authority over the world. Christ is the heir, and we are "joint-heirs with Him," and "all things are yours for ye are Christ's." Not all things are yours for Christ is yours, that is true, too; but it is, "all things are yours for ye are Christ's." We are His, the members of His body, the bride that He loves. "All things are yours," being joint-heirs with Him to all that He is heir to. "If so be that we suffer with Him, that we may be also glorified together" (Rom. viii, 17). Because when we come to speak of glory then we speak of something that has degrees in it. There are no degrees in eternal life. There are no degrees in the justification or the pardon, but when He comes to speak about glory, then one star differeth from another star in glory. There

are degrees in glory, and the glory will be apportioned just according to the faithfulness here. Dear William Lincoln used to say, "the thick of the sufferings will be the thick of the glory." The one that has followed closest in His footsteps here will be closest to Him in the glory there. The sufferings pave the way for the glory, and "as He is, so are we in this world" (1 John iv. 17). We are just what He is, we cannot differ from Him. "The world knoweth us not, because it knew Him not" (1 John iii. 1). The world does not know us as children of God. The world may know my name and my business, and a good deal about me, but the world does not know aught of the mysterious eternal life that possesses me. It may think me queer, but it does not know the meaning of it, or the origin of it, or the hope of it, or what we shall be. It is all unknown to the world. It is our privilege to go on here just as He was, and if the world will not have us, well and good, but, oh, how prone we are to shirk the cross, shirk the sufferings and barter the coming glory for a little human praise. Oh, may God show us the folly of it and the wickedness of it, and lead us to be more true to the One who loved us, and gave Himself for us.

Consider Him.

WHEN the storm is raging high,
 When the tempest rends the sky,
 When my eyes with tears are dim,
Then, my soul, "consider Him."
 When my plans are in the dust,
 When my dearest hopes are crush'd,
 When is pass'd each foolish whim,
Then, my soul, "consider Him."
 When with dearest friends I part,
 When deep sorrow fills my heart,
 When pain racks each weary limb,
Then, my soul, "consider Him."
 When I track my weary way,
 When fresh trials come each day,
 When my faith and hope are dim,
Then, my soul, "consider Him."
 Cloud or sunshine, dark or bright,
 Evening shades or morning light,
 When my cup flows o'er the brim,
Then, my soul, "consider Him."

Sutton Coldfield.

W. BOUSFIELD.

The Lord both God and Man.

THE TEACHING OF MILLENNIAL DAWN.—V.

By A. STACY WATSON.

"Millennial Dawn" denies the Godhead of our Lord before He came down from heaven—before "becoming in the likeness of man."

SPEAKING of our Lord's nature "before He became a man," Mr. Russell says, that "He was not then so high as He is now" (p. 178); that it was not until "He had actually sacrificed the human nature even unto death" that He became "a full partaker of the divine nature" (p. 179)—"a partaker of the divine (Jehovah's) nature" (p. 178); that it is only "since the resurrection" . . . that "two beings are immortal" (p. 211). Thus he denies the Trinity, and that, "had sin not been permitted, the sacrifice of our Lord Jesus, . . . the reward of which is the divine nature, would have been impossible" (p. 136), which means that He who created all things could never be God unless Adam had sinned. Compare this evil teaching with the first eighteen verses of the Gospel by John: "In beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made through Him; and without Him was not any thing made that hath been made. In Him life was. . . . The world was made through Him. . . . And the Word became flesh, and tabernacled (pitched tent) among us, and we beheld His glory, a glory as of an only begotten from the Father" (compare, R.V.). In beginning He was "the Word." In beginning (no "the") "the Word was God." In beginning He "was with God." It was the "Lord from heaven"—"the Word"—by whom all things in heaven, and in the earth were created, that was born in the likeness of men in Bethlehem. It was in the womb of the virgin (being begotten of Holy Spirit) that "the Word became flesh."

Before the Ages were planned (the Ages include all the worlds and all that is in them) He was God—of the same nature as His Father; as a man's son is of the same nature as *his* father.

The invisible God, whom no one hath seen (except the Son, He hath seen), was to

be known to creation only through, and as seen in this One. This One, who was seen in the heavenlies, was the visible and audible Word. All those thoughts of God which He, the invisible God, purposed to reveal to creation were made known to creation through "the Word" of Him who was the mouth of God. As is the thought, so is the word. The audible and visible "form" of Him who is "the Word" was the "effulgence of His glory" (Heb. i. 3), the effulgence of the glory of the invisible God, the very impress of the substance of the unseen God. "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9).

As a word contains within itself all the meaning of the thought which is its father, so He who was born of the virgin in Bethlehem is the visible and audible manifestation of the meaning of Him who is the invisible God—the living God. As He said to His disciples, "All things that I heard from My Father I have made known to you" (John xv. 15).

This cannot be said of, nor can it be shared with, any created being. Whatever likeness exists between God and man (Gen. i. 26), "likeness" is not identity. "The likeness of sinful flesh" does not mean identical with sinful flesh. Our Lord was never like God, He was and is God—of the same nature as the Father, of one nature with God, for He is "the Word," and "the Word was God." As "the Word became flesh" our Lord was both God and Man in one person.

He who "was the Word," who is "the Word," for our salvation laid aside His glory—emptied Himself—not indeed of His Godhead, for that would be an impossibility. "He cannot deny Himself;" He who is God cannot become a created being. He emptied Himself of His right as the only begotten of the Father, the right to be received upon an equality with God, of whom He is the only Heir (all others who inherit inherit through Him alone).

The laying aside of His glory was as if the only son and heir of an absolute monarch should voluntarily lay aside his robes, and the rights which they imply, and clothe

himself in garments fashioned according to the pattern worn by a slave; becoming subject to a slave's loss of the freedom of his will in order to do the work which an unfaithful servant had rendered himself incapable of doing; which, having fully accomplished, He prayed His Father to restore to Him the position which He had previously held; the return of which would be a proof that the work which He had now finished was in obedience to the will of, and pleasing to, His Father—the sovereign Lord of all the universe. To restore to Him the glory which He had voluntarily given up would be a proof to all the subjects of the King eternal that what He, the Son, had now finished was the carrying out of the will of Him who is "over all, God blessed for ever" (Rom. ix. 5).

"And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5).

Our Lord, while yet in the form of a servant, prays the Father to restore to Him the glory which He had laid aside; the visible robes of state, which belonged to Him "before the world was." It was because He had humbled Himself—He, the Lord of glory—to the position of a slave in order to do the work that the servant should have done—the glorifying of God, the Creator, by obedience to His word—that He was exalted to sit upon the throne of His Father. His prayer was answered, "He was crowned with glory and honour" (Heb. ii. 9).

That our Lord, when upon the earth, was God as well as man has been the gage of battle for eighteen hundred years. That which the devil dared to CALL IN QUESTION Mr. Russell dares TO DENY.

A Cure for Care.

"Casting all your anxiety upon Him, BECAUSE He careth for you" (1 Peter v. 7, R.V.).

"O H, Lord, how happy should we be
If we could cast our care on Thee.
If we from self could rest,
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

Grains of Gold

Gathered at Half-yearly Meetings, Glasgow, April 15-18, 1911.

By JOHN GRAY.

IT is a startling fact that God loves His people as He loves His Son.

At the consecration of Solomon's temple there was perfect unity. They were gathered in one place, and with one voice they praised the one God, having but one theme—"His mercy endureth for ever" (2 Chron. 5. 13).

If separation from the world had been maintained by the Church, and there had been perfect unity, what a power she would have been through the ages.

Andrew Bonar said, "I look for the world, and I find it in the Church; I look for the Church, and I find it in the world."

In the midst of the ruin and confusion our great resource is to fall back on God.

Our hope is not in gift, gold, nor great men, but in God taking up the base, the foolish things of the world and using them for His glory.

The cause of all our failure is that we do not put first things first. Our Lord's commission to His disciples was, first preach the Gospel, and next make disciples.

Brethren have been so much occupied teaching and differing about minor points that in many cases they have failed to preach the Gospel.

It is true there is not sufficient study of the Holy Scriptures; but we should not forget that the Lord Jesus Christ said, "Lift up your eyes and look on the fields, for they are white already to harvest" (John 4. 35).

The man who made the great banquet instructed his servant to do three things: (1) He was to *say* to them that were bidden, "Come;" (2) He was to *bring* them; and (3) He was to *compel* them to come. We are to use every lawful means to get sinners to the Saviour.

We do not require to plead with God to save souls. He is longing and waiting to save. It is necessary for us to see that our condition does not hinder God from putting forth His saving power. We should be vessels meet for the Master's use.

When the tongue is let loose it can work terrible mischief. Even the tongue of a

Christian may be used to dishonour the Lord Jesus Christ.

The Christian is a man whose life should bear examination by a critical world.

If you go to a place to preach the Gospel where the saints are at "sixes and sevens," you may give up the idea of having any blessing. One condition of blessing is unity.

It takes two to make a quarrel, see that you are never the second.

If we walk in darkness we cannot walk with God, for God is light.

You can walk with God wherever God has put you.

There are three conditions necessary to blessing: (1) a personal, godly testimony; (2) walking in unity with our brethren; (3) walking in communion with God.

As Apostle, Jesus Christ comes forth from God to us; as the High Priest, He goes from us to God to represent us there.

CORRESPONDENCE.

F. S. Arnot in Central Africa.

[Mr. F. S. Arnot has sent home a most interesting diary of the inland journey which he and Mrs. Arnot undertook. Dating from 11th January to 4th March, 1911, space alone forbids us giving it in full.]

SETTING out on this expedition to visit the tribes beyond the Barotse valley, my wife and I left JOHANNESBURG by the weekly Zambesi express on January 11. It was interesting to point out to Mrs. Arnot places familiar years ago, that were only reached after many weary months of travel, and so it will be I suppose with the countries we are travelling to. Although now so out of the way, in a few years railways will be opening all up to the broad light of day. . . Arrived at LIVINGSTONE on Saturday, January 14. Spent some time visiting the Victoria Falls, making purchases, &c. Leaving on Monday, we were indebted to the Paris Mission for the loan of their waggon, our having to pay only the actual expenses of the journey to KAZUNGULU, the point on the Zambesi above the Victoria Falls, where canoes from the upper river load and unload their miniature cargoes of from 500 to 1000 lbs. . . Rough travelling in the waggon, including a night spent sticking in the mud, brought us to Kazungula, where we found four canoes awaiting us, and the boatmen anxious to be off. But rain fell continuously for two days and two nights, so that there was nothing for it but to keep huddled in our tent with our goods around

us, trying our best to keep dry, and to snatch a little food. We were encamped almost exactly opposite the tree that stands at the junction of the Zambesi and Chobe rivers, where I sat for a whole day, thirty years ago, hallooing for a canoe to take me and my men across.

January 22 broke clear and fair. A few hours hard paddling brought us to MAMBOVA rapids, beyond which the river flows in a fairly deep channel for about one hundred miles without rocks or rapids. SHESHEKE is built on the banks of this reach. There we were welcomed by Mons. A. Jalla and Dr. and Mrs. Reuter with so much warmth that one was almost sorry to hear that our canoes had been sent by the king, and the men were waiting to be off. However, it was necessary to stay with our friends for one day to dry our goods. In the afternoon Mons. Jalla invited the chief, Likia (Liwanika's son), and all the people, to their large school-room, where we held a short service. When we embarked next morning, thankful this time for Dr. Reuter's help in loading the canoes, the Shesheke school children came to the "Iekamba," or embarking place, to the number of 120, and sang us off. Looking at the crowd of happy faces that stood around, I could not but remember my first visit to Shesheke, and how nearly I came to being buried alive but a few yards from where we stood. When my raw river boys, mistaking the exhaustion that followed on an attack of black water fever for death drew my blanket over my head, and proceeded to look for a spot under some trees behind the site where the mission station now stands, it was only with a great effort I was able to move my body and show them in this way on their return that I was still alive. . . For two weeks we were permitted to paddle on without any rain to speak of. . . Seven rapids had to be surmounted. . . Very few people live in this region of rapids. Hippos. abound. We saw several each day, and one rose within a few yards of our boat and looked at us so calmly that it was difficult to believe that he meant any harm, although they are constantly, from all accounts, upsetting canoes.

January 31, arrived at SWINA, where the Zambesi makes a sharp bend to the right, plunging over a perpendicular fall of about a hundred feet, and then returning to the left again, and finally resuming its normal course to the south-east. The distance between the heels of this horse-shoe bend is three miles, over which our canoes were drawn by oxen placed there by the chief, Liwanika. At the same time this enterprising chief is trying to dig a canal with locks like those he saw on the Thames, when he visited London. We were delighted to find our

old boy, Dick, in charge of these workings, and he showed us a set of lock-gates that he had made from the measurements given to him by a European carpenter. He was so happy to tell us about his two children.

Other two-and-a-half days paddling brought us to SENAGA, the opening to the Barotse valley. . . Then we paddled on to NALOLO. . . Queen Mukuae and all her people came to a service. . . At LEALUI we engaged fresh canoe-men. . . At last we reached the mouth of the KABOMPO. At once we were aware of a change in many ways, the water was not so clear, and much more rapid. The banks closed in upon us like the walls of a deep drain, and a low, thick bush grew in the water by both banks, compelling our canoe-men to paddle in mid-stream. This they did not enjoy, and became very nervous about hippos., as under such circumstances our canoes would be entirely at their mercy. This nervousness increased to positive fright when, on the second day up the Kabompo, they heard from the natives how that three hippos., "two wives and one husband," were blocking the river above the village of Simbakumba, and that only recently one of their canoes was destroyed, and that so many lives had been lost, and that for seven years no canoe had been able to pass the bend of the river where they live, hiding under the overhanging trees, so that they cannot be seen or shot at, &c., &c., until at last my brave men were in complete revolt; they would rather go home without their pay, or carry us and our things overland to the junction of the Dongwe river, the point that I had hoped to reach. However, having come so far, we both felt that probably the Lord was in it, an ass had spoken to Balaam, and a hippo. might well speak to us; besides, since entering the Kabompo, I found that we were among the Bambowe, a tribe that I had long heard of, but I did not know exactly where they lived.

So we decided to camp by the village of SIMBAKUMBA. . . Having put our camp into some measure of order and security, Mrs. Arnot and I left within a week of our arrival to explore the country to the north-west, filling up the angle formed by the Zambesi and Kabompo rivers. We were delighted with the general appearance of the country back a little from the river, open grassy plains intercepted by belts of firs, and very little swampy land. The villages of the BAMBOWE are scattered over these plains, not more than from fifty to a hundred people in each village, but all very clean and pleasant, and crowds of children. A very good centre for missionary work could be found among the Bambowe on the east bank of the Zambesi. From here one could reach,

by splendid water highways, the villages down the Zambesi, up the great Lungubungu river, that would bring one to within a few days' of where our brethren are at work in the Chokwe country, and up the Kabompo as far at least as the angry hippos. would allow; but these must in a short time be destroyed.

We have engaged a company of men to take us up by land to the junction of the DONGWE river. Our plan is to follow along the north bank some distance from the Kabompo river, and return along the south bank, visiting all the villages within reach, and then when the river falls, and the hippos are less dangerous, we will paddle up the stream to what we hope will be our next camping place. In this way we hope to form a fairly complete estimate of the population of the lower Kabompo, as well as to tell our story as best we can in each village. So far, I think, we have been successful in making ourselves understood.

Kabompa, Lealui, N.W. Rhodesia.

F. S. ARNOT.

ANSWERS TO CORRESPONDENTS.

Destroying the Temple of God.

Another correspondent inquires if 1 Corinthians iii. 17 applies to a believer. The whole passage should be taken in its connection. The words "defile" and "destroy" are the same in the original, and may be rendered either "mar" or "spoil." The subject of the chapter is the nature and results of ministry, true and false. The foundation was laid by the apostle (verses 10 and 11). At the cross of Christ God laid the foundation. The apostle in his teaching laid the same foundation for their faith to rest upon. To follow his teaching with what was false or merely of human wisdom was to build materials that would not stand the test of fire. But to minister the truth of God was to build "gold and silver and precious stones." In the day of Christ, when all service will be tested and appraised by Him at its true merit, the one will receive a reward, the other shall suffer loss, yet "he himself shall be saved," there is no question as to this, "yet so as by fire," like as Lot dragged out of Sodom.

To instruct the Church in false doctrine after the wisdom of man was surely to "mar the temple of God." Those who so acted would surely come under the judgment of God in loss of reward, and also probably by His chastisement in this life—*cf.* 1 Cor. xi. 30-32; 1 Tim. i. 19, 20—thus those who by their false teaching introduced elements that marred the holy temple of God are themselves "spoiled" or "marred" instead of being honoured. In our judgment the whole passage applies to believers.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

AS HE IS, SO ARE WE.—Please explain the words, "As He is, so are we in this world" (1 John iv. 17).

THE SAMARITANS.—Who are the Samaritans? Some say that they are neither Jew nor Gentile. If so, who are they?

CHILDREN AT HIS COMING.—What will happen to the children of believers when our Lord comes for His Church?

GIVING AND DEBT.—In view of "owe no man anything," should a child of God give to the Lord's work, he being in debt himself?

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin"? "THAT DAY"—WHAT DAY?—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what day did the Lord refer?

WILL ANY UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that *unsaved ones only* will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

Ministry at the Breaking of Bread.

QUESTION 587.—What scriptures are there to make plain the scriptural order of ministry at a breaking of bread meeting? Should it be before or after the bread is broken?

Answer A.—If we may take the divine order of events as detailed in John's Gospel, Christ seems to have reserved the ministry of feet washing and of the Word until the supper was over (John xiii.). Then follow two chapters heavily laden with deep, rich, spiritual instruction, and the whole scene is then glory-crowned with prayer of inimitable beauty, embodying and out-breathing the highest conceivable form of heavenly supplication. The same order is scrupulously followed in the great Church Epistle to the Corinthians. The Lord's supper is variously expounded in 1 Corinthians v., x.,

xi.; and chapter xii. opens with instructions regarding ministry. The same subject receives further amplification in chapters xiii. and xiv., and the whole work is then golden-tipped with the glorious glow of certain resurrection. But we must not allow the element of *legality* to enter in. A *rut* may become a *grave* if we only dig it *deep* enough! We have only the record of *one* hymn being used at the last supper, and that was just before they dispersed (Matt. xxvi. 30). Does that fact justify our singing *only one* hymn on Lord's day morning, and that one hymn at the very *end* of the supper? I trow not! Then why press the order of the ministry to snapping point? If the ministry be suitable, surely that is its sufficient vindication. Let us have more concern for the *unction* of the ministry, and the *order* of it will take care of itself.

T. B.

Answer B.—John in his Gospel does not give us the actual institution of the Lord's supper, but he does give us in chapters xiii.-xvii. a full record of the ministry of the Lord Jesus before and after that occasion. The ministry of chapter xiii. 4-17 would take place during (xiii. 2, R.V.) the Paschal supper which preceded the institution of the memorial feast, somewhere between chapters xiii. 31 and xiv. 31. While the bearing of chapter xiii. 4-17 has a wider scope, we may surely find in it evidence of the gracious provision in the way of needed ministry, which the Lord may give before the breaking of the bread for those who have been travelling the wilderness the past week through, and may have lacked opportunity for quiet before the meeting. The needed word calling to mind His sufferings and death will be given by Him who knows the need of all, if we only wait upon Him and let Him have His way. Thus each heart will be filled with worship, and each soul led up to the object of the meeting—the breaking of bread, which in practice often happily takes place about half-way through the meeting, leaving time for more general ministry afterwards (Acts xx.).

W. R. L.

Editor's Note.—We give two replies to this question which has often been the subject of very strongly expressed opinions on various sides. It is surely clear from Scripture that the observance of the Lord's supper is an occasion of communion, thanksgiving, and edification.

Communion implies mutual intercourse; it cannot be one-sided. Our prayers, thanksgivings, and praises ascending from adoring, worshipping hearts by the Holy Spirit are the human side of communion. The ministry of the Word of Christ descends through the Spirit and is the divine side of communion. It is thus

that the Lord speaks to our hearts, ofttimes causing them to burn within us as Christ is presented to us in the Scriptures. Alas, the ministry of the Word even on such occasions is not always the ministry of Christ, and sometimes is in the flesh and not in the unction and power of the Spirit. Doubtless all ought to come together self-judged, enjoying the forgiving love of God, having cast all their care upon Him, and therefore free to worship without distraction. But it is not always so, and God ever deals with things as they are rather than as they ought to be. Hence the need, generally speaking, of some help to tune the harp strings of the heart before the observance of the supper. Words given at such an early stage of the meeting ought certainly to be always and only such as will bring the Lord Jesus Christ in His person, character, and work before the mind. Such a ministry ought necessarily to be short, loving, encouraging; otherwise it may result in the actual partaking of the supper being deferred to near the end, when from various reasons a feeling of hurry and restlessness is apt to creep in. In most places the gathering on the morning of the Lord's day is the only occasion in the week upon which the majority of the believers can be present to enjoy the ministry of the Word. It is, therefore, very important that after the breaking of bread there should be time reserved for quiet, practical instruction. Such ministry, needful as it is, might be quite out of place earlier, and tend to draw away rather than attract the mind to that which is the proper object of the meeting, viz., the remembering of the Lord Jesus, especially in His sufferings and death and resurrection. The great thing is that each one who takes part should be in the Spirit, led by the Spirit, and empowered by the Spirit. Then there will be harmony and edification, Christ will be exalted and God will be glorified. Highly gifted and beloved brethren sometimes hinder rather than help the spirit of worship by too lengthened speaking before or after "the breaking of bread." Such should be on their guard against this.

Referring to answer A, the Revised Version of John xiii. 2 is recognised as being correct, *i.e.*, "during supper," not "supper being ended." This is an important point in connection with the common contention that Judas was present at the institution of the Lord's supper. He doubtless was at the Paschal supper, but the institution of the Lord's supper evidently took place after he had gone out; see verse 30.

We agree with answer A entirely, except the first clause.

Giving and Receiving.

WHILE Paul is most anxious that the wants of the poor saints at Jerusalem should be supplied (Rom. xv. 26; 2 Cor. viii. 9), and also that those who are taught should be ready to contribute to the support of their teachers (Gal. vi. 6), he tells us but little of his own personal needs in respect of money matters. That little is, however, deeply instructive, revealing as it does the high value he set upon the gifts from his spiritual children, as well as his manly, yet withal humble independence of man, and his responsibility as the Lord's servant.

Turning to Philippians iv. 10-19, we gather that the immediate occasion for penning the words was the receipt of a gift (the third of its kind, *cf.* verse 16) from the saints in Philippi. Brought to Paul, the prisoner in Rome, by Epaphroditus, it caused much joy in the Lord, evincing that the apostle's teaching among them, similar no doubt to that contained in Hebrews vi. 10; xiii. 16; Eph. iv. 28, &c., was bearing precious fruit.

In the absence of postal facilities, opportunities for conveying their gifts might but rarely present themselves. Hence the apostle writes: "Ye were (habitually) careful, but ye lacked opportunity." At length their care revived, as a tree puts forth buds in spring, and Epaphroditus is entrusted with their bounty. The word here translated "care" is rendered "mind" in chapter iii. 19, and would mark a contrast between those treasuring up treasure upon earth and those treasuring up treasure in heaven.

It is difficult for a servant of God to speak of his needs. On the one hand he must not use language which will deceive his hearers into thinking he is well supplied; and on the other hand he must at all costs safeguard his responsibility to God alone. Paul is deeply grateful for the love token, but he will not be a servant of men; and so he continues, "Not that I speak in respect of want, for I learned in whatsoever state I am to be content." The word for "content" here is literally "self-sufficient," *i.e.*, independent of outside support. But while

this is its classical meaning, the Holy Spirit elevates the word from this lower to a higher plane, and here it means that Paul learned how infinite and how adaptable are the divine resources.

How blessed thus to know our God (*cf.* "my God," in verse 19) as the all-sufficient. "He causeth the grass to grow for the cattle." "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" If nature has a voice for us it will tell us of marvellous provisions for the maintenance of life in the animal and vegetable kingdoms. Are we not much better than they? Faith laughs at "if," "suppose," and "perhaps," and says, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall (utterly) fail; and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice (or triumph) in Jehovah. I will joy in the God of my salvation." Is not this what is meant in Psalm xxxvii. 3, last clause (American revisers), "Thou shalt feed on His faithfulness?"

"To be abased," or "to abound," are common experiences, but the force of the apostle's words here turns on the "how" to bear one or the other. "In everything (separately), and in all things (collectively), I have been initiated both to be full and to be hungry, both to abound and to suffer need." Blessed instruction for every child of God! Oh! to live in this attitude of entire dependence, feasting on our Father's faithfulness to His Word. It is related that a godly minister was one stormy day visiting one of his people, an old man, who lived in great poverty in a lonely cottage, a few miles from Jedburgh. He found him sitting with the Bible open on his knees, but in outward circumstances of great discomfort, the snow drifting through the roof and under the door, and scarce any fire on the hearth. "What are you about to-day, John?" was the minister's question on entering. "Ah, sir!" said the happy saint, "I'm sitting under His shadow wi' great

delight." Faith takes for granted, as a well-established axiom, that the "all things" (Rom. viii. 28), "the discipline" (Heb. xii. 5), and the "manifold trials" (1 Peter i. 6), are essential to its own perfection.

The land given by God to Israel was self-contained. All that they required was to be found within its borders. So our God would have us find all in Himself.

"Fear thou nought; the more thy grief
Thy joy shall sweeter be;
The less of comforts earth affords,
The more thou'lt find in Me;
And as I strip earth's all away,
Mine all I'll give to thee."

But there is another aspect. In Job x. 8 Jobsays: "Thy hands have made and fashioned me." The italicised word here implies made with toil and pains. Our God has the ideal before Him. We are to be conformed to the image of His Son, and to ensure this He will leave nothing undone. Nor are His dealings heartlessly apportioned, "in all their afflictions He was afflicted." He well knows His people's sorrows, and we can rely to the full on One who can be touched or sympathise with (*sumpatheo*) the feeling of our infirmities—our great High Priest. In the knowledge and experience of this blessed sympathy the apostle proceeds, "I can do all things (suffer hunger or bear prosperity) through Him that strengtheneth me."

But while he thus triumphs he is also considerate. To dwell exclusively upon the truth in verses 11, 12, and 13 might perhaps convey the impression to the donors that their gift was superfluous, hence verse 14 runs, "notwithstanding (my ability to bear fulness or need), ye have well done that ye did communicate with my affliction." Joint-fellowship of this nature is peculiar to God's people. It was not merely sympathy with the man that moved them to supply his needs. No, the Church at Philippi had taken to heart the words of the Lord Jesus (Mark ix. 41), and their gift was the natural consequence.

Herbert quaintly remarks, "He that hath love in his breast hath spurs in his side." Would to God that His people everywhere were stirred and spurred on to increased

zeal and energy in His most blessed and happy service.

The apostle recalls that "in the beginning of the Gospel when I came out of Macedonia no Church communicated with me as to an account of giving and receiving, but ye only." The word "account" (*logos*) is here used evidently in a mercantile sense, as also in verse 11. "It is true the Philippians had all the giving, the apostle all the receiving. The debtor side was vacant in *their* account, the credit side in *his*; but this did not make it any the less an account of giving and receiving, categorically so called." (Alford). This, however, only tends to enhance their love, which gave, hoping for nothing again.

"Not that I desire a gift, but I desire fruit which abounds to your account." Paul could not hope to balance accounts, but he did desire that when the accounts were scrutinised and audited the offerings would be found "fruit" worthy of the Lord Himself, and each man have his praise from God. But further, even now the gift is esteemed "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

The phraseology here is borrowed from Leviticus iii., which chapter is beautifully in keeping with the apostle's argument. In contrast with the burnt offering (Lev. i.), which was wholly consumed by the altar, and with the meat (meal) offering (Lev. ii.), a part of which was consumed by the altar, the remainder being eaten by Aaron and his sons, the peace offering was shared by the altar, the priest, and the offerer. The altar stands for God, the priest for Christ in His priestly character; the offerer, man as redeemed. The sacrifices of the saints are offered to God through Christ (*cf.* 1 Peter ii. v), and as God and Christ are satisfied, so is the offerer fed. What a fund of instruction is here! The gifts sent by the saints were accepted by God, satisfying to Christ, a cause of deep joy to the apostle, and of abounding grace towards the offerers (*cf.* 2 Cor. ix. 8). "If thou be righteous, what givest thou Him? or what receiveth He at thine hand?" So spake Elihu (Job xxxv. 7). But, blessed be God, Phil. iv. 18 supplies a proof unmistakable that what is

given to the Lord's servant for the Lord's sake is in effect given to the Lord Himself, and is acceptable and well pleasing to Him.

"But my God shall supply all your needs" seems to be penned to encourage some in the Church who had possibly given to an extent which would involve privation. Thus the words will mean that "my God, who supplied my needs, will do likewise for you when occasion arises." Or, if *spiritual* needs are to be understood, the words will mean that while the apostle could not himself visit them and impart a further grace, God would richly bless them (2 Cor. ix. 8-11).

May we have grace to apply the doctrine to ourselves, and to see that our giving of our substance is proportionate to the blessings which as "His own" we have received and continue to receive daily out of His riches in glory by Christ Jesus. J.P.L.

Pilgrims and Strangers.

UNTRODDEN lies our desert way, Deut. 32. 10.
 Yet from the path we need not stray, Psalms 32. 8.
 For fire by night, and cloud by day, Num. 9. 21.
 Our pilgrim footsteps guide.

Fierce enemies may ambushed lie, Exod. 17. 7.
 Dark clouds may overcast our sky, Mark 4. 37-47.
 But safe beneath Jehovah's eye 1 Peter, 3. 12.
 Securely we abide. Psalms 91. 1.

Egyptian bondage lies behind us, Exod. 12. 41.
 "Strangers here" each halt reminds 1 Peter 2. 11.
 us,

Yet each evening's camping finds us Rom. 13. 11.
 Nearer home than ever. Rom. 13. 11.

By a hostile world neglected, John 15. 19, 20.
 From its doom by "blood" protected; Exod. 12. 13.
 "For His sake" its toys rejected, Heb. 11. 25, 26.
 Nought from Him can sever. Rom. 8. 38, 39.

Soon our pilgrimage shall cease, John 16. 16, 17.
 "At His coming" sweet release. 1 Thess. 2. 19.
 Storms all past, eternal peace, 2 Cor. 4. 17, 18.
 In Him our hopes are centred. 1 John 2. 3.

His true witnesses we'll be, Acts 1. 8.
 From earth's strammels keeping free. 2 Cor. 6. 14.
 And when His blessed face we see Psalms 17. 15.
 Eternal bliss we've entered. John 17. 24.

W.R., Dundee.

The Death of Christ.

THE BASIS OF THE FAITH.—IV.

By C. F. HOGG.

HOW came His good handiwork to be subjected to such vanity as this? The only sufficient explanation of the tragedy is that found in the Bible, the characteristic words of which are "God" and "sin." It is significant that no religion evolved from the sense of human need under the direction of human reason has either attained to, or found a place for, the ideas expressed by these words. Where God is unknown sin is not known to be sin. Thus it comes about that the religions of the world are, without exception, defective at these vital points. And where undue emphasis on the doctrine of the immanence of God has led to a recrudescence of pantheism (which, inasmuch as it identifies God with His handiwork, is virtually a denial of His objective existence), the reality of sin as an offence against Him is, of course, denied also. When David, well remembering the wrong done to himself and to his family, to Uriah and to his family, and to the nation at large, ignored all these for the moment and cried, "Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight" (Psa. li. 4), the contrite heart showed itself a profound philosopher, for sin is, first of all and essentially, an offence against God. That is to say, sin cannot be recognised solely by its gross and repulsive aspects, or measured solely by its injurious effects upon the material interests and comfort of mankind. It is not less really present in much that is cultured and attractive; the "desires of the mind," however refined, are as evil in the sight of God, when they are not subject to His laws, as are the "desires of the flesh" (Eph. ii. 3).

The secret of human sorrow is discovered in the one word, sin. Human life is a long struggle with this adversary, and not the less really so because the antagonist is so seldom recognised. Dealing with the world, men devise governments and laws in order to curb self-will and subordinate the interests of the individual to the interests of the whole, whether that whole be conceived

of as the family, the city, the nation, or the race. But often government becomes first the protector and then the agent of the wickedness it was intended to repress. The struggle has been long and magnificent and has brought into play the best elements in human nature; admirable qualities of brain and heart have been developed therein, but when the fullest recognition has been given to the achievements of men in the science of government, it cannot be seriously disputed that human rule at its best avails only to restrain evil within bounds and to limit its destructive effects.

Within himself, again, man is engaged in an equally hopeless struggle. He has subjected himself to a multitude of ordinances in the endeavour to subdue that principle of evil within, which, in the New Testament, is called "the flesh" (Gal. v. 17, *e.g.*). But while such devices may have "a show of wisdom in . . . severity to the body," they "are not of any value against the indulgence of the flesh" (Col. ii. 23, *R.V.*).

In his religion also, his endeavour to satisfy the aspirations of his spirit and to quell its fears, to find God and to establish a right relation with Him, man is balked by the same adversary. Sin blinds him to the character of God; the requirements of His holiness and of His righteousness being thus unknown, man attains to nothing more than a "self-chosen form of worship" (Col. ii. 23, "will-worship"), that is, a worship which, since it begins with himself, cannot, even at its best and purest, find acceptance with God.

Now, this lost equilibrium, this disturbance and discord, is symptomatic of a condition which is the direct consequence of an initial act of disobedience to God on the part of the first man, the federal, as well as the natural, head of the race descended from him. And since to be subject to, and in communion with God is to live, the condition of variance with God is in the New Testament called death, and death reigns (Rom. v. 12-21). Age after age the choicest representatives of the race have sought deliverance for themselves and for their fellows from the spiritual paralysis due to the subtle and pervasive power of sin, but

in vain. The root of the trouble is deeply seated, lying in this, indeed, that "the mind," *i.e.*, the controlling purpose, "of the flesh," *i.e.*, man in his natural state of alienation from God, "is enmity against God; for it is not subject to the law of God, neither indeed can it be" (Rom. viii. 7).

Is there, then, any way of escape from this bondage to vanity? (Rom. viii. 10). Can this enmity between man and God be removed that order and harmony may reign once more? Is there any way to what the Scriptures call peace? Peace with God, peace in the heart, peace for a groaning creation? To these questions, thank God, the answer is, Yes! "Through our Lord Jesus Christ, through whom we have now received the reconciliation" (Rom. v. 11).

Although, as already remarked, the account of the Lord Jesus given in the Gospels is brief and fragmentary, yet it is sufficient to convey a vivid impression of His character, and to justify the assertion that in all the relationships of life He was perfectly adjusted. That is to say, there was no cloud between His soul and God, no disturbing element in His own being, no enmity in His heart against men. One of the early Christian writers sums up the general impression, still left on the mind by a perusal of the records, in the words, "holy, guileless, undefiled" (Heb. vii. 26).

There was no cloud between Him and God, whom He always, save on one memorable occasion, addressed as Father, for He was able to say, "I do always the things that are pleasing to Him." Moreover, God Himself spoke from heaven concerning Him: "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17; John viii. 29). The character of His inner life is discoverable in His invitation to His disciples: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;" and in His legacy to them, "Peace I leave with you, My peace I give unto you" (Matt. xi. 29, 30; John xiv. 27). His relationship with men was described by one who held a foremost place among His immediate followers in the simple but pregnant sentence, "He went about doing good." In a word, here is One who is in a state of stable equilibrium,

enjoying that rest and peace to which men universally are strangers.

What was His secret? This: That He had escaped the heredity of sin, and therefore was outside that reign of death which sin has entailed upon the human race. "Mark the perfect man," said the Hebrew poet, "and behold the upright, for the latter end of that man is peace" (Psa. xxxvii. 37). Never did man so fully answer this description, and yet, though Enoch, who pleased God, was translated without seeing death, Jesus of Nazareth, who pleased Him perfectly, died upon a cross!

Shame, ignominy, indescribable physical agony are suggested by the word, but what human heart can conceive of the experience that compelled the cry, "My God, My God, why hast Thou forsaken Me?" This was not merely physical death such as men have faced without a token of fear, and have endured without a word to express the torture of lacerated nerves. There was added in His case an experience of the soul such as had never been endured before, and such as can never be repeated. Many having lived without God, have died without Him; but here was One who had lived all His life in unclouded communion with His Father, conscious in His hour of sorest need that God had turned away His face from Him.

Why did He die at all? And why did He die thus? Multitudes since that day have learned the secret of the Cross, and have expressed it in an all but infinite variety of ways, but none so adequately as His followers of that generation. Thus Peter, "Christ also suffered for sins once, the righteous (One) for the unrighteous (ones), that He might bring us to God, being put to death in the flesh;" and, "who His own self bare our sins in His body upon the tree, that we, having died unto (*lit.*, having become separated from) sins, might live unto righteousness; by whose bruise ye were healed" (1 Peter ii. 24, R.V., M.; iii. 18). And thus John, "The blood of Jesus His Son cleanseth us from all sin;" and "Unto Him that loveth us, and loosed us from our sins by His blood" (1 John i. 7; Rev. i. 5). And thus Paul, ". . . to reconcile all things

unto Himself, having made peace through the blood of His Cross; . . . whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies, . . . yet now hath He reconciled in the body of His flesh through death, to present you holy and without blemish and unproveable before" God (Col. i. 20-22). In a word, He died for others, voluntarily submitting to the Cross that the enmity might be done away, that men might return to God, and that God, in unsullied holiness and in undeviating righteousness, might receive them again into fellowship with Himself. He died that men might "go into peace" (words He often used to these whom He healed during His ministry on earth), relieved of the dominion of sin, henceforth to live for and to serve God. He died that, ultimately, the groaning creation itself might be delivered from its bondage, and all things in the heavens and upon the earth be reconciled to God.

Coronation Hymn.

KING GEORGE V. AND QUEEN MARY.

22ND JUNE, 1911.

"BY Me kings reign:" We hear Thy mighty voice,

Thou King of kings; to-day we all rejoice,
And as we crown King Edward's son we sing,
With heartfelt loyalty, "God save our King."

We thank Thee for King George, of promise bright,

Whose reign has dawned serene as morning light;

Oh! may he serve his God with perfect heart,
And from his sceptre let not peace depart.

God bless his Consort, our most gracious Queen;
For all her moral beauties we have seen

We thank Thee now, and for Queen Mary pray.
May Thy best gifts be hers, and heaven for aye.

Riches and honour, not of earth, are Thine,
Grant them true wisdom, righteousness divine;

In garments of salvation them array,
With heavenly glory crown them, Lord, we pray,

Until shall come from heaven earth's rightful Lord,

Send forth from Britain's shores Thy healing Word,

Till strife, to earth's remotest bounds, shall cease,

And He shall reign, Messiah, Prince of Peace

Barrow-in-Furness.

T. ROBINSON.

A Manifestation of His Glory.

(John ii. 1-11.)

THE marriage feast at Cana was a very humble one, so much so that it lacked the ordinary means of festivity—"they wanted wine" (verse 3). In spite of this, however, the Lord honoured it by His presence, thus pronouncing for all time that "marriage is honourable" (Heb. xiii. 4). The institution of marriage was established by Him at the creation, and it will stretch even beyond time, for we read of the "marriage supper of the Lamb" (Rev. xix. 9). We never find the Lord gracing a funeral by His presence. But whenever He encountered death, instantly there was a contest. The funeral at Nain was coming out of that city, when seemingly accidentally He met it, and death at once had to yield up its prey! The funeral of Lazarus was past, and that of the daughter of Jairus still future, when He became connected with them. But in both cases death succumbed to the Lord of Life! But there were thousands more—incurables and impotent folks, who, in the ordinary course of their disease, had but a few weeks or months to live; who were snatched by Him from the hungry maw of death, and thus enabled to live out their days. When they "came to Jesus," instantly their bodies were filled with health!

Death is not an institution of God—it is a consequence of the contravention of His law—hence it is called an "enemy" (1 Cor. xv. 26). Death caused the Lord to weep. He hated it. It is a horrible monster which sentiment fails ignominiously to dress up prettily. It was no part of God's programme when He made the world. The very thought of the Lord's own death, especially under its dreadful circumstances was agony to Him! "How am I straitened till it be accomplished?" (Luke xii. 50). Death is an interloper!

It was at this marriage, too, that He performed His "beginning of miracles" (verse 11), thus sanctifying the institution with His fullest approval—the miracle being directly connected with the event, enhancing its importance. It was in His programme at creation.

But wherein lay the miracle? Not in turning water into wine, for that was common enough, though it did take a season or a year to accomplish. And if we add maturity needful to make good wine better, many years would be needed. Rain falls from heaven, is drawn into the vine roots as sap, which in turn produces the flower, the bud, the grape—which when ripe is pressed, and lo! water is turned into wine! This is not accounted a miracle, only an ordinary process of nature. Nevertheless it is a divine institution. Therefore the miraculous element in this instance lay in discarding the ordinary time taken, the earth, the sap, the blossom, the pruning, the vintage, the winepress, and the maturing. Hence we perceive with admiration and worship, that He who turns water into wine by what we call ordinary processes can, when He pleases, do so by extraordinary means. Either process is the same to Him, but the extraordinary one rivets our attention upon Him—we behold His glory! So "He manifested forth His glory" (verse 11), and the manifestation produced faith, "His disciples believed on Him" (verse 11). This miracle proved His divinity—that He was God Omnipotent! In strange contrast Moses' first miracle turned water into *blood*, aptly illustrating the difference between law and grace.

The number of waterpots (six) suggest a connection with man. Standing there empty they proclaim a need of something, but certainly a need. All that law, conscience, and sin could do for man, left him wanting, needy, *empty*. His history is the history of a great need. What is to be done? The Lord says, "fill the waterpots with water." The water is the Word (John iv. 14; Eph. v. 26). Man's need is the Word of God. Those who had oracles of God of old should have made them known to all the world (Joshua iv. 24; Psa. lxxvii. 2, 7). But not only did they not publish His Name abroad, they rejected it themselves (1 Sam. viii. 7; Luke xix. 14). So the need was universal—the waterpots were empty! The darkness was intense, the want glaringly apparent. First, they must *hear the Word of the Lord*. The waterpots are filled. Next,

the Word must be believed, trusted, individually applied—and the water is turned into wine! Wine symbolises joy, “cheering the heart of God and man” (Judges ix. 13), and there is no joy like the rejoicing of the heart that experiences the forgiveness of sins, and that knows that he or she is born of God and will be with Him for ever! His glory is dear to us, His saved ones, for we are to share in it very soon. Manifestations of His glory cause worship to ascend to Him. It is the best wine!

E.C.Q.

The Great Facts of God.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

THE HOLY BIBLE THE WORD OF GOD.—VI.

SCENE four. The Man (even the Lord out of heaven) whose public ministry had been thus audibly inaugurated by the Voice of God is travelling along the dusty highway outside the town of Cæsarea Philippi, followed by His disciples. They do not know it, but He is taking a last farewell of this northern region where He had been brought up, and where He had always received a hearty welcome, modified sometimes by passions imported from the south. It is natural, therefore, for Him to turn to the little band and ask them the simple question, “Whom do men say that I, the Son of Man, am?” As if He said, “After all this travelling about, and all this ministry, and all this doctoring, what impression have I made upon this people? Give it a name, or, rather, give Me a name.” I suppose He stands still, and they are all round Him in a little circle. Had they been boys in a Scots class, hands would be stretched out with an accompanying snap of finger against thumb. You will observe that it is written, “they said” (Matt. xvi. 14), so I picture Him to myself looking at one who seems eager to answer, “Well?” “John the Baptist.” And another thrusts in “Elijah,” and a third “Jeremiah,” whilst a chorus mumble indistinctly “that prophet,” or “one of the prophets.” But none is eager when the home-coming question is next put, “But whom say ye that I am?” And that is natural. Ask me what others say is the cause of this disease, or the reason for this

delay, or the meaning of this portent, and I am ready with an answer, although it may be a somewhat mumbling one. But to put it to me direct, “What do you yourself say?” is to silence me unless I have thought it out for myself, nay, perhaps it must be, fought it out.

Tom Paine apologises in his preface to that fatal book of his, the “Age of Reason,” because he had to write it at a distance from a Bible. That is to say, he tried and condemned the Book in its absence. Consequently the mistakes he finds in it are in many cases the mistakes fashioned by his imagination out of the stuff furnished by his memory. And how often does our memory fail us? I remember in travelling to Leominster conference with my revered friend, the late J. G. M’Vicker (who had been staying with me at Clevedon), we entered a carriage full of well-known brethren. After a little while, putting his hand on my knee, he said, “To help me to sleep this brother put on the wall beside my bed a card with the words ‘He faileth not’ upon it, but he did not give the reference. Where do the words occur?” After a good deal of argument the conclusion came to was—these words express a truth often affirmed in the Bible, yet they are not to be found there. But they are, if you will refer to Zephaniah iii. 5. Now, these were men of one Book, the Bible, yet they did not remember it all. The truth is, the Bible is too great for us. I am not ashamed to confess that I never read it but I find something new, something I never saw there before.

Offer then your Bible to the man who asserts its faultiness, and ask him to prove his statements. His opinion most likely is but what some one else has said. And what some one else has said is probably what another has said before him; and what he has said is as likely as not to be as untrustworthy as poor Tom Paine’s statements. How else could it be? for if any man came to its pages unbiassed, ready to hear what it has to say to him, as well as for itself, he would rise from its study a new man—a renewed man.

Beware, lest thy knowledge of the written Word be not much greater than the disciples’

knowledge of the Living Word. Writers and speakers, teachers and preachers are valuable, and not to be despised, for they are divinely appointed means. But that believer's knowledge of the Word is small whose acquaintance with the truths of the Bible is merely through the statements of others, and is neither practical nor experimental. He must read its pages and ponder its statements and desire the illumination of the Holy Spirit until the veil of the letter falls and he hears the Voice of God.

And should some enemy of the Word face you with a difficulty out of which you can see no way of escape do not be downcast. Do not yield, no, not for a minute. Be sure that you know more of the Bible than he does, for you have tried its statements and never found them wanting; yet you know less than the great apostle Peter did. And he was not ashamed to admit that in the writings of the New Testament there "are some things hard to be understood." Notice particularly what he says about these hard things—"which they that are unlearned and unstable wrest, as they do also the other, Scriptures, unto their own destruction."

It was this great man that took his courage in both hands and answered our Lord's question aright, "Thou art the Messiah, the Son of the living God." He had got past the opinions of men. "They say! What do they say? Let them say!" Yet, after all, the statement was not his own. "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." It was an inspired speech. Peter was an inspired man.

It always needs inspiration to make a revelation. When the false christ reveals to the wondering hosts of Israel the false lord (Rev. xiii. 12) he is inspired by Satan (2 Thess. ii. 9). So the writers of the pages wherein lie revealed the wonderful mystery of the Godhead must have been God-breathed.

This inspired declaration of Peter prepares the way for a wondrous scene when on the Mount of Transfiguration our Lord puts aside for a brief space of time His *kenosis*. That *kenosis*, or self-emptying, was no laying aside the attributes of His Deity. He never for one moment ceased to be God. And

God and His attributes are inseparable. Because we are able to speak of abstract nouns—justice, goodness, truth—we are apt to get into the way of thinking of them as actual entities possessing a separate existence. One might as well make a sketch of a smile leaving the smiler out! So this self-emptying was not self-extinction; and the Divine Being did not become a mere man. But He did divest Himself of that mode of existence which was proper and peculiar to Him as God. Yet for a moment on this lofty mountain the splendours of His glory shone through the mean apparel of His manhood. And as the glory died away the Voice was heard, "This is My beloved Son, in whom I am well pleased; hear ye Him."

Scene the last. The clouds are gathering thick about His path. The promise of a great ingathering from every nation through the coming of these timid strangers with their desire to "see Jesus," instead of lightening His soul is like the bright spear point that draws the lightning and His spirit is rent with agony. "... Father, save Me from this hour! ..." No, no, even as the thunder rolls, it cannot be that. "Father, glorify Thy name!" Is that what must be said? Let heaven reply, and the Voice proclaim "I have both glorified it, and will glorify it again." The people, as usual, understand not. "Thunder!" say some. "Angel!" say others. Clearly an interpreter is required. So Jesus answered and said, "This voice came not because of Me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

Now about these utterances of the divine voice all Scripture may be grouped. In the first God speaks as Creator, whilst in the last He speaks as the Re-Creator.

In the first scene He glorified His Name by calling out of a state of death and ruin the world that now is, whilst in the last He promises that out of His Son's death He is going to call a new world wherein righteousness shall for ever dwell, for so runs the declaration, "I will glorify it again."

In the second scene God speaks as moral Governor and Judge. Man has been tried under the most favourable circumstances, and is found wanting. In the fourth scene, the Second Man, having been tested under the most unfavourable circumstances, having proved Himself faithful and obedient in all His words and ways, and having announced His intention to fulfil God's will even unto death, the Voice that pronounced Adam's rejection proclaims His acceptance, "This is My beloved Son, in whom I am well pleased; hear ye Him."

In the third scene God brings forth His champion, and even as He pronounced the first Adam "very good," so He proclaims the last Adam, "This is My beloved Son, in whom I am well pleased." By His baptism He steps forth into the lists, and takes up the cause of God. Immediately He is met by the devil who tempts Him, as he did the first Adam, with the desire of the flesh, the desire of the eyes, and the pride of life, and—fails! Thus, it is around these great facts of God as Creator; God as Judge; God as Vindicator of Himself; and God as Restorer; that we may group all the words of Scripture, and find in them an enlargement and commentary of what the Voice of God has spoken.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

OVERSIGHT AND RULE

in the Assemblies—Fitness, labour, responsibility, &c., of overseers. Elders, overseers, and bishops, same meaning in Scripture.

1. Their call of God, Acts xx. 28; 1 Cor. xii. 28
2. Their qualifications, 1 Tim. iii. 2-7; Tit. i. 6-9
3. Their duties—(a) instruct the ignorant, 1 Tim. iii. 2; (b) exhort the faithful and confute the gainsayers, Tit. i. 9; (c) Warn the unruly, &c., 1 Thess. v. 14; (d) to feed the Church of God, Acts xx. 28; 1 Peter v. 2
4. The character of their service, 1 Pet. v. 2, 3
5. Their rule, Heb. xiii. 7, 17, 24; 1 Tim. v. 17
6. Their recognition, 1 Thess. v. 12, 13; 1 Peter v. 5; Acts xiv. 23.
7. Their reward, 1 Peter v. 4. G. HYDE.

The Receiving of Children of God.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

THE principles which we hold and for which we contend are those which were maintained by the early brethren of eighty years ago when the movement for a simple and scriptural way of gathering was begun by godly and spiritually-minded believers connected with various denominations. We are charged with departing from principles that have been held and taught and acted upon among us for many years. But the departure from the simple, scriptural, and happy way began in 1876. Before that we boasted in the privilege of receiving all believers sound in the fundamentals of the faith and consistent in walk. For a time these narrow views were to some extent set forth in *The Witness* to our subsequent great regret and sorrow.

But through time it became evident that these principles were so incompatible with what had previously been acted on as simple scriptural lines, that it was found necessary for those who held them to break off from assemblies which they then stigmatised as "loose," and to form a new set of confederated meetings.

Many who had gone a great way with the new line of things, but who had long had their misgivings as to the ultimate issues, now became aroused as they witnessed the development of the principles that had been propagated from as far back as 1876, and saw a spirit manifested that was very far from the mind of Christ. The more the new departure was examined, the more evident it became that the position was, in the main, only the legitimate outcome of the principles that led to it.

When a schoolboy finds that after long calculations his result is wrong, his only right course is to go back figure by figure until he finds the point of departure and detects the error that vitiated the result. So, many of us, finding that we must either accept the new Exclusive position, or take our stand on scriptural ground against it, were driven to a searching revision of the whole process by which an evidently wrong

result has been arrived at. When the position assumed is such as to necessitate the rejection, as unfit for fellowship, of true, devoted, spiritually-minded, experienced Christian persons, whose character and doctrine will bear the strictest investigation, it is surely time to set about a thorough revision of the various steps which led to so grievous a result. Upon what ground are they rejected? Simply because they cannot conscientiously commit themselves to a position which necessitates their cutting themselves off from Christian fellowship and service with all other saints!

Man has failed to carry out the mind of God at every stage of his history. In innocence he failed in Eden at the first blast of temptation. In a purged earth after the flood a new start was made, but only quickly to prove again the incapacity of man. Israel is called out, but at every point in its national history its failure is fully shown up. A remnant returns from Babylon, but in a few years failure of various kinds is brought to light until, as far as Old Testament history goes, it reaches the heartless orthodoxy of the days of Malachi and ends in the rejection and murder of the Son of God.

The Church is, last of all, introduced under new conditions, with the Holy Spirit dwelling in it, founded, and instructed, and jealously guarded by the apostles; yet even in their day its failure was fully manifested, as witnessed by New Testament records, especially throughout the second epistles. Apostolic doctrine is corrupted, apostolic authority is set at nought, false apostles are accepted, and false teachers abound.

Yet there are constantly arising men who suppose that by narrowing the circle of fellowship, and imposing new and strict conditions, there may be a reconstruction of the Church such as will surpass in character and permanence even the apostolic churches—a Church to which will be attached the manifest presence and power of God in contrast with everything around it.

But it has been fully proved in the past that God does not own "High Church" claims. In the providence of God, that which assumes to be, or even to represent, "the Church of God on earth" has always

been quickly proved to be wanting, and a few years have sufficed to reduce it to fragments. So must it ever be, for God will never attach His power to that which assumes to be what it is not.

The controversy mainly turns upon the question of *receiving*: Who are to be received? how are they to be received? and into what are they received? But a prior question is, What is the scriptural meaning of receiving? And it may be remarked here that no scripture gives the thought of our "receiving into" anything.

If a child is born into a family, each member of the family joyfully receives the little one, not into the family or household, for its entrance there is by birth, but to the affections, and care, and privileges, and joys of the household, because it has been born into it.

Such is the receiving of a believer according to Scripture. In no passage is it a corporate, ecclesiastical act, performed by the assembly on a certain day at a certain hour. This process, and this only, has very generally come to be regarded as "*receiving*," but we search in vain for an instance of the word being so used in Scripture. The "binding" and "loosing" of Matthew xviii. 8 is regarded by some as in point, but surely it is clear that this only refers to cases of manifested sin which fall to be dealt with in judgment. So also in John xx. 23, the expression used may correspond with the "binding" of 1 Cor. v. 11-13, and the "loosing" of 2 Cor. ii. 10, but they have no application whatever to the receiving of saints as belonging to Christ.

It has also been contended that the very mention of a "within" and a "without" (1 Cor. v. 12) involves a corporate and formal receiving into the Church; but when we turn to the last glimpse historically of the Church found in Scripture, viz., in 3 John, and find there the apostle John and the more spiritual of the saints "without" and Diotrephes and his followers "within," it is vain to assert now, when confusion has developed a thousand-fold, that any circle of confederate assemblies forms a full and divinely recognised "within." As a matter of fact, the assertion is a mere assumption,

and is disproved by the experience and testimony of very many who, though regarded by some as "outsiders," are really "inside," and enjoying richly the fellowship of the Father and the Son. This does not at all imply that the command to "put away from among yourselves that wicked person" is not as binding as ever, or that God will fail to give effect to such action when it is according to His Word and carried out in faith and in the Holy Spirit. This God is able to do, and faith may count upon His faithfulness even in the midst of the existing confusion.

The Priesthood of Melchisedek.

By T. BAIRD.

II.—THE PRIESTHOODS OF HOLY SCRIPTURE.

DURING the tenure of the patriarchal priesthood, and antecedent to the institution of the Levitical priesthood, we must pause to recognise and account for the projection of another order of priesthood which differs considerably and materially from both the patriarchal and Levitical: namely, the Melchisedek priesthood. This order of priesthood not only differs from the other two orders in constitution and character, but it exceeds and excels them both in dignity, in majesty, and in mystery.

In pursuing our consideration of this important subject, only three portions of Holy Scripture are placed at our disposal: namely, Genesis xiv., Psalm cx., and the Epistle to the Hebrews, particularly chapter vii. One can scarcely refrain from remarking at this juncture that our information on this momentous matter might have been immeasurably augmented and enhanced, but for the careless carnality of the primitive Hebrew believers (see Heb. v. 11); and God alone knows how very much our callous carnality likewise prevents us from apprehending, and appropriating, and appreciating divine things.

In our meditations upon Melchisedek feelings of amazement and awe usually take possession of our minds, but no such feelings appear to have been experienced by the patriarchs who were brought into such near personal contact with him. There are no

exclamations of surprise traceable in the language of Scripture at the mention of his name. Moses who wrote of him, makes no comment of any description about him, neither does he advance any explanation concerning his apparently mysterious appearance to Abraham. Even Abraham himself received the priestly ministrations of Melchisedek without manifest astonishment or trepidation. Evidently Melchisedek was no mere apparition to the patriarchs, but a very real, substantial personage with whom they were reverently familiar both by visitation and conversation. One might even venture to suggest that Melchisedek was the high priest of the patriarchal system, even as Aaron was the high priest of the Levitical priesthood, and that Abraham, recognising him as such, paid tithes to him in that connection.

Melchisedek apparently exercised his invaluable ministry during the critical period of patriarchal *weakness* and Canaanitish *wickedness*, and who knows but that his priestly intercession appeased the wrath of God until the iniquity of the Amorites was full (Gen. xv. 16).

A dual significance attaches itself to the name of Melchisedek—first, king of righteousness; second, king of peace. The kingly righteousness he represented was the basis of the kingly peace he bestowed. Not peace dissociated from righteousness; neither righteousness dismembered from peace, but a peaceful righteousness, and a righteous peace was the life and law of his kingdom. In this particular how very wonderfully he foreshadows Christ, who was ever a true *lover* of righteousness, and a very real *hater* of iniquity (Heb. i.), and is He not also revealed to us as "the Prince of Peace?" (Isa. ix). With what artless naturalness these titles coincide with Psalm lxxxv. Verse 10 suggests the cross. There mercy and truth came near enough to *meet*; and by mercy and truth iniquity is purged (Prov. xvi. 6). There righteousness and peace approached sufficiently close to *kiss*, and "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever" (Isa. xxxii. 17). The *plant* of peace thrives in the *soil* of righteous-

ness, and the *fruit* of peace grows on the *root* of righteousness. Viewed in the light of this psalm the constitution and character of the Melchisedek priesthood embodies and foreshadows the expiatory sacrifice and mediatorial priesthood of Christ, which priesthood we hope to consider in its order.

The Humanity of our Lord in Heaven.

THE TEACHING OF MILLENNIAL DAWN.—VI.

By A. STACY WATSON.

"MILLENNIAL Dawn" denies the humanity of our Lord in heaven. It declares that our Lord's "human existence ended on the cross" (p. 230). That now He is "no longer a human being in any sense" (p. 231). That after His resurrection "He was not a man" (p. 231). Against this falsehood, see 1 Tim. 2. 5: "*One God, one Mediator also between God and men, a Man, Christ Jesus.*"

The serpent's lie, "Ye shall be as God." The Millennial Dawn's lie, that some—the "little flock"—will be "changed from the human to the divine nature" (p. 184).

To understand the purport of this change of nature from the human to the divine, it will be necessary to see what Mr. Russell understands by the "Divine Nature." He understands that "The divine is the highest order of the spiritual nature," and he recognises "How immeasurable is the distance between God and His creatures" (p. 201); that "only in the divine nature is life independent, unlimited, exhaustless, ever continuous, and neither produced nor controlled by circumstances," therefore, "we see that of necessity Jehovah is superior to those physical laws and supplies which He ordained for the sustenance of His creatures;" that "it is this quality, which pertains only to the divine nature, that is described by the term *immortality*. . . . In fact, immortality may be used as a synonym for *divinity*. From the divine immortal fountain proceed all life and blessing, every good and perfect gift" (p. 208).

If Mr. Russell goes wrong in the use of that which the Scriptures teach it is not because he is ignorant of their teaching any

more than was the serpent ignorant of what God had said or of what was meant. Mr. Russell knows that "God's definition of immortality is that of having *life in himself*—not drawn from other sources, nor dependent on circumstances, but independent, inherent life" (p. 211). So that when he uses the words "divine nature" he is taking a roundabout way for what would have been much simpler and better said if he had used the word "God," for what he says of the "divine nature" is true only of God. "THEY ONLY CONSULT TO THRUST HIM DOWN FROM HIS EXCELLENCY; THEY DELIGHT IN LIES" (Psa. lxxii. 4).

The teaching of "Millennial Dawn" from its beginning has but one object. To obtain that object Mr. Russell must represent our Lord before He became man as not being God, as not having the nature of God, consequently not the Son of the Father. He must deny that when our Lord descended from heaven and became man He was both God and man. He knows Him as a man only equal to, and not superior to, Adam before Adam sinned.

The denial of our Lord's Godhead before He came down to the earth, and while on the earth, is for the purpose of representing the Scriptures as teaching that some "men" will be exalted to the divine nature—exalted to Godhead. He teaches that "our calling is not only to the spiritual nature, but to the highest order of the spiritual—the divine nature" (p. 203). That "these, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads" (p. 211). This means that such have ceased to be human beings, for it is taught that their natures have been changed; as he writes: "This change of nature from human to divine is given as a reward to those who, within the Gospel age, sacrifice the human nature, as did our Lord, with all its interests, hopes, and aims, present and future—even unto death" (p. 196).

How high their exaltation! As being exalted to the divine nature, they are to be "The spiritual (which) will always be in-

visible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen, nor can see" (p. 288). And this, he teaches, is revealed by God as being His purpose, as, he says, "From other scriptures we learn that the reward promised to those who walk the narrow way is the divine nature—life inherent, life in that superlative degree, which only the divine nature can possess—immortality. What a hope! Dare we aspire to such a height of glory?" (p. 210). This is the serpent's teaching of Genesis iii., "Ye shall be as God." This is what Lucifer, "the son of the dawn," who, because he seems to "swim in the morning light," thinks of himself that he is equal to the sun. In the pride of his heart, he says, "I will be as the Most High," but his end is that he shall be thrust down to sheol.

The serpent taught this lie in the first century, Mr. Russell is teaching it in the sixtieth. Telling the woman—the Church—that this is God's purpose, and taught by the Scriptures; telling her that she is to be exalted, to have "inherent life—life that is not drawn from other sources, nor dependent upon circumstances, but independent, neither produced nor controlled by circumstances, immortal, dwelling in light that no one hath seen, nor can see."

To those who are in danger of being deceived it may be remarked that God neither hungers nor thirsts. That He who was both God and man, in consequence of His having emptied Himself preparatory to the suffering of death, became subject to hunger and thirst. When, however, that was returned to Him of which He had voluntarily emptied Himself, His eating and drinking to prove the reality of the resurrection of His body was not of necessity, otherwise, self-existent life—life in Himself—would have no meaning. On the contrary, those who are admitted into the Golden City both eat and drink; they eat of the Tree of Life and drink of the River of Life. They who need to eat and drink cannot possess "self-existent" life—"inherent" life—"life which is not drawn from other sources," as taught by Mr. Russell.

It is an impossibility that God should

cease to be God. It is the serpent's lie which teaches that the human can cease to be human, and become "as God." In the success of the serpent's teaching by Mr. Russell in "Millennial Dawn" we see the spiritual begetting of the serpent's seed, which later on will slay the Abels, whose offering alone was acceptable to the Lord.

The "world," the "flesh," and the "devil" are three sieves which are sifting the professing Church. The world sifts out those who love it. The flesh sifts out those who indulge it. The devil, through the serpent's lie, is sifting out those who wish to be "as God."

Grains of Gold

Gathered at Half-yearly Meetings, Glasgow, April 15-18, 1911.

By JOHN GRAY.

THERE was no seat in the tabernacle for the high priest; the work went on and on. There was one for God; He found rest amongst a sinful people because of the blood-stained mercy seat.

If any one should have been shut out of heaven it should have been the Lord Jesus Christ, because He had my sins upon Him. Thank God, He is in heaven, and He could not be there if He had not perfectly purged my sins.

There are two words in Scripture for washing. The one means to wash a garment, where the water goes right through; the other is to wash, say, a chair, which is mere surface work. David, in the 51st Psalm, says, "Wash me thoroughly from my iniquity."

The pioneers of an army go before to cut down and level up. Christ, our Fore-runner, has gone before, and, taking out of the way sin's gigantic barrier, has made a road from earth to heaven.

The pioneers seek a camping place for the army. The Lord Jesus has gone to prepare a place for us.

The presence of the pioneers tells the fact that the army is coming along. Beloved, we are going on and we shall soon be home.

During the night the family is divided into separate rooms, but in the morning they all come together for breakfast. The

children of God are now divided during the night, but the Lord is coming and we will all get together again in the morning. What a feast of fat things that will be!

We have been reminded that the days are dark, but for every address we have on the dark days we should have ten on the bright days in store for us.

The Bible tells me the worst that Satan can do; it also tells me the best that God can do.

God is equal to any dark day.

God is not only able to keep us from falling, but in a dark day He will keep us from stumbling.

We saw a poster recently in London giving the name of a business man and his profession. He was a house demolisher. I would like to have taken away the word "demolisher" and substituted the word "builder." In the Church of God there are too many house demolishers who do little else than object. We want to-day builders in the Church of God.

The Lord Jesus gave His disciples a badge to wear—"By this shall all men know that ye are My disciples, that ye love one another."

The finest vessels are produced from the hottest fires.

Much prayer, much power; *little* prayer, little power; *no* prayer, no power.

Israel were in Egypt; later, the wilderness; and lastly, Canaan. We are called upon to occupy the whole three at the same time. Actually, we are living down here in the Egyptian world; in experience we ought to be passing through this world as a waste, howling wilderness, while in spirit we should already be living in our heavenly Canaan.

Yesterday He bore our sins on the Cross; to-day He bears our cares on the Throne; to-morrow He will bear ourselves to be ever with Himself and like Himself.

John 14 does not say "Let not your *head* be troubled;" it does say, "Let not your *heart* be troubled."

There is no short route to conversion that keeps out conviction of sin.

The only righteousness that ever was in this world they put out of it.

The wounded stag separates itself from its neighbours; it is too proud to die in the

herd. When the Holy Ghost deals with a soul He singles that soul out from all others. Thus we have Nathaniel under the fig tree, and Lydia at the prayer meeting.

The difference between a backslider and an apostate is the one had life, and the other lacked it.

John chose the bosom of the Lord. We never read that the other disciples had controversy about possessing it with him. When it was a question of who should be greatest then there was contention.

We get grace to-day for every time of need, and to-morrow it will be the exceeding riches of His grace.

Talk no more of the lack of power; it is as real and full to-day as ever. It is the lack of faith to-day that is the great evil.

CORRESPONDENCE.

Dark Days in Greece.

WE are sending missionaries from Europe to the dark parts of Africa, Asia, and South America, yet we seldom realise that portions of our own continent are lying in the dense darkness of the Middle Ages.

This fact is brought forcibly to our notice by recent communications from Greece. Some ten years ago a law was promulgated forbidding the circulation of the Bible in Modern Greek, the common language of the people. Thus the precious Gospels are being fettered in the very tongue in which they were first given. Certain zealous believers continued to scatter the Word of God to meet the craving of the increasing number of thirsty souls. The following extracts from recent letters from Patras Prison, Greece, will explain how matters are progressing, and call forth much prayer:

"On March 14 last the Greek Parliament decided against permitting the circulation of the Modern Greek Testament in any form unapproved by the patriarch at Constantinople. This of itself may indicate the present powers and feelings of the so-called Orthodox Church."

On May 9, 1911, a post card intimated that the brethren were summoned to appear on the following Monday at 9 a.m. before the court to be tried for misdemeanours. All were accused of having preached along the lines indicated in a Greek newspaper. There were numerous indictments, such as preaching:

1. That the Virgin Mary did not remain unmarried.
2. That a man is born again through the

Holy Spirit by simply believing on Christ without good works.

3. That the cross is not an honourable thing, but dishonourable, being a place where thieves and malefactors were crucified, and it ought to be cast out of Christian houses.

4. That a Christian ought not nowadays to make the sign of the cross at his prayers, but should close his eyes, and kneel down, and pray without moving himself.

5. That persons baptised in infancy are not really baptised, because they do not confess their own faith. They must accordingly get baptised. With regard to the communion, the bread and wine are not changed through the Holy Spirit into the body and blood of the Lord, but remain simply bread and wine, and, as such, any Christian born again through the Holy Spirit may partake of them, and, as a matter of fact, some four days previously Zafiropoulos's companions had broken bread together and partaken of the wine.

6. Saints and images are not accepted, but those who accept them are accused of worshipping men and images. Accordingly, many Christians are compelled to cast out of their homes the holy images, and one of them, named George Matarankas, a shoemaker, took the image of St. Nicholas which he had at his house, and changed it into a stool on which he now cuts his leather and prepares the shoes.

7. They reject all the ecumenical and local synods or councils, and all the canons of the holy fathers of the Christian Orthodox Church, and of the other churches, and in fact, teach many other things which are repugnant to the teaching of orthodox Christian worship.

May 19, 1911.—A letter bearing this date from Old Prisons, 4th Room, Patras, contains the following:

"Praise the Lord, we have been condemned to prison for three months. It is indeed a real blessing to us to suffer a little for Jesus' sake. Last Monday our trial took place before the Court of Justice from 11 a.m. till 12.30 p.m., and from 3.30 till 8.30 p.m. I am indeed ashamed, as a Greek, to write the details. It seems that my dear but unhappy nation is in a very barbarous state regarding such matters. We know that the prince of this world, through the power of the people, compassed the death of our blessed Lord, and the judgment of Paul, and other martyrs for the truth. After verdict was passed they bound us with handcuffs; and the people, being maddened against us because they thought our sentence was too light, fell upon us with outcries and insults, and spitting. Though it was raining, quite a crowd was gathered, and the police

with much difficulty succeeded in getting us into two vans, and conveying us to the prison. We were deeply thankful to the Lord for this blessing, and for the opportunity of the testimony to His truth. Certainly we may hope and wait for fruit for the glory of God. Many persons expressed their sorrow to us for our wrongful condemnation; many recognised that we are right, and, as I can see, many are thinking about their souls.

"We joyfully pray both for our friends and persecutors. My joy is unspeakable in seeing that our dear brethren are so steadfast in the faith, and ready to suffer for their Master's sake, and we are thankful to Him who is giving us the courage and the patience, with the strong hope of seeing Him by-and-by. How sweet is the truth of 2 Corinthians 4. 17, 18. No doubt our gracious Father has given due permission to the devil to tempt and trouble us so strongly. Therefore He Himself will not permit us to suffer above that we are able, but will bring it to an end according to His precious will.

"I must inform you that in the prison they take from us our Bibles, and the New Testaments, and other books, so that we can neither read nor study, and it is quite forbidden to speak about our Saviour and faith. Now you can imagine our sorrowful position, and the barbarous state of my dear but unhappy nation, for whom please do pray; and let the children of God pray for us, and be partakers in our affliction, and pray to Him who can supply all our needs."

ANSWERS TO CORRESPONDENTS.

The Lord's Portion.

A reader asks if he should put the whole of the Lord's portion in assembly box, or if he would be free to give to a married sister in need out of same?

I see no reason why you should put the whole of what you lay aside as the Lord's portion into the Sunday meeting offering. In some meetings the rent and expenses are very small, and if you bear a share of it according to your ability, that, I judge, is all that is required of you.

To help a married sister, if she be in deep need by misfortune or prolonged sickness, is a good work, and I see no objection to such help being given out of the Lord's portion, especially if she is of the household of faith. But it is well to consider, for very often the beginning of such gifts forms a precedent that may develop into a life-long claim, and in the end may become a heavy burden.

I give my advice as asked, but please to satisfy yourself before God as to its correctness. J.R.C.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

AS HE IS, SO ARE WE.—Please explain the words, "As He is, so are we in this world" (1 John iv. 17).

THE SAMARITANS.—Who are the Samaritans? Some say that they are neither Jew nor Gentile. If so, who are they?

CHILDREN AT HIS COMING.—What will happen to the children of believers when our Lord comes for His Church?

GIVING AND DEBT.—In view of "owe no man anything," should a child of God give to the Lord's work, he being in debt himself?

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin"?

"THAT DAY"—WHAT DAY?—"I will not drink henceforth of this fruit of the vine, until *that day* when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what *day* did the Lord refer?

KING SOLOMON'S GIFTS.—"Beside that which she had brought to the king" (2 Chron. ix. 12). Does this mean that the Queen of Sheba took away, besides all the king's gifts, that which she herself had brought to him?

WILL ANY UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that *unsaved ones only* will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

Laying Hold on Eternal Life.

QUESTION 588.—"Lay hold on eternal life" (1 Tim. vi. 12). What does the laying hold on mean?

Answer A.—This is not a question of salvation, for Timothy, as a believer, was already a partaker of "eternal life" according to John iii. 36. Paul is giving his son in the faith instruction as to his own *service*, and after warning him against the snare of seeking to be rich (verse 9), and the "love of money" (verse 10), exhorts him to

"flee these things; . . . fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast confessed a good confession," meaning that what was his as "the gift of God" (Rom. vi. 23), he was to make his practically as a *servant of Christ*. Personal wholeheartedness in heavenly things is enjoined.

WM. HD.

Answer B.—The word means "to lay hold of in order to obtain and possess." And to lay hold of life eternal we must let go the present life—all that the world counts "life." The apostle knew that he was laid hold of, but his desire was to lay hold of that for which he had been laid hold of by Christ Jesus. He stretched forward to the things that are before, and desired Timothy to do likewise. In one sense we who believe already possess eternal life, but in another sense it is something not yet obtained (Phil. iii. 12; Rom. ii. 7). It is both a *gift* and a *reward* (John x. 28; Mark x. 30). Only those can seek it as a prize hereafter (Rev. ii. 10) who have in this age received it as a gift. It is the same life, for the life we have now in Christ does not lapse when the eternal state is entered upon; but it will then be enjoyed in its fulness. It is the life that is life indeed. Thank God, the end is sure for all who believe on the Lord Jesus Christ, but still the good fight has to be fought and the race to be run.

W. R. L.

Answer C.—"Laying hold on eternal life" must not be misunderstood and misconstrued into meaning that the believer is not *now* in possession of eternal life. Upon such puzzling and unnecessary distinctions between being "born again" and *not* having "eternal life" let us not spend serious thought, or waste precious time.

The expression is twice employed in 1 Timothy vi., and the whole context distinctly determines for us the meaning to be deduced from the passages. A strong and sharp contrast is drawn between life in this world with all its attractions and seductions, and the life to come with all its repose and glory. The r.v. renders it "the life that is life indeed;" and Alford translates it "lay hold on the *true* life." In brief, it is only another presentation of the same truth revealed in 2 Corinthians iv. 17, 18. The contrast here is between the "seen" and the "unseen." The *seen* is *temporal*; the *unseen* is *eternal*. If the things which we see with our eyes occupy and satisfy us, then we have not yet laid hold on eternal life. Eternal life has laid hold of us, and we are saved, but if we are not entirely detached from this present world, and living as strangers and pilgrims in it, then we have not yet laid hold on eternal life.

T. B.

The Heart by Nature.

By J. R. CALDWELL.

BEFORE the flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This picture of man, divinely drawn, is intensely black; there is not a relieving feature to be found in it. After the flood the Lord said, "I will not again curse the ground any more for man's sake, though [margin] the imagination of his heart is evil from his youth" (Gen. viii. 21). In David's day it was still the same, "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. xiv. 3). So in the time of Jeremiah, "The heart is deceitful above all things, and desperately [or incurably] wicked: who can know it?" Only He who searcheth the hearts and trieth the reins can know the depth of its depravity.

The testimony of our Lord in His day is just in keeping with all that had been written before: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19). Paul describes the character of man in Romans i. 29-32, and in viii. 7 he says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." In I Corinthians ii. 14 the apostle again writes: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In Ephesians ii. the description is "dead in trespasses and sins; children of wrath." In the view of John "the whole world lieth in wickedness," but "we know that we are of God" (I John v. 19). There are but the two classes with John: "He that hath the Son hath life: he that hath not the Son of God hath not life."

Such is man as discovered in the light of God. In one sense "there is no difference, for all have sinned and come short of the glory of God." At the Bank of England sovereigns are weighed. They are passed over a scale so nicely adjusted that all which

are full weight pass on, but any that are short of the standard of the mint are detected and reserved in order that they may be melted and recoined. One may be only short threepence, another sixpence, another one shilling, another five shillings, but all go the one way. "There is no difference." This illustrates the sense in which the words "no difference" are used in Romans iii. The extent to which one comes short of the glory of God may be very different from another; one may be an unmitigated rogue manward and a blasphemer Godward, another may be honest, truthful, moral and religious, but as regards righteousness before God both come short, both are alike condemned. So also as to power for self recovery, power to attain to righteousness and acceptance with God. All are alike condemned, and all are alike incapable.

The stupendous ruins of ancient Rome, Greece, and Egypt bear traces that clearly declare their former magnificence and the exquisite beauty of their architecture and sculpture. As temples or palaces they are utter ruins, never to be restored. But they bear a silent, perpetual testimony to the unrivalled skill of the ancient artificers.

Such is man. Amidst the wreckage of humanity there remain traces of what he was as created by God, and what he might have been had sin not blighted his whole being.

Conscience remains, and unless utterly seared it bears its witness in all men against wickedness; so that even the heathen, under its conviction, either accuse or excuse themselves and one another (see Rom. ii. 15).

Many beautiful traces are left: such as natural affection, readiness to render help in calamity, gratitude for kindness, &c., &c., though in multitudes even these seem to be extinct. In fact, the condition of heathendom the better it is known becomes the more appalling, and its degradation the more utterly hopeless, but for the power of divine grace.

"As a man thinketh in his heart, so is he" (Prov. xxiii. 7). "Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. xvi. 7). Outward correctness, loud profession, ostentatious acts of charity, even forwardness

in religious work, may deceive man and pass current with human judgment, but all these things do not reveal the man as he is, it is the state of the heart whence the outward life proceeds that gives it its value for good or evil. "I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings" (Jer. xvii. 10). Hence the importance of the injunction, "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. iv. 23).

Remarkable indeed is the Lord's coupling of two things together which man would have set far apart: "evil thoughts—murders" (Matt. xv. 19). "Whosoever hateth his brother is a murderer" (1 John iii. 15). God sees the fruit of murder in the seed of the evil thought. All this being so, how utterly valueless must be all making clean of the outside. Man begins without. He may so far reform as to become outwardly decent; as to external proprieties he may be faultless; but unless the heart be set right with God, unless that change has taken place which brings the heart to find its rest, its peace, its joy, its satisfaction in God Himself through His Son Jesus Christ nothing is gained that is of any permanent value.

This change can only be brought about by the convicting and quickening power of the Spirit of God. It is called *being born again*. "It is not of blood, nor of the will of the flesh, nor of the will of man, but of God (John i. 13). "Of His own will begat He us with the Word of Truth" (James i. 18).

Formalism.

I REMEMBER hearing of a blind man who sat by the wayside with a lantern near him. When he was asked what he had a lantern for, as he could not see the light, he said it was that people should not stumble over him. I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the scepticism in the world is this old, dead formalism, this conformity to the world, this professing what we do not possess.—D. L. MOODY.

The Death of Christ.

THE BASIS OF THE FAITH.—IV.

By C. F. HOGG.

THE death of Christ marked the consummation of the ages; all that preceded led up to it. The eternal future will look back to it as the event upon which the well-being of the universe is based (Heb. ix. 26, R.V., M.). The pre-eminence in majesty, glory, power, beneficence has ever belonged to God; but to God in Christ, since the Cross, belongs also the pre-eminence in sorrow and in love, and in submission to those eternal laws which, in the last analysis, are an expression of His own immutable character.

Many questions here press themselves upon the reverent mind. Why, in order to effect these ends, must God Himself condescend to human form and submit to all the essential experiences of human life? How does the death of Christ secure the justification of the individual, and the unification of his discordant nature, the deliverance of the creation, the reconciliation of all things? These are questions which, while in some respects they offer a legitimate field for devout inquiry, are more readily asked than answered—cannot yet be answered at all perhaps, but must await the day when our present limitations shall have passed away, and that which is perfect come (1 Cor. xiii. 10). Meantime the facts are proclaimed on evidence of history and experience, too closely knit to be broken, too weighty to be ignored. The fact itself is of principal concern to every man; the reader of these lines may well pause here to ask himself what his own interest in the death of Christ may be. Happy if by faith he can say with the apostle Paul, "The Son of God, who loved me, and gave Himself up for me" (Gal. ii. 20).

On the other hand, it is not to be wondered at that difficulties present themselves to thoughtful minds. Some of these claim brief notice here. "Is it righteous with God," it has been asked, "to permit the innocent to suffer for the guilty; another to be beaten for my fault?" Now the right of one man to suffer for another is infeasible. Where such suffering is practic-

able, and is voluntarily undertaken, the person who submits to it is esteemed heroic, and is held up as an example for others, "peradventure for the good man some one would even dare to die;" and, indeed, the Lord Jesus Himself declared that there is no greater love than this, "that a man lay down his life for his friends" (John xv. 13; Rom. v. 7). This general right cannot be seriously contested, and in virtue of it the Lord Jesus submitted to the Cross in order that He might carry out His own voluntary predetermination, "I lay down My life. . . . No one taketh it away from Me, but I lay it down of Myself"* (John x. 17, 18). Apostolic testimony is full and unvaried on the point; the voluntary nature of the sacrifice is everywhere implied, as in the words of the apostle Paul, which may be taken as a sample of the whole, "Christ also loved you, and gave Himself up for us," "who gave Himself for our sins that He might deliver us" (Gal. i. 4; Eph. v. 2).

It is significant moreover that Scripture does not speak specifically of Christ bearing the punishment due to sins. The language of the prophet is, "Jehovah hath laid on Him the iniquity of us all," and of the apostle, "who His own self bare our sins in His body upon the tree" (Isa. liii. 6; 1 Peter ii. 24). God does not divorce sin and its penalty, hence we may not conceive of Christ as bearing the punishment due to the sinner merely. His death meant immeasurably more than that, how much more is suggested in words impossible to fathom, "Him who knew no sin, He made to be sin on our behalf" (2 Cor. v. 21). Full value must be given to these statements, even though it lie beyond our power to understand how our sins, which are so peculiarly our own, could be transferred to another. Suffice it for the present that God has declared it so to be. Is the power of God limited to the compass of the human mind in anything else? Certainly it is not so in the material world, common experience being witness; that it is not so in the spiritual sphere forgiven sinners everywhere

testify. How it was accomplished they cannot explain; wisely, then, they appeal to a fact of their own experience, and say, "In whom we have . . . the forgiveness of our sins" (Col. i. 14).

Another objection was current in very early days, in a slightly different form; the apostle Paul deals with it in his epistle to the Romans, see chap. vi. It may be expressed thus: Even if the death of another could conceivably secure for us immunity from future punishment, character would be left unchanged, and thus the moral gain would be nil. To this the reply is that not only did Christ die for men, it is also true that all who believe on Him are reckoned to have died with Him. In other words, the full truth is not expressed in the doctrine of substitution alone, nor yet in the doctrine of the identification of the believer with Christ in His death alone, but in both these together, "I have been crucified with Christ" is the complement of "who gave Himself up for me" (Gal. ii. 20). And the practical result is forcibly conveyed in the question of the apostle, "We who died to sin, how shall we any longer live therein?" How, indeed! Rather must we "walk in newness of life" (Rom. vi. 2-4).

By a figure of speech called metonymy, in which one thing is put for another with which it is closely allied, the word "blood" is often used in Scripture for the "death" of the Lord Jesus. Two purposes are thus served. First, it is made plain, without circumlocution, that His was a death of violence; and, second, His death is connected with the sacrificial system of the Old Testament. Some, misunderstanding its purpose, have spoken disrespectfully of the language, as though it were unworthy in itself. But the Gospel is intended for everyday people. God is pleased to bring it well within the compass of the plain man's mind, therefore it is expressed more or less in the everyday language of plain folk. Indeed it may be claimed as one mark of its divine origin that the purpose of the Cross is stated, not in the technicalities of the schools, but in the familiar language of everyday experiences. There is the language of the law-courts, "for the showing of His (*i.e.*, God's)

* This does not at all detract from the guilt of those who were His murderers.—Ed.

righteousness; that He might Himself be just and the justifier of him that hath faith in Jesus;" of the market-place, "ye were bought with a price;" of the shambles, "all things are cleansed with blood, and apart from shedding of blood there is no remission;" and of slavery, "that He (*i.e.*, Christ) might redeem them that were under the law," He "gave His life a ransom for many" (Heb. ix. 22; Rom. iii. 26; 1 Cor. vi. 20; Gal. iv. 5; Mark x. 45). Now this is phraseology simple enough to be understood by all, and yet sufficiently varied to prevent the misconceptions that might arise from a too literal interpretation of any one expression.

Enmity and discord came into the world by disobedience, but "God was in Christ reconciling the world unto Himself" (2 Cor. v. 19). Having become man He submitted, in life and in death, to the double test of obedience, and yet in death suffered the penalty of violated law. Being God, His death has an infinite value and is efficacious for all men everywhere and simultaneously, on the sole condition that they acknowledge the enmity and look to the Lord Jesus Christ for salvation.

There are those who take salvation for granted, who seem to assume it as an element in, or at least a concomitant of, Western civilisation, part of the inheritance of a "Christian child," born citizen in a "Christian nation." The part of wisdom is to take for granted nothing but the certainty that all, without exception, are involved in this alienation from God, and that there is no escape from that and from its consequences, save through the death of the Lord Jesus Christ.

Our Inheritance in Christ and His in us.

IN whom also we have obtained an inheritance" (Eph. i. 11). "An inheritance incorruptible and undefiled" (1 Peter i. 4). The purchase of the precious blood, and of the anguish unto death of our blessed Lord when He bowed beneath the awful load of God's righteous judgment on the sins of the whole world. But also God

has an inheritance in us (Eph. i. 18), and it was for this that the heavenly Bridegroom, "as a merchantman seeking goodly pearls" (Matt. xiii. 45, 46), went and sold all that He had that He might win for Himself the pearl of great price. Nothing can touch our inheritance in Him, but His inheritance in us may be marred by our unbelief. The joy we might bring to Him in our daily life, the glory we might bring to His name at the judgment seat, all is in our own keeping, and depends upon our availing ourselves of or neglecting the abundant grace that is at our disposal in Christ Jesus. Day by day, unconsciously it may be, we add to or take from the riches of His inheritance in us; we minister grief or gladness to the heart broken for us on Calvary, and, moreover, we fix irrevocably our own portion in the coming day when gold, silver, and precious stones, wood, hay, or stubble shall be made manifest in the all-searching light of the judgment seat.

A. E. W.

Thou Art Worthy.

MEDIATOR.

THAT scarred and solitary Man
Of holy birth,
Alone the infinite could span
'Twi'x heaven and earth.
For He alone His hand could lay
On man and God,
And each stupendous debt repay
In precious blood.

INTERCESSOR.

That same lone Man exalted now
Above the stars;
His highest praise all heavens avow
Those wondrous scars.
Now lives a great High Priest to care
For all His own,
And all their gifts and incense bear
Before the throne.

ADVOCATE.

Those flaming hosts with joy acclaim
The first-born Son,
Jesus eternally the same,
The-righteous One.
Who else in tender grace could meet
The wandering child?
And ease his pain and cleanse the feet
By sin defiled?

W.H.

Two Pictures.

By JOHN P. LEWIS.

I. "I have seen the wicked in great power, and spreading himself like a tree that groweth in his own soil" (Psa. xxxvii. 35, marg.).

How vividly this picture is drawn! The wide-spreading branches and abundant foliage—these surely betoken vitality and longevity; but the *roots!* where are they? The tree is growing in its native soil. "As is the earthy, such are they also that are earthy." "That which is born of the flesh is flesh." This tree is a true symbol of the natural man, improved under culture, it may be, but still natural. Godly upbringing and environment often, alas! result in mere profession. Sometimes ethical influences other than Christian are brought to bear, and he may flourish, but "in his own soil." "Ye must be born again."

There is no word of fruit in our verse (*cf.* Hosea x. 1). There is everything to please the eye; but that is all. It is said that a tree fresh and green will sustain far more damage from the lightning stroke than one dry and withered, the reason being that the sap and moisture offer high resistance, while the dry trunk simply acts as a conductor for the current to pass to earth. "Pride, fullness of bread, and abundance of idleness" caused Sodom's downfall; so with the man here. "Yet he passed away." "The rich man also died, and was buried;" cut down in his greenness to awake in torment.

II. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of Jehovah shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Psa. xcii. 12-14).

Notice. (1) *These Trees are Transplanted.* "They are planted in the courts of our God." Time was when they flourished in the kingdom of nature, but they have been removed from that standing to the kingdom of God's dear Son and have now a standing in grace. Just as in the Botanic Gardens we see trees from every clime reflecting credit on those responsible for their care and arrangement,

so here they are the planting of the Lord that He may be glorified.

(2) *The Trees Chosen.* The palm and the cedar are two lovely emblems of the believer. In the palm we have fruitfulness and height. The tree bears its fruit in its leafy crown many feet above the earth. "Fruit unto God" is taught here. As the Lord Jesus made it His object in life to please His Father—man's blessing taking a secondary place—so we by the Spirit's blessed inworking "are ambitious" (2 Cor. v. 9, Gk.) to be well pleasing to our God; other matters will adjust themselves. I have read that the vital organs of the palm tree are in the head, or crown. If this be the case the imagery is still more beautiful. "Your life is hid with Christ in God." "Who shall separate us from the love of Christ?"

"That which can shake the Cross,
May shake the peace it gave,
Which tells me Christ has never died,
Or never left the grave."

From the cedar we learn stability, *i.e.*, root growth. The tree withstands the storms of generations, the roots stretching down and around, ever tightening their grip on the soil. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). "That ye being rooted and grounded in love" (Eph. iii. 17). The law of growth is well stated in 2 Kings xix. 30, "take root downward, and bear fruit upward." The fact that the roots of the believer's life are wrapped about the faithfulness of God and His immutable Word enables him to withstand every wind of doctrine and sleight of men whereby they lie in wait to deceive.

(3) *Continuous Supply of Fruit.* There is fruit at all seasons. Frost, snow, scorching suns, and wintry blasts, all alike fail to check its output. To what is the unfailing fruitfulness of the palm due? The natives of Southern India climb the palmyra trees in the evening, make a small notch in the stem of the leaves, and hang under it a half cocoanut as a cup to catch the juice. In the morning it is found full of this sweet and much appreciated liquid, and the supply never fails even in the longest drought. A missionary wishing to know where it came

from digged down at the root and found that a single shaft went straight down as far as the stem sprang upward. There at a great depth it spread out, even getting through crevices in rocks, and pushed its way down until it found water.* It is most essential, dear fellow-believer, that no obstacle be allowed to remain in the way of communion with God.

"My soul thirsteth for God, for the living God." "The trees of the Lord are full of sap," "planted by the rivers of waters."

The ideal believer is brought before us in our text. We indeed have to regret that time and again we failed to produce a particular fruit at the time it was required; the love, or the gentleness, or the faithfulness was lacking. Not so with our blessed Lord. At all times and seasons fruit abounded, every demand made upon His grace being amply and readily responded to.

The chief characteristic here, however, is fruit in *old age*. When the sinner's natural strength begins to fail and the active pleasures of sin pall, what then?

Let Byron speak:

"My years are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone."

But the believer:

"All his prospects brightening to the last,
His heaven commences ere the world be past."

"The hoary head is a crown of glory, if it be found in the way of righteousness." The vigour of youth instead of diminishing increases with years, while his fruit becomes mellow (cf. Joshua xiv. 11).

There is a most instructive difference between the two Greek verbs translated "have done" in John v. 29. "*Prassein* (have done evil) is more the *habit of action*, so that we might say 'he that practises evil;' but *poien* (have done good), the true *doing of good, good fruit, good that remains*. The former has only an event, a thing of the past, a source to him only of condemnation, for he has nothing to show for it, for it is also worthless; whereas the latter has

abiding fruit, *his works do follow him*" (Alford on John iii. 20).

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. vi. 21, 22). "Your labour is not in vain in the Lord" (1 Cor. xv. 58). The Holy Spirit abiding in the believer, and allowed to work ungrieved, will produce fruit that will delight the heart of our God, refresh the hearts of fellow-saints, and bring blessing to a needy world. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

BETHANY SCENES.

Death and resurrection, - - John xi.
Worship and communion, - - John xii.
Blessing and ascension, - Luke xxiv. H.K.P.

THREE EXPERIENCES THE BELIEVER REQUIRES DAILY.

Restoration of soul, - - - - - Psa. xxiii. 3
Renewing of strength, - - - - - Isa. xl. 31
Reviving of spirit, - - - - - Isa. lvii. 15. J.E.B.

THINGS THAT ACCOMPANY SALVATION.

Salvation, - - - - - 2 Cor. vi. 2
Suffering, - - - - - 2 Cor. vi. 5
Service, - - - - - 2 Cor. vi. 4
Separation, - - - - - 2 Cor. vi. 14-17
Sonship, - - - - - 2 Cor. vi. 18. W.J.M.

THE LIFE OF SIMEON.

1. *Consecration*.—He was just toward man. He was devout toward God. His hope was the coming of Messiah, Luke ii. 25
2. *Revelation*.—"It was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Christ," - - - - - Luke ii. 26
3. *Adoration*.—"He blessed God," Luke ii. 28
4. *Resignation*.—"Now, lettest Thou Thy servant depart, O Lord, . . . in peace," Luke ii. 29
5. *Salvation*.—"Mine eyes have seen Thy salvation," - - - - - Luke ii. 30. J.G.

* I am indebted for the foregoing interesting fact to Mr. J. R. Caldwell.

Delivering up the Kingdom.

By WILLIAM HOSTE, B.A.,

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS.—X. I Cor. xv. 23-32.

THE special difficulty of this passage lies in the expressions, "*Deliver up the kingdom to God*" (verse 24); "*the Son also Himself shall be subject*" (verse 28); "*baptised for the dead*" (verse 29).

With reference to the first two, the questions arise, Will the kingdom end? or, Will Christ cease to reign? Neither one nor the other, for we are distinctly told that "the kingdom shall never be destroyed" (Dan. ii. 44) "nor have an end" (Luke i. 33), and that "He shall reign for ever and ever" (Rev. xi. 15), so that another solution of the difficulty must be sought. As for the other phrase, I believe the key lies not so much in the words, "*for the dead*," as in understanding the solemn responsibility entailed by baptism, especially in days of persecution.

We will now consider the passage.

Verse 23. "*But every man in his own order: Christ the firstfruits.*" Firstfruits bear promise of a like harvest to follow; the resurrection of Christ was the first on to the plane of the new creation, and entails a similar resurrection for all His own; "*afterward they that are Christ's*," not a specially holy, faithful, watchful class of believers only, but "they that are Christ's," that is, all saints sleeping or living "*at His coming*" (*parousia*).

Verse 24. "*Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule,*" that is, organised hostile government, "*and all authority,*" right to exercise it, "*and power,*" force to claim it.

Verse 25. "*For He must reign, till He hath put all enemies under His feet.*"

Verse 26. "*The last enemy that shall be destroyed is death.*" The whole period of the millennial kingdom is here passed over, nor is the resurrection of judgment mentioned explicitly, but simply the Lord's final victory over all His foes, and the restoration of the kingdom to God.

Verse 27. "*For He hath put all things under His (Christ's) feet.*" According to the

revelation of the divine purpose in Psalm viii. 6. "*But when He saith, All things are put under Him, it is manifest that He is excepted, which did put all things under Him,*" that is, there clearly can never be a time when the Son, as the Servant of Jehovah, a character He entered upon for ever when "He took upon Him the form of a Servant," will not be subject to God as such, so that the apostle can add—

Verse 28. "*And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.*" We have already seen that this delivering of "the kingdom to God" cannot mean, that the kingdom will cease to exist, nor Christ cease to reign, but that He will present the kingdom once more to God in all its pristine perfection as before the rebellion of Satan, nay, in a condition of enlarged scope, enhanced splendour, and eternal stability. As when, to use a feeble illustration, John Lawrence, of the Punjaub, restored in 1856 the revolted provinces of India to the power of Britain, and, acclaimed the "saviour of India," ruled henceforth under the British crown, so Christ, when He shall have subdued every rebellious power, and presented the kingdom back to God, will not cease to reign as Viceroy of the universe.

The kingdom did not cease to be the Father's when entrusted to the Son; it will not cease to be the Son's when delivered to the Father. The same word "deliver" is found in verse 3 of this same chapter, where it is evident that the apostle in delivering the Gospel to others did not relinquish it himself.

How are we to understand here the expression, "*Then shall the Son also be subject?*" Simply, I believe, in the sense that He will not then become an independent Ruler. The order of the words in the Greek is "then also shall the Son Himself be subject," that is, then no less than before. Is He not subject now? Yes! Will He be less subject then? No! He who took upon Him the form of a Servant will continue to be the Servant of Jehovah, even in His capacity as universal King.

The apostle now returns to the subject of

the resurrection (verses 21-28) being in the nature of a parenthesis, and adduces one more argument in favour of it, not depending this time on the loss to believers of spiritual blessing, but on the change in their practical conduct which must result if there were no resurrection.

Verse 29. "*Else what shall they do?*" not, what do they? but what shall they do "*who are baptised* (lit., being baptised) *for the dead,*" on behalf of or in place of the dead, "*if the dead*"—no article, simply dead ones generally—"rise not at all, why are they then baptised for the dead?"

There are two questions here, What shall they do which are baptised for the dead? and, Why should they be thus baptised at all? This baptism for the dead (whatever it may mean) clearly entailed for the neophytes the putting on of Christ publicly, and the being henceforth known as Christians. They would thus expect to meet the same treatment that He received. What course ought they to pursue? They had taken their place in the post of danger, but what good could come of risking their lives if there were no resurrection? why indeed should they be baptised for the dead?

Great importance has been attached to the expression, "*for the dead.*" I think, as I have said, the emphasis of the verse is rather on the word "baptised." There is no trace in the New Testament of a superstitious value being attached to the rite of baptism, which would justify the idea that some fancy baptismal rite is here referred to. There is, moreover, no mention of such a rite either in the Scripture or in "the Father's," or in ecclesiastical history. Without desiring to dogmatise, I would suggest that the phrase, "they who are baptised for the dead," is only another expression for "neophytes," or, as we should say, for "the rising generation of believers." I hardly think it is necessary to seek in the expression "for the dead" some deep hidden reference to the meaning of baptism, on the ground that a chapter on resurrection would be incomplete without a distinct reference to a rite which speaks so plainly of death and resurrection. Baptism does not so much teach future bodily resurrection as present spiritual

identification with Christ in His death and resurrection. I think the argument really lies in the change which the loss of the hope of resurrection would certainly exercise on the courage and constancy of believers. This is borne out by what follows, for the apostle continues—

Verse 30. "*And why stand we in jeopardy every hour?*" The "we" is emphatic, as much as to say those just referred to are not more in jeopardy than we older believers, certainly not more so than I who write this, for he goes on to say—

Verse 31. "*I protest by your rejoicing which I have in Christ Jesus,*" that is, by that glorying in you which I have (R.V.). "*I die daily,*" that is, my life is in constant danger. Of this he proceeds to give a concrete instance.

Verse 32. "*If after the manner of men,*" that is, to use a human figure of speech, "*I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?*" "Let us eat and drink, for to-morrow we die," according to the words of a materialistic heathen poet.

Qualifications of a Missionary.

A FEW NOTES AT THE BETHESDA MISSIONARY CONFERENCE.

I. The manifest call from God. Determined to be from Him by many months—or years—of self-examination on your knees alone with God.

II. *To go*, because you cannot help it, and because your love of souls is so ardent, that it consumes like fire in your bones.

III. *Not to go*, because of the romance that you think to be inseparable from missionary life. *Not to go* to improve your own social status, or to improve your health, or because you want a complete change either of climate or vocation; only strong persons physically and spiritually are wanted—*not those* who cannot work in complete harmony with fellow-workers at home. If you are going to be engaged to be married, and if a language is to be learned, you must learn it at two different stations in the country. Man and wife cannot study a language together to be efficient, it must be done before they come together.

Scriptural Reception.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," &c.

SCRIP TURAL reception by the saints is personal and individual. It is on the ground of having been received already by God (see Rom. xiv. 3), and because "Christ hath received him" (Rom. xv. 7). But when direct Scripture fails we are prone to revert to argument and inference. It is argued, "the Church is to put away, and therefore the Church must receive." The putting away, or pronouncing the divine judgment upon one who has sinned, is by the Lord's appointment to be done "when ye are gathered together." It has its analogy in the judgment of Achan. All Israel were witnesses of the evidence of his guilt. All Israel brought them to the valley of Achor. All Israel stoned them with stones (Joshua vi. 23-25).

If such sin is permitted to break out in an assembly as warrants on Scripture authority "putting away from among yourselves," then it is an awfully solemn occasion, and the divine sentence is designed to have a voice for every heart. The effect of it is seen in 2 Corinthians vii. 10, 11. It is like the removing of the leprous stone from the house; the cleansing does not end there; every stone must be scraped (see Lev. xiv. 40, 41).

But where is there any such enactment as to the entrance of children either by birth or by circumcision into the commonwealth of Israel? Is it not perfectly plain that the two things are essentially different, and that the law which applies to the one can have no possible application to the other?

Even so in the Church of God; the execution of judgment is to be in the presence of the believers when gathered together into one place, and may be the occasion of solemn warning and of heart-searching exhortation, as well as of deep exercise of conscience, in all, be they young or old.

Such occasions, either in Israel or in the Church, were not supposed to be of frequent occurrence. It is sad indeed that such action should ever be required, whether it be occasioned by moral or doctrinal sin.

But how different is the whole character of the teaching as to receiving! At first it was the attraction of a divine instinct, the power of a common object, the love of the new nature begotten of God, that drew together those who were of one heart and of one soul, and "of the rest durst no man join himself unto them." Daily, multitudes were added on the same principle of attraction, and the world was excluded by the same principle of repulsion. And still, if the Holy Spirit were working in mighty power, and many being saved, and saints learning the simplicity of the ways that be in Christ, the attraction would be the same essentially, although the conditions are different; and care and discrimination would be required now, owing to the presence on all hands of false religion, spurious Christianity, which in Pentecostal days were unnecessary.

While Scripture lays down no rule of procedure in receiving, it is asserted that the reception of Paul at Jerusalem is typical, an example to be followed throughout the dispensation in every case. But is it not evident that the case of Paul, so far from being typical, was altogether exceptional? He very naturally, drawn by love and desire for fellowship, assayed to join himself unto the disciples. Had it been an ordinary case of conversion, and no special circumstances known, giving rise to suspicion, it seems clear that he would have had his place amongst them at once. But the saints were in fear of him; they supposed it was another ruse of the devil—they "believed not that he was a disciple." Hence the procedure adopted. Barnabas, with special knowledge of what the grace of God had wrought in Paul, knowing what all the rest were in ignorance of, set him before the apostles, assured that if they, the guides, were satisfied, no further hindrance would stand in the way of his fellowship with the saints.

But to assert that this procedure is necessary in the case of one who is well known to many as a genuine child of God, and against whose character no suspicion exists in the minds of any, is an absurdity that could only be entertained because it fits in with some theory not found in Scripture.

The adopting of a rigid rule not in Scripture, and enforcing it in every case, is productive of serious results. The careful inquiry that may be necessary in dealing with one who professes to have been recently converted, or with one who comes as a stranger, unknown and unrecommended, if applied in the case of one who is well known to be a true child of God, becomes only "red tape" and a practical barrier.

The acknowledgment of a believer as being of the flock of God, one of the sheep purchased by the blood of Christ, is surely shepherd work. To constitute the whole assembly, young and old, shepherds and sheep, a sort of tribunal before which evidence is to be laid, and by which judgment is to be pronounced, is to adopt a method unknown to Scripture. The shepherds (i.e., the pastors), or "guides," having the confidence of the believers, are the ones first to be satisfied. It may be by means of their own personal inquiry, or it may be through reliable testimony, but when once they are satisfied, the Church as a whole may heartily acknowledge to be the Lord's those who are given a place amongst them. In some cases it may be a matter of weeks, whereas persons who are well known may at once be recognised and welcomed among the saints. The error is in insisting upon one rule for every case. The one introduced may not see his way to full identification with the simple scriptural mode of assembling in the name of the Lord; he may only desire a very small part of that fellowship which is the privilege of all; he may at first only desire fellowship to the extent of observing the Lord's supper and enjoying the worship and the ministry connected therewith, without any thought of separating himself from the denomination or association with which he has been connected. Is his claim, therefore, to be of the flock of God to be challenged? Is he to be denied that which by grace he does desire, because he does not desire more? Is the Spirit to be grieved by giving the outside place to one whom God has placed inside?

It may be contended that this opens the way for the entrance of many kinds of evil; but such has not been found to be the case.

The errors and evils that have wrought the greatest mischief have arisen generally with those who have been "regularly" enough received. Moreover, if it be according to Scripture, then it is not only the right way, but the best way, and any evil issue must be traced not to the principle but to failure in the administration of it. If a way could be adopted that would necessarily exclude all who are unworthy, then it would be its own proof that it was not the scriptural way, for at so early a date as the Epistle of Jude some ungodly ones had "crept in unawares." The fault was not in the principle, but in the lack of watchfulness on the part of those in responsibility to God.

It has been said that in this way "*anyone*" may be received. We ask, Is it receiving "*anyone*" to receive only those who are known to be born again, genuine believers; those who are godly in their personal walk and conversation; those who are sound in the fundamental doctrines of the faith?

Is it receiving "*anyone*" if those are refused who hold evil doctrines; whose life is not as becometh the Gospel; who are causers of division; in short, if all are *refused*: whose *rejection* is plainly authorised in Scripture?

So far as we can see, no other ground can be taken without practically denying the authority of the Lord Jesus to order His own House.

We can find no scriptural warrant for such an expression as, "So-and-so is a dear child of God, but he is not in fellowship." The universal mistake has been the attempt to construct a fellowship instead of owning the fellowship of which the Holy Spirit is the author.

To some it appears a difficulty that persons not regularly associated with the assembly are on that account not amenable to discipline. But even though their appearance among us be only occasional, the course is nevertheless clear. Should any such be found to have been guilty of anything scripturally calling for their being "put away" let them be so dealt with and refused the privilege of fellowship just the same as if they had been regularly in the assembly.

“ A Full Gospel.”

By ALEX. MARSHALL.

DR. J. H. JOWETT, formerly of Birmingham, and now of New York, tells a striking and suggestive story of the late Dr. Charles Berry, the gifted English Congregational minister. We give Dr. Berry's experience, as related to Dr. Jowett: “ One night,” said Dr. Berry, “ there came to me a Lancashire girl, with her shawl over her head, and with clogs on her feet. ‘ Are you the minister?’ she said. ‘ Yes.’ ‘ Then I want you to come and get my mother in.’ Thinking it was some drunken brawl, I said, ‘ You must get a policeman.’ ‘ Oh, no,’ said the girl, ‘ my mother is dying, and I want you to get her into salvation.’ ‘ Where do you live?’ ‘ I live so-and-so, half a mile from here.’ ‘ Well,’ said I, ‘ is there no minister nearer than I?’ ‘ Oh, yes, but I want you, and you *have got to come.*’ I was in my slippers, and I soliloquised and wondered what the people of the church would say if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher, and she looked at me out of her eyes of death, and said, ‘ Mister, that's no good for the likes of me. I don't want an example; I'm a sinner.’ Jowett, there was I face to face with a poor soul dying, and I had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed or not. ‘ Now you are getting at it,’ said the woman. ‘ That's what I want; that is the story for me.’ And so *I got her in, and I got in myself.* From that night,” added Dr. Berry, “ I have always had a full Gospel of salvation for lost sinners.”

It is to be feared that there are others besides Dr. Berry who speak to the parish-

ing of Christ's matchless teaching and perfect example instead of His glorious atonement as the remedy for sin. The teachers of this school ignore, or overlook, the fact that “ God requireth that which is past” (Eccles. iii. 15). The Scriptures declare that, “ God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil” (Eccles. xii. 14). If “ all have sinned and come short of the glory of God” (Rom. iii. 23), of what use is it to tell “ condemned” (John iii. 18) sinners to follow Christ's example to procure the pardoning mercy of God, seeing such teaching is opposed to Scripture?

“ I don't want an example; I am a sinner,” said the dying Englishwoman. Of what use could Christ's example be to her? It was a Saviour that she needed—one who could deliver her from the penalty and bondage of sin. Christ's spotless life and perfect example could give no rest or peace to her guilty conscience. In the background of her sinful life Christ's unreserved obedience to God afforded her no relief. The good news regarding His sacrificial death removed the fear of death and judgment, and gave her peace with God. When Dr. Berry saw that his bloodless theology was of no use to the dying woman he fell back on his “ mother's teaching,” and told her “ the old story of Christ dying for sinful men.”

How striking are the words of the seeking soul when she heard the Gospel of the grace of God: “ Now you are getting at it; that's what I want; that is the story for me.” Thank God, “ the story” of redeeming love, though old, is ever new. Well may we sing:

“ I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it like the rest.”

The testimony of Mr. W. E. Gladstone regarding God's Gospel is worthy of being pondered. “ If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in progress through life as the power that is to sustain him under trials, and enable him

manfully to confront his afflictions—I must point to something which in a well-known hymn is called 'The old, old story' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

The proclamation of "The old, old story of Jesus and His love" should be the business of every believer. We ought to tell it out earnestly, tenderly, and frequently in the ears of our fellow-men. The story of God's unmeasured wealth of love manifested in Christ's atoning death on Calvary is the most wonderful story that was ever told.

"The old, old story" is the Gospel of the grace of God. The apostle Paul in writing to believers at Rome said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). Let us publish the "good news" of the "Gospel of Christ" to those we come in contact with, as God affords opportunity, and let us help all who are doing it throughout the world. The unsaved don't believe 'the Gospel. Some say that they have known the Gospel all their days, and yet they are unsaved. They are mistaken. Many who *hear* the Gospel have never understood it. The Gospel which Paul preached to the Corinthians, by believing which they were saved, was this, "Christ died for our sins according to the Scriptures; that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 1-4). Paul's Gospel was a Gospel of *facts*, not reasonings. It was not primarily an *offer*, nor an *invitation*, but the *positive statement of accomplished facts* regarding the death, burial, and resurrection of Christ. "The gospel of bread and butter," as the modern socialistic gospel has been termed, is incapable of rescuing a sinner from the slavery of sin and Satan. This modern gospel asserts that if men and women were in better environments, and were better educated, fed, and clothed, they would be satisfied. Are those who have these advantages satisfied? Certainly not. The testimony of Solomon is worthy of being considered: "And whatsoever mine eyes desired I kept not from them, I withheld not my heart

from any joy; . . . and, behold, all was vanity and vexation of spirit" (Eccles. ii. 10, 11). Let us sound aloud the wondrous story, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

The Priesthood of Aaron.

By T. BAIRD.

THE PRIESTHOODS OF HOLY SCRIPTURE.—III.

IN our consecutive meditations upon the priesthoods of Holy Scripture we have endeavoured thus far to distinguish between the purpose of their institution; the nature of their constitution; and also the period and sphere of their operations. And now lest any person should be stumbled over these frequent changes of priesthood (Heb. vii. 12), let it be understood once and for all that each separate priesthood was the special adaptation of God best suited to meet the necessities and infirmities of the dispensation during which the various priesthoods exercised their several priestly functions. All down through the ever-changing dispensations there have been "differences of administrations," but ever "the *same* Lord;" "diversities of operations," but always "the *same* God which worketh all in all" (1. Cor. xii. 5, 6). The Aaronic priesthood which we now propose to ponder was instituted by God almost immediately after Israel's exodus from Egypt, and marks a new epoch in the ways of God with men. With the institution of the Levitical priesthood, the patriarchal priestly system was disannulled and discontinued. The Aaronic priesthood established its administration and continued its operation covering a period of something like 1500 years. It commenced in the wilderness of Sinai, and culminated, as far as its practical utility was concerned, with the destruction of Jerusalem. If we add on the 2500 years of the patriarchal priesthood to the 1500 years of the Levitical priesthood, it yields us the grand total of 4000 years. There is one very important distinction between the patriarchal and the Levitical system we must notice here. In the former, *one man* was constituted the *priest* of the

family; in the latter, one *family* was constituted the *priests* of a nation. It was evidently God's first intention to make some special use of the redeemed first-born, but for some inscrutable purpose He afterward made choice of the Levites instead (Num. iii. 40-43). Thus Aaron and his sons were specially selected and consecrated to the priesthood, and the Levites were designedly given to them by God for the service of the sanctuary. This order of priesthood was God's special provision for Israel in the wilderness and in Canaan until "another priest should rise after the order of Melchisedek, and not be called after the order of Aaron" (Heb. vii. 11). The priesthood of Aaron displaced the patriarchal priesthood. The priesthood of Christ displaces the priesthood of Aaron. The priesthood of Melchisedek was contemporary with the patriarchal priesthood, and was a divine foreshadowing of the glorious priesthood of Christ. This order of priesthood will form the subject of our next consideration.

Now let us consider Aaron in his official capacity as God's appointed high priest. What a dazzling spectacle he presented in his garments of glory and beauty! (Exodus xxviii. 2). May we be careful not to permit the *magnificence* of those robes to blind us to the *significance* of those robes. Aaron was ordained for *use*, and not for *ornament*. He stood before God as the representative of the nation. He alone could carry the reconciling blood into the holy of holies (Heb. ix. 7). In his official position and in his mediatorial capacity, Aaron is the great outstanding type of our Lord Jesus Christ, whom God has made a high priest "not after the *law* of a carnal commandment, but after the *power* of an endless life" (Heb. vii. 16).

How to Read the Bible.

AFTER a conversation in a large Bible-class one Sunday afternoon, in England, a veteran in the Master's vineyard, who had been attentively listening, rose and said:

"Though various scriptures seem to clash
And leave the mind in doubt,
Yet, if you read them on your knees,
You're sure to find them out."

Millennial Dawn Satanic.

PART VII.

By A. STACY WATSON.

"MILLENNIAL Dawn" furnishes two witnesses that its teaching is of Satan. The first witness is that it teaches the serpent's lie, "Ye shall be as God." The second witness is that it denies the Lord's coming in flesh.

In a letter from one of its adherents the writer says: "I will now try to show you that Christ is not now in the flesh, nor will He come in flesh. We must bear in mind that our Lord is no longer a human being . . . in any sense or degree. . . . Since He is no longer a human being, we must not expect Him to come again as a human being. Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified. . . . They expect when they see the Lord in glory to identify Him by the scars he received at Calvary. This is a great mistake." (See also vol. ii. p. 129.)

Let the reader be reminded of Revelation v. 6: "*A Lamb standing as slaughtered*," therefore bearing all the marks of nails and spear, a proof of the resurrection of the slain body of our Lord.

Against the *denial* of our Lord "coming in flesh" to be Lord over all the world (the world that crucified Him), we have the testimony of 2 John 7, R.V., "*Many deceivers are gone forth into the world, they that confess not that Jesus Christ cometh in the flesh.*" Dr. Robert Young translates, "Jesus Christ coming in flesh." Dean Alford, "Jesus Christ coming in flesh." J. N. Darby, "Jesus Christ coming in flesh." Rotherham, "Jesus Christ coming in flesh," and others. The word used is the same as in John i. 9, "*lighteth every man coming into the world,*" and "verse 29, "*seeth Jesus coming.*" "Millennial Dawn" denies that Jesus Christ is "coming in flesh," therefore the spirit which animates its teaching is the spirit of antichrist, as said in 2 John 7.

Mr. Russell uses the teachings of the Scriptures recovered by the Brethren during the last sixty years, and makes them the vehicle to carry the same lie, which was

spoken by the serpent in the beginning of the days, to its latest form in these which are "the end of the days." In those early days the serpent was as well acquainted with what God had said as Mr. Russell is acquainted with what is written. The serpent used his knowledge to deceive the woman. The Lord's answer was, "*I will put enmity between thee and the woman, and between thy seed and her seed*" (Gen. iii. 15). "The bride" not only knows her Lord's words, but she also knows His voice, and will never again give heed to the voice of the serpent (John x. 5-10). Now, that the voice of the serpent is again heard in the garden of God uttering the same falsehood to the professing Church, there come the warning words of our Lord through His servant Paul, "*Lest by any means, as the serpent beguiled Eve in his craftiness, your thoughts should be corrupted from the simplicity and the purity that is toward Christ.*"

The time will come when the serpent who deceived the first woman, through whose poison the race has fallen into the dust, shall be made a spectacle, and shall be as helpless as the serpent lifted up before the "Man of God."

Does not the fact that the serpent is again teaching the woman, the professing Church, the same lie which deceived the first one, which became the occasion of all the sin and misery which has afflicted the world for nearly six thousand years, call loudly that prayer should be made in every gathering of believers that this daring lie of the serpent should be kept out of the assemblies of the Lord's saints?

The Benefits of Affliction.

WILLIAM SEEKER wrote nearly 250 years ago: "There are some things good, but not pleasant, as sorrow and affliction. Sin is pleasant, but unprofitable, and sorrow is profitable, but unpleasant. By affliction the Lord separates the sin that He hates from the soul that He loves. He does not always ordain it to take your spirit out of your flesh, but your flesh out of your spirit. It is not sent to take down the tabernacle of nature, but to rear up the temple of grace within you."

ANSWERS TO CORRESPONDENTS.

Ordaining Elders.

A brother inquires concerning Acts xiv. 23: "When they had ordained them elders in every church." The word rendered "ordain" in Acts xiv. 23 no doubt literally translated is "to elect by show of hands." But words are not always used in their literal sense. They pass through modifications, and are often used only in a derived meaning. For example, our English word "invalidate" means literally "to make unhealthy;" but it cannot now bear that sense. You cannot invalidate a person, but you may invalidate a deed or a statute. The process of derivation is clear enough, but in it the original meaning is lost.

The Greek *keiritoneo* is used also in 2 Corinthians viii. 19, and *there it may be rendered "elected by show of hands;"* but it is clearly stated that, however it was done, the choice lay with the churches, and not with the apostles. In Acts xiv. 23 it is explicitly stated that the apostles were the ordainers. However the selection was made it was the apostles that did it, and if hands *were* held up at all it was not the hands of the Church, but of the apostles. No one would suggest this as the meaning, but when once the derived or secondary sense of the word is seen, and that it simply came to man to choose, appoint, or ordain—then all is clear.

Alford says, "The apostles may have admitted by ordination those presbyters whom the churches elected." But there is not a word in the passage about the churches doing anything of the sort. They simply recognised those whom the apostles pointed out as the suitable men.

In Acts vi. the election was by the disciples, for it was unto an office the duties of which pertained to the administration of the gifts bestowed by the believers, and not to the exercise of spiritual gift. But the ordaining authority remained in the hands of the apostles, "Look ye out . . . whom we may appoint." See this discussed on page 45 of *March Witness*.

I can find neither example nor authority for the Church ordaining or choosing its own overseers or shepherds since the apostolic gift is withdrawn. Doubtless, gift and grace would be imparted adequate to the need to an apostolic delegate, such as Titus, but to *assume* it would have been to court failure. It has been pointed out that whilst other nine Greek words are in the New Testament rendered "ordained," none of them is used in Acts xiv. 23, but only the word originally meaning "to elect by show of hands," and that therefore this special form of

election is indicated, and ought to be followed. But an examination of the other nine words will show that most of them would have been quite unsuitable here, and are only rendered "ordained" in very exceptional cases. In Titus i. 5 the word used is one that can bear no such construction, and it is in this passage that we would naturally look for its use if election by show of hands was the approved method.

To acknowledge, support, and pray for those who give themselves to the work, is all that the Church can now do, so far as I have learned. I observe also that where real pastors are found, as a rule they are fully recognised and submitted to, and there is even a danger of too much being left to such—so much so that in many assemblies that possessed overseers and teachers of pre-eminent gift and godliness, now that the persons they leaned on are gone they are weak and dwindling, the pre-eminent gift having unwittingly suppressed the lesser. J. R. C.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

THE SAMARITANS.—Who are the Samaritans? Some say that they are neither Jew nor Gentile. If so, who are they?

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin"? "THAT DAY"—WHAT DAY?—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what day did the Lord refer?

KING SOLOMON'S GIFTS.—"Beside that which she had brought to the king" (2 Chron. ix. 12). Does this mean that the Queen of Sheba took away, besides all the king's gifts, that which she herself had brought to him?

Giving and Debt.

QUESTION 589.—In view of "owe no man anything," should a child of God give to the Lord's work, he being in debt himself?

Answer.—When a man is in debt, that is when he owes money which he omits to pay, or is unable to pay when payment falls due, and for which his creditors hold no security, then such creditors have a first claim on his income, and the best way of serving Him who said, "Owe no man anything," is for the debtor to pay his debts. The word of Jehovah, "I hate

robbery for burnt-offering," is, I think, applicable here. It was doubtless eminently respectable to offer burnt-offerings, but how were the offerings obtained? It may be that the desire not to let the box go by without contributing is rather in order to keep up appearances than to sustain the Lord's work. It is characteristic of the wicked "to borrow and to pay not again" (Psa. xxxvii. 21). Is it fitting that the Lord's work should be supported by any who, for the time at least, are characterised by the same ways? W. H.

Editor's Note.—We consider that this reply is much to the point. The want of conscience among the Lord's people as to payment of debts is deplorable and scandalous. "If thou bring thy gift to the altar and there rememberest that thy brother hath somewhat against thee" (Matt. v. 23). May this "somewhat" not be an unpaid debt?

And not only "thy brother" but the world may be the creditors and whilst in the one case fellowship is marred, in the other the Gospel is hindered and its edge blunted, as some debtor may be preaching the Word at the street corner and among the passers-by may be those to whom the preacher is owing money.

It would ill become us to judge severely some who through dire misfortune or sickness, through lack of employment or the evil doings of others have been compelled for the sake of their suffering families to run into debt; but even such should do all in their power to pay what they owe. Even a very small occasional repayment would prove the intention to pay, allay irritation, and be conducive to loving one another.

Children at His Coming.

QUESTION 590.—What will happen to the children of believers when our Lord comes for His Church?

Answer A.—The writer believes that the solemn thought that was used to awaken very early his need of the Saviour was the fact that if the Lord came his father and mother would be caught up, and he would be left behind. For the children of believers and unbelievers are all alike born in sin and shapen in iniquity, and go astray from the womb. The question of parentage, therefore, has no bearing either way upon the destiny of the child. As for infants, the child of David (2 Sam. xii. 23) and the child of Jeroboam (1 Kings xiv. 12) we believe to be alike safe. The one was removed in chastisement on the parent, the other in grace to the child. It is said that a large proportion of the human race die in infancy. How large a pro-

portion of the kingdom of God would then consist of such? (Luke xviii. 16). But if born in *sin, how can they enter there?* Only through the virtue of the blood of Jesus. Those who cannot "touch" Him are "touched" by Him. Those infants then who die before they can hear intelligently the Gospel (Neh. viii. 2), or in the case of the heathen, before they can understand by the things that are made the Creator's eternal power and Godhead (Rom. i. 20), we believe are saved; not because they do not need the Saviour, for they do (Luke xviii. 15); not because they are not "lost" from the first breath they draw, for they are; but because the Son of Man came to save that which was lost. It is not the Father's will that they should perish. It is the opposing will of man that always refuses the blessing when old enough to listen to the testimony God gives, until in His sovereign grace He causes it to be received (John v. 40). May not the same grace that saves us save those who, as far as we know, cannot be said to reject the testimony? Infants at the Lord's coming would seem to be as safe as those removed by death. All who will then be living are known by God beforehand, and their place in the kingdom may be as much appointed as is that of those who have died (Matt. xxi. 16). If this is so, then many little ones will enter where their parents who had refused the blessing will be shut out (*cf.* Deut. i. 39); and in how many homes when the Lord comes will there be a cry like that of Egypt and Ramah? Whatever happens, we know that the Judge of all the earth will do right. W. R. L.

Answer B.—This question may be put thus: What will be the destiny of those who having heard the Gospel remain unconverted when the Lord comes for His Church? I have heard parents tell their unconverted children that if they were still unsaved when the Lord at His coming took their parents away, they (the parents) would, at a future time, come and execute judgment on their children. A few months since I heard a Sunday school teacher in addressing the children tell them that if they were still unsaved when the Lord came for His people there would then be no hope for them! I have been a Bible student and Sunday school teacher for many years, but I cannot recollect a verse of Scripture which warrants such absolute statements on this subject. Surely there is hope that when the children for whom their parents or teachers have laboured and prayed for years find that they have been taken away, these children would seek earnestly to find the way of salvation. The Church is seen in glory in Revelation v., but in Revelation vii. we learn that after the record of the 144,000

sealed from the tribes of Israel the writer goes on to say: "After this I beheld; and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb clothed with white robes and palms in their hands," &c. I only ask: Is it not possible that some of those redeemed ones who form part of the first resurrection (Rev. xx.) may be those who were left on earth when the Lord took the Church?

Editor's Note.—We give two answers to this question. Answer A misses what we take to be the point of difficulty. Not what will become of infant children, but what will become of those of maturer years who have been brought up in the knowledge of the Gospel but who from deliberate choice or from utter indifference have not received the truth? Full force must be given to the solemn words in 2 Thess. ii. 10-12. "Received not" in verse 10 is a strong negative, and implies deliberate rejection. They have heard the Word, have possibly been under conviction by the Spirit, but the love revealed in the truth of the Gospel they have not received. They hated the light because their deeds were evil; they had pleasure in unrighteousness. In verses 11 and 12 there is the marked contrast between "the lie" and "the truth." Having rejected "the truth," the strong current of delusion will carry them away irresistibly in divine judgment, so that they shall believe "the lie" of Satan. This passage leaves no hope, so far as we can see, after the taking away of the Church for such as have rejected the Gospel. But God in His grace may not reckon that all who have heard the Gospel are guilty of rejecting it. Many hear it, but don't understand it, and the Gospel they have heard may have been so mixed up with legalism, rationalism, or ritualism, that they could hardly be held to have rejected the true Gospel of Christ.

The removal of the Church may be the cause of great awakening in the hearts of many such, and thus awakened and convicted they may turn to the Lord and, as indicated in answer B, they may then form part of that company who came through "the great tribulation" but have "washed their robes in the blood of the Lamb." But one thing is clear, that at the coming of the Lord only those who have believed in Him will be caught up to meet Him. The rest will be left to all the terrors of the "day of the Lord," and those judged by Him to have "believed not" the truth will all be "damned." The instances are very numerous in which this truth has been used to convict of sin or to bring to decision the intelligent children of believing parents.

"The Cure for Corroding Care."

A GARANGANZE ADDRESS ON THE LORD'S COMING.

By D. CRAWFORD.

"LET NOT YOUR HEART BE TROUBLED" (John xiv. 1). There is comfort here, of course. For He who tells of *another* Comforter was Himself the God of all comfort. Comfort, too, so very true because so very frank.

For below this comfort, and as the very bed-rock thereof lies the utter frankness of it all. And He alone comforts fully who comforts frankly.

The Lord of love is on the very edge of the cloud. A brief hour or two at most, and, lo, Gethsemane! And the garden, of course, connotes the tree with no sorrow like that sorrow. Let not then *your* heart be troubled. There is trouble indeed, but it must be all His! "My peace I give unto you, even as your sorrows you give unto Me." Frustrate not then the goodwill of God. "If 'Mine be all the sorrow, then be yours all the peace."

The emphasis is now on the words "your heart." We say emphasis, indeed; and what if we did not? The stern history of their lives would emphasise it enough, for they must follow in His steps.

The body must suffer. Their Lord is quite frank in this matter. "In the world ye shall have tribulation, but amid it all, let not your heart be troubled." For the old heart trouble is all gone. Did not His heart break for all our hearts? And the light heart will make light the bodily affliction.

Let not Christ have sorrowed in vain. For if the heart be troubled, then did Christ sorrow in vain. Keep then that heart of yours with all keeping. There is the bodily cross; your cross, not His. There is the filling up, too, in your body that which is behind of the sufferings of Christ.

There is the reminder, even when you have battled nigh unto death, that "ye have not yet resisted unto blood." That in stern reality the fellowship of His sufferings was unto death for "a great cloud of witnesses," and, therefore, why not for you? Yet prove withal that there is such a thing as the soul's salvation here, in that, bodily

pangs notwithstanding, the heart is serenely garrisoned by God's peace. Man garrisons the poor body, but God garrisons the heart. And eternity will reveal which needed the garrison most. Oh, there is in this the comfort wherewith we are comforted of God.

Now let us advance to the main point—the soul's trouble. It is sin, and sin alone, that is taking the Saviour to His death of sorrow. No sin; no sorrow. Then have done with sin, and you have done with sorrow. And here is the blessed One moving on to God's own solution of the great trouble question. He dies unto sin, and also unto all our sorrow. Yes, He died unto it all once. "Let not then ever again your heart be troubled; believe also in Me." It is the old royal way with the burden. He had asked them to company with Him, and they had watched Him many a time dispose of many a burden, bodily burdens principally. So too with themselves. Had He not borne all their burdens when they followed Him? The magic word did it all, so they thought. Hence all this density of theirs as to His approaching decease. They who had lived in a world of miracle heard only the parable of the cross. Parable only, in the deepest sense. The best of them, say Peter for instance, could conceive of no water of affliction for Christ that would not blush itself into the wine of joy at beholding Him. "The Christ abideth for ever." Was not this basic in their creed? Nay, but sorrow cannot thus be spoken out of the world. He can speak only peace unto us, because He bare our sorrow for us. Here is the secret for all the supervening days of absence. Look off, *i.e.*, "Believe also in Me." There is peace in a look; and no wonder. Look and see if there was ever sorrow like that sorrow that purchased thy peace.

And now, trouble all over, He is their own link with the glory. All the peace of high heaven He bequeatheth them in these farewell words. He had found them indeed believing in God. But there was no peace in that. Nay, rather they could but remember God and be troubled. But now, "Let not your heart be troubled in remembering God, for he that hath seen Me hath seen the

Father." Remember God in lone majesty, and be troubled indeed; but by the Son believe in the Father, and, lo! all things are become new. Hence, then, the rhythmic use of the name, Father. Faith will brook no other. All their peace is wrapped up in that dear family name. The Son is leading many sons up to the Father's house. "Look off, then, to Me, for though the world seeth Me not, yet ye see Me, and there is peace in a look." "Ye believe in God," do ye; and what is that? So do the devils, and they tremble. Even David remembered God, and was troubled. And no marvel; for God, the God of Glory, drove out the man, and kept out the man. God came down upon the Mount, but the people must not draw nigh. They made Him a sanctuary, but that only brought trouble more and more upon them. The more abundantly religious they became, the heavier their trouble burdens too! And as then, so always. Man as man has no trouble like that old haunting one—God. And He, the Son, found them in all this; found them with a religion, and therefore found them in trouble. And He took their religion from them and gave them Himself. He, the Christ, became their own religion. Religion to them had been a place, but now it becomes a Person. He is the cure for all trouble, who was the Bearer of it all. He glories in the plethora of His relationships—Brother, Friend, Priest, and King, all are His. And they are His, and He, Christ, is God's. Hence all the nearness and dearness of the following prayer, "All Mine are Thine, and Thine are Mine; I in them, and Thou in Me."

They had only known about God in the former times, but now "this is life eternal" that they may really at last know Him. These intertwinings were music to their ears, for only trouble is the harvest of mere theism or atheism. But not so your hearts. Now ye believe in God, plus Christ, yea, by Him ye believe in God.

ALL things my gracious God are mine,
Thy love in all I see,
For now by Jesus' grace divine,
I find my joy in Thee. R. C. CHAPMAN.

The Heart Renewed by Grace.

By J. R. CALDWELL,

Author of "The Charter of the Church," "Things to Come," &c.

THE work of God begins within. Into this hopelessly corrupt soil, which like the ground of the farmer produces naturally nothing but weeds, comes the incorruptible seed of the Word of God.

The soil, however, must be prepared to receive it. To this end are used the plough, the grubbing machine, the harrow, the heavy roller; each of which represents some form of suffering or affliction. It is sometimes a long and painful process to make one willing to receive into the very core of his being the Word of the truth of the Gospel. Like the water of Jordan to Naaman it is too humbling and too simple for the proud heart to be ready to receive it. It is into the heart that the light of God must shine, and this is more than mere intellectual enlightenment (2 Cor. iv. 6). It is on "the fleshy tables of the heart" that the will of God is written according to the New Covenant (2 Cor. iii. 3). The stony heart of the natural man—stout, unbroken, "far from righteousness" (Isa. xlvi. 12)—is taken away, and a heart of flesh is given in its place; that is, a sensitive heart on which the Spirit can impress as on melted wax the mind of God (Ezek. xi. 19). The seed of the Word, being received into the broken heart, springs up and bears fruit unto life eternal. It is incorruptible seed, and the life that springs from it is an eternal and incorruptible life. "The seed is the Word," but "it is the Spirit that quickeneth," so that the new life is "born of the Spirit," and "is spirit" (John iii. 6). It is not a change in his outward corporeal nature, but a creation within, a newly begotten spiritual being, which is "of God" and "after the image of God," being created in righteousness and true holiness (see Eph. iv. 22-24; Col. ii. 10). Ere long the seed that is sown springs up and manifests itself. As the outer natural life received from Adam may be called "the Adam life," so the new life, born of the Spirit, begotten of God, may be called "the Christ life." It bears the stamp of His character.

An aged and much respected minister on visiting some of his congregation was shown by a proud mother her darling first born. No doubt she expected some complimentary remark when she asked the pastor who he thought the child was like. His ready and seemingly gruff reply, but, oh, how true, was: "Very like Adam!" Yes, "we have borne the image of the earthy" from infancy to age, and the cheering and uplifting thought is "we shall also bear the image of the heavenly" (1 Cor. xv. 49).

In the new-born child life is feeble, it is helplessness itself, constant unwearied care is a necessity to it, and God has so constituted the parental heart that all it needs is not grudged. But though so small, so weak, so dependent, all is there that ever will be, every part complete, to be developed in due time, when the full grown man will bear the full image of his first parent, Adam.

Such is the new spiritual life. At first it knows little, it is feeble, it needs to be cared for, and to be fed on "the sincere milk of the Word" (1 Peter ii. 2). That which was instrumental in begetting this life (see James i. 18) is the same that sustains and nourishes it—the Word of God. But God looks down upon it, and sees His own image there; He sees the lineaments of His own beloved Son. Feeble and undeveloped as yet, but a divine creation, and its character, "holiness, righteousness, and truth." After the seed is sown, and the heavy roller passed over it, I have seen that some seeds were trodden down deep into the earth; others were crushed down with a heavy stone. But however hindered, the life would assert itself, and soon from under the heavy stone, or the depth to which the hoof had driven it, there emerged the tiny, tender, green blade. Many are the hindrances to the manifestation of the life of God in the new-born soul. World, flesh, and devil are in league against it; temptation, deception, opposition, persecution may be daily encountered; but as Christ Himself "could not be hid" (Mark vii. 24), so the Christ life within will surely emerge, and it will be evident that a new life with new affections, new desires, new objects, new hopes and aspirations has indeed been created.

As already remarked, the sphere of all this divine operation is the heart. The heart becomes purified by faith (Acts xv. 9); it is "sprinkled from an evil conscience" (Heb. x. 22); that icy barrier, an evil conscience, that kept it in constant dread of God and at a distance from Him is removed by the "blood of Christ," through faith. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). He has anointed, sealed, and given us the earnest of the Spirit in our hearts (see 2 Cor. i. 21, 22).

The prayer of the apostle for the Ephesian saints was "that Christ may dwell in your hearts by faith" (Eph. iii. 17). A man's life is formed by that which is in his heart. If I could look into the heart of one I might see there riches, "the love of money" (1 Tim. vi. 10), his heart's idolatry. In another, and I might see knowledge, the thirst for which was the leading element in his life. In another the dominating desire might be to be high up among the honourable and influential men of the world; dwelling in some woman's heart might be the love of dress and admiration; in many, both men and women, it is strong drink; in others it is uncleanness. But in the heart renewed by grace Christ would be seen as the controlling object. As said the apostle, "To me to live is Christ" (Phil. i. 21); "Christ is all and in all" (Col. iii. 11). It was said during the great Irish revival that when Christ was received in a home the pig went out. So Christ dwelling in the heart means that everything inconsistent with His holy presence must go out and be kept out.

Great is the change within! It is a passing out of death into life; it is from darkness to light; it is from the power of Satan unto God; it is from the rebellion of unbelief to the obedience of faith; it is from alienation to love; it is from the far off place to the very bosom of God in Christ; from guilt and condemnation into peace and rest and acceptance in the Beloved. Alas for those, as a young man on his death-bed once confessed, who "have never experienced any such change." Call it what you will, it is a real experience; call it con-

version, call it regeneration, call it being born again, but except it has taken place there is no entrance into the kingdom of God (see John iii. 3; Matt. xviii. 3).

The whole change from first to last is the work of God. However low the sinner may have fallen, however far off he may have wandered, God in His love still pursues him with the invitation of the Gospel, and pledges Himself that the whole passage from death to life eternal will be effected in every one without exception who believes on His own dear Son. They "shall not come into condemnation" (John v. 24); "they shall never perish" (John x. 28). The precious blood once shed on Calvary justifies and secures them, and whom *He justifies, them He also glorifies* (Rom. viii. 30); none can sever the golden link that binds together justification and glory.

Blest in Christ Jesus.

IN her deep hour of need my soul was blest,
 Jesus, my Lord, in Thee.
 Faith's glad unbroken ecstasy of rest
 Was Thy rich gift to me.

Then first I knew my life was bought with
 blood—

That precious blood of Thine:
 Thy soul had passed beneath the fiery flood
 Of judgment wrath for mine.

My fetters all were gone—I only knew
 I was redeemed and free;
 I only knew Thy love so strong and true,
 In all its strength for me,

I thought not as I grasp'd the gift divine
 How poor I was—how lost;
 The joy, the song of victory was mine,
 Thine the unmeasured cost!

Within the rising of temptation's tide,
 The sin blight all around;
 Still from myself, O Saviour, let me hide
 Where first my rest I found.

Still in the shining of Thy blessed face
 Let me my heaven see!
 And empty, in the riches of Thy grace,
 I shall be rich in Thee!

A. E. W.

The Resurrection of Christ.

THE BASIS OF THE FAITH.—VI

By C. F. HOGG.

THAT Jesus of Nazareth had been raised from among the dead was the essential element in the preaching of the apostles; this was the central fact, the keystone of the Gospel arch. Little wonder their testimony was received with incredulity; it contradicted all human experience. On this ground alone there was a strong presumption against the truth of the assertion, and the attendant difficulties have not decreased with time. The records of the facts, and of the immediate issues of the facts, demand patient investigation. A claim of such an unprecedented character, and one, moreover, on which depend such momentous consequences, should be supported by the most convincing evidence.

Before proceeding to examine the testimony to the resurrection of Christ, however, it will be well to inquire what thoughts about resurrection were generally prevalent at the beginning of the Christian era.

In the philosophy of the Gentiles evil was held to be inherent in matter, and all human misery to be consequent on the imprisonment of the soul in the body. If, and when, the soul escapes from the body, as a butterfly escapes from the chrysalis, man might expect an era of peace if not of joy. Hence arose the teaching of the soul's immortality; the body would pass into corruption and perish, and evil would perish with it. The soul, free from its intolerable bondage, would continue immutable and happy. On the other hand, it was argued that with the body the soul must also perish, and the man pass into oblivion. But whatever difference of opinion there might be about the soul, no one conceived that the body had any future but corruption. To men whose hopes were of this character, that the body should be raised from the dead, would appear to be nothing short of a calamity. They heard of the resurrection of the Lord Jesus not merely with incredulity, but with repugnance and derision (Acts xvii. 32).

Among the Jews the case was different.

They were divided into two main parties. The smaller, but more influential, the Sadducees, "saying that there is no resurrection;" the larger and more popular, the Pharisees, confessing it as their hope (Matt. xxii. 23; Acts xxiii. 6-9, cp. iv. 1, 2). To the Old Testament both made their appeal. On the one side might be urged the absence of any categorical statement on the subject, and the possibility of explaining in a spiritual sense the passages on which their opponents depended. Joseph seems to have associated his hope with his body, but whether his faith grasped the idea of resurrection is not stated, and may not even be implied (Gen. i. 25, cp. Heb. xi. 22). There had been cases recorded in their history of the dead restored to life again, but these were of resuscitation rather than of resurrection (see 1 Kings xvii. 17-24; 2 Kings iv. 18-37; xiii. 20, 21). Moreover, when the prophets spoke of the future of the nation they used language describing it as raised from the dead. Now this was figurative language, but figurative language carries weight just in proportion to the familiarity of those who hear it with the facts on which it is based (see Isaiah xxvi. 19; Ezek. xxxvii. 1-14; Hosea vi. 2; xiii. 14). In one case indeed the words seem to refer rather to individuals than to the nation (Dan. xii. 2). The language of Psalm xvi. 9, 10, "My flesh also shall dwell in safety. For thou wilt not leave My soul to sheol; neither wilt Thou suffer Thine Holy One to see corruption," is unmistakable, and it is to it Peter appeals in the first declaration of the Christian Gospel (Acts ii. 25-31, cp. 1 Cor. xv. 3).

It is not clear whether Martha's words concerning her brother Lazarus expressed current Jewish, or rather Pharisaic, hopes, or whether she had in mind the teaching of the Lord Jesus. Considering the general dulness of apprehension on the part of the disciples, the latter is not likely; moreover, her response to His words, "I am the resurrection, and the life: he that believeth in Me, though he die, yet shall he live," shows that she had not grasped their meaning (John xi. 23-27). And yet in recounting

the fundamental elements of revealed truth common to the old dispensation and the new, the writer of the Epistle to the Hebrews includes "resurrection of the dead" (chap. vi. 2).

The usual method of the Lord Jesus when appealing to the Old Testament was to quote its statements with an introductory "it is written," or equivalent phrase. It is noteworthy, then, that when the Sadducees submitted to Him the hypothetical case of the woman who had seven husbands, instead of quoting any statement of Scripture He suggested an inference from a divine declaration which at first sight seems to be but remotely connected with resurrection (Mark xii. 18-27). His meaning, however, is perfectly plain, though the words seem contradictory. Abraham, Isaac, and Jacob are dead (verse 26). God is their God. Yet God is not God of the dead, but of the living. Then Abraham, Isaac, and Jacob are living. But how can they be both dead and living too? Did He mean that they are dead now, and shall live hereafter? No, for the words He quotes from Exodus iii. 6, "I am the God," plainly refer to the present; true the verb is omitted, but had either the past or the future been intended the verb would have been present in its appropriate tense. Apparently, then, the plain implication of His words is that the patriarchs are at the present time consciously existent in a disembodied state, and that in this fact is to be seen the divine pledge that their bodies shall be raised and restored to them, and if to them, then to all.

Such then were the thoughts of men concerning the future of the body when the Gospel began to be preached in the world. Among the Gentiles, antagonism; among the Jews, blank denial on the part of some; practical disbelief on the part even of those who adhered to the theory of its possibility; for Paul's words before Agrippa, "why is it judged incredible with you if God raise the dead?" seem to have been addressed to Pharisees as well as to Sadducees (Acts xxvi. 5-8).

But "our Saviour Christ Jesus" appeared, abolishing death, and bringing "life and incorruption to light through the Gospel"

(2 Tim. i. 10). And this He did by His own resurrection from among the dead.

Early in His ministry He made veiled references to the experience of death that lay before Him, and to its issue in resurrection, as when He said to the Jews, "Destroy this Temple, and in three days I will raise it up," but whereas they, and apparently His disciples also, supposed that He referred to the massive pile of buildings amid which they stood, He, in fact, "spoke of the Temple of His body" (John ii. 19-22). Later, He spoke plainly to the disciples, telling them "how that He must . . . be killed, and the third day be raised up" (Matt. xvi. 21). Pharisees though they were in doctrine, they did not grasp the meaning of His plain statements, but questioned "among themselves what the rising again from the dead might mean" (Mark ix. 10).

From all this, then, it is abundantly evident that the disciples did not expect the resurrection of the Lord Jesus, indeed they seem to have anticipated His death just as little.

The resurrection of Christ had no spectators, in this resembling creation and the new birth. Were matter, a diatom or a world, to be brought into existence on the stage of a microscope, or within the range of a telescope, there is no human faculty adequate to the verification of the creative act. It would remain uncertain whether what the skilled observer had seen was not merely the passage of one form of matter into another in the one case, the emergence from invisibility to visibility of a body in space in the other. In the very nature of things, it is "by faith we perceive (*noeō*) that the worlds have been framed by the fiat (*rhēma*) of God." Neither is there any human faculty adequate to observe the process whereby a man is born again: "The Spirit breatheth where He listeth, and thou hearest—but knowest not" (John iii. 8, R.V.). Had the actual resurrection of the Lord Jesus, the revivification of His body, taken place in ideal conditions under the eyes of ideal observers, their testimony could have added nothing of weight to the evidence otherwise available. By what criterion could they have distinguished between resurrection in the full sense of the

word, and resuscitation from a trance? Obviously, what is required to establish the fact of resurrection is sufficient evidence, first, of the reality of the death, and, second, of the identity of the One who had died with the One who afterwards appeared to the disciples, and held converse with them.

Elders and Saints.

I. The attitude of the saints towards the elders should be that of:

1. Obedience—"Obey them that have the rule over you" (Heb. xiii. 17).

2. Submission—"Submit to them" (Heb. xiii. 17).

3. Recognition and appreciation—"Know them" (1 Thess. v. 12).

4. Love—"Esteem them very highly in love for their works' sake" (1 Thess. v. 13).

5. Honour and respect—"Let the elders that rule well be counted worthy of double honour" (1 Tim. v. 17).

6. Trust—"Against an elder receive not an accusation except at the mouth of two or three witnesses" (1 Tim. v. 19).

7. Confidence in their practical sympathy—"Is any one among you sick? Let him call for the elders of the Church" (James v. 14).

II. The attitude of the elders towards the saints should be one of:

1. Care—"Feed the flock which is among you" (1 Peter v. 2).

2. Control—"Exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind" (1 Peter v. 2).

3. Humility—"Neither as lording it over the charge allotted to you" (1 Peter v. 3).

4. Example—"Making yourselves ensamples" (1 Peter v. 3).

5. Self-control—"Not self-willed" (Titus i. 7).

6. Patience—"Not soon angry" (Titus i. 7; 1 Tim. iii. 3).

7. Sociability—"Given to hospitality" (Titus i. 8; 1 Tim. iii. 2).

8. Justice—"Sober, just, holy, temperate" (Titus i. 8).

9. Exhortation—"Able to exhort" (Titus i. 9).

The Cross and the Crown.

JOTTINGS ON PSALM XXII.

By T. ROBINSON.

THIS is the gem of all the Psalms. It presents so vividly and fully the crucifixion scene that one scarce dare call it a prophecy, for David is lost sight of, and the very language of the holy Sufferer is heard. It begins with the agonising cry of the Lord Jesus as He hung upon the cross: "My God, My God, why hast Thou forsaken Me?" and ends with the words: "He hath done this," answering to the Saviour's expiring words of triumph, "It is finished!" Indeed the whole Psalm may have been repeated by Him while hanging on the tree; at all events the language is His alone, and enables us to enter, in some very small degree, into the knowledge of the fact that here we have sufferings infinite in measure, if not in duration; a horror of great darkness impenetrable, of which He only was capable. We can only stand and gaze through tear-dimmed eyes, and softly sing:

"In His spotless soul's distress,
I perceive my guiltiness;
Oh! how vile my low estate,
Since my ransom was so great."

The title of the Psalm, "Ajeleth Shahar," or "Hind of the Morning," is doubtless here, as elsewhere, employed as a figure of our Lord, meek, harmless, beautiful; startled at the dawn by the cruel hunters. But if we see Him here as the prey of "bulls," and "dogs," and "unicorns," and the "lion," we see Him in another place as the coming One, and our cry is, "Make haste, my Beloved, and be Thou like to a roe or to a young hart upon the mountains of spices" (Song of Solomon viii. 14).

In the first twenty-one verses we hear His cries of distress. Then in the last ten we hear His songs of joy. The "sufferings of Christ and the glories that should follow" (1 Peter i. 11) are here, as often elsewhere, seen together.

The first six verses show us the anguish of the dying Saviour in the awful experience of the hiding of His Father's face. His countenance had never before been turned away from Him. He could say: "I know that Thou hearest Me always" (John xi.

42); "He that sent Me is with Me: the Father hath not left Me alone, for I do always those things that please Him" (John viii. 29). The Father had borne audible witness to Him at His baptism: "This is My beloved Son, in whom I am well pleased" (Matt. iii. 17). But now there is no answer, no help, no deliverance. His twice repeated cry, "My God, My God," shows the intensity of His anguish. When our trouble is one in common with others, we cry, "Our God, our Father." But here is a peculiar, a personal, a strange experience. It is an awful transaction between God, as "God," the Almighty, the Holy One, "who is of purer eyes than to behold evil, and who cannot look upon iniquity," and His beloved Son incarnate, who has become the Surety of His people in fulfilment of the Scriptures: "By His knowledge shall My righteous Servant justify many, for He shall bear their iniquities. . . . He bare the sins of many; He poured out His soul unto death" (Isa. liiii. 11, 12). Hence, "Thou art holy" (verse 3) was the only explanation of this mysterious forsaking. It was a real forsaking, it was true, it was a fact. Jehovah's "sword" had awaked against His "Shepherd," against the "Man" that was His "Fellow" (Zech. xiii. 7). The dying Saviour's cries were *wordless*, anguish too great for words, "My roaring." They were *long continued*, "I cry in the daytime," from nine in the morning until noon, "and in the night season, and am not silent." A mid-day midnight enshrouded the heavens, the earth quaked, rocks were rent, graves were opened. Angels must have trembled as they beheld their Maker crying thus in unutterable woe. The great "I AM" crying, "I AM a worm, and no man." "All they that see Me laugh Me to scorn: they open the lips, they shake the head, saying, He trusted on Jehovah that He would deliver Him" (verse 7).

Now the holy Sufferer looks around upon His tormentors, His creatures; He knew them all, knew every heart. Ah! did He not see some of His members among them, who afterwards believed in Him to the saving of their souls? He "looked for some to take pity, but there was none." There was nothing

but mockery, scorn, heartless ridicule of the cruelest, coarsest kind. The cross reveals not only the holiness of God and the grace of our Lord Jesus Christ, but the sinfulness and utter depravity of human nature. How fully those cruel men, all unconsciously, carried out the Scriptures. They taunted Him with the very words of this Psalm, "He trusted in God." Blessedly true (Matt. xxvii. 43). "They part My garments among them, and cast lots upon My vesture," present tense, as though spoken while watching them. "They gave Me vinegar to drink" (Psa. lxix. 21). "They pierced My hands and My feet" (verse 16), but "they brake not His legs." "These things were done that the Scriptures should be fulfilled." "A bone of Him shall not be broken" (John xix. 31-37; Psa. xxxiv. 20; Ex. xii. 46).

But now, at length, the sighing gives place to song; light arises out of darkness. The "joy" that was "set before" the Redeemer, and for which He "endured the cross and despised the shame" (Heb. xii. 2), now already rises in His soul. "*Thou hast heard Me.*" What an "example of suffering affliction and of patience!" (James v. 10). All the saints have suffered, and have been long and sorely tried, and indeed "the disciple is not above his Master; but every one shall be perfected [*i.e.*, through sufferings] as his Master" (Luke vi. 40, margin). Often our God *seems* not to hear. Who of all the "many sons" has not cried, "Be not far from me, for trouble is near, for there is none to help" (verse 11). But the answer has not come. The heart grows faint, the eye fails looking upward, and the ceaseless cry goes up, "O Lord, I am oppressed, undertake for me" (Isa. xxxviii. 14). Let our Lord's example encourage us. He held on to an afflicting God, and still cried, "My God!" until at last faith could triumphantly exclaim, "He hath not despised nor abhorred the affliction of the afflicted" (verse 24). "I will declare Thy name unto my brethren, in the midst of the congregation [church] will I praise Thee" (Heb. ii. 12). Jesus will indeed be the "Chief Singer" in the heavenly choir. The Father's "name" will be unfolded and declared in its infinite fullness to eternal ages (John xvii. 26).

Then the circle widens: "Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him, and fear Him, all ye seed of Israel" (verse 24). The *Church* in the heavens shall sing, and *Israel* on earth shall rejoice. This is a prophetic glance at the day of His kingdom. But, beyond the millennial age He looks: "My praise shall be of Thee in the GREAT CONGREGATION." Onward, through cycles of millenniums, that "congregation" shall multiply, until not only "all the ends of the earth and all the kindreds of the nations shall worship before Him" (verse 27); not only shall a "seed serve Him," but that "seed" "shall declare His righteousness unto a people that shall be born," unto the ages of ages—

"Till worlds on worlds adoring see
The part Thy members have in Thee."

Thus, from the cross our hopes stretch onward, led by our crucified Redeemer, until we are lost in the infinities of eternal glories. The burden and theme of the hosts of all the redeemed for ever, will be the CROSS: that "HE HATH DONE THIS."

Gathered Gold.

FROM A CONFERENCE AT STIRLING.

IN many cases our fellowship one with another is merely our agreement on certain truths. We agree to become one, instead of being agreed because we are one.

Real lasting fellowship one with another is that which springs out of union with our Lord and Master.

"O ye Corinthians . . . our heart is enlarged" (2 Cor. vi. 11). It does not say "Our mouths are enlarged." Sometimes our mouths are too large, but never our hearts.

The only way in which we can broaden out is by having a bigger inflow. The more love that comes into my heart the more will it overflow and go out to all the Lord's people and to a world of sin.

"Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy." Christ says "we have had that long enough, I say unto you, love your enemies" (Matt. v. 43). We should love our enemies to show that we are the children of God.

"Gathering to the Name."

By. J. R. CALDWELL.

THE basis of reception, Is it to be character or connection? Is it that one who is connected with an assembly "gathered to the name of the Lord" is to be at once received? this bare fact being sufficient to secure his reception, even though he may be a carnal, worldly-minded believer, with no very good testimony in the world. And this is by no means impossible or unheard-of!

On the other hand, one who is personally godly in his walk and testimony, and sound in the fundamental doctrines of the faith, who serves the Lord in humility according to his knowledge, who truly loves the Lord and His people, but belongs to some denomination—Presbyterian, Episcopalian, or Baptist; is he to be judged unfit for fellowship on the sole ground of his church-connection?

It seems clear to us that this ground of receiving is altogether untenable. The basis of the assembly, according to Scripture, must be broad enough to admit of the young as well as the old, of the ignorant as well as the intelligent, of the carnal as well as the spiritual.

The grounds of rejection or exclusion are sufficiently clear in Scripture, and they are invariably *personal*, whether moral or doctrinal. In the church at Thyatira there were those who held not the evil doctrines; on them no other burden is laid, notwithstanding that outwardly, though not in spirit, they were associated with so much that incurs the Lord's censure (Rev. ii. 24). There were "a few names in Sardis" which, in an evil day, and though outwardly associated with that church, "had not defiled their garments" (Rev. iii. 4). Had any of these come to Ephesus or Philadelphia, would they, or would they not, have been eligible for fellowship? Human rules and mistaken views as to association with evil might exclude them, but in so doing the Spirit would be grieved and the will of the Lord set aside.

An expression in common use requires to be examined, and its use tested, viz.,

"THE SAINTS GATHERED TO THE NAME OF THE LORD."

By this is meant a certain approved circle of assemblies to whom alone the title is applicable. Some claim it for one association of assemblies, others claim it for some other circle, but in each case it is an exclusive claim denied to all other saints or gatherings.

As far as we have been able to discover, there are three gatherings of saints in the New Testament.

I. One of these is referred to in John x. 16, "One flock and one Shepherd;" the same is that prayed for by the Lord in John xvii. 20, 21. It is fulfilled by the operation of the Holy Spirit according to 1 Corinthians xii. 13. To mar the outward, visible manifestation of this unity has ever been Satan's persistent aim, and, alas! too well has he succeeded. But in spite of all that Satan has succeeded in doing, the unity remains as constituted by the Holy Spirit—"there is one body." Thus the children of God are gathered together into one (John xi. 52), and this includes all saints, excludes all others, and is independent of all ecclesiastical organisations.

II. Another "gathering together" will be unto Him at His coming (see 2 Thess. ii. 1). This also, like the first, will include all saints, "they that are Christ's at His coming," and will exclude all who are not His.

III. Meantime, "wherever two or three are gathered together in [or unto] His name, there is He in the midst." In 1 Corinthians xi. 18 there is the expression, "when ye come together in the Church;" that is, not in any building called "a church," but in Church capacity, as an assembly of saints owning the name of our Lord Jesus, and for purposes that are according to His will. Again, in chapter v. 4, the judgment of the Lord upon sin is to be pronounced "in the name of our Lord Jesus Christ when ye are gathered together." Whether, therefore, it be to observe the Lord's supper, or for prayer, or for the exercise of scriptural judgment as in 1 Corinthians v., it is a "gathering together in the name of the Lord."

Previous to the hour of their coming to-

gether, they are permanently united in one according to the sense in which the term is used in John x., xi., xvii., and 1 Corinthians xii. After the gathering has broken up, and the saints are in their homes, still, *in this sense*, they are "gathered together in one." But their gathering together *in Ecclesia, i.e.*, in Church capacity, begins and ends at a certain hour upon the clock. In *that* particular sense it is only so long as they are together in one place that they are "gathered unto the name of the Lord."

But the idea now prevalent is that there is another sense in which some believers are to be described as permanently gathered to the Lord's name, and which does not apply to any others. It is not that they are one in Christ with all saints. It is not that at a certain hour and in a specified place they gather in His name. It is that, being separated from all ecclesiastical systems, they are united by another tie that does not include the saints in the systems they have left. They are said to be "gathered out unto the name of the Lord," and as such they claim to be the only gatherings to which this title applies, and who have the Lord's presence in their midst.

The divinely-given name of the Church is the "Ecclesia," and signifies the "called-out ones." But this is a gathered-out company—gathered out from the aggregate of "the called-out ones of God"—an inner circle of fellowship into which only those believers are admitted who have separated from all else that goes to make up Christendom. And so it is only in keeping with their theory to put up a notice, which we have actually seen, to the effect that "Believers gathered unto the name of the Lord gather to the name of the Lord in this place at such an hour on such a day."

This use of the term "gathered to the name of the Lord" we have searched for in vain in the Word of God. The expression betrays the thought that the object in view is a reconstruction of the Church of God upon a new and narrow basis unknown to Scripture.

But perhaps the most serious and baneful result of this erroneous theory and position is the tendency it has to foster a harsh, censorious, self-righteous spirit. It seems

to be necessary in order to maintain the Exclusive position (and this applies to every phase of Exclusivism) to characterise in the severest terms all differences of judgment on Church questions. Indeed, honest differences of judgment are not unfrequently attributed to a low moral tone; to toleration of evil; to lack of regard for the honour of the Lord; to a desire to stand well with carnal and worldly Christians; and rarely is credit given for common honesty in facing the subject.

This it is, we believe, which chiefly grieves the spirit of God, and proves a stumbling-block to many who otherwise would be led on to a fuller apprehension of the special truths of this dispensation. We believe that a return to the scriptural simplicity of earlier days would be for the glory of God, and would result in much blessing to all.

It would be folly to deny that difficulties will arise in the carrying out of the scriptural principle. We live in "perilous [difficult] times." Error abounds on every hand, developed and nourished where, amidst the form of godliness, the power is denied (2 Tim. iii.).

True believers may "fall from their own steadfastness, and be led away with the error of the wicked." Many a trying and perplexing case may arise to test the faith and patience of the saints. But divine principles can only be maintained in divine power and grace. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh in vain" (Psa. cxxvii. 1). We cannot do without the *builders* and the *watchmen*, but all will be futile unless gone about in lowliness, love, and faith. A human system guarded by rigid rules may seem to prosper; it may go on though spirituality is low and carnality and worldliness are rife. But that which is of God will ever test condition. It cannot go on without God, and that means without faith, and subjection, and love. Our only safety lies in the Lord Himself being the glory in the midst to attract and the wall of fire round about for defence.

Whilst we have sought earnestly to guard against the evils of division and sectarianism, so pronounced in certain places, and to expose various exclusive claims, we would

as emphatically exhort all who seek to meet together as saints to cleave to the simple and scriptural way which we have learned from the Word, and in which we have found so much blessing and such happy fellowship.

The carnal mind is ever prone to hark back to ways that are attractive to the flesh. The stately buildings, the comfortable pews, the impressive music, the absence of all exercise of soul as to edifying the Church, all being put into the hands of one person, the minister; this and much more is ever proving attractive to many who are sick tired of controversies and judgments and divisions, and who think they can thus find a peaceful and easy way, even though it be plainly contrary to the principles laid down in the New Testament. But our instructions are plain in the Word, “forsake not 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.”

Following Wholly.

Unpublished poem by the late ALBERT MIDLANE.

“Caleb...wholly followed the Lord” (Joshua xiv. 14).

CALEB-like, I'd still be following,
Lord and Saviour, following Thee;
All I am, and have, and shall be,
All I would, and all I can be,

Wholly following, following Thee.

From all creature objects turning,

Wholly following, following Thee;

By Thy Word all wrong detecting,

Day by day Thyself reflecting,

Wholly following, following Thee.

Turning to Thyself my vision,

Wholly following, following Thee;

On Thy virtues ever dwelling,

Living streams within me welling,

Wholly following, following Thee.

Changed from glory into glory,

Wholly following, following Thee;

Known, the bliss of living union,

Perfect, undisturbed communion,

Wholly following, following Thee.

Watered by the dews of heaven,

Wholly following, following Thee;

Till, like Caleb, Canaan sharing,

All Thy faithfulness declaring.

I shall rest, and rest with Thee.

The Crying Need of To-Day.

By HY. PICKERING.

“IF the prophet had bid thee do some *great* thing, wouldst thou not have done it?” were the wise words of the servant of Naaman by which he obtained the consideration of his master. “How much rather [when he bid thee do a *small* thing] wash, and be clean?” was the wise and reasonable deduction whereby he gained the salvation of his master (2 Kings v. 13).

Because many workers cannot do great things on a large scale they fail to attempt small things on moderate lines. Yet most great movements and most great men have begun in an insignificant way, and in obscure positions. If Mary Jones had never walked from her country home to Bala in order to procure a copy of the Word of God, the British and Foreign Bible Society might never have sent out 220 millions of copies of the Scriptures. If Hudson Taylor had never gone to China in the sailing ship “*Lammermuir*,” the China Inland Mission had never had one thousand missionaries and two thousand native helpers amongst the millions of China to-day. If D. L. Moody had not been the enthusiastic soul-winner in the Boston shoe store, would God ever have owned him to the conversion of thousands, the multiplying of non-clerical evangelistic workers, and the revolutionising of evangelical work throughout the world? If David Livingstone had not assiduously employed his moments of freedom from the Blantyre looms in perfecting his knowledge, could he ever have become the opener-up of a continent to the missionary and the merchant, or his ashes have been honoured by burial in Westminster Abbey? If George Müller, of Bristol, had not commenced in a small way in Wilson Street, would the pile of buildings on Ashley Down ever have been a reality, the twelve thousand orphans cared for, or the one and three-quarters million of money received “by prayer and faith?”

These, and numerous other cases which might be cited, express the principle of the Divine Ruler of all, that “he that is faithful in that which is *least* is faithful also in *much*” (Luke xvi. 10), and “because thou hast been

faithful in a very *little*, have thou authority over *ten cities*" (Luke xix. 17). Without doubt the Church is to-day languishing for want of workers, but does the remedy lie in efforts on a huge scale or the attempts of the weak and feeble wherever their lot may be cast? Assuredly the latter.

Observations during a recent tour in the North of England confirm this, and the citing of same may encourage others. A few workers, realising the need of the many colliery villages and new towns which have sprung up in the coal-mining district, have planned out the area within reach, and systematically visit the places on Saturday afternoons. The "band" on the day of our visit numbered only four; two or three workers being prevented for special reasons. A train journey of some length landed us at the pit, consisting of many old "rows" and quite a number of new ones. Two hand-bags contained many rounds of ammunition. No posters heralded our approach, no friends greeted us at the station. Ten minutes after our arrival on the scene, one of the brethren, an enthusiast at this work, said, "we'll begin here." Striking up a hymn in the centre of a couple of long miners' rows, we joined in; texts were quoted all round for a time or two, then one doffed his cap and held forth the Word of Life. By this time men and women were at the doors listening, others unseen gave attention, and even those in the houses could hear the words of grace sung or spoken. The address fairly begun, the audience gathered, one worker went up and the other down the "rows" handing leaflets to all within earshot, entering the homes, dropping a word and having impromptu interviews with quite a few. This process was repeated twelve times during the afternoon, and virtually covered the whole place. Hundreds of messages were gladly received, and either read at once or carefully laid aside for the coming Lord's day. Only one man refused to accept a tract, others said they had lived years in the place and had never before received a Gospel message. A few of the Lord's own were discovered and greeted with a word of cheer or comfort. Such simple, economical, yet vitally practical work might be done in many places, with refresh-

ment to the worker and blessing eternal to the weary and heavy laden sons of men.

Another place, where eight years ago we stood with a feeble band of four at the cross roads and told of wondrous love, the patient plodding of that little flock yielded us the joy of seeing ninety gathered in a comfortable new hall on a week-night in July, with prospects of good times ahead. If through grace and patience such was done here, why not elsewhere?

During the coming winter let us not look so much for the "apostles" or "chief men" to do the work, but rather sigh and cry for the days when "they that were scattered abroad went *everywhere* preaching the Word" (Acts viii. 4). If the rank and file could only be roused to be up and doing while it is called to-day, might we not see something of "the days of heaven upon earth" (Deut. xi. 21) mid awakened sinners, rejoicing new converts, and revived assemblies, for which we have sighed so long? God grant it.

The Voice of Nature.

THE HOLY BIBLE THE WORD OF GOD.—VII.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

THE voice of nature! Has nature a voice? Where is it heard? What does it say? are a few of the questions that the human mind formulates and has asked from the earliest times.

A man is tramping over the downs of Sussex. Suddenly he stoops and picks up a piece of flint. To the shepherd that feeds his flock on these uplands, or to the ploughman that passes by to his work, 'tis but a piece of flint. To this man it is an arrow head. Far back in the pre-historic age some man had struck with his flint hammer cunning blows upon another piece of flint until he had shaped it and given it a point and sharp edges. This piece of flint, then, has a voice. To the adept it not only tells how the blows were struck; it also speaks of the workmanship bestowed upon it. Nay, more, it speaks of the idea in the workman's mind before he struck the first blow. The idea was that of an arrow head, something to pierce, to penetrate, to enlarge the wound, and to remain in the body of the

victim. And as the flint is worked so that these various intentions may be fulfilled by it we speak of its "design," and of the workman as "the designer."

Examining for the first time specimens of flint thus picked up, I was inclined to believe that they were formed by the accidents of Nature until there were pointed out to me the signs of intention and design. Whilst some which had been picked up by un-instructed helpers, although they were ever more like what we should call an arrow head, were rejected as lacking these traces of intention and design.

What, then, does such a flint implement tell us? That on these shores there lived men who hunted and fought, who laboured before the use of metal was known in their country, and who had bodies to work with and minds to design with; for the blows that scaled the flints and fashioned them aright were skilled strokes, and the mind that knew how intractable lumps of flint must be treated to give effect to the design that would fulfil the intention, possessed mental power not to be despised.

If a rude chip of flint has such a voice, must we deny one to the universe, within which are to be found far grander examples of order, adaptation, intention and design?

The Word of God does not.

"When I view Thy heavens the work of Thy fingers,

Moon and stars which Thou establishedst" (Psa. viii. 3).

"The heavens are recounting the glory of God,

And the firmament is telling of His handiwork.

Day to day wells out speech,

And night to night shows forth knowledge.

There is no speech, there are no words, Without these their voice is heard;

Through the whole earth their chord (as of music) has gone forth,

And to the end of the world their expressions"* (Psa. xix. 4).

Thus in the New Testament we find the Lord Jesus bidding His disciples go spell

G-O-D in the lilies (Matt. vi. 28), and the greatest and most learned of His apostles writing thus:

"The Son of His love . . . who is the image of God the Invisible, first born of all creation, because in Him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities—all things through Him and unto Him have been created. And He is before all, and all things in Him hold together" (Col. i. 15-17).

Read with that,

"God said—

Let us make Man in our image, after our likeness, . . .

And God created the Man in His own image,

In the image of God created He him" (Gen. i. 26, 27).

Now take this note on "image" and "likeness;" the word rendered "image" signifies *the outline*, whereas "likeness" means *the filling up* of the outline. But in the New Testament the word rendered "image" represents the fuller word in the Old Testament. Referring then to the statement in Genesis (*image and likeness*) Augustine has a pregnant thought worth noting: "The image of God in man consisted in the incorporeality and individuality of his soul; in its immortality, in its rational intelligence, and other mental faculties; in his free will, memory, forethought, and imagination; in his moral qualities, of holiness and love of what is good."

Thus it was that when our Lord took Adam's place as the federal head of a new creation, He came in the "image of God the Invisible." Yet, unlike Adam, He was not Himself created, for Paul's phrase, "The first born of all creation," does not mean that of all creation He took the first place, but that He was born before all creation. In other words, it says what John declares, "We beheld His glory, a glory as of the only begotten of the Father;" or, as he elsewhere calls Him, "The only begotten God." But note, in addition, what Paul says, "All things through Him and unto Him have been created." Mark these pre-

* *Millim.*—Used in Psa. cxxxix. 4 of the thought just shaping itself into language, but not yet uttered (cp. 2 Samuel xxiii. 2).

positions, "through," "unto." Here we have the same truths repeated, "design," "intention." Hence the world was made according to a plan of which the Lord Jesus was the regulative idea. And if we may use, without irreverence, practical words, we say that God made "the Man" with His eye on Jesus, and just as in the plan of God man took the highest place in the world, being its consummation and its vicegerent, as well as its link with God the Invisible, because that was God's intention; so in the new world Jesus takes the corresponding place, because of what He did, yet far higher, because of what He is; still the place (however magnificent and glorious) is His, for such was God's intention.

That being so, well might it be asked, Why is not Nature's voice heard everywhere and by everyone? In the slow revolution of the stars, in the brightness of the sun, in the thunder of the surf, in the swift passage of the tornado and the awful trembling of the earthquake, in the glittering of the lightning and the rolling of the thunder, must not all perceive the power of God? In the hues of the rainbow repeated in the gorgeous colouring of the earth carpeted with flowers, in the noble trees that shade our path and the fields of yellow corn that gladden our hearts, must we not perceive order and adaptation with forethought manifesting the presence of a creative mind, for these colours and these forms would convey no conscious impression were it not for the susceptibility of the eye to etheric waves of different length? An eye, I would have you not overlook, that was formed and brought to its perfection in utter darkness.

More of such illustrations of order, adaptation, and design with forethought I shall not mention here, for I desire to repeat the question, "Why is mankind blind and deaf to all these proofs of the power and godhead of the Creator?"

Paul puts the question and supplies the answer in Romans i.

It is because of the subtle and fatal poison of sin. Consider the following lines:

"In Nature's most minute design,
The signature and stamp of power divine;

Contrivance, intricate, expressed with ease,
Where unassisted sight no beauty sees.
The shapely limb and lubricated joint
Within the small dimensions of a point;
Muscle and nerve miraculously spun,
His mighty work, who speaks and it is done.
The Invisible, in things scarce seen revealed,
To whom an atom is an ample field,"

and ask whether men thus blinded and rendered deaf by sin do not need more than this argument from design? The answer must be, They do! They require a Saviour to deliver them from their sins; and consequently a revelation in which the worth and beauties of such a Saviour are displayed. And the Holy Bible is such a revelation.

More Pearls from Old Seas.

By DIVER T. BAIRD.

SATAN always caresses before he crushes.
Sin's smiles produce hell's pains.
One sin retained is hell attained.
They who leave all *for* God find all *in* God.
Christ is equal with God in every attribute
of Godhead's greatness.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

AS HE IS, SO ARE WE.—Please explain the words, "As He is, so are we in this world" (1 John iv. 17).

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin"?

"THAT DAY"—WHAT DAY?—"I will not drink henceforth of this fruit of the vine, until *that day* when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what *day* did the Lord refer?

KING SOLOMON'S GIFTS.—"Beside that which she had brought to the king" (2 Chron. ix. 12). Does this mean that the Queen of Sheba took away, besides all the king's gifts, that which she herself had brought to him?

WILL ANY BUT THE UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that

unsaved ones only will take part in the first resurrection, and that *none* will be acquitted at the great white throne judgment?

The Samaritans.

QUESTION 591.—Who are the Samaritans? Some say that they are neither Jew nor Gentile. If so, who are they?

Answer A.—If the querist will read 2 Kings xvii. 24-41, he will get the best answer to his question.

Wm. Hd.

Answer B.—The Samaritans of Christ's day were, strictly speaking, neither Jews nor Gentiles, but apparently a hybrid combination of both. The city of Samaria became the capital of the ten tribes after the national rupture, even as Jerusalem continued to be the capital of the two tribes who remained faithful to Rehoboam. At that period the inhabitants of Samaria were as truly Jews as those who dwelt in Jerusalem. But when Shalmaneser besieged Samaria he took captive the inhabitants, and deported them into Assyria, putting natives from Babylon, Cuthah, Ava, and Hamath, in their stead. These imported strangers were evidently very ungodly, and God punished them severely for their impiety. Then the king sent back one of Jeroboam's priests to teach them, and afterwards, through intermarrying with these strangers, the people came to be not only of hybrid origin, but also to possess and practise a hybrid form of religion. "They feared Jehovah, and served their own gods" (2 Kings xvii. 33). These facts combined made the Samaritans the object of every true-born Jew's deepest detestation. That they were totally alienated from each other in the time of Christ is evident from John iv. 9. These Samaritans claimed kinship with Jacob (John iv. 12), and they had Jacob's well in their territory (verse 6), but the Lord Jesus had to say to the woman, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews" (John iv. 22). These Samaritans also confessed to the coming of Messiah (John iv. 25), and yet Christ excluded them from the Jewish fold, and forbade His disciples to enter their cities when He sent them to the lost sheep of the house of Israel (Matt. x. 5, 6). T. B.

Answer C.—The Samaritans are distinguished both from Gentiles (Matt. x. 5, 6) and Jews (John iv. 22; Acts i. 8; viii. 14, 15). Their origin was as follows: In the reign of Hoshea, Shalmaneser took Samaria and carried Israel away into Assyria, replacing them by men from Babylon, Cuthah, and other cities, who intermingled with the Israelites remaining in the land (see 2 Kings xvii.). Esarhaddon, some

years later, sent a further contingent from Assyria (Ezra iv. 2). At first these colonists feared not the Lord, but on His dealing in judgment with them they, in true heathen fashion, asked for one of Jeroboam's priests to teach them how to propitiate the God of the land. Through such instruction they would learn to dread Jehovah (2 Kings xvii. 32), but not to fear Him (verse 34). They put God on a level with their heathen deities, and were counted by the godly Jews the enemies of Israel (Ezra iv. 1). They were neither one thing nor the other, not unlike those in Christendom to-day, who claim affinity of religion with the children of God, but are not related to them by new birth.

W. R. L.

Answer D.—2 Kings xvii. 23-41 shows us how the mingled races from Assyria were settled into the land of Israel, with Samaria as their central city. Those intermingling with the remnant of Israel formed a hybrid race, between whom and the Jews there was no sense of brotherliness (see John iv. 9).

A. O. M.

Answer E.—The ancient city of Schechem (now Nablous) is the headquarters of the Samaritans, whose existence at the present day, at the foot of the holy mountain, is one of the most astonishing testimonies to the historical accuracy of the Bible. A few years ago this people had colonies in Damascus and other cities of Syria. A few centuries ago they extended into Egypt. Gradually they dwindled in numbers until at length there are but a few families, numbering in all 130 persons, left as a testimony. They still cling to the side of their holy mountain, where they continue to eat the "Passover," as they have done for over 2500 years. Their religion is remarkable for its simplicity, being founded on the five books of Moses and the book of Joshua. Beyond this they will not go; it is their all. They are Sadducees, believing in no resurrection. They therefore required no prophets as to the future, no Messiah, no scheme of salvation. It is a code of morality in this world, and then it all ends. They are bitter enemies of the Jews.

Editor's Note.—The Samaritans were originally Gentiles. True they are distinguished from Gentiles in the passages above referred to. But we do not read of intermarriages between these imported Gentiles and the people of Israel. On the contrary Israel seem to have left them severely alone.

They differed from other Gentiles in that they occupied a part of the land of Canaan, in having a corrupt religion in many respects an imitation of Israel, and a centre of worship in Samaria in imitation of the Jewish centre at Jerusalem.

But the divine classification of the whole world, as either Jews, Gentiles, or of the Church of God, holds good, the Samaritans for all practical purposes being reckoned as Gentiles.

Sin Dwelling in the Saint.

QUESTION 592.—Would you kindly explain Romans vii. 20?

Answer A.—Romans vii. 20. Verses 17 and 20 both state a fact that sin (*i.e.*, sinfulness) dwelleth (*i.e.*, existeth) in the believer. The liability to sin will continue to the end of the mortal life of the believer. Against this, as in Galatians v. 17, is given to us the Holy Spirit to ever war against our tendency, naturally, to give way or scope to our inherent sinfulness. The constant struggle is a proof of our new life in the Spirit, while the consciousness of our sinfulness is permitted to keep us humble and reliant only on the precious blood of Christ to cleanse (1 John i. 7), and on the power of the indwelling Spirit of Christ to sanctify.

Answer B.—That sin *dwells* in all saints is the indisputable statement of Scripture, and the almost unvarying experience of Christians. There have been individuals who have denied this, but in the main Christians generally subscribe to this with more or less conviction. But sin *dwelling* in us, and sin *reigning* in us, are two vastly different things. "Let not sin therefore *reign* in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 12). "Sin shall not have *dominion* over you" (Rom. vi. 14).

When Satan told Eve that she would know good and evil he did not explain to her that she would *know* good without the power to *do* good, and that she would *know* evil without the power to *resist* evil. Romans vii. 19 makes that plain. When a Christian sins it is the old sinful nature in him that prompts him to sin, but he himself is held responsible before God. A professing Christian was once hailed before a magistrate on a somewhat serious charge. Asked by the magistrate if he had anything to say in defence of his conduct, he replied that it was not he who was responsible, but the "old man" who dwelt in him. The magistrate retorted, inasmuch as we cannot arrest this "old man" of whom you speak to punish him, we will punish you instead. *Indwelling* sin need never become *outbursting* sin. T.B.

Answer C.—We learn from this scripture, as well as from our own experience, how very real is that indwelling evil principle with which the believer learns no longer to identify himself, but against which he, in himself, is powerless.

If the flesh and the believer were the only parties to the life-long struggle (for the apostle speak in verses 14-25 in the present tense) it would not be a conflict at all, but sure defeat for the believer (verse 23). Do we not gather this, too, from the words he uses? There would be the "practising" of sin, and it would be "worked out" in overt acts (*cf.* Rom. i. 27; ii. 9; 1 Cor. v. 3; 1 Peter iv. 3 where the same word occurs). But we know that this was not so with the apostle (1 Thess. ii. 10), and so we gather that the "I" is merely illustrative, for in Galatians v. 17 (written some years before, again showing that the apostle in these verses is speaking abstractly of the flesh and the believer apart from the Spirit, and not of his then present experience, for that we get in chap. viii. 2), we read of One who is stronger than the flesh, and He takes up the war. And the object of this strife is that we may not do the things that we desire. That is to say, the flesh strives that we may not do the good that we would do, and the Spirit that the fleshly desires may not be accomplished. But there need be no uncertainty as to which side victory will lie, for God has said that *if we walk by the Spirit* we shall not fulfil the desire of the flesh, and so instead of the works of the flesh the fruit of the Spirit will be produced. We little know what we owe to the intercession of Christ, and the comfort of the Holy Ghost. W.R.L.

Editor's Note.—The conflict between flesh and spirit within is witnessed to by Scripture (as we see), and by the experience of Christians generally. Some have professed to have risen above it into a sphere or experience in which this conflict existed no longer. But it might be well for such to inquire if other more subtle evils are not at work though the grosser forms which affect even natural conscience are no longer consciously present. In many a case this supposed lofty experience does not impress onlookers with its excellence. Too plainly there is manifested self-complacency, pride, conceit, judging and despising of others, selfishness, neglect of the ordinary duties of life whilst over occupied with supposed "spiritual" work. But, on the other hand, it is through carelessness as to the Word and prayer, or through lack of faith in the keeping power of the Lord Jesus and of His Holy Spirit, if victory over indwelling sin is not continuous, but only occasional. Too true, it is that many genuine believers are contented with a very low level of Christian walk and experience. May such be stirred up to take hold of God, and to claim the grace and power of the Holy Spirit, in the name of the Lord Jesus, unto a brighter, holier, and more blessed manner of life.

The Resurrection of Christ.

THE BASIS OF THE FAITH—VII.

By C. F. HOGG.

OF the reality of the death of our Lord Jesus no room is left for doubt. The execution was carried out by those most competent of executioners, the Roman soldiery, men who, uninfluenced by any of the finer feelings, made assurance doubly sure by the thrust of a spear. Indeed Pilate, with whom the responsibility in such matters ultimately lay, before giving his sanction to the removal of the corpse, reassured himself as to the death by inquiry of the officer directly charged with the execution (Mark xv. 43-45).

The priests and other leaders of the Jews did not relax their vigilance until they also were assured that their end had been accomplished. They raised no question of the reliability of the soldiers, in such a case as this above suspicion. Their sole apprehension seems to have been of trickery on the part of the disciples, and against this Pilate permitted them to take precautions. Later, when the story of the resurrection began to spread abroad, they explained it, not by questioning the reality of the death, but by asserting that the body had been stolen (Matt. xxvii. 62-66; xxviii. 11-15).

Finally, the disciples, as we have seen, did not anticipate the death of their Master, neither does it seem to have entered their minds that the plans of the priests had miscarried through the bungling of the soldiers. The pictures they themselves have left of their condition after what they beheld at the cross is one of hopeless despair. The closest scrutiny of their narratives fails to discover that the tiniest ray of hope remained; the gloom is not alleviated by the faintest gleam of intelligent anticipation on the part of any one of them. He was a memory; a might-have-been. The story was ended, unless indeed, there was to be a sequel of disaster to themselves.

A school of early heretics indeed denied that Christ had died, but this they did on doctrinal, not on historical grounds. Thinking to safeguard the doctrine of the Deity of the Lord Jesus, they denied the reality of His humanity, and consequently the

reality of His death. But the fact that they declared that on the cross someone, Judas or another, took His place shows that they did not deny that what seemed to be death was actually such. The evidence seems conclusive then that Jesus of Nazareth did expire on the cross.

The Fourth Gospel was written by the survivor of the apostolic band who, in the late evening of his life, traced for succeeding ages the beginnings of his own faith. His narrative presents two characteristics that concern us here; it is to some extent supplementary to the other three, and it is little concerned with externals and matters of detail, so much so, indeed, that it has been called "the spiritual gospel."

The former of these characteristics is seen in John's introduction of Nicodemus into the story. On the part he took in the burial of the Lord the earlier writers are silent; they do not even mention his name. Nicodemus brought one hundred pounds weight of spices, which were wrapped up in the cloths with the body. Remembering the second of the two characteristics mentioned above, the incorporation in the narrative of such a mere detail as the weight of myrrh and aloes used causes a little surprise, and indeed, in the description of a scene of such pathos and solemnity, seems somewhat incongruous. The careful reader of these records, however, will suspect that this departure on the part of John from his normal method is deliberate, and that his object will shortly be developed.

The Sabbath passed, the first day of the new week dawned, and with it came a strange story to Peter and John. What they heard from Mary Magdalene aroused memories of what the Lord had said while He was yet with them, and sent them in hot haste to the tomb. It is unnecessary to reproduce the narrative here in detail, though it is worthy of notice that the story is evidently that of an eye-witness and an actor in the scene described. We shall confine ourselves to one point. What was it John saw in the tomb, and, seeing, believed that his Lord had indeed been raised from the dead?

First let us remind ourselves of what

had been laid therein, and of what therefore they expected to find there. The body of the Lord had been enswathed in linen cloths, in the folds of which had been laid a hundred pounds weight of spices. John's word here (xix. 40) is worthy of note. He does not use "wrap," as the others do, but substitutes therefor the word which he, in common with Matthew (xxvii. 2) and Mark (xv. 1), used to describe the precautions taken by His captors on the night of the betrayal, and during His trial. Bound in life by the hands of hate, He was bound in death by the hands of love.

In recounting the occurrences of that momentous occasion, John uses three distinct words for "to see." That in verse 5, *blepō*, signifies the act of looking; that in verse 6, *theōreō*, describes a comprehensive glance; but that in verse 8, *oida*, conveys the idea of apprehension. Peter saw what there was to be seen with the outward eye; John, too, saw all that, but he saw with the mind as well; he perceived the significance of what he beheld, and believed that He who had lain there for a little while had indeed been raised from the dead.

What John saw was this: the wrappings were there, but the body had gone. The wrappings themselves had not been disturbed as would have been the case had human hands released Him from their folds. The napkin that had been wound around the head retained its shape. The word John uses to describe it, *entullissō*, is that used by Matthew (xxvii. 59) and by Luke (xxiii. 53), and translated "wrapped;" it is, literally, "infolded." If it was clear that human hands had not undone what human hands had done three days before, it was equally clear that neither by strength nor ingenuity had the Lord freed Himself from the bonds and the weight with which His body had been so closely invested. He had simply left them as they had been laid. John's strongly intuitive mind working rapidly and unerringly saw that no human agency, no merely natural power, had been at work. The Lord was risen indeed, even as He had said.

When the evening of that day drew in the disciples were gathered in a room, the doors

of which, from motives of prudence, had been shut. They had heard, some of them had seen, strange things, and as they all listened to the latest story brought from Emmaus, "He Himself stood in the midst." The effect upon them is described graphically by one who may have been present indeed,* but who in any case claims to have investigated the story with the greatest care. In vivid words he describes the birth pangs of faith, rising from terror, through fear and perplexity and doubt, into the feeling that it is all too good to be true, and passing into joy as they look upon the nail-marked hands and feet. Then they began to understand the death in the light of resurrection.

He who now companied with them for forty days was the same Lord with whom they had spent so much of the past three years, and in the same body. That it was the same He put beyond question when He declared Himself not a spirit but possessor of a human frame, "a spirit hath not flesh and bones as ye behold Me having," and when He showed them His nail-marked hands, His spear-riven side.

It is the same body, but it is vested with new powers, or at least with powers never manifested while He lived among them, as witness the emptied cerements and the forsaken tomb, and His appearance in the midst, "the doors being shut."

Henceforth, then, among the Jews they proclaimed "in Jesus the resurrection from the dead," and among the Gentiles "Jesus and the resurrection" (Acts iv. 2; xvii. 18).

"Sowing."

SUGGESTIVE TOPICS FOR WORKERS.

- What to sow—Precious seed, Psa. cxxvi. 6
 " The Word of God, Luke viii. 11
 How to sow—In tears, Psa. cxxvi. 5
 " Bountifully, 2 Cor. ix. 6
 When to sow—From morning to evening,
 Eccles. xi. 6
 Where to sow—Beside all waters, Isa. xxxii. 20
 Why we should sow—Because we shall
 reap, Gal. vi. 7
 What not to sow—Discord among brethren,
 Prov. vi. 19. W.J.M.

*That is, if Luke was the companion of Cleopas on the walk to Emmaus.

“Never, Never.”

A study of (*οὐ μὴ* or *μή*) meaning “by no means,” or “never, never,” as used by the Lord and by man in the Gospels.

IT is the duty of every student of Scripture to value every jot and tittle given us by the Holy Ghost in the sacred pages, for all is Divine. The above negative occurs frequently in the Gospels, used by the Lord himself, and a few times by men. When spoken by Him it conveys either solemn assurance to the unbeliever or divine comfort for the heart of the saint. Indeed, it is a most interesting study to follow its every occurrence in the New Testament. It will be found about ninety-four times in all, of which sixty-four are in the four Gospels. It is used six times in the New Testament interrogatively—John xviii. 11; Romans x. 10, 19; 1 Corinthians ix. 4, 5; and xi. 22.

It is well known that *οὐ μὴ* (*never, never*) is one of the very strongest expressions, negatively or positively, to be found in the Greek language. In English two negatives neutralise each other, or are equal to an affirmative, but in Greek it lends the strongest emphasis.

The first occasion of its use is by our Lord in connection with the law. He said, “One jot or tittle shall in *no wise* (*never, never*) pass away till all be fulfilled” (Matt. v. 18); NOR DID IT. It is in such instances as this that the beautiful difference between man’s use of the expression and our Lord’s is seen. When man uses it, it does not come to pass, it fails utterly in its fulfilment, as shall be seen as we proceed.

Three times in Matthew v. does our Lord at the very opening of His ministry use this strong negative or affirmative. In verse 20 He solemnly asserts in the most positive manner that “except your righteousness exceed that of the scribes and Pharisees, ye shall in *no case* (*never, never*) enter into the kingdom of heaven.” Again, in verse 26, “Thou shalt by *no means* (*never, never*) come out thence till thou hast paid the uttermost farthing.”

We cannot quote every instance, but we shall touch on a few (found mainly in the Gospels), contrasting the use of the term by Christ and by man.

In Matthew xvi. 22, Peter told the Lord to pity Himself; He was not to say He was going to suffer, and Peter makes the solemn assertion, “This shall not (*by any means, or never, never*) be unto Thee.” The Lord turned and said unto Peter at once, detecting the snare of Satan, “Get thee behind Me, Satan.” Peter might say, “He should never go to the cross,” BUT HE DID; for all the power of Satan and his hosts could never frustrate the purpose of the Lord.

In Matthew xvi. 28 the Lord uses the same strong assertion. Let us see the contrast: “There be some standing here, which shall not (*by any means, or never, never*) taste of death, till they see the Son of Man coming in His kingdom.” Six days afterwards THIS DID TAKE PLACE, and Peter saw its fulfilment. Moreover, he seems never to have lost the memory of this scene, for thirty-three years afterwards he writes: “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased” (2 Peter i. 16, 17).

Again, Peter in his self-confidence said, “Though all deny Thee, yet I will by *no means* (*or never, never*) deny Thee” (Matt. xxvi. 35), BUT HE DID; and so far as we are informed by Scripture he was the first and only one to deny Him, saying, “I know not the Man,” and adding oaths and curses. Oh, what a lesson for us all! Peter had not to wait six days to see all his boasted loyalty to Christ dashed to pieces; that very night he miserably failed; but, thank God, one look from Christ, and Peter’s look at Him, brought crystal streams from his heart; “he went out and wept bitterly.” We are all to some extent “deniers” like Peter; are we all, because of our sin and unfaithfulness, like him as “weepers?” If not, why not? Because we have not looked upon Him as Peter did.

Peter knew what it was to be confounded that night as he warmed himself at the fire in the palace with the murderers and scoffers

of the Lord. He had forgotten the words of the first psalm, which says, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners." If he had added "to his faith virtue," or true manliness, he would not have sat amongst scorners of his Lord, and as a consequence he would not, "*never, never,*" as he says himself, "fall" (2 Peter i. 10). Surely he felt the keenness of this as he penned these words; not this time in self-confidence, but in all humility and love. In his first epistle he quotes, "He that believeth on Him *shall not (never, never)* be put to shame or confounded" (1 Peter ii. 6); but, mark, this is a quotation from Isaiah xxviii. 16. Peter as much as says, "I dare not use this strong negative again after the way I acted that night at His betrayal." He now uses it truly, but it is in connection with the Word of God. It is interesting to note here that Paul quotes this very passage in Romans ix. 33, leaving out the double negative. Clearly it was not this point Paul, by the Holy Ghost, wished to bring out; but Peter quotes it exactly as it occurs in the Seventy, the object evidently being to comfort the heart of these new born babes and the lambs and sheep which his Master had charged him to feed. Peter had now learnt that "He that believeth on Him *shall never, never* be put to shame."

Surely these little touches by the Holy Ghost here and there through the Word are very beautiful to the spiritual mind, though the carnal can see nothing but darkness and confusion.

In John xi. 56 we have another of these strong negatives, but this time it is used by those probably who loved not our Lord. Many had come up from the country districts to the feast. They were gathered in the temple courts, and there was much speculation about whether He would venture up to the feast or not. "What think ye, that He *will not (or never)* come to the feast?" We cannot say whether these were well-wishers or not. Perhaps they felt that after the way He had been treated at the last festival He would never think of coming up again; BUT HE DID COME. Of all the feasts nothing could keep Him from this one.

He was now going to accomplish His exodus (see Greek, Luke ix. 31) at Jerusalem, and vindicate the law in a manner such as Moses and Elijah had never witnessed. Perhaps these very men who questioned each other as to His coming to the feast joined in the cry in the streets of Jerusalem. Perhaps these temple courts rang with the cry, "Away with Him, away with Him, it is not fit that He should live," but He was the only One fit to die and make an atonement for sin in all the universe of God. Blessed be His name, *He did come to this feast.*

In John xiii. we have Peter shocked, no doubt, at the Lord washing the feet of the disciples, and he says to Him, "Thou shalt *never (never, never)* wash my feet;" BUT HE DID. What a contrast to Peter's assertion, which failed, is that of the Lord's in verse 38. "The cock *shall not (never, never)* crow till thou hast denied Me thrice;" and as truly as He said it, IT CAME TO PASS. He who is the truth could make no mistake. "Hath He not said it, and shall it not come to pass?"

How blessedly comforting is the assurance the Lord gives to all those who trust Him: "Him that cometh to Me, I will in *no wise (never, no never)* cast out" (John vi. 37). "I give unto My sheep eternal life, and they shall *never (no never)* perish" (John x. 28). Rest here on the Word of Him who cannot lie, and who has said of all believers, "Their sins and iniquities I will remember *no more*" (*or never, never more*) (Heb. x. 17).

We shall now turn to the last of these expressions in the Gospels. Singularly enough, if our Lord used it first, man used it last, and that man, doubting Thomas. In John xx. when the disciples were together and the Lord appeared in their midst, Thomas was not present, but on the disciples assuring him afterwards of the fact that the Lord was risen, Thomas rejects all their attempts to rid him of his distrust, keeping resolutely to his position that unless he can put his fingers into the print of the nails and put his hand into his side, he *will not (never, no never)* believe; BUT HE DID BELIEVE. Thomas had only to wait seven days, and his incredulity, so strongly asserted, vanishes, and as he stands before the Lord and is invited

by Him to do as He had desired, Thomas hears his own very words repeated, and instantly there is a rebound. He does not dare to do as he desired the week before. Recognising that it is the Lord Himself who stands before him, he says, “My Lord, and my God,” a noble title truly, and one the Lord did not rebuke him for using. Yes, THOMAS DID BELIEVE, notwithstanding his strong and bold assertion that he would never believe.

May it be our portion to have the full measure of the blessing of Christ, who, in this connection, said, “Blessed are they that have not seen Me, and yet have believed.”

How blessedly sweet to rest on that single line of Scripture with its five-fold positive assurance, “I will never, never leave thee, nor never, never forsake thee” (Heb. xiii. 5).

A. H.

The Priesthood of Christ.

THE PRIESTHOODS OF HOLY SCRIPTURE.—IV.

By T. BAIRD.

IN pursuing our consideration of the priesthoods of Holy Scripture we have now arrived at that order of priesthood which may be confidently affirmed to be the very apex of all priesthood! In the eternal priesthood of our Lord Jesus Christ we reach the greatest conceivable, as well as the highest attainable, order of priesthood in any period of time, sphere of exercise, or glory of dignity.

A careful comparison of the various orders of priesthood already reviewed will reveal a divine development of purpose, place, person, and practice. Upon an ever-ascending scale of ever-increasing utility, dignity, and majesty, we slowly rise from the earliest and simplest form of priesthood until we stand confronted with an order of priesthood exalted and unique, divine and eternal, which for sublimity and profundity can never be surpassed, and will never be superseded.

Four simple points of interrogation may now engage our attention.

I. When did Christ's priesthood commence? This is a much debated question, but nearly all devout students and spiritually-minded commentators agree in affirming that Christ's

priestly functions commenced with His accession to God's right hand. At least it did not commence prior to His resurrection.

II. Where is the *sphere* of His priestly ministrations? This point will be easily decided by a reference to Hebrews viii. 4: “For if He were on earth He would not be a priest.” *Earth* benefits considerably from His priestly intercessions, but the sphere of His priesthood is *heaven*.

III. What is the *purpose* of His priesthood? To make intercession for His people in their present state of infirmity and temptation (Heb. vii. 25). He also makes intercession for transgressors (Isa. liii. 12).

IV. What is the *duration* of His priesthood? “Thou art a priest for ever” (Heb. vii. 21). “The power of an *endless* life” (vii. 16).

We could not do better in closing this brief paper than refer to that perfection of person and title attributed to Christ by God in connection with His incomparable priesthood. God calls Him a *high* priest (Heb. iii. 1). He is also affirmed to be a *great* high priest (Heb. iv. 14). He is designated as a *holy* high priest (Heb. vii. 26). He is further said to be a *merciful* high priest (Heb. ii. 17). He is also spoken of as a *faithful* high priest (Heb. ii. 17). He is confessed as a *sympathetic* high priest (Heb. iv. 15). Finally and fittingly He is described as an *enthroned* high priest (Heb. viii. 1). Thus would God exalt His holy Son. Once “*lower than the angels*” now “*higher than the heavens*.”

Lo! A Lamb.

Rev. v. 13.

THOU art worthy! Monarch of Creation,
On the Father's Throne;

Myriads of the heaven and earth adore Thee,
Worshipping before Thee,
God's beloved Son.

Thou art worthy! Lamb of countless ages,
Bearing on Thy breast

Sign mysterious of a doomed creation,
Seal of our salvation,
Our eternal rest.

Thou alone art worthy! All in heaven,
All on earth adore:

Worshipping the Man, the Lord Almighty,
Gracious King of glory,
Praising evermore.

E. S.-W.

The Voice of Philosophy.

SOCRATES.

THE HOLY BIBLE THE WORD OF GOD.—VIII.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

TURNING from nature to men, let us inquire, How far does the unaided mind of man go to solve the great problem of God and the World?

Every now and again does a man arise, who, through the greatness of his mind and the vastness of his knowledge, stands head and shoulders above his fellows. By the prompting of his inner being he contemplates the *why* and *wherefore* of existence and the *whence* of destiny. To him we give the name of Philosopher. Amidst all great nations there have arisen such men. In all ages they have appeared with what one may call their gospel of Being and non-Being. To rehearse their names alone would take the space allotted to this article. Where shall we then begin? To what nation shall be given the first place? Let the Bible itself answer. It admits that its Gospel is to "the Greeks foolishness." And the inspired historian Luke leads us to Athens, the great centre of ancient philosophy, and introduces us, through Paul, to two schools of philosophy, the Epicureans and Stoics. These were the outcome of the Socratic evolution in philosophy. That leads us to begin with Socrates, who was born 470 years before Christ. Following him came Plato, Aristotle, Epicurus, and Zeno the Stoic, the last mentioned dying 248 years before Christ came.

SOCRATES. This name is a household word with all who know anything about Greece, and the debt the world owes to Greece.

Apart from inspiration, he is the wisest man the world has ever known; so in beginning with him we shall obtain a good idea of the heights to which the unaided intellect of man can rise. In order that justice may be done to him, I propose quoting a few passages from the records of his sayings. I purposely choose the best, so that you may see for yourselves the need for divine aid if men are to be led to God, "the only true God."

Of all the philosophers Socrates was

the first who made the soul, its needs, its relations, its duties, and its destiny, the central problem of true philosophy. According to Cicero, Socrates "brought philosophy down from heaven to earth, and introduced it into the cities and houses of men, compelling men to inquire concerning life and morals, and things good and evil."

"I will now," says Xenophon, "relate the manner in which I once heard Socrates discussing with Aristodemus (Aristodemus was a sceptic) concerning the Deity; for, observing that he never prayed nor sacrificed to the gods, but, on the contrary, ridiculed those who did, he said to him:

"Tell me, Aristodemus, is there any man you admire on account of his merits?"

"Aristodemus having answered, 'Many.'

"Name some of them,' said Socrates.

"I admire,' said Aristodemus, 'Homer for his epic poetry, Melanippides for his dithyrambs, Sophocles for his tragedy, Polyclitus for his statuary, and Zeuxis for his painting.'

"But which seemed to you most worthy of admiration, Aristodemus, the artist who forms images void of motion and intelligence, or one who has skill to produce animals that are endowed, not only with activity, but understanding?"

"The latter, there can be no doubt,' replied Aristodemus, 'provided the production was not the effect of chance, but of wisdom and contrivance.'

"But since there are many things, some of which we can easily see the use of, while we cannot say of others to what purpose they are produced, which of these, Aristodemus, do you suppose the work of wisdom?"

"It would seem the most reasonable to affirm it of those whose fitness and utility are so evidently apparent,' answered Aristodemus.

"But it is evidently apparent that he, who at the beginning, made man, endowed him with senses, because they were good for him; eyes to behold what is visible, and ears to hear what was spoken, for say, Aristodemus, to what purpose should odour be prepared if the sense of smelling had been denied? or why the distinction of bitter or sweet, of savoury and unsavoury, unless

a palate had been likewise given, conveniently placed to arbitrate between them, and proclaim the difference? Is not Providence, Aristodemus, in a most eminent manner conspicuous, which because the eye of man is so delicate in its contexture hath therefore prepared eyelids like doors whereby to secure it, which expand of themselves whenever it is needful, and again close when sleep approaches? Are not these eyelids provided, as it were, with a fence on the edge of them to keep off the wind and guard the eye? Even the eyebrow itself is not without its office, but as a pent-house is prepared to turn off the sweat, which, falling from the forehead, might enter and annoy that no less tender than astonishing part of us. Is it not to be admitted that the fore-teeth of animals should be formed in such a manner as is evidently best for cutting, and those on the sides for grinding it to pieces? That the mouth, through which this food is conveyed, should be placed so near the nose and eyes as to prevent the passing unnoticed whatever is unfit for nourishment, while nature, on the contrary, hath set at a distance and concealed from them all that might disgust, or any way offend them? And canst thou still doubt, Aristodemus, whether a disposition of parts like this should be the work of chance, or of wisdom and contrivance?

“‘I have no longer any doubt,’ replied Aristodemus, ‘and indeed the more I consider it the more evident it appears to me that man must be the masterpiece of some great artificer, carrying along with it infinite marks of the love and favour of Him who formed it.’”

Thus I have presented to your consideration a specimen of the style in which Socrates argued—the so-called Socratic method. And when we also consider that this is a careful report of a conversation that took place in Athens nearly four hundred years before our Saviour came, it will be manifest to us the height to which the intellect of thinkers rose in those early days.

And when I ask you to follow me further you will soon see how that in philosophy, as in many other things, it is true that there is nothing new under the sun.

Nay, more, it seems as if it needed such a thinker only to take a step further, and the glory of God would burst upon his upward vision. Yet in this also we shall discover our mistake, for Socrates never spoke as did the ill-educated shepherd boy who became king of Israel.

“The Cure for Corroding Care.”

A GARANGANZE ADDRESS ON THE LORD'S COMING.—II.

By D. CRAWFORD.

JUDAS has just gone out, and now they are a true family gathering. He will lose not one. The whole family will be there in the many mansions. Many mansions for the many of a family. Many who but for grace abounding would have been “not any.” Away, then, with trouble, for I go, and I am coming again. And if I go . . . I am coming again. For it is only out of the present sorrow that we can have the future joy. If not the one, then not the other.

And, of course, this alone is the adequate sequel to all that intimacy between them. Himself it is who has put them in the way of thinking thus. He came; found them engrossed with “It,” a religion, and said, “Nay it shall be no longer ‘It’ but ‘He’!” So He took away the first, and did establish this second—the looking out, ever at, and for Himself.

Now watch intently how that here in John's gospel the ministry of our Lord is ending as it begun. Then in the old days at the beginning it was this very theme, only on a lower plane. They were only two: it was near sunset, and said they, “Where dwellest Thou?” “Oh,” said the Lord with alacrity—and these were His first uttered words in John—“Come and see.” Yes, indeed, but to come to where He dwells and see Him there means abiding with Him. We cannot really come and see without the dwelling with Him. So off they go together, for He had taught them the courtesy phrase that they would afterwards proffer Him, “Abide with us, for it is toward evening, and the day is far spent.” So, the ministry in John, we say, begins, for these are His first uttered words—“Come and

see"—Galilean but notwithstanding—and better, better far dwell with Me. And so, too, the end of the ministry. Here, too, in John xiv. surely enough Philip voices for them all the query, "Where dwellest Thou? We know not whither Thou goest and how," &c. And here, too, the Master with the old alacrity doth say, "Come and see." He takes them at their word, but, oh! so differently now! In my Father's house are many mansions, far outshining the old hut in Galilee; come and see. Nor will we reach the many mansions in any other manner than they did. He took them in person to His dwelling!

For what saith the record, "They came and saw where He dwelt, and abode with Him." And so, too, by-and-by all the happy family. His own kingly edict in the matter has been written in every detail already. It runs thus: "I will that they also be with Me where I am, that they may behold My glory." Thus, even thus, He addresses God Jehovah. And to us, what? "If I go, I am coming to receive you."

We have spoken of the resemblance of it all, but what a difference, too! For then in the old lake-side days it was the poor man's abode in Galilee where they passed the night seeing Him and abiding with Him. But we will spend the day with Him in the light of the everlasting glory, for there is no night there. Those honoured guests went in His own royal company to His own royal abode, and so shall we. True, they were only two in number, and one hut sufficed; we are numberless as the sands of the seashore, hence the many mansions; hence, too, this going on in advance, leaving us the bare word, "I go to prepare a place for you." Prepare! and no wonder. For here is surely a new thing, "a wonder in heaven," a Man in the glory. For what saith the Scripture, "The heavens are the Lord's, but the earth hath He given to the children of men." Given indeed, and what a gift! But ruined man ruined the gift, and now heaven is opened to receive those rescued from that ruin. Truly here the foolishness of God is wiser than man. For unfallen man had the earth only as his lot, but in Christ both a new heaven and a new

earth is ours. And so away He hath gone on in advance to prepare a place for a people prepared for that place.

Mark closely, too, this unassuming title, "a place!" Truly this is characteristically biblical. God does not dazzle us with photographs of heaven. And here probably at last we discover the true reason for this divine reticence. There is a divine law; yes, law, in the matter. Look at it in operation here. They ask about it; yes, it, the place, where dwellest Thou? But the Lord is under law not to tell them; hence His answer, "You must come and see it, really see it, and abide in it for to know." Law, indeed, for what law is there so old in the Bible as this? So solemnly inexorable, too, that even God was subject thereto. Of the earth so utterly His own creation He said in condescending grace, "I will go down that I might know." And so, too, with us. The law is gloriously inexorable. We must go up that we might know, even as He came down that He might know.

Let not then your heart be troubled. Your heart. The trouble was all His. Your heart, though the poor body passeth through dark waters. Troubled, for His peace He leaveth us. Ye believe in God, but so did David, and he was troubled; so do the devils, and they tremble. Believe also in Me, for He that hath seen Me hath seen (no, not God) the Father.

One more thought, and we conclude. Here, on this black murder week of the world's history, surely at last the prophet's words are being fulfilled. Is it not this murder of the Son of God that is referred to in the phrase, "Hell hath enlarged herself?" How many, indeed, will see hell because of that murder. But so, too, doth heaven enlarge herself. Where sin abounds, grace also abounds, for "I go to prepare a place for you." He goes on out of the strait place of pain into the large place of glory, and so shall we.

IF there had been no punishment for sin there would be no righteousness in God's character; if there had been no forgiveness for the sinner there would be no mercy in God's heart.

The Old and the New Within.

By J. R. CALDWELL.

GREAT, indeed, as we have seen, is the change called "regeneration" or being "born again;" and this, through the indwelling Spirit of God, opens up possibilities of practical holiness, righteousness, and likeness to the Son of God that are beyond all we ask or think. But the full attainment of that likeness awaits that marvellous "change," which will be the glorious privilege of all that are Christ's at His coming.

Meantime there are two natures consciously in the regenerate man, and those are opposed to each other, so that inward conflict is an invariable experience in the heart of the believer. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; that ye may not do the things that ye would" (Gal. v. 17, see *κ.ν.*).

The existence of a two-fold nature in one individual is illustrated in the figure of grafting. The vine, the olive, the apple, indeed all fruit trees are cultivated by the process of grafting. The good is grafted into the bad. To graft the wild olive into the good is "contrary to nature" (Rom. xi. 24). The graft partakes of the nourishment that the root supplies it with from the earth, and bears not the fruit of the wild olive or crab apple, as the case may be, but the rich and useful fruit for which it is cultivated. The tree, as a whole, is called by the name of the fruit it bears, but the wild nature is there still, ever ready to show itself unless it be kept back by pruning, from doing harm.

The writer once had a beautiful grafted crimson rose planted at the wall of his house. For several years it bore lovely roses. Gradually they degenerated in size and beauty until at last not a crimson rose was produced. What was the cause? In ignorance the branch from the wild rose root was allowed to grow till its height was up to the roof, and its stem inches thick. The wild root was condemned, and should have been continually cut down as it attempted to put forth its shoots. In all this is one of nature's parables. The newly begotten divine life is implanted with its capacity of

fruit bearing to God. But the old remains with all its capacity for evil. Like the wild rose or the crab apple, it is "condemned," and its forth-puttings in thought, word, and deed have to be judged. "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13). "Mortify therefore your members which are upon the earth" (Col. iii. 5).

Herein lies the constant conflict, and the odds are dreadful. On the side of the flesh are ever the world and the devil, offering every facility and inducement to fulfilling its desires. Of the Lord Jesus it is written, "the prince of this world cometh, and hath nothing in Me" (John xiv. 30). There was no response in His holy soul to Satan's suggestions. It was like putting a magnet to a piece of crystal, there is no attraction, no response to the magnet in the crystal. But how different with us! There is that in every child of God that is ever ready to respond, like the steel to the magnet, to Satan's suggestions, and to the world's attractions; it is the flesh, and if unjudged, unmortified, gratified, and allowed to have its way, it will overcome in the struggle, and instead of the "fruit of the Spirit" there will be manifested "the works of the flesh" (see Gal. v.).

But it is written, "ye are not in the flesh, but in the Spirit." The man is no longer reckoned by God to be in the flesh which was condemned, sentenced to death, and executed on the cross of Christ. God sees him in Christ, a new man, having the Spirit of Christ and the mind of Christ, and in his very being essentially in the likeness of Christ. "He is renewed in knowledge after the image of Him that created him" (Col. iii. 10). The personality is the same. Paul the apostle, saint, and servant of God is the same person as Saul of Tarsus the persecutor, the chief of sinners. But in him, the old man, the flesh was so mortified, so kept down, that victory was ever on the side of the new man. The world, flesh, and devil were against him, as against others, but "greater is He that is in you than he that is in the world." Though he could say in me, that is, in my flesh, dwelleth no good thing, yet by the power of faith and of the

indwelling Spirit he overcame, and was always caused to triumph in Christ Jesus.

But, it may be said, if in the believer there is this two-fold nature, then how can he be called a saint? He is partly saint and partly sinner! How can he be "a new creature" if he is partly new and partly old? To revert to nature's parables: a field of wheat sown in the end of the year may by the month of May or June after be seen a dazzling mass of yellow flowers, so fully is the wheat intermingled with weeds. You ask the farmer what is that a field of? He won't reply "It's a field of weeds and wheat." No, he will say plainly it is wheat. He knows that soon the weeds will die, and the wheat will overcome. It is for the wheat that he cultivates it, and well he knows that in the autumn, in the day of the ingathering, he will reap his crop of golden grain.

Or be it an apple tree, a Newton Pippin grafted on to a crab apple stock. You ask what kind of tree is that? The cultivator does not answer "It is partly crab and partly Newton Pippin." No, he boldly says, "It's a Newton Pippin!" It is for the fruit it exists and is cared for, and it is never viewed otherwise.

Or it might be the finder of a nugget of gold. It is not all gold, it is partly quartz. But you ask him what it is? He won't say "It is a nugget of quartz and gold!" No, he will tell you it's a nugget of gold. Soon the quartz, condemned to be crushed, will be separated from it, and then it will be seen that it was gold.

So the believer is a saint, a new creature, and God sees him ever and always as in Christ, and Christ in him. "The old man which is corrupt" is condemned, and to be judged and set aside. It is the new man that will survive in everlasting beauty and fruitfulness when the old is done with for ever.

In this warfare there is no discharge. The overcomer is the man of faith in the living Christ, ever pledged to save. Not by effort of the flesh, not by earnest resolutions, not by a change of circumstances, but by the Spirit of the Lord through faith in Him who is "able to save unto the uttermost" is the victory gained.

The Living God.

REPORT OF THE ASHLEY DOWN, ORPHANAGE.

IT was in the year 1836 that George Müller received the first orphans into a private house in Wilson Street, Bristol. Thirteen years later he opened on Ashley Down the New Orphan House, No. 1, from which time the work has continued and increased, being presently carried on, on the original lines, by Mr. G. Fred. Bergin (assisted by his son, Dr. Wm. Bergin) who has just issued the seventy-second annual report of the proceedings of the institution. The report tells of work among the orphans in schools at home and abroad, also Bible circulation and tract distribution, as well as missionary work.

I. The following extracts record the blessings and results which have accompanied the READING OF "THE BRIEF NARRATIVE OF FACTS":—

From "Clare." "The last report was just what I wanted at the time. Please accept the enclosed cheque for £30. I have waited for many weeks to make sure that the money is given for Jesus' sake, and in obedience to God's command. It is better to send it to you now than leave it as a legacy. I feel more and more that this work in your hands is God's work, and therefore will never come to naught." From Boise, U.S.A., £15. "I read your last report with great interest, and pray that you will continue leaning entirely on God, and that He will richly bless your work." From India. "As a thank-offering to the Lord for blessing received from the reading of the report of the Lord's dealings with you (1909-10), I am sending, by this mail, £2, £1 from Miss — and the rest from myself. . . . No part of report was so blest as the account of the months of trial our gracious God allowed you to pass through. We had the honour of giving up good positions and good salaries just a year ago, and we have had the great joy of proving for ourselves the faithfulness of our God. There hath not failed one of all His good promises." From Dunedin, N.Z., £8. "This is the first I have ever sent to you. Hoping to receive your last annual report; I have never seen one. I

saw notice of them in *The Witness*." From Dublin, £5, with the following interesting remarks: "I have had the pleasure for over thirty years of putting aside for the Lord's work a sum of money regularly, as per 1 Corinthians xvi., and 2 Corinthians viii. and ix. I learned this through the ministry of Mr. George Müller, and being a regular reader of his reports for over thirty years, observed that many other believers scattered all over the world had learned the same truth and acted upon the same principle with like results, viz., blessing spiritually, and blessing in temporal things also." From Tranmere, 5s. "I can never read the report without my eyes filling with tears in thankfulness for ever being sent to Ashley Down, and for the wonderful way God has helped since I left, which is now thirty-four years." From Sidmouth, £5, with £1 for Dr. Bergin, and £1 for myself. "I am always interested in the report. I have known it as long as I can remember, certainly fifty-eight or fifty-nine years. It was my earliest object-lesson of faith in our heavenly Father's care."

II. The home-call of Dr. Arthur T. Pierson has removed one who had an intimate association with the founder and others connected with the work. Testimony is borne in the report under review to help and encouragement received by THE PERUSAL OF THE LIFE OF GEORGE MÜLLER, written by Dr. Pierson, which the following illustrate:

From Queensland, £2. "I was saved under Richard Weaver in Dublin in November, 1867, yet I did not know the real joy of giving according to God's mind till Mr. Müller's life-work put things in a new light. I am from the slums of Lancashire, so please pardon. I sing hallelujah when sinners are falling down at the feet of our blessed Lord." From Glasgow, 10s. "This is the first time I have given anything really to the Lord, and I do it with great joy and fear. I have been reading Mr. Müller's life, by Dr. Pierson, and now have Mr. Müller's autobiography, which I am reading." From Clifton, £5. "A small thank-offering for the delight I have had in reading Dr. Pierson's book,

'George Müller, of Bristol.'" From Sale, 5s. "I have just finished reading the life of Mr. Müller, and have received much spiritual admonition and inspiration by doing so. I am but a working girl. Though my power of giving is limited, yet the power of prayer is at my disposal in unlimited measure, and I do pray that God will supply your every need 'according to His riches in glory by Christ Jesus.'"

III. THE AUTOBIOGRAPHY OF GEORGE MÜLLER, and the sequel TEN YEARS AFTER, from the pen of G. Fred. Bergin, have encouraged readers in systematic giving, and been a means of help, as witness the following:

From Cuba, \$12.50. "I have been reading the 'Autobiography of George Müller,' and have been greatly blessed thereby. Aside from getting great light on many other subjects, the need of more systematic giving has also been deeply impressed upon me." From Wednesbury, £1. The anonymous donor writes: "I had never experienced the joy of giving until I read 'Ten Years After.'" From Brighton, 10s. "I desire continually to bless and praise our God for the profit I have received through reading 'The Lord's Dealings with George Müller;' also I am constrained to make known to you that I find the instruction in 'Ten Years After' is just as precious. I have found my heart melted before the Lord as I read of His goodness." From Edgbaston, £1 1s. "I have just finished 'Ten Years After,' and can truly say its contents have greatly strengthened my faith." From New Bedford, U.S.A., £2 5s. 2d. "Kindly accept enclosed as a small thank-offering for blessing received to my soul through reading the autobiography of the late Mr. George Müller."

IV. In the epistle to the Hebrews we are exhorted to "Remember them . . . whose faith follow," and in the present report many FORMER DONORS ARE MENTIONED AS HAVING DEPARTED TO BE WITH CHRIST. The remarks which follow are in this connection.

From Glasgow, £6, with £6 for the orphans, and £3 for myself. This proved to be the last monthly gift this beloved

servant of Christ sent us, for ere the month ran out he was suddenly called "*to be with Christ, which is very far better.*" I received a letter from Glasgow containing a gift of £8, with £4 for the orphans, and £3 for myself from the son of the donor who had for years given this amount monthly, and of whose death I made mention, saying that he could not keep up his father's contribution, but that he felt sure his father would like him to give that amount to the end of the year, so he enclosed his own cheque. This lovely filial act gave me great joy. From "Needy," £15, with £15 for the orphans, and £5 for myself. This gift is from the sons of a godly servant of Christ, who many years ago began giving systematically, and the Lord prospered him. He continued to send till his departure to be with Christ some years ago. Now these godly sons follow in the steps of their father.

V. A few MISCELLANEOUS EXTRACTS from donors are interesting and instructive :

"From the orphans in the sixteen departments, and a few of their former companions, £10 7s. 3d., in memory of Mr. Müller's birthday, one hundred and five years ago." From Redland, 3s. 8d. for missionaries, 5s. for the orphans, and 5s. for myself. The donor was one of the earliest orphans received into Wilson Street in 1836. From Bewdley, Canada, £10 for the Bible Fund, with £10 9s. 10d. for the orphans. "Does it not seem strange to the natural eye and mind that I should go to the bank and draw out \$100, and send it to a man whom I have never seen, and to a country where I have never been! But faith can see farther than the natural eye, and 'we walk by faith, not by sight.'" From Lambeth, 5s. "I have been giving systematically for some two or three years, and I do not know what unemployment has meant in that time. I do thank the Lord for this." From Leytonstone. "I have much joy in sending £15 for the maintenance of one orphan for a year, as a thank-offering that my seven children are not orphans." From 2 Corinthians ix. 7, £2 6s. "A thank-offering for forty-six years of happy married life."

SUMMARY.—At the beginning of the last financial year of the institution on 27th May, 1910, we had 1862 orphans in the five houses. During the past year we received 230, and 259 left us, so that on 26th May, 1911, we had 1833 orphans under our care. The total number of orphans received from the beginning of the work in April, 1836, to 26th May, 1911, is 13,459. As an encouragement to godly parents and others engaged in the deeply important work of bringing up children, to pray for and expect their true conversion to God, I add that of the eighty-five girls who were sent to situations selected by ourselves, or by their friends, seventy-one were believers, as were also the girl who was made a probationer nurse, and the one made a pupil teacher. Of the sixty-eight boys who were provided with outfits, having completed their time in the Orphanage, and were either apprenticed to masters selected by ourselves, or placed in situations by their relatives, fifty-three had confessed Christ. Of the twelve who died, we had good grounds for concluding that all departed trusting in Christ. Of the remaining ninety-four who had to leave us for various reasons as above stated, seventy-one gave evidence of spiritual life.

During the year under review there was received for all branches of the work £35,749 9s. 7d., making a total from the beginning of £1,856,425 6s. 11½d. The late Mr. Müller, writing in the report for 1897, said, "In carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was that it might be seen that now, in the nineteenth 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."

A perusal of the report would be found a means of spiritual blessing, an encouragement to systematic giving, and a cause for praising the God of Elijah, who is still the living God.

J. S.

"George Müller, of Bristol." By Dr. A. T. Pierson. 2/9. "Autobiography of George Müller," 5/6. "Ten Years After," 3/9. All post free, from Pickering & Inglis, Glasgow.

“Every Man a Penny.”

By WILLIAM HOSTE, B.A.

BRIEF EXPOSITION—XI. Matthew xix. 21; xx. 16.

THE close connection of Matthew xx. with what has just preceded is obscured by the division of the chapters, but the “for” in verse 1 shows the parable must be interpreted in the light of the incident of the rich young man and the conversation which arose out of it. We must distinguish in the whole passage between the question of the kind of service rendered and the fact that any service had been rendered at all. The former thought “of what sort it is” does not come into the parable of the householder. Neither the duration nor the quality of the service is here appraised. Such considerations are of course important when the moment comes to differentiate between labourers and assign particular rewards, and they are discussed elsewhere (e.g., Matt. xxv. 14; 1 Cor. iii. 11).

The point of this parable is rather that certain men are engaged to labour in the vineyard of the householder. They enter into a certain relation with him by this fact, and he with them, but the question of how or how much they laboured does not here arise.

The Lord does not undermine the rights of property and lay down as a general principle that rich men ought to sell all they have, or that property is robbery, according to the unhealthy, subversive Socialism of to-day. The counsels to the rich prove the contrary (Tim. vi. 17-19). See also Acts v. 4.

In chapter xix. our Lord puts the rich man to a severe test.

Verse 21. “*Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.*” No doubt it was the test he needed to bring out what was in him. The Lord does not define the reward He offers, but notifies it. He does not say how much treasure, but simply treasure, in other words a heavenly portion, as the result, be it noted, of “*selling all.*” The Lord does not say what else he will get as the result of *following*. Does the inquirer prove the reality of his faith, and, like the man with the withered hand, do by grace the impossible? Alas, no! *He goes away sorrowful* (verse 22).

Verse 27. Then Peter asks his question: “*Lo, we have left all and followed Thee, what shall we have therefore?*” The Lord’s answer is not merely “*you shall have treasure in heaven,*” though that would no doubt have been true, but He goes further than that, and taking into consideration the fact that “*they had followed Him,*” specifies a particular reward for their special service.

Verse 28. “*Ye who have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel.*” This will be as Matthew xxv. 31 shows “*when the Son of Man will come in His glory with all His holy angels.*”

Verse 29. Here the Lord leaves the particular reward of the apostles, and lays down a general principle of recompense, applicable not only to them, but to all who have given up anything “*for His name’s sake.*” “*And everyone that hath forsaken houses or brethren, &c. . . for My name’s sake shall receive an hundred-fold,*” “*now in this present time*” (Mark x. 30), “*and shall inherit eternal life,*” “*or in the world to come, life everlasting*” (Mark x. 30). “*The world to come*” is the Millennial age, and eternal life is viewed here, not, as in many other passages, as the present possession of *all* believers, but as their enjoyed future inheritance in the kingdom.

A comparison of Matthew xxv. 34, &c., with verse 46 proves that “*inheriting the kingdom*” and “*going into eternal life*” are convertible terms. What true believer is there who has not left something “*for His name’s sake?*” Is it not a necessity of conversion? I believe, therefore, that verse 29 includes all true believers, and that entrance into the kingdom will be the enjoyed portion of all such.

A reference to the parallel passages in Mark x. 28 and Luke xviii. 28 shows that the apostles are included in verse 29, for its promises are addressed directly to them in Matthew and Luke. They, too, will enjoy the present “*hundred-fold;*” they, too, will inherit eternal life, besides receiving their special reward of thrones in the kingdom.

The parable of chapter xx. is an enlargement of verse 29 of the preceding chapter.

The "householder" is the Lord Himself. The "vineyard" is this scene in the time of His rejection, while the kingdom is still in mystery. The "labourers" are those who in one form or another obey sooner or later the call of Christ, and submit to His authority. The common reward of all such is "the penny;" the "reward of the inheritance," entrance into the kingdom, which in this connection is the sphere of the enjoyment of eternal life. Let it be remembered, of course, that the millennial kingdom is only the first phase of "the everlasting kingdom of our Lord and Saviour Jesus Christ." Some to-day would make entrance into the kingdom depend on a special measure of faithfulness, and they call it the "supreme uncertainty," whether they will ever be in the kingdom. Such ought, indeed, to be ill at ease; no "living hope is theirs," nothing but "supreme uncertainty." The labourers first hired did not think the others worthy of their "penny," but grace made it secure to them all. But "the penny" is without prejudice to specific rewards when the work is tested as to quality and quantity. Peter and the apostles will have their "penny." They will also have what others will not have, "twelve thrones" (chapter xix. 29).

It is no question of salvation by works, but of submission to the claims of Christ as a proof of reality. "Not every one that saith unto Me Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father which is in heaven." The Lord may say to one, "Son, go work to-day in My vineyard," and he may promise to go and yet fail. Another may obey at once, and still another may for a time hold back but yield even at the eleventh hour, but all who do enter the vineyard will have their "penny." They enter now into the kingdom in mystery, the sphere of His authority, and possess eternal life. "In the world to come" they will enter into His manifested kingdom, and enjoy all that is involved in the blessing of eternal life.

Chapter xix. 30. "*Many that are first shall be last; and the last first.*" Does it mean that the first and the last will reverse positions? I think not. The words occur

again at the close of the parable, and must therefore be interpreted in its light. The first-hired does not receive less than the last-hired, but the same, so that the words simply mean "the first shall be as the last, and the last as the first."

Verse 16. As for the last words of the passage, "*Many are called, but few chosen,*" it would be unwise to dogmatise, but I would suggest that the words, in this context, mean that the called of God, aye, the effectually called, are many, but that those chosen like the apostles for prominent service and pre-eminent reward are comparatively few.

To sum up, the "treasure" (xix. 21) promised to the rich man represents the heavenly portion common to all believers. The "twelve thrones" (xix. 28) the special reward in the kingdom for particular service. The "inheritance of eternal life" (xix. 29) the common enjoyed portion of all believers in that kingdom, corresponding, I believe, to the "penny" of the parable.

The Unfailing One.

DO you want a word to cheer you,
 And a word to give you peace,
 Just a something that in tempest
 Will command the storm to cease?
 Just a touch that will bring comfort
 Should your heart be restless now,
 Like a mother's hand in sickness,
 Gently laid on fevered brow?
 It is this, "HE NEVER FAILETH,"
 No, though earthly friends may grieve,
 There is still that One to cling to
 Who will never pain nor leave:
 He is ever watching o'er us
 With a Father's heart and ear,
 To be trusted with our secrets,
 And our drooping souls to cheer.
 Be it ours, then, too, when passing
 O'er life's busy daily road,
 To be conscious of the presence
 And the sympathy of God:
 Be it joy, or be it sorrow,
 Or whatever may befall,
 Naught will comfort like the knowledge
 That our Father knoweth all!

CHARLOTTE MURRAY.

More Pearls from Old Seas.

By DIVER T. BAIRD.

LOOK at earth from heaven.
We lose what on ourselves we spend.

Slander is a wanton vixen against which virtue is no defence, and innocency no security.

The veil of obscurity cannot long conceal true virtue, nor the mask of hypocrisy long cover vice.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin?"
"THAT DAY"—**WHAT DAY?**—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what day did the Lord refer?

WILL ANY BUT THE UNSAVED APPEAR AT THE GREAT WHITE THRONE?—In the light of such scriptures as John v. 27, 28, 29; 1 Corinthians xv. 23 (first clause); and Revelation xx. 5, 6, 11-15, is it possible for us to definitely determine that

King Solomon's Gifts.

QUESTION 593.—"Beside that which she had brought to the king" (2 Chron. ix. 12). Does this mean that the Queen of Sheba took away, besides all the king's gifts, that which she herself had brought to him?

Answer A.—Reading 1 Kings x. 13 with 2 Chronicles ix. 12, the meaning seems to be that beside that which Solomon gave the Queen of Sheba of his royal bounty unasked, in return for the presents she had brought him, he further gave her all her desire whatsoever she asked. Thus Solomon exceeded in his gifts, just as David had exceeded in his love (1 Sam. xx. 41). We, too, prove that God's gift is "unspeakable," and Christ's love "passes knowledge," and the more we learn it, how feeble seems our worship and cold our warmest thought.

W. R. L.

Answer B.—It seems plain to me that if 2 Chronicles ix. 12 be studied in conjunction with its corresponding counterpart in 1 Kings

x. 13, we are within reach of a reasonable solution of this apparent difficulty. It would have been an insufferable insult to the Queen of Sheba to have all she had so ungrudgingly brought, and so gratuitously presented to King Solomon, returned to her. It would have stamped her gifts as being utterly unworthy of Solomon's acceptance. A close examination of 2 Chronicles ix. 9 will dissipate the thought for ever, "Neither was there any such spice as the Queen of Sheba gave King Solomon." Is it reasonable to infer that Solomon refused to receive this incomparably precious spice? I trow not! 1 Kings x. 13 seems to imply that the opposite was the real case. Besides giving her all her desire, he added much of his own royal bounty. Therefore we conclude that the whole spirit and meaning of the narrative forbids us to think that King Solomon discourteously returned the valuable gifts of Sheba's queen.

T. B.

As He is, so are we.

QUESTION 594.—Please explain the words, "As He is, so are we in this world" (1 John iv. 17).

Answer A.—The more we know Him, the more we learn how great the difference is between the perfect life He lived in this world and the life we live. But the scripture does not say, "As He was," but "as He is, so are we in this world." We who believe, though still actually in the world, are not of it, but are in Christ, who is risen and seated in heavenly places; and as seen in Him those wondrous words are true of us: "Thou art all fair, my love; there is no spot in thee." If we fail He, in His changeless love, reminds us that, as seen in Him and through the virtue of His blood so precious, we are "undefiled" (Cant. iv. 7; v. 2). It is thus He stirs our slumbering consciences, and leads us to confession. He reminds us that we are "accepted in the Beloved," and the perfection of this love casts out all fear.

W. R. L.

Answer B.—As will be seen by reference to context, the day of judgment is the subject, and the believer's boldness in that day is mentioned. The purport of this passage obviously is to explain that as Christ is now in heaven, and therefore beyond the judgment of God for ever, even so the believer is now in this world equally beyond the judgment of God for sin. Christ once vicariously endured God's judgment for sin, but He is now eternally beyond it. As He is *there*, so are we now *here*. A similar thought is stated in 1 John i. 8, although the connection is somewhat different. In fact this line of teaching is peculiarly frequent in this epistle (see ii. 6; iii. 7), "Walk

as He walked ; " " righteous as He is righteous." But to apply this argument indiscriminately to every department of the believer's association with Christ would be fatal to all true and consistent exposition of Scripture. A remarkable example to illustrate this is found in this same epistle. I refer to 1 John iii. 2. It seems perfectly obvious from this verse that we are *not* as He *now* is, for "when He shall appear, we shall be like Him, for we shall see Him as He is." The likeness spoken of here is evidently *future*, even as His appearing is. Therefore, we conclude as to *judgment*, "As He is, so are we in this world;" yet as to *likeness*, we are not yet as He is, but when we see Him we shall be.

T. B.

Answer C.—I transcribe J. N. D.'s remarks as follows without alteration. He evidently refers the passage in question to our *standing*, and I think his judgment correct here. "It is said in chapter iii. 3 of the same epistle, 'Every man that hath this hope in Him purifieth himself, even as He is pure.' And what is this hope? It is that 'we shall be like Him; for we shall see Him as He is' (verse 2). Thus as He is, is to be as *Jesus* is now in glory, and not as He was, which is never said. Now it is certain that, in our present *state*, we are not as He is. If we examine the whole of this passage (1 John iv. 17) attentively we shall clearly see what the Holy Spirit designs to teach us. It is said (verse 9), 'In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.' And in verse 17, 'Herein is love perfected with us, that we may have boldness in the day of judgment; because as He is, so are we in this world.' Now, love perfected with us does not make us say we are such in ourselves, but that we may have *boldness* in the day of judgment. And what gives us this boldness? It is that God *manifested* His love in sending His Son into the world; and He has finished or *perfected* this love by putting us into Christ Himself before His face, and that in the power of the life in which He lives, and by union with Him through the Holy Ghost who dwells in us. United to Him, even while here below, we, *in this world*, are not what He is personally in the glory, but perfectly *as He is* BEFORE GOD, and that by a real union, which communicates His life to us, and makes us to be accepted in the beloved. 'We are loved as He is loved; righteous as He is righteous.' In principle and in hope we are made partakers of His glory. And this life is imparted to us here below, so that we walk in it in the certainty of being accepted as Christ is accepted, and loved as He is loved. Whoso

touches us, touches Him, and Himself can say, speaking of *us*, 'Why persecutest thou *Me*?' (Acts ix. 4). God, in Christ, manifests His love towards man; but man, in Christ, is presented to God in the perfectness of Christ's acceptance, and he has the enjoyment of it in the nature which has been communicated to him, and by which he participates in it. The nature which we have received is the nature of Christ Himself. It manifests itself in our walking, according to its own principles. Yes, we are partakers of the divine nature; we are one with the Second Man. But then this nature does not change the old man, but judges him in all his thoughts and in all his ways." G. W. B.

Editor's Note.—"As He is, so are we." Note that it is not "as He was, so are we," nor is it "as He is, so ought we to be," but "so are we." If it was "so ought we to be" all would be agreed, there would be no difficulty. The question is, in what respects are we now in this world, as He is now in heaven? It cannot possibly mean that as to state, condition, experience, we are as He is. We know too well that this would not be true.

All that He was in His gloriously perfect character here on earth, He is now at the right hand of God in heaven. He is, as He was, "holy, harmless, undefiled, and separate from sinners." As we are "called saints," or rather "saints by calling," we, too, are in that sense "holy," yea, all that He is. It is God's will thus to regard us. He never calls us who are His, sinners, though sin we do; always saints or holy ones. Loved, as Christ is loved; holy, as He is holy. Again, "as He is, so are we," in the inner man who is "created in righteousness and holiness of truth." The new man is created after the image of God and after the likeness of Christ (see Eph. iv. 24; Col. iii. 10). God ever regards us as not in the flesh but in the Spirit. Our personality is attached to the new nature, the Spirit; not to the old, or the flesh. All that is pleasing to God in us is from the new nature, and that is the nature of Christ. It is Christ living in us; no fruit is borne apart from Him. Thus, "as He is, so are we," 1st, in the calling of God; 2nd, in the inner newly created man—it is Christ living and loving in us; 3rd, in the love of the Father (John xvii. 23), the same to us as to His beloved Son; 4th, in our position in the world, sent into it as He was sent, and therefore the objects of its opposition; 5th, as He is patiently waiting the time appointed by the Father to come for His own, so we wait in patience the same event; the filling up of His cup of joy as well as ours. Our chief concern should ever be to be practically all that we are by the calling of God

The Denial of Self.

Notes of an Address at the Half-Yearly Meetings of Christians in City Hall, Glasgow, 24th September, 1900.

By J. R. CALDWELL,

“Let him deny himself” (Luke ix. 23).

ANY one bearing a cross was a reproached person, was an evil-doer; he was going forth to the gallows. Simon the Cyrenean, coming in that day from the country and little knowing what had taken place during the night, met the Lord Jesus going outside the gate of Jerusalem. Perhaps it was a common occurrence—a murderer, a robber, being led forth to be crucified. Yet here was one in the midst of that crowd bearing a Cross, the Rejected One, the Despised One, the Outcast One, the One that found no place on earth, the Holy Son of God. We read that they laid hold upon Simon, and “him they compelled to bear His Cross” (Matt. xxvii. 32). He had refused, rebelled against it at first, but, I doubt not, when Simon found that he was actually taking a little of the weight of suffering off the shoulders of the Son of God that he counted it the highest honour that God could put upon him, “to bear His Cross.”

It is somewhat in this sense that the Cross is spoken of here. It is a reproach in the eyes of men. It is not a cross worn about the neck as a golden ornament, but the Cross that means rejection and reproach in a world that has rejected Christ. Then there is the “following of Christ.” “Let this mind be in you which was also in Christ Jesus” (Phil. ii. 5); this meek and lowly mind that was in Him; this mind that cherished the Word of God above everything, and yielded obedience to every utterance of the will of His Father—that mind is what God desires to be in us.

Thus we have three things linked together: (1) The denial of self; (2) The taking up of the Cross; (3) The following of Jesus.

These are words for disciples, words for those that have believed, for those that are the children of God. They are thus instructed by the Lord Jesus as to the path of discipleship. Don't mix up discipleship with sonship. We are sons by

the regenerating power of the Holy Ghost, and because we are sons we are called upon to become disciples or learners.

There can be no progress in divine life, no progress in the knowledge of the Lord Jesus, no getting a full vision of Him and His glory without entering into the path of discipleship. And the very first step in that path is the denial of self. Up to a certain point in a man's life, his one aim and idea is to please self. All his energies are bent towards the making of money, the acquiring a certain position in the world, and so on: but a point is arrived at where that man sees himself in the light of God's Word to be a guilty, condemned sinner.

Like Saul on the road to Damascus, who up till that time thought he was doing God service, whilst he was really pleasing himself. But he was arrested, and then came the words from his lips, “Lord, what wilt Thou have me to do?” (Acts ix. 6). Self was no longer his master; it was the Lord Jesus Christ. And so with every converted one who gets a sight of the Lord Jesus as his Saviour, who loved him, and gave Himself for him: (Gal. ii. 20) he says to that blessed Saviour, “Thou art my Lord.” No man can say that but by the Holy Ghost.

Thus, you see, the moment a man calls Jesus “Lord,” it means that he has done with self. Self is no longer to have dominion over him. He has now but One to please—that is, the Lord Jesus Christ.

We are so constituted that we cannot practically acknowledge the authority of the Lord Jesus Christ except in the denial of self. So it is written in Peter, “Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind” (1 Peter 4. 1). There is no ceasing from sin, and the essence of sin is self-will, except by suffering in the flesh.

In order to accomplish this we want to know more of Christ, to have Him more conspicuously near to us, more clearly seen by us; we want to drink in deeper of His love, to know Him as a present, constant Friend, Saviour, Helper, and Companion. How are we to know Him? Only in the path of fellowship, in the owning of Him as our one Lord.

[These principles will be seen illustrated in the Life of Abraham in next paper.]

The Resurrection of Christ.

THE BASIS OF THE FAITH.—VIII.

By C. F. HOGG.

IT is noteworthy that the evangelists approach the narrative of the resurrection without any indication that they supposed this part of their story to be more difficult of belief than that which preceded it. They make no effort to be impressive; they do not seem to be conscious of experimenting with the credulity of their readers. They write as men who knew themselves to be historians, not apologists, making no attempt either to explain or to defend what it is their business merely to record.

Again, as in their accounts of the life of the Lord Jesus the evangelists present a perfect character, so in their accounts of His post-resurrection appearances they present a convincing character. The significance of the naturalness of what they write must not be allowed to escape notice; it lies in this, that they succeeded where the failure of literary genius has been marked. The greatest writers have not avoided making their visitants to mundane scenes weird, grotesque, or simply absurd. Nor do spiritualistic mediums call up and make to speak the spirits of men of known character and marked powers; it is not easy even for a clever man to put appropriate words and sentiments into the mouth of, say, a Milton or a Macaulay. But in Luke xxiv. and in John xx. xxi. the Lord Jesus speaks and acts without restraint and without incongruity. If this is art, it is art unequalled, before or since! The happy alternative is that these are unvarnished and unadorned narratives of what actually happened; the wonder is not in the literary ability of the writers, but in the truthfulness of their record.

The importance of the subject, however, demands not merely that what can be urged in favour of the New Testament account of the resurrection of the Lord Jesus should be set forth, but also that some, at least, of the suggested alternatives thereto should be examined. So, notwithstanding the cogent reasons above advanced for accepting the historicity of the narratives on the point, we may ask whether, after all, it is possible that

He was not dead, that He had merely swooned away, mind and body exhausted under the fearful strain of the trial, the scourging, the crucifixion, and the soldier's spear, and that in the cool darkness of the rock-hewn sepulchre the life that had ebbed so far had begun slowly to flow again?

However reasonable the suggestion underlying this question may at first sight seem to be, it is clearly ruled out by John's testimony to the tying (so the word is translated in Matthew xxi. 2) of the body in the grave clothes weighted with one hundred pounds of spices. Not even Samson of the fullness of his strength had freed himself from such bonds, much less one barely snatched from the jaws of a cruel death.

But more. What would have been the effect upon the discouraged disciples of His appearance among them in such a condition? Weak and faint, needing the tenderest care to nurse Him back to strength, He could only have moved them to pity; and an object of pity never yet inspired confidence or aroused enthusiasm. What more could He have seemed than a pretender to leadership broken by fate? Of what avail the presence of one in such a state of physical debility to turn defeat into victory? Could He have said with effect either "peace be unto you," or "as the Father hath sent Me, even so send I you," or "tarry . . . till ye be clothed with power?" How incongruous such words from such lips! Surely they would have said to Him, "Physician, heal thyself." Far from imparting to them a spiritual impulse to carry them undaunted to the end of their lives, He could only have weakened or obliterated every impression He had previously made upon them.

As soon as the first shock of surprise and fear had spent itself, the effect of His presence was to lift them clean out of the slough of despond into which they had been plunged. From that hour they never looked back, but with unflinching determination faced a world roused by their message to the fiercest antagonism. The cause must have been adequate to the effect. He who could change these disappointed and fear-ridden men into intrepid heroes must Himself have been, mentally and physically, the

embodiment alike of the courage and of the strength which became theirs when He breathed upon them, saying, "Receive ye the Holy Spirit."

Again, was not the wish father to the thought? Had not their minds dwelt so long upon the prospect of the resurrection of their Master that they ultimately came to imagine that what was so ardently desired had actually happened? Beyond doubt the human mind does so work; again and again, in great things and in small, men have thus deluded themselves. Here, however, the question is not whether such mental aberrations are theoretically possible, or whether they have been actually known in human experience, but whether the circumstances attending the resurrection of the Lord Jesus are such as to leave the possibility of this explanation open. That they are not is clear from the fact made quite plain by the evangelists, that even in the inner circle of the disciples His death was not anticipated, His references to His resurrection not understood. To this must be added further that the occasions on which He appeared extended over forty days, that they were not few but many, and that of those recorded some took place at night, and others at dawn, and some in the full light of day. Nor were these merely momentary appearances, passing without opportunity for steady gaze. On the contrary, He addressed to them lengthy discourses, and encouraged them to observe closely the marks of the wounds He had sustained on the cross. Neither did He appear to individuals only, the witnesses were many; now two, now ten, and on one occasion at least, five hundred or more saw Him at one time. It is not conceivable that these were all simultaneous victims of heated imaginations, deluded into believing what they did not anticipate and did not understand, and what involved them in the most unpleasant consequences.

Myths and legends, moreover, being products of the imagination, demand time for growth, much time to invest them with the atmosphere of naturalness that makes them plausible. Yet in three days the resurrection was an accepted fact with the majority of the disciples. Their dulness and their

doubts are frankly acknowledged. One of them, indeed, Thomas, presented in other scenes as an eminently practical man, second to none in devotion to the Lord Jesus, maintained his scepticism for eight days, but finally, on presentation of the proofs accepted the fact, and showed that he appreciated its significance by the words he addressed to Him, "My Lord and my God."

Twenty years later letters were written by the apostle Paul to companies of Christians in places far distant from the scene of this tragedy and its sequel, and from this correspondence it is plain that writer and readers alike accepted the resurrection of the Lord Jesus as historical fact. The resurrection is not the theme of these letters; the writer nowhere attempts to prove it, nor is there any hint that its historicity had been questioned. In one of them indeed, in view of the scepticism of some about the future resurrection of Christians, he devotes considerable space to the subject generally, yet it is plain that not even those who opposed his teaching on this point threw any doubt on the resurrection of Christ. To the early Christians, then, the resurrection of the Lord Jesus was not a beautiful and pathetic product of the imagination; it was soberly stated and soberly accepted as historical fact. Moreover, the enemies of the Gospel at the outset were as keen and as competent as ever they have been since. And they had this advantage over their successors, that had it been possible to discredit the preaching, as by showing that Jesus of Nazareth had actually lived after His supposed death upon the cross, or by producing His dead body, or by pointing to His known grave, this would assuredly have been done. Such testimony would have disposed finally of the story of the resurrection, but no trace has hitherto been discovered that the attempt was ever made, and had it been made some trace would certainly have been left in either the apologies for, or the attacks upon, the infant faith.

THE withholding any part of truth is the most detestable and destructive form of falsehood.

Suggestive Studies

From some of the Addresses at Glasgow Half-yearly Meetings, September, 1911. Gathered by HyP.

AN IMPRESSIVE MANIFESTATION. Isaiah vi.

1. Impressive time (verse 1). The year the leper king passed away.
2. Impressive way (verses 1-4). He saw the Lord, heard the seraphim, felt the posts of the doors move.
3. Impressive effect (verse 5). He said, "Woe is me!" Six times "woes" on others; seventh for himself.
4. Impressive application (verse 6). Then flew one of the seraphim; touched.
5. Impressive commission (verse 8). Who will go? Send me. "Go and tell."

W. J. GRANT.

THE FRIEND OF GOD.

1. Secrets are revealed to friends. "Shall I hide from Abraham," - Gen. xviii. 17
2. Friendship produced humility. Abram said, "I am but dust and ashes [Heb., cinders]" (Gen. xviii. 27). He counted himself worthy of the same deserts as Sodom, which was "turned to ashes [cinders]," - 2 Peter ii. 6
3. Divine friendship is lasting. "Abram thy friend for ever," - 2 Chron. xx. 7
4. Obedience the proof of friendship. "Ye are My friends if ye do whatsoever I command you," - John xv. 14. H. PAYNE.

A STRIKING EXHORTATION.

- Passover and unleavened bread, - Exod. xii.
 "Christ our Passover; . . . keep the feast,"
 "The leaven of *malice and wickedness*; . . .
 - unleavened bread of *sincerity and truth*,"

I Cor. v. 6, 7, 8. C. F. HOGG.

A MODEL CHURCH.

The Church of the Thessalonians was a model, as shown in chapter i.

1. Election. "Your election of God," verse 4
2. Conversion. "Turned to God from idols," not from God to idols, - verse 9
3. Assurance. "Our Gospel came unto you . . . in much assurance," - verse 5
4. Dwelling place. "In God the Father and in the Lord Jesus Christ," - verse 1
5. Character. "Ye were ensamples unto all that believe," - - - - - verse 7
6. Testimony. "From you sounded out the Word of the Lord," - - - - - verse 8
7. Hope. "Turned . . . to wait for His Son from heaven," - verse 10. T. BAIRD.

A Prayer for Prayer.

By GEORGE HUCKLESBY.

"Lord, teach us to pray" (Luke xi. 1).

THIS prayer is very short, but it is most suggestive; like an egg it is very full. It is a prayer for prayer—"Lord, teach us to pray;" not to *preach*, although that is important; not to *practice*, while that is more important; but to *pray*, which is most important. Thus we find our blessed Lord, the Perfect Pattern spending so much time in prayer, and the one Guide Book He has given to us abounds with prayers; it is replete with this subject. We scarcely open the inspired volume before we read, "Then began men to call upon the Name of the Lord," and the very last word of Holy Writ is a word of supplication—"Amen, so let it be."

When the disciples thus prayed this prayer, they had been listening to their divine Lord as He poured out His holy soul in prayer to God His Father. And as they witnessed His holy liberty of unhindered and unrestrained communion with God in prayer, they were constrained to say, "Lord, teach us to pray." They were eye-witnesses of the reality of prayer with Him. They discovered that it was no dry duty, or formal task with their Lord, but the greatest possible privilege to hold converse with heaven, and to commune in hallowed liberty with the Most High. Hence, we so often read in our Lord's earthly lifetime that "He prayed." Seven or eight times in the Gospel by Luke we find Him enjoying this holy exercise, thus leaving us an example to follow in His steps. Evening twilight, the still hour of midnight, and the grey mist of morning found Him with God His Father in prayer. He prayed at His Baptism and at His Transfiguration. When about to choose His disciples He prayed, and when about to leave them behind in this world He commended them to God in prayer. We see Him praying in the garden, and we hear Him supplicating on the cross; yea, He breathed out His very soul in prayer, commending His spirit into His Father's hands. No marvel therefore that those who heard such prayers, and listened to such supplications, said, "Lord, teach us to pray."

From seeing their Lord so much in prayer they would not only learn the *enjoyment* of real intercourse with God, but they would also discover its *importance*. If it was necessary for Christ thus to pray, how much more needful for such feeble and failing ones as they? Elisha asked for a "double portion" of his master's spirit to be his, realising his own greater need. If the prophet of fire, the hero of Carmel, needed so much of the Spirit's help, what would he require when he had to take his master's place in work and testimony for God? David also knew the need of regular and definite seasons of waiting upon God in prayer. It was his habit to cry to God "morning, noon, and night;" and Daniel, the man "greatly beloved," who had all the cares and weight of a vast government upon his shoulders, found it indispensable to wait specially upon God "three times a day." Then, as readers of the Scriptures, these disciples would also know something of the wonder-working *power* of prayer. These sacred writings reveal an interceding Abraham, a wrestling Jacob, a pleading Moses, and a prevailing Samuel. We learn therein how Elijah prayed to God on the mountain top, and Jonah pleaded with God at the bottom of the sea; how Nehemiah prayed to his God in the palace, and Jeremiah sought His face while in the prison. From the Word of God they would learn how believing prayer had divided the sea and rolled back the river; that it had muzzled lions, quenched the vehemence of the fire, and escaped the edge of the sword. How it had procured bread from the clouds, and water from the rock. How it had turned back alien armies, and arrested sun, moon, and stars in their courses. How it had recalled the spirit from the other world, and raised the dead. How it had triumphed over demons, and prevailed with angels. How it had vanquished hell, wrought with heaven, and stayed omnipotence. No marvel therefore these earnest disciples uttered this heartfelt prayer, "Lord, teach us to pray!"

This great privilege is the *birthright* of every child of God, and it is the *key* which, being turned by the hand of faith, unlocks the very treasury of heaven. Our God still

says concerning the blood-stained mercy-seat, "There I will meet with thee," &c. The heavenly Bridegroom of our souls says to-day, "Dove of Mine, let Me see thy countenance, let Me hear thy voice." The Holy Spirit yet exhorts us to "Come boldly unto the throne of grace." We need not hesitate about going right into the presence chamber of the King as did Esther. The way is plain, the door is open, and the golden sceptre is always stretched out to each member of the blood royal family of heaven. None can rob us of this transcendent honour, or deprive us of this unspeakable privilege. Elizabeth, Queen of England, once gave to the Earl of Essex a ring, and said, "Whenever you need a friend send this ring to me." When the noble earl was arrested and condemned to die he sent the ring to her Majesty the Queen, but the messenger proved unfaithful to his charge, and he who sent the ring died upon the scaffold. But our God says to all of his children, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me;" and there is no created power can deprive us of that privilege; there is nothing celestial, terrestrial, or diabolical can rob us of that right.

Oh, for more earnest, heartfelt, believing prayer! Prayer is the Christian's vital breath, but as in natural breathing there is a twofold action, "the inspiration," or taking in, and the "respiration," or giving out; so with the spiritual breathing. By childlike faith we *breathe in* the promises, and by childlike, believing prayer we *breathe them out* again at the throne of grace, and say, "Do as Thou hast said," which is the mightiest plea ever put in before God.

Prayer is the very life of the soul, and the soul of our spiritual life. It is with prayer the Christian life begins, and it is by it alone that it can be nourished and matured, and it is in the lack of this that the spiritual life droops and decays. Neglected prayer is the sure road to a fall. It brings defeat before the foe, failure in our testimony to the world, and weakness and barrenness in all our work for God. So that we, too, may well pray continually as did the disciples, "Lord, teach us to pray!"

The Priesthood of Christians.

THE PRIESTHOODS OF HOLY SCRIPTURE.—V.

By T. BAIRD.

WE have now arrived at that point of progress in our consideration of the priesthoods of Holy Scripture when the priesthood of saints must engross our brief attention. This order of priesthood is the most *extensive* of all orders. The patriarchal was the *simplest*. That of Melchisedek was the most *mysterious*. The Levitical was the most *select*. The priesthood of Christ was the most *exalted*. These orders were all more or less restricted either as to person or place, but the priesthood now under review comprehends within its sphere every Christian man, woman, and child, irrespective of age, intelligence, or influence. All believers are constituted priests unto God in this dispensation of grace. Under the old liturgy there were *many* sacrifices, but *few* priests. Under the new economy there are many *priests*, but *no* sacrifice, except it be the sacrifice of praise. Formerly only *one* priest, and that only *once* a year, had right of access into the Holy of Holies, and on that eventful day he made solemn expiation to God for his own errors, and the errors of the people (Heb. ix. 7). But all is gloriously changed, and now all saints at all times possess the liberty of unchallenged and unrestricted access to God. Two portions of Holy Writ afford us ample authority for concluding that all believers are now constituted and consecrated priests. 1 Peter ii. 5 supplies the first evidence; and here the Christians not only comprise the *priesthood*, but they also compose the *house*. First we have the individual *living stones*. Then follows the concrete *spiritual house*. Now, notice the *holy priesthood*, and last of all the *spiritual sacrifices*. Revelation i. 5, 6 contributes the second evidence. Here believers are stated to be loved, and cleansed, and constituted "kings and priests." But here we must safeguard this precious heritage. When any department of divine truth is under investigation a goodly measure of godly discernment is imperatively necessary if we would successfully discriminate between things that differ. Here, to prevent confusion, we must

differentiate between *priesthood* and *preaching*. All believers are *worshipping priests*, but all believers are not *qualified ministers*. The absence of this understanding has emboldened many unqualified persons to assume a position, and to attempt a ministry for which they neither possess divine fitness nor divine fulness. And not only must this difference be scrupulously observed and strictly enforced, but from the Old Testament Scriptures it can be indisputably demonstrated that God diligently differentiated between *priest* and *priest*. Blemished priests were forbidden to approach the altar, and prohibited from offering thereon. Any *defect* or any *superfluity* in nature was calculated to unfit a priest for active office. Whether the blemish was discovered in eye or foot, in hand or back; or were he dwarfish in appearance, or scurvy or scabbed; or even if he only possessed the apparently insignificant deformity of a *flat nose*—that was sufficient to deprive him of his public priestly privileges, and to debar him from priestly activity (Lev. xxi. 16-24). But even here the grace of God gleams forth in all its glory. Although he may not "*offer* the bread of his God," yet may he "*eat* of the bread of his God." These God-ordained distinctions may well be observed between priest and priest-to-day. These physical blemishes in old-time priests suggest to our minds spiritual infirmities in present-day priests; and while all may be free to "*break bread*," only such as are of good repute for godliness should minister publicly in connection therewith. Of course, we are not now contemplating such cases as call for excommunication, but simply referring to the minor infirmities of saints which do not demand expulsion from the assembly. Next month (D.V.) we hope to close this series of studies by distinguishing between *priesthood* and *priestcraft*. For this purpose we will consider "The Priesthood of Jeroboam."

From an Old Bible.

WHEN thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the book and then in thee.

The Socialist Problem.

PART I.

Read Acts ii. 41-47; iv. 32-37; v. 1-16.

THESE scriptures are sometimes referred to as authorising the principle of Socialism as advocated by men of the world, especially "Christian Socialists."

By these teachings the unwary are liable to be ensnared because of the speciousness of the arguments employed. Looked at from the worldly point of view, the problem is an endless one; but if we are willing to be guided by the Spirit, through the Word, may we not expect to find a clear path set before us? Let us endeavour, then, to see if such a path is to be found.

At the outset, I suppose, we shall be agreed that the cry for "equality" and the grasping, covetous nature of men's dealings at the present time are but the fulfilment of the prophecy of Scripture concerning the last days, as in 2 Peter ii., Jude, 1 Timothy iii., &c. Nevertheless, these things are not without a natural cause to a certain extent, and so we get the counterpart dealt with in James v. 1-6; therefore, when the Lord Jesus comes again, He will mete out judgment both to the ungodly rich, who have made themselves so by oppressing and defrauding those under them, as well as to the ungodly Socialists, whose hearts were alike at enmity with Him.

At the present time Social Reform is more and more characterising religious and ecclesiastical movements; this method must now be adopted (so it is claimed) if we are to be "up to date" and to meet the demands of the times. If, however, we are to "withstand in the evil day, and having done all, to stand" (Eph. vi. 13), we shall have to face these questions and test them in the light of God's Word, and prove its all-sufficiency to guide us through "life's dark maze."

Let us, first of all, examine the scriptures in Acts ii., iv., and v., and seek to understand their teaching for us by taking them first in their connection, and seeing their bearing upon those of whom they speak.

I. Recollect that a change of dispensation was taking place which involved an entire social and economic revolution with regard

to Israel nationally. These possessions were held by them as Israelites, to whom God had given the land of Canaan. Now that God was about to set aside Israel nationally, and to "visit the Gentiles, to take out of them a people for His name" (Acts xv. 14), their claim to these possessions was disannulled. It was, therefore, one evidence of their faith in God and understanding of His dealings when they detached themselves from their possessions. Especially was this the case in regard to Barnabas, who, though a Levite, sold his lands—a thing he could not have done under the law of Moses (*cf.* Lev. xxv. 34).

II. Such a drastic economic change was productive of much poverty, and so these believers, animated by the love and grace of God in them, resolved to distribute to the needs of their fellow-believers.

III. It was a purely voluntary act; it was not decreed by the "State," nor was it enforced by "the will of the people." Present-day Socialism says, "Your things are mine;" these believers said, "My things are yours." But, with it all, the right of proprietorship was still recognised, as witness the case of Ananias and Sapphira, to whom Peter said, "Whiles it remained, was it not thine own?" (Acts v. 4)

IV. When we come to the close of the Book of the Acts, and things have assumed their normal aspect, we find that "Paul dwelt in his own hired house" (Acts xxviii. 30). So much, then, for the history of this movement; but what about its application to us? Are we to attempt to fashion things, even amongst believers only, to this model, or to what?

Let us see what the Epistles have to say about the matter, for it is there we see the progress of events and the teachings pertaining to them. Turning to 2 Corinthians viii., we see the case of a church which, whilst boasting much of spiritual gifts, was behind in this grace of giving. The apostle exhorts them by the example of the Macedonian churches, and, above all, by "the grace of our Lord Jesus Christ," to prove, by the exhibition of this grace, "the sincerity of their love" (verse 8); and in verse 14 we get the divine aspect of "equality," viz.,

the material abundance of the Corinthians supplying the material want of the Macedonians, and the spiritual abundance of the Macedonians supplying the spiritual want of the Corinthians. So, then, "He that gathered much had nothing over, and he that gathered little had no lack" (verse 15). How was this? Exodus xvi. 16 explains. The Israelites gathered the manna according to the number of souls in their tents, "an omer for every man." He who afterwards said, "Gather up the fragments that remain that nothing be lost," would not have His mercies wasted.

Comparing this with other scriptures, such as 2 Corinthians xii. 14, 1 Timothy v. 8, may we not conclude that the Christian's duty is first of all to provide for the needs of his dependants, then to distribute the overplus for the needs of others and the prosperity of the Lord's work; and, as 1 Corinthians xvi. 1 shows, this is a matter that should be attended to week by week; if not so attended to, it is liable to be neglected altogether. The result of so doing will be as in 2 Corinthians viii. 15; but here again it is purely voluntary, as 2 Corinthians ix. 7 shows.

In 1 Timothy vi. 17-19, we see that in those matters they who are blessed with material abundance have glorious opportunities given them to "lay up in store a good foundation against the time to come" (1 Tim. vi. 19).

Satan knows the value of these means for his ends. A letter lies before me from Central Africa, written to a friend in this country, in which it is stated that the Roman Catholics are establishing an abbey in the neighbourhood of Koni Hill, and so well is it subscribed for, that one lady alone is giving 50,000* francs per month for its support. Has the truth as much hold of us as the lie has of these dupes of Satan?

But what about the great majority who have not these privileges; what can they do? In His loving kindness God has given opportunity for all; and so in Titus iii. 14 their case is dealt with. In the Revised Version, margin, that verse reads, instead of "maintain good works," "profess honest occupations," which seems to be the sense of the expression used; therefore by work-

ing with our hands to provide things honest we are "not unfruitful." Before all else, however, there must be the "willing mind" (2 Cor. viii. 12), and the "giving of our own selves to the Lord" (verse 5); and, after all, the willingness of mind is the most important factor, and that which determines in the sight of God the actual value of the gift or sacrifice (*cf.* 2 Cor. viii. 1-3).

One may ask, "What about the work of amelioration?" According to Galatians vi. 10 we are to "do good unto all men, but especially to them who are of the household of faith." As we look around, however, we cannot but see that when this work of amelioration and social uplifting is largely taken up and made a branch of recognised "Church" work, the spiritual and evangelistic effort is at least liable to be swamped, and the whole become purely social in character. We therefore submit that it is better to leave this to *individual* effort; and does not the expression with which this verse begins, "As we have therefore opportunity," suggest this? J. T.

He is Coming!

HE is coming! I am watching
For the dawn of that glad day
When my Lord shall come from glory
With His saints in bright array.
I shall then with changed apparel
To yon realm of brightness soar;
Tread no more the paths of sorrow,
Travelling days will all be o'er.

He is coming! blest Redeemer—
Then, ah, then, my eyes shall see
Jesus, who in death's lone hour
Drained the bitter cup for me.
I shall gaze upon the nail-prints,
And His side, from whence did flow
His own blood, that life eternal
On my soul He might bestow.

He is coming! precious Jesus;
Oh, what rapture that will be,
When the scenes of earth have vanished,
And His beauty I shall see!
When at last I view the glory,
When I join yon ransomed throng,
I shall praise my blest Redeemer
While the ages roll along. D. J. BEATTIE.

*Over £2000.

Amalgamation *versus* Separation.

By HY. PICKERING.

A MALGAMATION is the note sounding in the Church (using the word in its widest sense) and in the world to-day.

The amalgamation of the two Presbyterian Churches of Scotland, ending in such strife that the world had to step in and divide; the union of three sections of Methodism, which has yet to prove itself beneficial; the expressed grief at the World's Missionary Conference that the Greek and Roman Churches were not represented; the United Free Church of Scotland, whose very existence is a protest against the union of Church and State, in its General Assembly, "by a unanimous and upstanding vote," cordially welcomed the negotiations regarding international arbitration. Dr. Macdonald, the editor of the *Toronto Globe*, conveyed a message from Mr. Taft, President of the United States, to the Presbyterian Assemblies of Scotland—"That the two great sections of the English-speaking race should join in a treaty which would make war between them impossible, and put even the thought of war entirely out of the question."

The further development of this amalgamation cry was even more manifest at the Clerical Conference of the Federation of Churches of New York City, when on 16th May, 1911, twelve hundred ministers of every creed assembled under the presidency of a Presbyterian minister, were led in united prayer by a Jewish Rabbi, and had a Roman Catholic father to introduce the speaker, ex-President Roosevelt, whose appeals to co-operate for civic righteousness were most heartily applauded by all. With such a conglomeration of Jew, Gentile, Presbyterian, Episcopalian, Papist, Greek Church, and professing Evangelicals, backed up by the armies and navies of the two leading Christian nations, visions of "the golden age" at no distant date fill the eyes of many.

Even in distant New Zealand, a bishop, lecturing on the subject of Socialism on a Sunday evening, stated that "Socialism was founded on the idea of family life, till

we had a vast brotherhood. If that were so, it was in absolute harmony with Christianity, for the centre of Christian teaching was universal brotherhood."

The God of heaven, who "changeth the times and the seasons, who removeth kings and setteth up kings" (Dan. ii. 21), who "maketh wars to cease" (Psa. xli. 9), is little taken into account.

The Word of God, which declares that "ye shall hear of wars and rumours of wars" (Matt. xxiv. 6), that "when they shall say, Peace and safety, then sudden destruction cometh upon them" (1 Thess. v. 3), "for they have healed the hurt slightly, saying, Peace, peace, when there is no peace" (Jer. viii. 11), is relegated to the lumber-room mid musty tomes of out-of-date theology.

The whole drift is to foster the amalgamation of the political, ecclesiastical, commercial, and industrial forces of the earth under one central Head, "The Man of the Earth" (Psa. x. 18; Rev. xvii. 13), with one common creed: "The Fatherhood of God and Brotherhood of Man," resulting in the "abomination of desolation" (Matt. xxiv. 15; Rev. xiii. 15), and culminating in "the battle of that great day of God Almighty" (Rev. xvi. 14).

SEPARATION is the note which should have sounded loud, long, and clear in the ears of the Church all down the ages. Separation in its scriptural meaning from sin, sinners, and sinning saints. The Church, in its scriptural sense, embracing every one who is truly "born of God" (1 John v. 1).

Had this "true church" continued, as commanded in the Scriptures, true in heart—

I. Separation from the WORLD: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? [unbeliever, Newberry], and what agreement hath the temple of God with idols?" (2 Cor. vi. 14-16), a clear line of demarcation between light and darkness, saved and unsaved, the Church and the world.

II. Separation from SECTARIANISM: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Christ" (1 Cor. i. 12). "For ye are yet carnal; . . . for while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" (1 Cor. iii. 4). The modern equivalent of "I of Paul and Apollos" being I am of St. Peter, I of Luther, I of John Knox, I of Wesley, I of Campbell, Swedenborg, Smith, Russell, Eddy, and a host of others; or I of the Church of Rome, I of the Greek Church, I of the Church of England, I of the Church of Scotland, I of the Baptist; and worst of all the modern forms of "I am of Christ," in "we are the One Body, the Church of God, the House of God; we only are Christians gathered unto the Name of the Lord," "called unto the fellowship of His Son," "separated believers," and such pretentious titles.

Well does the apostle exhort the sectarian Corinthians to "let no man glory in men. . . . Ye are Christ's, and Christ is God's" (1 Cor. iii. 21-23).

III. Separation from SIN. Not what any individual or party may be pleased to define as "defilement," but what the Scriptures name as definite sin. "If anyone that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. . . . Therefore put away from among yourselves that *wicked* person" (1 Cor. v. 11, 13). "If there come any unto you, and bring not this *doctrine*, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his *evil deeds*" (2 John 10, 11).

Without doubt, many have been hardly dealt with in the past. Sins have been coined "leprous," "defilement," "lawless," "loose," and others. "Railing" has done duty in many an indefinite case; Old Testament practices have been made to conform to New Testament principles, and to the suffering of "all" (1 Cor. xiv. 24); members have been unscripturally excommunicated at the bidding of strong wills, or to carry out the skilfully devised arguments of master minds.

Yet a loyal attempt has been, and must

continue to be made to ensure separation from those known to be (1) unregenerate, (2) fundamentally unsound in doctrine, or (3) impure or unrighteous in practice, thus conforming to the definite commands of the Word of the Lord.

The clarion call from God to-day to all His own in any unholy amalgamation is, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18).

If this call were loyally obeyed, and the separation of days of old revived, when

"The Church and the world walked far apart
Mid the changing scenes of time,
The world was singing a giddy song,
And the Church a hymn sublime."

then might the "beauty of holiness" be manifest in the individual life; the days of hallowed communion and overflowing adoration be known in assembly life, and the Gospel in its convicting and converting power go forth in the "demonstration of the Spirit and of power" (1 Cor. ii. 4).

The days of abounding "lovers of pleasure," appalling haste to "be rich" (1 Tim. vi. 9, 10), alarming apostasy as to the atoning work of Christ and the Word of God (1 Tim. iv. 1), increasing pall of indifference settling down on the most highly-favoured nations demand a searching of hearts, separation from the world, sounding out the Word of Life, and a standing valiantly for "the faith once for all delivered to the saints" (Jude 3), "until the appearing of our Lord Jesus Christ, . . . to whom be honour and power everlasting. Amen."

A Good Confession.

I AM seventy-five, and through the unmerited favour of my loving God I will soon be among that countless number. Isaiah xli. 4: "Even to your old age I am He; and even to hoar hairs will I carry you." O what comfort that is to me, and O how true it is. May the Lord bless you and enable you to carry on the good work. "There hath not failed one word of all His good promise, which He promised" (1 Kings viii. 56).

The Sweetest Song.

"'I will sing unto the Lord' (Psa. civ. 33), and He gladly listens to the singing; it makes the heart of Jesus glad to hear my song, which scarcely rises as high as the chirping of a tiny bird. Wondrous, is it not? It finds its way to His ear, though heaven rings with ten thousand times louder praise; yet our little half-uttered note, 'mid pain and tears, catches His ear, sinks into His heart, so dear are we to Him who has redeemed us."—*Extract from a letter.*

THE songs of heaven are loud and sweet,
And grand the anthem rolls,
Which fills with sound those fields of light,
The praise of ransomed souls.

No jarring note of sin or pain
Can ever enter there,
Perfection's fulness marks each strain
Sung by those spirits fair.

*How fair! each garment spotless white,
Blood-washed in Calvary's tide,
They tread the glades of Paradise
With Jesus at their side.*

Not now, as when this earth they trod,
Seen by faith's eye alone,
Their eyes behold Him as He is,
How fair! how near! their own!

The songs of heaven are loud and sweet,
They fill, they charm the ear;
And yet, methinks, there is a sound
To Jesus' heart more dear.

A faint, soft sound, a faltering note,
Earth-born, and sweet, and low,
From hearts that try to sing His praise
'Mid tear-drops as they flow.

The praise-notes of the loving saint,
Bowed down with woe and pain,
Yet seeking still to please His ear,
His smile of love to gain.

Hark! how the anthem notes of heaven
In grandeur peal along:
Yet 'midst it all the Saviour stoops
To listen to that song.

His tender heart recalls those days—
His weary days below,
And fondly towards His suffering saints
That heart's deep yearnings flow.

And sweet to Him that plaintive strain,
Half choked with falling tears—
As when a babe smiles 'midst its pain,
How much the sight endears!

Dear sufferers! 'mid your tear-drops sing!
'Midst pain the notes prolong;
It makes the heart of Jesus glad
To listen to your song.

Portawood.

EMILY J. A. PEARSON.

Gems from Glasgow Conference.

September 23 to 26, 1911. Collected by J.G.

IT is possible to listen to the Word of
God and not hear the Voice of the
Lord.

The Word of God enters into us to show us not what we think about God; but what God thinks about us.

An aged worker said: "I never read the Word of God to get comfort; I read it to get God's mind, and I let comfort take care of itself."

Reading God's Word, we find out our own deep need, the secrets of our deceitful hearts, and there is but one thing keeps us from downright despair—"The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

As long as a man has a father and mother, so long is he bound to honour his father and his mother.

The Word of God touches us not only in our secret places, but it goes right through all our lives. It examines to see whether we are right in all our relationships.

A friend of many years standing once said to me, with tears running down his cheeks, "My house is completely ruined, and I owe it all to myself, because I sought first to make great men of my children instead of seeking first the kingdom of God and His righteousness." His grey hairs went down to the grave with great sorrow.

Husband and wife should be perfectly agreed; the children should not see the slightest disagreement.

The measure of obedience I render to the Word of God is the measure of obedience I may expect from others.

If I am a father, my submission to the will of my Heavenly Father will largely determine the respect and obedience my children will give to me.

Suffering without holiness hardens. Holiness and suffering make us sympa-

thetic. The Lord Jesus was holy, and He endured such sufferings that He has now become our Great High Priest touched with the feeling of our infirmities.

There is nothing so cared for by the Lord, in this vast universe, as His beloved saints on earth.

When we find ourselves in danger, it is frequently the result of our own mistakes, but the Lord does not leave us. Abraham went down into Egypt. He had no business to go there, but the Lord went after him.

In the Christian race we are called upon to "lay aside every weight." The word "weight" only occurs once in the New Testament, and means an encumbrance or tumour. In the Chinese language it means "a piece of flesh too much." Something that is unnecessary.

The laying aside is not our own. The power to do this comes from Another.

If we had no sin we would have no Great High Priest.

When a man calls me a bad name, I should always remember that I could call myself still worse names.

A bishop was one day in the act of taking off his gaiters, when another dignitary remarked, "Wait, and John, the manservant, will take off your gaiters. If I were a bishop I would not do that." "That is the reason why you are not a bishop," replied the ecclesiastical dignitary. A true overseer will be a humble-minded man.

God's grace always abounds over our needs. He never stops when He meets our necessities.

There is no character so despicable as the one who always gets and never gives.

If Satan has no personal existence, as is taught by some to-day, then the temptation of the wilderness must have been the evil suggestions of our Lord's own heart. What blasphemy!

John was a *burning* and a shining light. The candle shines, but all the time it is burning—getting smaller and smaller. If we *burn* for the Lord, we shall shine for Him.

He who would pull men out of the fire of sin must be a man whose garments are unspotted with sin.

CORRESPONDENCE.

Work in the Highlands.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—I write on behalf of the "Highlands and Islands" of Scotland. It is about fifteen years since I was first privileged to visit Lewis and Skye and parts of Argyllshire with the message of mercy. On a recent visit I found a great change for the better had taken place. In former days any evangelistic work that was not carried on under the auspices of the Free Church of Scotland was looked upon by most Highlanders with suspicion and distrust. Now there is less prejudice and a reader ear to listen to the proclamation of the Gospel of the grace of God.

During the last few years several tents have been pitched in various parts of the Highlands with "signs following." I spent last week with Messrs. Wm. M'Kenzie and David Morrison, who have been labouring since February in a wooden tent in Inverness-shire. They had it in Inverness, the Highland capital, for five months, and a goodly number professed conversion. It has been at Drumnadrochit, Glen Urquhart, for three months, with blessing. On Sunday week the tent, which seats about 160, was crowded. The week evening meetings steadily increased until we had a good congregation. I suppose 150 out of the 160 would not dare to say "that they were saved." On the Friday night we had a free Gospel tea, and 130 heard the "old, old story" told out by Messrs. R. Dunbar, John Rankin, J. Robertson, and myself. One woman professed to find peace during the speaking. On the second Lord's day the tent was overcrowded, some professing conversion.

Messrs. Francis Logg and W. Anderson have had a canvas tent at various places in Caithness-shire with encouragement.

Messrs. P. Bruce and John Rankin have been labouring in a wooden tent at Kiltarlity, Inverness-shire, six weeks, and they have been nine weeks at Kilmorack, near Beauly. Quite a number have professed at the latter place. I was with them on Monday evening. There were about seventy present. Several professed. It was refreshing and cheering to hear a thoughtful Highland woman of middle life exclaiming, "Thank God, I am saved." On Lord's day afternoon a man in the tent at Drumnadrochit said, "God saved me on Wednesday as I was working on the road," and dropped on his knees praising God for saving him!

I trust *Witness* readers will specially remember the "Highlands" and the "Islands" of

old Scotland at the throne of grace. There is much land to be possessed. The open doors ought to be entered and taken possession of for Christ. If any young man desires to "serve his apprenticeship" in the "homeland" ere "launching out into the deep" of China, Africa, India, or South America, I heartily commend the Scottish Highlands as a "field" for service.—Yours by grace divine, ALEX. MARSHALL.

Prestwick, 19th October, 1911.

Bible-coach Work in Argentina.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—The work in the city of CORDOBA goes on steadily, and there is much cause for thanksgiving and encouragement in many respects.

In April last we set out from Cordoba for our second season's work with the Bible coach. We have had most encouraging experiences week after week, and we feel thankful for such an effectual means of reaching some of the great need of the many scores of untouched towns and villages in Cordoba and adjoining provinces. Moving about from one town or village to another, arranging for a convenient site in a prominent place on which to stand the coach, looking after the three horses, cooking for ourselves, preparing for open-air meetings, and often indoor at night, visiting, as a rule, every house in the town and surroundings, &c., &c., keep us fairly busy, and time for correspondence is limited.

Some sixty towns and villages have been visited during these past four-and-a-half months, in many of which open-air meetings have been held, hundreds of Bibles and Testaments sold at cost price, many thousands of suitable tracts and gospels distributed, and numerous conversations and informal meetings held.

CASILDA (population, 16,000). Through the kindness of the stationmaster and the superintendent of traffic we got a very suitable place for coach and horses, and the interest aroused induced us to remain eighteen days in the town. Seven open-air meetings were held in the principal square, with attentive audiences, varying from 100 to 350. The interest of several families was so keen that a number of informal meetings were held at night in different houses. A number of Bibles and Testaments were bought, and many hundreds of Gospel papers thankfully received. The authorities gave us all the permission we desired, and treated us with great consideration. My wife joined the coach here, and since then we have noted a marked change in the attitude of the

women, who are very difficult to reach. Quite a number have shown a marked interest. We left this town with the joyful assurance that our visit had not been in vain, but we felt sad that such a promising place was being left without any further effort. We understand, however, that some are exercised about going there to continue the work. Amongst those who appeared truly interested are the postmaster, the stationmaster, and several others, about ten in all, at least.

SANTA TERESA (population about 6000). Much interest was shown here, and the several meetings in front of the railway station were well attended, and many encouraging conversations held, and a good supply of Bibles and Testaments sold. A heavy thunderstorm, with three days' rain following, damped our ardour somewhat, and almost finished our already well-worn tent.

GOYOY (population, 5000). The whole town has been stirred through the coming of the coach, and on the Sunday we had the very enjoyable fellowship of several believers from the nearest meeting (an hour by train) who came to spend the day. Our accommodation being too small, a railway covered waggon was placed at our disposal, and we had a happy remembrance feast, eight breaking bread, with four others inside the waggon, besides a goodly number outside. The open-air meeting in front of the station was most encouraging, one after another testifying to the saving power of the Gospel before a large attentive crowd. We could see next day in moving about through the town that the preaching had aroused much interest, and a goodly number of Bibles and Testaments were bought.

VILLA CONSTITUCION (population about 6000). Here a work has been carried on for some years by the believers at Rosario, and some twenty or more seem to be truly converted, while two or three dozen others show more or less interest. The open-air meetings in the principal square of the town gave much encouragement. The little hall is far too small to accommodate those who come, and many hear outside.

SAN NICOLAS (population, 18,000). A Gospel work has been carried on here for the past few years with a measure of blessing. Well attended open-air meetings, and indoor meetings for the several nights we remained. We felt that our visit was blessed to the few believers who needed such help. We found it very difficult to get away to continue our journey through unreached parts. GEO. LANGRAN.

Cordoba, Argentina, 6th September, 1911.

REPLIES TO CORRESPONDENTS.

The Fulness of the Gentiles.

G.R. desires help as to the meaning of Romans xi. 25, "until the fulness of the Gentiles be come in." In the Old Testament the salvation of the Gentiles is abundantly predicted. This is invariably shown to be through Israel and consequent upon their return to the land, and their settlement there as Jehovah's people. There is no national salvation for the Gentiles so long as Israel is cast off—so long as they remain in unbelief and blindness. World-wide blessing to the nations awaits the restoration of Israel.

Meantime, according to God's purpose given in Acts xv. 12-18, the Gentiles are now being visited by God in grace, in order that an elect people may be taken out of them for His name, gathered as a first-fruits from every field, and formed together with the elect remnant out of Israel into "one body," the body of Christ, of which He is the Head, indwelt by the Holy Spirit, in which there is neither Jew nor Greek, but all are one in Christ Jesus.

It is the fulfilment of this divine counsel that is called "the fulness of the Gentiles," when the last member of that elect body has "come in."

"Dispensationally, this is the most important passage in the New Testament. It gives the divine purpose for this age, and for the beginning of the next. (1) The taking out from among the Gentiles of a people for His name, the distinctive work of the present, or church-age. The church is the *ecclesia*—the 'called-out assembly.' Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out *some*. (2) 'After this [viz., the outcalling] I will return.' James quotes from Amos ix. 11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect (e.g., Isa. xi. 1, 10-12; Jer. xxiii. 5-8) with the fulfilment of the Davidic Covenant (3) 'And will build again the tabernacle of David,' i.e., re-establish the Davidic rule over Israel (2 Sam. vii. 8-17; Luke i. 31-33). (4) 'That the residue of men [Israelites] may seek after the Lord' (cf. Zech. xii. 7, 8; xiii. 1, 2). (5) 'And all the Gentiles,' &c. (cf. Micah iv. 2; Zech. viii. 21, 22). This is also the order of Rom. xi. 24-27."—*Scofield Bible*.

Sinning Wilfully.

"H.T.K." inquires as to the application of Heb. x. 26. Some teach that the sinning wil-

fully of verse 26 is the "forsaking of the assembling of ourselves together" of verse 25, and further, that any one forsaking any of the assembly's meetings for the purpose of hearing a preacher who is not with us is guilty of this sin. This epistle, as designated at its heading, is "To Hebrews." In it three classes are in view: 1. Those who had believed in the Lord Jesus, owning Him as Messiah and Lord. 2. Those who had not believed and who are warned, "How shall we escape if we neglect so great salvation." 3. Those who had professed to accept Christ, but who had drawn back into perdition—who had gone back from the substance to the shadow, who had apostatised from the faith. This was the "wilful sin" of the epistle to the Hebrews. For such there remained no more (or no other) sacrifice for sin. If they turned their back in wilful unbelief upon that offering which perfects for ever, what other could there be? What could remain for them but the judgment so solemnly set forth? Of course all such did forsake the assembling of themselves together. It could be said of them "they went out from us because they were not of us." But to confound this with irregularity of attendance at the meetings by true children of God from whatever cause can only possibly be done by one whose object is to find some argument to support a sectarian position, clutching at it if it suit his purpose, even though it be palpably a twisting of Scripture. It would be well for believers if they made a conscience of regularity in attending, especially the meeting around the Lord's table, but failure in this respect is not apostasy.

J.R.C.

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.

REPLIES ARE INVITED TO THE FOLLOWING:

CHRISTIANS AND THE THEATRE.—What scripture can I give in answer to those who ask, "Why should I not go to a theatre?"

COVENANT OR TESTAMENT (1 Cor. xi. 25; Heb. ix. 15, &c).—Is the original in these passages best rendered by the word "covenant" or "testament?"

THE LITTLE HORN.—Is the "little horn" of Daniel vii. 8-24 the same person as the "man of sin" of 2 Thessalonians ii. 3, 4? or, Is the "Antichrist" another name for the "man of sin?"

THE DEPARTURE FROM EGYPT.—How are we to harmonise Numbers xxxiii. 3 and Exodus xii. 31? Was it on the fourteenth or the fifteenth day of the month Abib that the children of Israel departed out of Egypt?

"That Day"—What Day?

QUESTION 595.—"I will not drink henceforth of this fruit of the vine, until *that day* when I drink it new with you in My Father's kingdom" (Matt. xxvi. 29). To what *day* did the Lord refer?

Answer A.—"That day" would primarily be the millennial day when the Son of Man will, on the ground of His atoning work, rejoice with His own upon the earth (Matt. v. 10). In that day intercourse between Jehovah and His people will be secure and uninterrupted (Hosea ii. 19-23). The heart of God and man will be glad. The word "new" denotes not that the wine will be of the same kind as the old, only freshly made, but that it will be a new kind of wine in contrast with the old. It will be a joy unknown before, and every hindrance to it will have been removed by the precious blood of Christ. He became the true Nazarite to this end, and fulfilled His vow, and now is only waiting the appointed time to drink abundantly with His friends (Num. vi. 20; Zeph. iii: 17). But in Spirit we are privileged even now to have Him sup with us, and to have sweet foretastes of the joy of *heaven*, and soon in body, soul, and spirit we shall in the liberty of glory drink unhindered, and He with us, of those pleasures for evermore at God's right hand (Rev. xix. 9). Till then may we as Christian Nazarites, refuse the joys of the world, but rejoice in Christ Jesus, and have no confidence in the flesh.

W.R.L.

Answer B.—Would not the expression, "My Father's Kingdom," assist us to locate the day? I think so! In the Synoptical Gospels we have varying expressions used referring to that same period of time. Luke and Mark call it the "Kingdom of God." Matthew designates it as "My Father's Kingdom." But obviously they all refer to the same thing, and to the self-same event. Matthew records one inimitable addition, unnoticed by the other two evangelists, *i.e.*, "With you." How matchlessly suggestive these two simple words are! Let us group the whole scene together under three heads—first, there will be an entirely *new* sphere, called "My Father's Kingdom;" second, there will be a bountiful supply of *new* wine, not merely wine newly made, but an entirely *new kind* of wine (see Rotherham); third, but there will be the same *old* companionship renewed under *new* circumstances. "With you." What a day of days that will be!

T.B.

The Precious Blood.

QUESTION 596.—"Blood of Jesus," "blood of Christ." Are these expressions to be

regarded as synonymous? If not, what is the difference?

Answer A.—"The blood of Christ" is mentioned in Hebrews ix. 14 as purging the conscience, and "the blood of Jesus" is referred to in Hebrews x. 19 as giving us "boldness to enter into the holiest." To summarise: The blood of Christ in sacrifice; the blood of Jesus in access; but in both places and cases it is the blood of the same person. Five different titles of our Lord are associated with His blood in the New Testament, and these we now subjoin:

1. The blood of Jesus (Heb. x. 19).
2. The blood of Christ (Heb. ix. 14).
3. The blood of Jesus Christ (1 John i. 7).
4. The blood of the Lord (1 Cor. xi. 27).
5. The blood of the Lamb (Rev. vii. 14).

Although the names change, yet the *person* and *blood* are *one* throughout. Speculation ill becomes us when dealing with a matter of such momentous sacredness.

T.B.

Answer B.—In Scripture there is never a distinction without a difference. We need "knowledge and all discernment," so that we may "prove the things that differ" (Phil. i. 10, R.V.). There is a beautiful distinction between the expressions, "the blood of Jesus" and "the blood of Christ." In Ephesians ii. 13 we read, "But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ." "Ye" (*i.e.*, all believers) are made equally "nigh by the blood of Christ." This is the believers' *place* or *position*. He may not enjoy it, may not even know it. It is true nevertheless. It is his through infinite grace, and by the "blood of Christ" alone. In Hebrews x. 19 we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." This is *experience*; it is not *position*, but *privilege*. The "blood of Christ" procures and establishes an eternal, unalterable *fact*, *viz.*, the believers' complete purging from all sin; his sanctification and perfection—"perfected for ever." The "blood of Jesus" speaks of the believers drawing nigh. "Let us draw near." This is our own act, our responsibility, our privilege; but it is based upon a divinely accomplished fact, *viz.*, that we are "made nigh by the blood of Christ." "Christ" is the official, representative title of our Lord, as Sacrifice, Priest, and Head. "Jesus" is the personal name; the name of His holy humanity. The believer is "in Christ;" and is never said to be "in Jesus." The names and titles of our Lord are always used by the Holy Spirit with a fine discrimination, appropriate to the truth in hand, and this is one of the incidental proofs of the divine inspiration of the Scriptures.

T.R.

Marking Answers to Prayer.

By GEORGE MULLER.

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

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

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

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

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

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

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

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

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

More Pearls from Old Seas.

By DIVER T. BAIRD.

THE more we know of the cross, the more we will hate sin; and the more we know of sin, the more will we value the cross.

Knowledge without obedience is lame, and obedience without knowledge is blind.

Man cannot cover any sin from God, but God can cover any sin from man.

Armenianism, all *house* and *no door*; Calvinism, all *door* and *no house*.

The Obedience of Faith.

Illustrated by Incidents in the Life of Abraham. Second part of address in City Hall, Glasgow, on 24th September, 1900.

By J. R. CALDWELL.

"The God of glory appeared to our father Abraham" (Acts vii. 2).

NOTICE the beginning of Abraham's career. He was a poor idolater, living amongst a people that worshipped idols. But God made choice of him, and revealed Himself to him. He saw what every saved person has seen; for have they not beheld "the light of the knowledge of the glory of God in the face of Jesus Christ?" (2 Cor. 4. 6). That light has shone into our hearts, that light beyond all that earth could present.

That sight given to Abraham of the "God of glory" called him forth from his environments, from his interests and objects, from his friends and relatives, from everything in the world. "He went forth not knowing whither he went" (Heb. xi. 8). As God said to Noah, "Come [not go] thou into the ark," so He says to Abraham, "Get thee out, . . . I will show thee" (Gen. xii. 1). It meant that God was with him. Abraham did not know the way, but God had said, "I will show you the land," and he went out in "the obedience of faith." If we went out in that way at our very first start with the Lord Jesus, it is "the obedience of faith." We have but one Person to please, and wherever He calls us that is the place of blessing. Anywhere with Jesus is pleasing; anywhere without Him is misery.

Take another instance, "And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, . . . for we be brethren" (Gen. xiii. 8). Abraham was concerned for the honour of the Name of the God that he served and worshipped, and as he thought of the Canaanite and the Perizzite looking on, he thought, "Oh, what a dishonour to that Holy Name if Lot and I, who profess to be worshippers of the same God, are found quarrelling!" Oh, that there was more of that holy jealousy for His Name in the hearts of His people to-day! The Canaanite and the Perizzite are in the land, and we have not been ashamed to fight before them. We have need to get

low down before God. Abraham says, "Let there be no strife. . . . Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left" (verse 9).

Abraham was by far the older man; he was the uncle of Lot; had he not therefore a good right to make the choice? Yes, looking at it after the flesh, Abraham had the best right, but the vision of "the God of glory" (Acts vii. 2) still shines in his heart; his eyes are upon Him, and he says, "I will let Lot have the choice."

"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. . . . And they separated themselves the one from the other" (verses 10, 11). A gracious, friendly separation was far better than a contention.

Was Abram a loser? There is a word in Philippians iv. 5, "Let your moderation [yieldingness] be known unto all men."

If a man yields up his right for the glory of God, God won't be his debtor. He will not let him be a loser.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Abram might have contended for his right, but he surrendered it lest any dishonour should come upon the Name of his God. And immediately the Lord comes in with such gracious promises and assurances of His friendship and His love.

Dear young believer, if you start as Abram did, and if you yield up your rights—things you would like, things you have coveted and cherished—if you give them up for Christ, He will pour His love into your heart, but you never will know it unless there is the denial of self. Remember that word of the Lord, "If any man will come after Me, let him deny himself" (Luke ix. 23).

Pass on next to Genesis xiv. 22, 23, "And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say I have made Abram rich." Here was another giving up. Abraham had done a mighty service for the king of Sodom. The king of Sodom was a captive in the hands of the kings of Shinar, Ellasar, Elam, and of the nations. Abram delivers him and brings back the whole company with all the goods and everything taken.

Judging according to the flesh, Abram might well have thought that as he had done a great service he might well claim a goodly portion of what he had secured. That is how the flesh would have looked at it. But the words of Melchisedec are ringing in his ears, "Blessed be Abram of the Most High God, the possessor of heaven and earth" (verse 19). God is his—"God" and "heaven and earth"—therefore he is not dependent on the king of Sodom, and when the king of Sodom offers the whole thing, he accepts only the portion of *the men* that went out with him, "let them take their portion" (verse 24). There had been a transaction between him and the Most High God, there had been a lifting up of his hand, "I won't take anything except God gives it to me."

Young men, young women, it may be that Satan will come to you very soon with an offer of worldly advantage. You say, "Here is a good bargain, just a little crookedness and I can make it mine," and you are down before the king of Sodom, down before the devil. Let there be a transaction between your soul and the Lord Jesus Christ about your daily duties. "I won't take anything unless God gives it to me. He will give me what He sees I need. He is no niggardly master." He will supply our wants most abundantly and blessedly, but He wishes us to be true to Him.

Again, I ask, was Abraham a loser? Read the next chapter, "Fear not, Abram: I am thy shield, and thy exceeding great

reward" (Gen. xv. 1). What a reward! Not all things in heaven and earth, but the God that made them all and possessed them all. "I am thy reward."

Verily, when we see that God is for us, that the Lord Jesus Christ is ours, and all that He has is ours, we can afford to be straight up and down and not descend to shady things to improve our position in the world. "The Most High God, the possessor of heaven and earth," is our God still.

Turn now to Genesis xxii. 1-3. "Take now thy son, thine only son Isaac, whom thou lovest." Some of us know what it is to have an only son, but none of us ever had a son in whom so much was centred as in the son of Abram. He was the son of the promise, long waited for, and come at last. He had grown up a pleasant child, his very name meant "laughter," he was the laughter of the father's house, he was the joy of the home. Oh! what words fell on his ears when he heard from the God he had loved and served all these years, "take now thy son, thine only son Isaac, whom thou lovest." God knew his love. In all the history of this world and the experiences of sin there never was an offering that was as like God as that. Only of God can it be said, "He gave His only begotten Son" (John iii. 16). He spared the son of Abram; He spared not His own dear Son.

There never was, in fact I do not see how there could be, a severer test of faith and obedience. God knew the strain He could put upon Abram. You know when a railway bridge or viaduct is built it is tested by sending a lot of railway engines across it, far more weight than it is ever likely to bear. But the man that built the bridge knows it will bear it right well, and the engineers are not afraid to cross on the engines.

God prepared this test of Abram's faith, and He knew what it would bear. He will not suffer you, believer, to be tempted beyond what you are able, but with the temptation will make a way of escape. But, oh! mark it is for the obedient one. Abram was straight up and down, perfectly true and obedient.

What follows? "And Abraham 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" (verse 14). Jehovah-jireh is "the Lord will see," or "the Lord will provide." Mark the connection between the two words. If the Lord sees, that means He will provide.

Was Abraham sorry that he had obeyed God? (Read verses 15-18.) "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Oh, what a recompense! Sometimes in the path of obedience we say our flesh and heart faint and fail; we do not feel able to confess His Name among this company; I am not able to speak to that or this one about his or her soul. You will never deny self and obey God, but the Lord will come in and reveal Himself to you, and bless you in your soul.

But there must be the denial of self. Either self must rule or Christ must rule. The question is, Is the trend of my life to be how I can please myself? or is it to be, I will deny self, take up the Cross, and become a follower of the Lord Jesus Christ?

His Compassions Fail Not.

FORTH from the gate, touched by a
His race untimely run; [common pity,
They bear unto his rest without the city
The widow's only son.

But who is it whose gaze of deep compassion

Rests on the mourner's head?

Bids her weep not, and then in kingly fashion
Speaketh unto the dead.

Around Him is a crowd of wondering faces,
And eager watchful eyes;

The while upon the bier His hand He places,
And bids the dead arise.

Awestruck they stand, for at that word he
liveth!

And now the throng upraise

As with one voice, their thanks to God, who
giveth

For tears a song of praise.

Lord, 'tis Thyself, and still in every sorrow
Thou art our shield and stay;

Thou weapest with us here, and on the
morrow

Shalt wipe all tears away.

J. F. S.

The Resurrection of Christ.

THE BASIS OF THE FAITH.—IX.

By C. F. HOGG.

IS it not conceivable that the story of the resurrection of Jesus of Nazareth might have been set afoot as the result of the calculated determination of His followers to carry on the good work He had begun? This they could not hope to do in the name of One who had been crucified as a malefactor unless there was something to set off that disaster. Hence they might have invented the story in so good a cause; or, in plain language, may not Christianity have had its origin in a fraudulent conspiracy entered into by quite worthy men in the belief that the end would justify the means?

But if the Lord Jesus had not really died this conspiracy could not have been carried out successfully without His tacit consent; hardly, indeed, without some measure of more or less active co-operation on His part. For this explanation of the resurrection, however, there is not a shred of historical support; and if it were to become plausible as a mere theory, it must be shown that such a course of action would not be inconsistent with what is known of His character. It is not too much to say that for the Jesus of Nazareth, with whom the gospels make us acquainted, to become even a consenting party to such a conspiracy is simply inconceivable.

As for the disciples themselves, it is to be assumed that men would embark upon such a venture only as they stood to gain by it. In point of fact, the greater their success, the greater became their own discomfort and peril. Where their labours prospered they had usually, sooner or later, to fly the place, nor was flight always possible. Again and again their sufferings ended in violent death. In face of such opposition as everywhere awaited the early preachers of the Gospel, a conspiracy, we may safely conclude, could not have been long maintained.

It is right and proper that every rational explanation of the story of the resurrection should be frankly considered, but it must not be forgotten that any explanation to be rational must be of a kind fitted to account for the effects admittedly produced by it.

Above all, such explanation must be tested by the principle the Lord Jesus Himself laid down: "of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke vi. 44). That the influence of the teaching and example of Christ have been beneficial to the human race does not call for demonstration here. Equally evident is it that, apart from the resurrection, the Faith in which that teaching and example are contained would never have been preached. But if the resurrection did not occur, either the story that it did is the product of the imagination of the early disciples, and a more or less conscious fraud, or it was carefully concocted, and in that case the fraud was deliberate. Either way, plainly a tree rooted in corruption has brought forth good fruit!

Such, and so great, are the difficulties of disbelief!

While He was yet with them the Lord Jesus spoke much to His disciples concerning the future, and quite apart from distinct statements respecting His death and resurrection, always in a way that assumed that His activity would not cease in the ordinary course of nature. There is no hint that when, for example, He said, "Come unto Me, and I will give you rest," He intended the invitation to be limited to the term of His life on earth. Indeed in His case even that brief space was not allowed to run a normal course, He was cut off in the midst of His days. To what purpose then were such words if they were not uttered in prospect of resurrection? Myriads since in many lands have responded to the invitation, and have found and enjoyed the promised rest. How is this to be accounted for, save on the ground that He is alive? The present experience of the saving power of Christ, to which sober and entirely unimpeachable testimony abounds world wide, is linked with the promises of Jesus of Nazareth by His resurrection from among the dead.

Socrates and His Successors.

THE HOLY BIBLE THE WORD OF GOD.—IX.

By D. ANDERSON-BERRY, M.D., LL.D., F.R.S.

SOCRATES held and taught the doctrine of the existence of one God, supreme, infinite, and perfect; a personal God.

Thus he said to Aristodemus:

"Then shalt thou, my Aristodemus, understand there is a Being whose eye passes through all nature, and whose ear is open to every sound; extends to all places, extending through all time; and whose bounty and care can know no other bounds than those fixed by His own creation."

Socrates recognised the absolute distinction between right and wrong, the sacred nature of duty, and the ill desert of sin. In the following extracts you will observe how near he came to the Biblical idea of holiness:

"The name for the result of a right constitution of the body seems to me to be healthfulness, from which arise health and other bodily excellencies. And, in like manner, the result of a right constitution of the soul is lawfulness (that is, law-regardingness) and law; and by this men are law-regarding and orderly; and this is justice and self-control. . . . I say, then, that if a soul which is temperate (law-regarding and orderly) is good, a soul which is intemperate is bad. And a temperate soul, a soul under due control, will do what is right towards God and towards men. It would not be under due control if it did not. Now, what is right towards men is justice; what is right towards God is piety; and he who does such things is just and pious. . . . Taking the two things, wrong-doing and wrong-suffering, we have to say that wrong-doing is the greater evil of the two."

Socrates held the immortality of the soul. On the night on which he is condemned to drink the cup of hemlock juice, he is reported to have said, in reply to the question of his friends as to how they should bury him:

"Even as you will, if you catch me, and I do not give you the slip. . . . I cannot persuade Crito, my friends, that it is I who am now talking with you, and determining what to say. He thinks that I am that dead body which he will soon see here, and asks how he shall bury me. . . . When I have drunk the poison, I shall be with you no longer, but shall depart hence to the happiness of the blessed."

Socrates believed in future punishment:

"I make it my aim that I may appear before my Judge with my soul sound and healthy. I put aside the honours and objects of men in general. I aim at truth alone. I try to live, and I shall try to die, when the time arrives, as virtuous as I can. . . .

But if the soul depart from the body polluted and impure, as having always been mixed with the body, and having served it, and delighted in it; and having allowed itself to be bewitched by it, and its desires and pleasures; so that nothing appeared to be real which was not corporeal, something that could be touched, and seen, and eaten, and drunk, and used for enjoyment; and having always hated, and feared, and shunned that which is invisible to the bodily eyes, the intellectual objects at which philosophy aims, do you conceive that such a soul can be pure in itself, or fitted for a region of purity?"

PLATO.—Up to the time of the death of Socrates in 400 B.C. Plato was one of his most devoted pupils and disciples. Born at Athens, he fled from it after Socrates' death to Euclid of Megara. Having travelled through several countries, he returned home again to Athens. There his father had left him a garden, the "Grove of Academus," where he built a gymnasium, the "Academy," and taught philosophy to his disciples as they walked beside the placid waters of the Cephissus, under the shade of the olive trees, where warbled the nightingales that filled the night with melody.

To him we owe the reports of many of Socrates' conversations, for he wrote nothing.

This only do I wish to put on record concerning him, he taught that man's *summum bonum* ("man's chief end") is to be like God.

ARISTOTLE.—This philosopher was born in Stagira, 384 B.C., and became a pupil of Plato in his eighteenth year. Twenty years later his master died, and he went wandering in various countries, becoming at length tutor to Alexander the Great. Thence he returned to Athens, and purchased a garden at the foot of Mount Lycabettus, where was a statue of Apollo Lycius. Through it flowed the turbid Ilissus, the other river of Athens. His school was called after the image of the god, the "Lyceum." For twelve years Aristotle continued to teach to all who came, his doctrines of the eternity of matter, the existence but indifference of God, and the immortality of the soul. Of God he says:

"The motionless cause of motion . . . to whom all moral virtues are utterly unworthy to be ascribed . . . is absolutely spirit, which thinks itself, and whose thought therefore is the thought of thought."

His idea of man's *summum bonum* is happi-

ness, for his question is, "What do all men desire?" to which, as representative of the natural heart, he truthfully replies, "happiness!"

But what said this great philosopher (his greatness in the world of thought I have not dwelt on, because it is not in my line of argument) in his dying hour?

"I was born in sin. I have lived unhappily. I die in perturbation. Cause of causes, pity me!"

EPICURUS.—Right under the shelter of Mars' Hill there lay another garden. Its owner was Epicurus, and here he taught about 300 B.C. his disciples who were known as Epicureans. His first principle was "Bodies imply space." Hence, with atoms in space, he builds the universe and all therein. How does he do it? Thus—throughout eternity atoms were falling through infinite space in perfectly straight lines, parallel lines, and falling because of their weight. At some period in the unknown past there took place a spontaneous deflection of certain atoms from their parallel course. So one atom impinged against others, and thus we have, as Epicurus taught, the production of "movements to and fro from high to low, from low to high, and horizontal, in virtue of this reciprocal percussion."

To Grecian thought there was soon suggested the difficulty, "How could atoms, moving under a necessary law of motion, and having so moved through eternity, spontaneously and of their own accord change the direction of that motion?"

Epicurus answered by pointing to the power of free activity which belongs to the human mind. This mind he assumed to be made up of atoms. Hence, he argued, all atoms possess this power. This is the argument of present-day *Monism*, the favourite philosophy with modern materialists. Each atom, say they, has two sides; on the one it is material, on the other it is mental.

Lucretius draws the natural conclusion from this supposed state of matters:

"The system of nature immediately appears as a free agent, released from tyrant masters, to do everything of itself spontaneously without the help of the gods."

According to Epicurus, two, and only

two, realities exist—matter and space; and from this he deduces two principles. First, "Nothing which once was not can ever of itself come into being, and nothing is ever divinely generated from nothing." Second, "The universal whole was always such as it now is, and always will be such." By "universal whole" he does not mean the world as it now appears, but the atoms which have ever existed and, according to him, shall ever exist.

This being so, there is no God present in the world ruling and governing; no future life, no retribution. Hence their motto, "Let us eat and drink, for to-morrow we die." This is the natural outcome of such teaching. As to death, Epicurus said:

"Death is nothing to us; for what is dissolved is insensible, and what is insensible is nothing to us."

Stoics.—Just beneath the splendid heights of the Acropolis was the market-place. And here stood the Stoa Pœcile, or Painted Porch. Here taught Zeno of Cyprus the doctrines of what is known as Stoicism.

The Stoics held that there was but one God; that by Him the world was created and maintained; that under Him were beings called *Demons*, who sympathised with men and acted as their providence; that the souls of the good became after death higher intelligences called *Heroes*; that the souls of the wicked lost all distinct and personal consciousness, and were absorbed by the general mass of animated matter. God was the soul or *Reason* of the universe. To live in conformity with the ascertained laws of nature was to be god-like. Nay, was to be as God. For to live thus was to live in accordance with Reason, and so be perfect.

The *summum bonum*, according to the Epicureans, was pleasure; the ruling principle of the Stoics was pride, for they considered that to the wise man all outward things were alike. Pleasure is no good. Pain is no evil. Thus Stoicism was but an apprenticeship to death.

As the materialism of Epicurus is the philosophy of the up-to-date materialistic scientist, so the pantheism of Zeno is the philosophy of the New Theologian.

Across the religion of the Athenians

(whom he found "unusually religious"), and across their learning and philosophies, Paul writes this phrase, borrowed from themselves, "To the Unknown God." Where, as the heathen observer said, "it was easier to find a god than a man," Paul proclaims the One God; and where all these activities of the greatest minds had existed for four hundred years, he summed up the extent of their research in the word *Unknown*. What a confession! What a condemnation! They worshipped, but it was—ignorantly. In the midst of a city teeming with idols and altars there was one erected in despair, "To the Unknown God."

"*Agnosto Theo!*" so runs the pitiful inscription across the altar's front. Socrates, Plato, Aristotle, Epicurus, Zeno of the Stoa, Academicians, Stagirites, Peripatetics, Epicureans, Pantheists, have all struggled, have all wrestled, with the world problem, and the crown of speculative science is emblazoned with the word "*Agnosto*"—*Unknown*.

As George Herbert has written:

"Philosophers have measured mountains,
Fathomed the depths of seas, of states, of kings;
Walked with a staff to heaven, and traced fountains;
But there are two vast spacious things
The which to measure it doth more behave;
Yet few there be that sound them—sin and love."

If religion be more than a mere parcel of ceremonies (which it is), an arising of the soul from the dross of its nature and a going to find a place in the bosom of God, then it needs a revelation to light its path thither, to shine out from the open door, and to bid it enter to find a Father ready to forgive all, because He knows all.

And if conscience, that bosom's judge, bid the returning penitent turn back, that for such offences as these, . . . as one has said,

"My conscience hath a thousand several tongues,
And every tongue brings in a several tale!"

doth it not need revelation to lead the wanderer by that hill called Calvary, and there behold a full atonement made?

And if to the religious (and by that term I mean those who have come to God by Christ) there come days of darkness and of storm, as there shall come, must not revelation come as a lamp, so that in the darkness

we may read, "Whose heart is fixed trusting in the Lord . . . he shall not be afraid!" or, "Acquaint thyself with Him, and be at peace?" Confidence in God is the secret of perfect peace. The Stoic submitted because it was law, the believer acquiesces because it is love.

As the Larger Catechism says, "True believers are never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair." Yes, for everything is bearable but one thing—to be without God.

"It is better to walk in the dark with God
Than to walk alone in the light;
It is better to walk in the dark by faith
Than to walk alone by sight."

But there is no comfort in walking alone with a stranger. I must know him ere I am ready to go with him. So if "after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," there must needs be first a revelation before there can be religion, for what is that but the becoming strangers to the world by becoming neighbours and familiar friends to God, even as Abraham, the father of the faithful, was, whose course we can follow by the pitching of his tent and the smoking of his altar?

Let us, therefore, turn away from all these voices and listen to the Voice. Therefore, if God will, I purpose devoting some chapters to the "Foundation Truths of Scripture."

Suggestive Topics.

CHRIST ON THREE THRONES.

A throne of grace, - - - Heb. iv. 16
A throne of glory, - - - Matt. xxv. 31
A throne of judgment, - Rev. xx. 11. JS. FS.

Mutual Relationships.

THE SOCIALIST PROBLEM.—PART II.

Read Acts ii. 41-47; iv. 32-37; v. 1-16.

WE would now consider a branch of this subject which is rather more delicate to deal with, but which, as we hope to see, is not without guidance also from the Word of God, to which we all desire to submit; that is the *mutual* aspect of the matter, or how the Lord would have us to act one towards another.

By the Word we are enabled to see what we are *before God* in the first place, and then how we stand in relation to one another; and I venture to think it is by rightly dividing the Word of Truth on these two points that we arrive at the proper conclusion.

Looked at from the divine standpoint we read in 1 Peter i. 24, "All flesh is as grass, and the glory of man as the flower of the grass," &c. Here the small and the great are distinguished respectively as "the grass" and the "flower of the grass;" both alike end in death. And so in this connection we read in James i. 9-11, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he shall pass away." Notice, it does not say, as the Socialist would, "Let the brother of low degree rejoice in that the rich one is made low." The injunctions of Scripture are so adjusted that no room is left for envy on the one hand or for pride on the other!

Also in 1 Timothy vi. 17, "Be not high-minded." This is a word for the brother of "high degree." But most of us have a high opinion of our own "superiority," and doubtless there are differences in this respect according as God has endowed us; but how much is its beauty enhanced when it is "clothed with humility!" And the quality of genuine "superiority" is best manifested by self-forgetfulness.

Accompanying this, however, there should be *right-mindedness*. How much trouble we would be saved if we could only arrive at that happy mean described in Romans xii. 3, "Not more highly than we ought to think, but soberly," &c., or as the poet said, "as others see us;" we would then be

neither lifted up with pride nor yet, through "false humility," insensible of our responsibilities.

"Nor trust in uncertain riches," &c. How often we are reminded as we look around of the uncertainty of riches! They "certainly make themselves wings; they fly away" (Prov. xxiii. 5). They may be used to advantage, but they are not to be trusted in. The first exhortation deals with the *natural advantages*, this one with the *material advantages* of those described.

Again we read in Romans xii. 16, "Mind not high things, but condescend to men of low estate." We naturally like to go arm in arm with the rich, the influential, &c., but the Word of God condemns this sort of thing; if our lot is cast among such, good and well, but let us not strive to reach up to it, it will do us much harm (*cf.* 1 Tim. vi. 9-12). Contrariwise, the exhortation is "conscend," that is, "be carried away with" (R.V., margin), or "going along with the lowly" (Newberry). Many a well-meant act of kindness has been spoilt by being done with a "condescending air." However humble a person's circumstances may be, there is usually and rightly a certain amount of self-respect which rather resents "conscension." Much unpleasantness would be avoided if the art of putting oneself alongside (as the word in the verse indicates) of the lowly were acquired, very often a little tact and grace will do the whole thing, and nothing will be lost thereby. After all, is it not a great *privilege* to be allowed and enabled of God to show a bit of kindness to a fellow-man or woman?

On the other hand, another line of exhortation is given us in 1 Timothy vi. 1, 2. Because a master is a believer he is not to be despised, nor is the servant to go out of his place with regard to him because he is a fellow-believer; and the verses which follow show that to do otherwise is to act "contrary to the doctrine which is according to godliness and the words of our Lord Jesus Christ."

"Let every man abide in the same calling wherein he was called" (1 Cor. vii. 20). After all, we cannot put ourselves into any better circumstances than God has

done, and where we *are* is the place in which we can best serve Him.

In conclusion, let us remember the exhortations given in Peter's Epistle (1 Peter ii. 17) "Honour all men. Love the brotherhood. Fear God. Honour the King." Again in chapter iii. 8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Also in chapter v. 5, "Yea, all of you be subject one to another, and be clothed with humility." Alas! alas! how far short we come of all this; and why? Is it not because we have *forgotten* the word of exhortation?

With regard to the other various relationships, such as husbands and wives, parents and children, &c., we know that guidance is also given us in the Word, but for help on these points the reader is referred to "Earthly Relationships of the Heavenly Family," by J. R. C.,* a most useful handbook on these subjects. J. T.

The Power of Prayer.

PRAYER is the most potential and the most neglected of all the forces at the control of the disciple. It is, like electricity, at once the great illuminator, messenger, motive power, and therapeutic. It is encouraged by promises more numerous and more absolute than attach to any other one act and privilege of the believer's life. God's universal terms are peculiarly associated with it — "whosoever," "whatsoever," "wheresoever," "whenssoever," "all," "any," "every," and the unequivocal "shall" that leaves no doubt of His purpose to answer true prayer.

And yet it remains true that of all the potentialities and possibilities of a godly life, this is the least put into vigorous and powerful exercise. We have not, because we ask not; and we ask and receive not, because we ask amiss. To quicken, arouse, and revive the prayer spirit means advance all along the lines. Every other form of holy living, doing, serving, waits for holy praying to give it life and power. Why is it that we resort to prayer last of all and least of all in the crises of life?—DR. A. T. PIERSON.

* 1/6 post free. Pickering & Inglis, Glasgow.

Fellowship and Walk.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

IN the opening verses of this epistle the apostle John classes himself with those who had been brought into close contact with the Lord Jesus Christ, and who had enjoyed much fellowship with Him. We notice—

I. THE LIFE ETERNALLY EXISTED. "That which was from the beginning" (verse 1). With God there is no beginning, with Him there shall be no end. It is not said either here or in John i. that the life then "came to be," but "*was*" (compare Prov. viii. 22-31; Phil. ii. 6). There is no thought of life apart from a living One, a personal Being. That living One was before all creation. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist" (Col. i. 16, 17). This life was from the beginning.

II. THE LIFE WAS MANIFESTED IN TIME. "The life was manifested" (verse 2). What follows shows that the apostle here refers to the Lord Jesus Christ; thus declaring that He passed out of eternity into the limits of Time, out of the invisible to the visible realm, the great "mystery of godliness, God manifest in the flesh."

III. THE LIFE PERSONALLY VERIFIED. We have seen and handled (verses 1-3). Compare John i. 14, "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Now, when the apostle declares the life, it is with a definite aim that those to whom he wrote might have fellowship with them, and then he says, "Truly our fellowship is with the Father, and with His Son Jesus Christ" (verse 3).

Notice briefly seven points brought before us in different parts of the New Testament in connection with this fellowship:

1. *Death*. "Christ died unto sin once for

all" (Rom. vi. 10). "Reckon ye yourselves to be dead indeed unto sin" (verse 11).

2. *Resurrection*. "Christ was raised from the dead by the glory of the Father" (Rom. vi. 4). "Hath raised us up together in . . . Christ Jesus" (Eph. ii. 6).

3. *Life*. "I am He that liveth" (Rev. i. 18). "Because I live, ye shall live also" (John xiv. 19).

4. *Sonship*. "This is My beloved Son, in whom I am well pleased" (Matt. xvii. 5). "Now are we the sons of God" (1 John iii. 2).

5. *Heirship*. "God hath appointed Him Heir of all things" (Heb. i. 2). "Joint-heirs with Christ" (Rom. viii. 17).

6. *Judgment*. "The Father hath committed all judgment unto the Son" (John v. 22). "The saints shall judge the world" (1 Cor. vi. 2).

7. *Possession*. "All things that the Father hath are Mine" (John xvi. 15). "All things are yours" (1 Cor. iii. 21).

In 1 Corinthians i. 9 Paul writes, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord;" and in 1 Thessalonians i. 1 he speaks of "the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ."

IV. THE GREAT MESSAGE. "God is light, and in Him is no darkness at all" (verse 5). Peter speaks of our being "called out of darkness into His marvellous light" (1 Peter ii. 9); and Paul, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the Light is in all goodness and righteousness and truth; proving what is acceptable unto the Lord" (Eph. v. 8-10).

V. THE CONDITIONS AND CONSEQUENCES OF FELLOWSHIP WITH GOD. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (verse 6). There may be a *profession* of fellowship with God, while the *practice* is utterly opposed to His character and will.

To walk is an expression frequently used in the Scriptures to indicate the entire life with special reference to its outward aspects. To walk in darkness is to live in the practice of sin. "If we say we have fellowship with

Him, and walk in darkness, we lie." This is the lie of the *lip*, the profession is untrue. "And do not the truth." This is the lie of the *life*, the practice is opposed to truth. "But if we walk in the light, as He is in the light, we have fellowship one with another" (verse 7). This "walking in the light, as He is in the light," says Alford, "is no mere imitation of God, but is an identity in the essential element of our daily walk with the essential element of God's eternal being. The light denotes the sphere of the manifestation of the good and the God-like."

If we would express the meaning of the apostle's phrase, "walking in the light," in a single word, HOLINESS is the word best suited to that purpose. We discover three ideas in this expression—(1) *Life* in sympathy with *holiness*; (2) the inward principle expressed by the outward conduct; (3) life progressing in holiness and knowledge of the Lord.

VI. THE CONSEQUENCES OF FELLOWSHIP WITH GOD will be fellowship with the saints. "We have fellowship one with another." The reality of our communion with God is attested by our communion of love with those who are His. Walking in the sphere of truth, righteousness, and love, we have fellowship with all those who walk in the same sphere. All who walk in the light are one in their deepest sympathies, in their most steadfast principles, in their most important aims, and in their highest aspirations. They are one in character, in service, and in destiny. Hence their communion with each other is genuine, vital, and blessed, "and the blood of Jesus His Son cleanseth us from all sin" (1 John i. 7).

VII. So that what we lost in the first Adam—"fellowship with God"—we have regained in union with the Lord Jesus Christ, "CALLED—JUSTIFIED—GLORIFIED" (Rom. viii. 30). Taken out of the sphere of death and darkness, and introduced into the sphere of light, where it is our privilege to walk in fellowship with God, and the more we are thus walking shall we become "conformed unto the image of His Son, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God our Father." F.D.

"Good Comfort."

"The God of all comfort" (2 Cor. i. 3).

WE mourn for those we love,
We grieve, we sorrow,
Yet ever onward look
Unto the morrow
When pain and tears shall cease for aye,
And endless joy shall fill the eternal day.

The heart will ache in pain,
And, dumbly moaning,
Cry out for One to come
And hush its groaning;
To bring the glorious freedom in—
Redemption's right for ransomed souls of men.

Subject to frailty now
Is this creation!
Yet in God's time shall come—
His coronation,
Who, as reward for all His sufferings borne,
Shall wear, above all kings, the Kingly crown.

Shall not His grace suffice
To calm the heart-waves?
Shall not His "Peace be still"
Rebuke the storm-waves?
Shall not His Spirit's solace serve to cheer
Until He come for those He holds so dear?

He "for the joy before"
The cross endured;
He full atonement made
And peace procured.
He "crucified in weakness" here
Is raised to God's right hand for evermore.

Is not He satisfied,
His travail over?
Doth He not "see His seed"
His own for ever?
His sorrows here bear fruit, His night of
weeping;
He comes again with joy, His harvest
reaping.

So now, maybe the pain,
The tears, the sorrow
We bear in silence, waiting
For the morrow,
Shall serve to show that He sustained us
And gave the faith to see His wondrous
purpose.

Thou risen One, we hail Thee!
 Pledge of our heart-hopes;
 For Thou wilt come again
 To take Thy purchase,
 And with Thee those who loved Thee, those
 we loved,
 Now resting from their labours in the home
 of God. A. O. M.

"Without the Camp."

By WM. HOSTE, B.A.

BRIEF EXPOSITION—XII. Hebrews xiii. 7-13.

THE occasion of this epistle is said to have been an edict of the high-priest, after the arrest of Paul at Jerusalem, that any Jew acknowledging the Messiahship of Jesus would be excluded from the temple services. Be this as it may, it is clear that the Hebrew believers addressed in the epistle were under some strong pressure to go back to Judaism, and that some were yielding. The object of the epistle was to warn them of the danger of drawing back, and to comfort them in their loss of Jewish privileges by pointing out the better things they gained in Christ. Here it is a better "altar from which they have no right to eat which serve the tabernacle," but from which believers in Christ may freely eat.

Verse 7. "Remember them which have the rule over you" (margin, guides). In verse 17 the word is "obey," a duty generally ignored, if not resented, on the pretext of Christian liberty, and that obedience is due to God alone. The special "guides" to be remembered are defined—"who have spoken unto you the Word of God." The word is in the aorist, "spake," and would point to the initial proclamation of the word among them "whose faith follow, considering the end of their conversation," or, in other words, the issue of their Christian course. To them to live had been Christ, and what they had found in Him the "Hebrews" might find too, for (verse 8) "Jesus Christ [is] the same yesterday [during His earthly ministry], to-day [during the present interval], and for ever" in the eternal state. If your first "guides" are gone, this One remains unchanged.

Verse 9. "Be not carried about," better reading, "carried alongside of," "switched off," as we might say, so as to miss Christ, "with divers and strange doctrines," that is, the variegated and complicated teachings of a false Judaism, called ritualism to-day, so foreign to the truth as it is in Christ. "For it is a good thing that the heart be established with grace," of which Christ is the unique source, "not with meats," outward religious ceremonial, here specially Jewish, "which have not profited those that have been occupied therein"—Judaisers and their adepts. Christians alone can partake of the true meat, for—

Verse 10. "We have an altar, whereof they have no right to eat which serve the tabernacle," i.e., the Lentalical priesthood.

Verse 11. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned" not eaten (Lev. vi. 30), "without the camp."

Verse 12. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the camp." Originally lepers and other unclean persons were put outside the camp (Num. v. 2). Our Lord in His day found the camp invaded by lepers, and He went outside. It needed the same blood that justifies the guilty to sanctify the unclean. But what is this altar from which we may eat? It cannot be a material altar, for the writer has shown that the tabernacle and its vessels had given place to spiritual realities. It cannot be "the cross," for that involved a curse, and it is "the altar that sanctifieth the gift" (Matt. xxiii. 19), and is therefore something at least as great as the offering upon it. How then could the cross be said to sanctify "the gift," which is Christ? In like manner the altar could not be "the table of the Lord," for how could a table of deal or mahogany sanctify the bread and wine—symbols of His body and blood? The altar that sanctifies the gift of Christ can only be Christ. "I sanctify Myself," He said. He is God's meat for us, although He is the sin-offering, who by His own blood has gone into the sanctuary. To feed on Him we must go where He is.

Verse 13. "Let us go forth therefore unto Him without the camp, bearing His reproach."

Gems from Glasgow Conference.

September 28 to 26, 1911. Collected by J. G.

JOHN'S testimony to Christ was two-fold. It was a testimony to the Person and a testimony to the work he came to do. We must never dissociate the Person from the work.

The very blessing we enjoy under the favour of God may, if we do not watch, minister to the pride of our evil hearts.

The skirts of the Lord in Isaiah's vision filled the temple, for God in the holy place is all in all.

The seraphim of Isaiah's vision had each six wings. Two pairs were seemingly devoted to express worship and reverence, and the remaining pair to fly on the errands of Him that sat upon the Throne.

We shall never know what *we* are, except in the measure in which we first know what *God* is.

Isaiah said, "Woe is me" (Isa. vi. 5). He who in the former chapter had pronounced six woes on others reserves the seventh for himself.

I never want to forget that weighty word that fell from the late Henry Dyer when he said, "Ever regard yourself as worse than any you may at any time address."

The prophet Isaiah confessed that he was a man of unclean lips (Isa. vi. 5). Have we no cause to confess to unclean lips?

We shall never properly value the provision of God's grace in redemption until we have had a revelation of what God's holiness is and what our unworthiness is.

It is vain for me to try and put away leaven from the assembly if there is leaven in my own heart.

We are exhorted to keep the feast, not with the leaven of malice and wickedness. Malice has to do with the motives of the heart; wickedness with the conduct of the life.

Covetousness is a sin that should not be excused, but condemned. The desire "to get," "to heap up," "to have," is the sin of covetousness, and we should rigorously put it away by the help of God.

The man in Matthew xx. who got the penny for the day's wage did not complain because he had got too little, but because the other man had got as much as he had.

Home-call of Dr. Neatby.

IT is with deep sorrow that we make mention of the departure of our much esteemed and beloved brother, Dr. THOMAS NEATBY. He passed away peacefully during sleep on the morning of the 12th November into the presence of the Lord, whom he so fervently loved and so diligently served. His ministry was unique in its spirituality; it was indeed the ministry of Christ in the unction of the Holy Spirit. In His own peculiar line of teaching he leaves no successor and had no imitators.

For Mrs. Neatby and her youngest daughter, who were with him in his last illness, as well as for the large family now left fatherless, our sympathy and prayers are due. May the Lord sustain and comfort, guide and provide for the sorrowing widow. "Yet a little while, and He that shall come, will come, and will not tarry." This, the blessed hope of the saints, was ever Dr. Neatby's loved theme, and though only occasionally the subject of his addresses, it was always more or less interwoven.

J. R. CALDWELL.

THOMAS NEATBY was born near Barnsley in August, 1835. He traced his conversion under God, when nine years old, to a mission in a Wesleyan chapel which his parents attended. He began to preach amongst Methodists when he was seventeen. Soon after this he was drawn to other Christians who seemed to him to be more fully carrying out the Word of God.

In 1862 Dr. Neatby married a daughter of the late widely-known Mr. Andrew Miller and sister of the late Mr. T. B. Miller.

From January of 1887 his fellowship and ministry were enjoyed and valued by those commonly known as "open brethren." Our brother was very jealous for the truth, and could not make light of what he regarded as any departure from the Word of God, and, consistently with this, his heart went out to all the children of God whom he could reach. There was nothing sectarian in his spirit.

For many years Dr. Neatby suffered from paralysis of the right side, and the way in which he rose above and overcame

the feebleness under which men of less determined will would have sunk into helpless invalids, was noteworthy. After being very low in health for a good while, an attack of bronchitis proved the messenger to dismiss him from his earthly tabernacle. He was taken to be "at home with the Lord" early on Lord's day, 12th November, and, after a brief service at Cholmeley Hall, the remains were laid to rest in the Highgate Cemetery, to await the blessed "first resurrection." The presence of a good number of Christians at each place testified to the esteem in which our brother was held, though the time of burial could not have been very widely known.

Many will give thanks to God for the fellowship and the ministry of His dear servant, and will commend to Him his beloved wife and faithful helper, and also his large family, all of whom know Christ as their Saviour.

W. H. BENNET.

ANSWERS TO CORRESPONDENCE.

The Sufferings of Christ.

A correspondent asks concerning Lamentations i. 12, "Is it scripturally correct to say that the words in that verse apply prophetically to Christ's sufferings on the cross? Does not the context prove that they are applicable to the city (Jerusalem) personified?" Many passages in the Old Testament have an ultimate prophetic application that does not at first sight appear. It is always safe to begin by carefully defining the historic setting and the primary application of any scripture. No doubt in this case it is the awful sorrows of Jerusalem that are in view and over which the prophet laments. But it would be going too far to deny that there is in the words any possible reference to the greatest Sufferer and the greatest sorrows that ever were experienced in this world; sorrows so little heeded by those that passed by.

Husbands and Wives.

A brother writes "It has painfully come to my notice in visiting among Christians that many wives are totally unthought of by their husbands as regards their home happiness and comforts; the husbands in many cases thinking only of themselves, or their children, or of outsiders, devoting all their time to these, and not being the comfort to their poor, hard-working, patient, and suffering wives that they ought to be." We fear there is too general a

need for exhortation on this subject. We have known cases where the wives never got to the morning meeting. The children could not be left, and the husband was either unwilling or unfit to take charge of them and allow their mother the privilege of the Lord's supper. Others again we have known who made it their business to take every alternate Sunday at home, allowing the other to get to the meeting. A little mutual care and consideration would go far to rectify all this.

QUESTIONS AND ANSWERS.

REPLIES ARE INVITED TO THE FOLLOWING:

THE HOUSE OF GOD.—"Whose house are we if," &c. Who constitute the house of God?"

THE DEPARTURE FROM EGYPT.—How are we to harmonise Numbers xxxiii. 3 and Exodus xii. 31? Was it on the fourteenth or the fifteenth day of the month Abib that the children of Israel departed out of Egypt?

Christians and the Theatre.

QUESTION 597.—What scripture can I give in answer to those who ask, "Why should I not go to a theatre?"

Answer A.—I think it would almost answer itself if put the other way about, the positive instead of the negative side, thus, "Why should I go to a theatre."

I take it the one making the inquiry is a Christian, or at any rate is making the inquiry on Christian ground.

The question so common to-day is, "What harm?" where it should be, "What good?"

The theatre is of the world, worldly, and "Love not the world, neither the things that are in the world" should be a sufficient answer to the inquiry" (1 John ii. 15). But apart from any direct scripture bearing on the subject, let the one who is tempted to seek satisfaction in the questionable pleasures of the theatre ask himself whether he thinks it will make Christ more precious to him, heaven more near, or fit him more efficiently for the conflict so necessary to-day with the world, the flesh, and the devil. Let me say in all Christian affection to such, time is too fleeting, the coming of the Lord is too near, the demand for unhindered, true, devoted Christian service is too imperative for Christians, and, shall I say, especially young Christians, to spend precious time in the demoralising atmosphere of a theatre.

Let him ask himself whether he ought to go anywhere or do anything on which he could not first ask God's blessing? "Giving thanks always for all things" (Eph. v. 20); "What-

soever ye do, do *all* to the glory of God" (1 Cor. x. 31) have only to be thought of in connection with a visit to a theatre to answer this question once and for all.

W. B.

Answer B.—If our ambition is to be a delight to the Saviour we shall seek to have a warrant from Scripture for all we do, for only thus can we truly live the life of faith and love. A warrant in the Word for going to such a place we shall never find, but, on the contrary, many warnings against such company (Deut. xxii. 5; Psalm i. 1; Eccles. vii. 5, 6). Where we cannot go in the name of the Lord Jesus (Col. iii. 17) and to the glory of God (1 Cor. x. 31), we have no right to go. Every act of self-will or self-pleasing will not only bring loss upon ourselves but will be an occasion of stumbling for others (1 Cor. x. 32; Matt. xviii. 6-9). If the awful end of those who are in rebellion against God pressed upon our spirits as it did on Jeremiah's, we, like him, would never wish to sit in the assembly of merry-makers (Jer. xv. 17, R.V.). And if the world has rejected Christ, and it has, then worldliness is heartlessness (Amos vi. 6; John xviii. 18). We have deceitful hearts within, and the deceiver without, and there are different ways and measures in which we may be conformed to this world. Refused in one aspect it may be succumbed to in another. We need to watch, and yet deliverance will not be ours by any ability to keep in view the horizon of our circumstances, for that were only to forget the worst world that dwells within; but our safeguard lies in seeking the things that are above, where Christ sitteth at the right hand of God. For in the measure in which we become acquainted and satisfied with Christ shall we be aware of Satan's devices, and be proof against the allurements of the world.

W. R. L.

Answer C.—Probably no more cogent instruction is to be found in the Scriptures of Truth than that furnished by the royal preacher of Jerusalem in Ecclesiastes ii. 8 and vii. 2-6. Solomon had much of the world's resources, together with wisdom, to employ them to the utmost advantage, and ultimately to judge of their power to satisfy the cravings of the natural man for happiness. He tried these broken cisterns and thirsted again, and he could say all that is wrought by man's labour under the sun in such a pursuit is "vanity and vexation of spirit."

He tried the "soothing" influence of music—assembling men and women singers, musical instruments of all sorts (verse 8)—and proved his heart with mirth and pleasure; but he characterised the whole as vanity. He was seriously influenced by the fact that "one event happeneth to all," and uttered the following

wise words regarding vanity: "The heart of the wise is in the house of mourning; but the heart of fools is in the *house of mirth*. Better to hear the rebuke of the wise than for a man to hear the *song of fools*. For as the crackling of thorns under a pot, so is the *laughter of the fool*: this also is vanity."

The people of God in every dispensation have been beset with the temptations of the devil under the three notable forms—the lust of the flesh, of the eyes, and the pride of life. We find them prominent in the Garden of Eden, at the temptation in the wilderness, and finally included in the aged apostle John's warning in the Epistle. He puts "the world" in *contrast* with that which is to enthrall the heart of those born of God—the one, transitory; the other, abiding for ever. He solemnly warns his readers that the love of the Father is not in those who love "the world."

If Satan can succeed in attracting and fascinating the senses, he will soon endeavour to captivate the affection. This, however, is only safe as set where Christ is, who is our life and our treasure; it is not to be set on things on the earth.

Moses chose rather to suffer affliction with the people of God than to enjoy the *pleasures of sin* for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt (Heb. xi). "We have put off the old man, and have put on the new." "Old things are passed away." May we then in very truth "Mortify our members which are upon the earth," . . . and see to it that we do not blindly drink the poisoned favours offered to us by the prince of this world and by the devotees of pleasure of this our day.

G. W. B.

Editor's Note.—We give three replies to this question which appear to us to be conclusive. The principles laid down from the Word cover far more than going to the theatre. Wisdom leads "in the midst of the paths of judgment" (Prov. viii. 20). The Spirit leads in the footsteps of Christ. The apostle made it his aim to be well pleasing to Him (2 Cor. v. 9, R.V.). Natural life grows by what it feeds upon. It is the same with spiritual life. The manna tasted like fresh oil or like honey. It was pleasant and nourishing. Israel desired the leeks and onions and garlic, &c., of Egypt. The two tastes were incompatible. Honey or fresh oil could not be relished by the palate that had fed upon leeks, &c. If we are to grow strong in spirit we must feed on the heavenly bread and eschew everything that spoils the appetite or hinders our relish for it. How will an evening spent in the theatre appear at the judgment-seat of Christ?

THREE years ago, to be exact, in October 1909, when our little ship was launched we did not anticipate for it distant voyages, nor did we expect it to reach many ports. Let us confess our surprise and gratification at the reception accorded to the venture, and our gratitude to God for the interest with which it was received in many parts of the world.

The development of our plans, announced in the November issue of *The Witness*, affords the opportunity, and suggests the propriety, of reviewing briefly the history of the Exeter Correspondence School of Bible Study, and, incidentally, of outlining our purpose for the future, if God permit.

Early in 1909 we found common ground in our observation of two things, namely, that there is a large number of intelligent young people who name the name of the Lord, and that the need is pressing that these should be helped to see the importance, the interest, and the feasibility of the careful study of the Bible. We began then to inquire whether something should not be done to meet this need, and this led us to ask whether, failing others better qualified, we ourselves should not make the attempt. This accepted as a charge from the Lord, we had to face the question of ways and means. The very effective modern method of study by correspondence had already been successfully adapted in several quarters to the study of the Bible. Its obvious advantages commended it to us. The Thessalonian epistles were selected, because they are probably the oldest Christian documents, and because they are brief, largely personal, simple for the most part, and hence seemed the most suitable for our purpose.

Remembering that we were not writing articles for a magazine but notes for students, we aimed at conciseness, though we hope lucidity was not often sacrificed thereto. Besides, space was strictly limited.

Occasionally it was suggested that our notes were too difficult. This was a serious allegation and demanded full consideration. Was it meant that we had put difficulties into the text? No, not that exactly. Then was it that we had drawn attention to matters inherent in the text which our critics had not heretofore noticed? And in that case was not this the very thing we had set out to do? Is it not something to rejoice over, the finding of hidden treasure?

A practical question that had to be faced was that of the text to be followed. We saw that to print the Authorised Version would necessitate constant and irritating corrections which, with other disadvantages, would make heavy demands on our space. In proof whereof let any com-

mentary on the text of the Authorised Version be examined.

There was, however, the English Revision of 1881, which in our judgment is the best representation of the original yet available in English. This the Syndics of the two University Presses kindly gave us permission to reprint. We did not hesitate to record our judgment where we could not accept the Revised Version, but we are bound to add that these occasions were very few.

With each issue of the notes two questions were set arising out of the matter of the epistle. Where correspondents cared to submit their work in answering these questions it was examined and annotated. In this department we had the valued help of several brethren, who put us and our correspondents under deep obligation. We must, however, express our regret that a larger number of our correspondents did not take advantage of this facility.

One other difficulty presented itself. We were so situated that neither of us could undertake the distribution of the monthly sheet of notes. However, the Lord had provided the needed helper in Mr. G. W. Buck, to whose voluntary and untiring labours we are indebted for an essential link in the chain of this ministry to the saints.

Now as to the future. From the New Year the "Exeter Correspondence School of Bible Study" becomes *The Witness Bible Study Circle*. We propose to go steadily through the epistle to the Galatians, dealing with it as with the epistles to the Thessalonians. The first notes will appear, God willing, in the January issue of *The Witness*.

We earnestly desire the prayers of all who are interested in the careful study of the holy Scriptures, that the Lord may graciously afford His help to all concerned. As heretofore the Conductors will be jointly responsible for the notes. Our method has been to consider the text independently, to compare results, to reconsider, to combine, and to modify, sparing no pains to reach agreement. We had contemplated the possibility of irreconcilable divergence of judgment, and had made provision for separate initialled notes. We humbly record our thankfulness to God that throughout our work on the Thessalonians it was not once necessary to have recourse to this expedient. The words of Moses (Deut. xxxii. 46, 47), which were chosen for the motto of the E.C.S.B.S., will serve for the W.B.S.C.: "Set your heart unto . . . this law. For it is no vain thing for you; because it is your life."

C. F. HOGG. W. E. VINE, M.A.

FORTY-TWO years of the uninterrupted issue of a monthly paper under only two editors—four years of one, and thirty-eight of the other—tells of the abundant grace of our God, the incessant need of edifying ministry of the saints, and the unfailing power of the Truth when ministered in Love.

Revolutionary changes in the domain of doctrine have taken place during these years. Truths held dear have one by one been given up till there is scarcely a fragment of the faith held by the majority of professing Christians, priest and people vying with each other in the downgrade speed. Yet as the veteran Apostle encouraged his son in the faith mid days when even "the resurrection" was being relegated to antiquity, so we encourage ourselves mid the deepening gloom. "NEVERTHELESS the foundation of God standeth sure" (2 Tim. ii. 19).

Remarkable changes have also taken place in the multitude of our readers. Friends who supplied the ministry, and read the matter in early issues, have been called home in large numbers; some have departed from the faith; some from being lovers of truth have become "lovers of this present world;" others have been "scattered abroad;" a few have failed to stand with us in "the old paths," yet we can say with the aged Apostle, "NEVERTHELESS the Lord stood with us, and strengthened us" (2 Tim. iv. 17).

In addition to the note concerning the ENLARGEMENT TO 32 PAGES, so as to afford more room for the supplies of edifying matter regularly sent in, and the INCORPORATION of the *Exeter Correspondence School of Bible Study*, we have pleasure in intimating that we hope to insert the following articles during the coming year.

THE MINISTRY OF CHRIST, Likeness to Christ, and other revised notes of addresses, by the Editor; as well as Answers to Questions, Replies to Correspondents, and various papers.

FOUNDATION TRUTHS OF SCRIPTURE. Chapters following "The Holy Bible, the Word of God," By Dr. Anderson-Berry, London, whose "Pictures in the Acts" has been issued in book form.

COMMUNION WITH GOD, and other addresses, by the esteemed servant of Christ, Dr. Neatby, who has just entered into rest.

THE DEITY OF CHRIST, and perhaps the Coming of Christ. Continuation of papers on "The Basis of Faith," by C. F. Hogg, which have proved helpful to many.

PROFITABLE PAPERS on various themes, by our esteemed contributors, W. H. Bennet, John James, Wm. Shaw, G. Hucklesby, J. P. Lewis, C. H. Hinman, and others.

THE OFFENCE OF ADAM and the OBEDIENCE OF CHRIST, Overcoming the World, The Great House, and other brief expositions of difficult

portions and disputed points of Scripture. By Wm. Hoste, B.A.

EMBLEMS OF THE HOLY SPIRIT. Simple expositions of the titles of the Holy Spirit, by Dr. J. Norman Case, whose practical papers on Missions were instructive and helpful.

THE TRUE SHEPHERD AND THE SHEEP. Short-hand Notes of a Conference Address by Alex. Stewart, which was highly appreciated when spoken.

THE VARIOUS BOOKS OF REVELATION. Notes on the volumes mentioned in the Apocalypse, by T. Baird, whose series of papers on the Dual Titles of Jehovah, Saints in Wrong Places, and Priesthoods of Scripture, were each brief and suggestive.

THE SON OF GOD IN HIS HUMILIATION, RESURRECTION, AND ASCENSION, by the late beloved Henry Heath, with unpublished addresses of R. C. Chapman, Geo. Müller, James Wright, and other servants of Christ whose names are fragrant though their voices are hushed.

THE MANIFESTATION OF HIS GLORY and the gist of other EXPOSITIONS, by Wm. Lincoln, of Beresford, London. Communicated by a friend who has carefully preserved the notes.

DEVOTIONAL THOUGHTS. Notes taken by a regular hearer, of addresses by the late much-beloved John G. M'Vicker, of London.

UNOCCUPIED MISSION FIELDS OF ASIA AND AFRICA, and other reviews of important books, and leaves from an evangelist's note book, by Alex. Marshall.

HELPS AND HINTS, including "the Eternal Satisfaction of the Redeemer and the Redeemed," by R. M'Murdo; "The Lamb of God," by John S. Anderson; "Remembered and Encouraged," by F. Ferguson; "Notes on the Psalms," by T. Robinson; "We beheld His Glory," by E. C. Quine; and others.

SUGGESTIVE TOPICS, for Preachers and Teachers; Original Poems, Answers to Questions, Correspondence, Pearls Picked Up, and Intelligence from many Lands.

If each reader would hand his copy, when read, to some fellow-Christian who may not have the opportunity of seeing the paper, and if an intimation of *The Witness* was made in the Assembly, the Bible Class, or other gathering, many more might derive spiritual profit therefrom. A number of free copies for handing round conferences, meetings, &c., will be cheerfully posted if friends will say how many they could use.

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.