

THE
GOLDEN LAMP;

OR,

Truth in Love

FOR

THE CHILDREN OF GOD.

"I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT HAVE THE LIGHT OF LIFE."

John viii. 12.

"Now are ye light in the Lord: walk as children of light."

Ephesians v. 8.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Matthew v. 16.*

VOL. V. NEW SERIES.

LONDON:
JAMES E. HAWKINS, 36, BAKER STREET, W.;
AND 21, PATERNOSTER SQUARE, E.C.
1882.

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THE GOLDEN LAMP.



“THE FIRST MONTH OF THE YEAR;” “THE
FIRST DAY OF THE WEEK.”

EXODUS xii. 2; DEUT. xvi. 1; JOHN xx. 19; ACTS xx. 7.

“THIS month shall be unto you the beginning of months” was a fitting word for Israel, adapted to a most solemn crisis in their history. A new era was to be commenced; old things were to pass away; all things were to become new. Their period of exile had almost ended; the hour of the oppressor’s judgment was at hand; the calculation of time must change from the epochs of Egyptian astrology to the unvariable decrees of God’s providence. The habits of toil in the brickfield must change for those of a pilgrim life. The mighty monarch of the Nile and of Goshen must yield to Him who is King of kings—the God of Abraham, of Isaac, and of Jacob, who is about to perform His covenant in delivering their seed. All came to pass. And what a distinguishing mercy to them that, as each new year came round, they were reminded of their own blood-bought redemption, and of that night when death entered every princely or peasant home in Egypt!

That was the redemption of a nation in its entirety to form a “kingdom of priests.” It was Jehovah’s first great interference with men in their national character. A nation who knew Him not was judged, and another nation was

brought out from under the iron yoke, to be entirely His own. That "first month" has still its voice; but, oh, how hushed is it amongst the race for whom it was ordained!

And is not all that which was *real* to them also *typical* to us? We have been delivered from a more galling yoke; our feet have been set on redemption-ground, and we too have been brought nigh, to be a "holy nation," a "royal priesthood," a "peculiar people." Their redemption in a night was only a shadow of the current night, in which the saints of God are gathered out to Him who is the Light of life and the Light of the temple where no candle is needed.

But with us time is *shortened*. Our recurring redemption season is not "the first *month* of the *year*," but "the first *day* of the *week*." Solemnly we break the bread and drink the cup—symbols of sufferings faintly foretold by those of Israel's passover lamb, even the unmeasurable woes of the Lamb of God, His beloved Son. We partake in hope as they did, expecting that in "a little while" our brief week of time will be ended, and that the Bridegroom will share with the Bride His cup of fullest joy in His kingdom.

Alas, how seldom was Israel's yearly feast fitly kept! How few the records of it in the Word—the first year, the second year, the fortieth year, and then how rarely! Failure, idolatry, and captivity absorbed most of their dispensation, and when at the close, in the Saviour's time, the feast was again prominent, with what awful, formal hypocrisy was it observed!

Most gracious is it of our Lord to give to us a *weekly* feast. Our hearts and memories are naturally just as forgetful as theirs. Though bought with such a price, and brought so very nigh to God, can we count our heart-wanderings or measure our coldness? Nevertheless, His table brings to constant remembrance His unchanging grace. As we commence another year, shall we not be

admonished by Israel's fall, and seek to keep our memorial feast with truthfulness of heart, not only the first day of the first week, and the second week, but every week that may be given to us ?

Yet let us beware of the mere formal repetition which increases around us. The passover in Exodus xii. is called “the Lord's passover;” but in John ii. and xi. it is called “the Jews' passover.” May the *Lord's table* never become *ours*, to treat it or His guests as we please.

Many will review the past year with varied results; perhaps none are, and it is well that none should be, satisfied with them. Those of us who search deepest and examine most closely will find ourselves the lowest down. Israel's sackcloth and ashes are shadows of brokenness of spirit. Let us take our place as bowed and prostrate before our God, and listen to His voice bidding us—“Rise, and stand upon thy feet.” He will surely welcome our renewed attachments of love, our heart-purposes of increased devotedness to Him, our desires for truer yoking in love's fellowship one with another. But let us remember that “the time is short,” and that the renewings of the Holy Ghost must be sought each week, each day, each hour.

Let us not fear the fire of His presence, of His word, but take the place of the “ashes.” Better to have “no more spirit in us” than to have any boldness in the flesh. Better to say “I am but a little child” than indulge the feeblest confidence in ourselves. Good will it be if from the ashes of contrition and abasement we rise up in a spirit of devotedness far beyond all former experiences, so that with whole-hearted sincerity we may sing—

“Thine, thine alone,
 My joy, my hope, my crown!
 Now earthly things may fade and die,
 They charm my soul no more, for I
 Am thine alone.”

"THE LAMB OF GOD."

To get at the true meaning of any separate Scripture, we should study it in connection with its immediate context, and with due regard to any earlier word or scene to which it may refer. Thus considered, every separate utterance of the Spirit of God will be found full of divine beauty and perfection. But it is also very profitable to bring together several Scriptures on any particular subject, and thus contemplate that subject more fully than we could by the study of any one portion alone. Especially is this the case when the Lord Himself, in any one of His glorious aspects, occupies the mind. Let us in this manner seek to take a sevenfold view of the Lamb of God.

I. THE LAMB FOREORDAINED.

We will begin with 1 Peter i. 19; for though in that verse the word "lamb" is used rather as a similitude than a title, yet it expresses a truth concerning Christ *as* the Lamb, a truth which must take precedence of all others if they are to be estimated aright. That truth is that He "was foreordained before the foundation of the world." What an opening up have we here of the wondrous counsels and infinite foreknowledge of the most high God! Before sin entered into the world, yea, before the world was made into which sin entered, God knew all that would take place, and ordained the Lamb to put away that sin. The atonement wrought by Christ was no device to which the blessed God was driven to remedy an unforeseen evil, but was rather the fulfilment of the deep underlying purpose of infinite wisdom and boundless love. According to that purpose the very act of creation, however glorious in itself, was but the introduction to the higher mani-

festation of God in redemption, for which the great enemy, under no constraint but that of his own enmity and malice, was suffered to prepare the way. Let us then, in all our thoughts of the Lamb of God, reverently remember that He "was foreordained before the foundation of the world."

II. THE LAMB PROMISED.

The first time the word "lamb" occurs in Scripture is in Genesis xxii. In that chapter we find the father of believers and "the friend of God" responding in the spirit of unswerving submission and obedience to a command that *seemed* to cut at the root of all his hopes, though those hopes rested upon the firm foundation of the divine promise. Our object now is not to dwell upon Abraham's faith, but simply to notice that in that hour of endurance, surpassed by nothing in the world perhaps except the endurance of the cross by the Lord Himself (Heb. xii. 3), there fell from his lips that word, the depth and fulness of which he at the time knew not. When the question, "Where is the lamb for the burnt-offering?" not only fell upon his ear, but reached the utmost depths of his heart, he cast his son upon that God who was the stay of his own soul, with the prophetic utterance, "My son, God will provide Himself *the* lamb for a burnt-offering." No doubt the circumstances of the moment fully occupied Abraham's mind, and to them he referred; but he who was thus honouring God was honoured by God as the channel through which a clear and distinct prophecy was left on record. God did indeed provide for the need, but the fact that the word "*lamb*" does not recur in the chapter draws our attention to the above prediction as a far-reaching one.

III. THE LAMB IN TYPE.

The first mention we have of the actual slaying of a lamb is in Exodus xii., in the account of God's first great

act of redemption. The chosen people were in the land of bondage; the seed of Abraham were the bond slaves of Pharaoh; the one nation that possessed the promises of God had almost lost the knowledge of Him who had given them. But He who would at the appointed time fulfil His promise caused the burden of their oppressors to make them groan, and the heat of the furnace led them to seek Him who was waiting to deliver. Their cry entered into His ears, and He came down to rescue them through the very man whom they had previously rejected. By successive plagues on Pharaoh He brought that proud monarch to submission; but the deliverance of Israel was not an accomplished fact until by *the blood of the lamb* they had been preserved from the final stroke of judgment that fell upon Egypt. From this they were saved, not because of any merit in themselves,* nor yet simply because they were God's chosen people, but because they were sheltered by the blood. The "lamb" stands between Israel's groan (Exodus ii.) and Israel's song (Exodus xv.), and on the ground of its sprinkled blood their sighing was turned into singing. Here, then, we have the first clear, distinct, and decided type of Christ in His character as "the Lamb of God," and, though numberless lambs were afterwards offered on Israel's altars, it is to this that the eye-witness of His death refers (John xix.), as does also the apostle Paul when he says, "Christ our passover was sacrificed for us, therefore let us keep the feast."

IV. THE LAMB MANIFESTED.

We pass in thought over fifteen hundred years of Israel's history, over their long line of kings and prophets, to the period of the "showing unto Israel" of the great messenger, the forerunner of the Messiah. John is baptizing in Bethany beyond Jordan. Forty days previously he had baptized Jesus of Nazareth, whom he heard owned as the

Son of God by a voice from heaven, while he saw the Spirit of God rest upon Him. As He now comes toward him, John exclaims, "*Behold the Lamb of God* which taketh away the sin of the world!" The word spoken by Abraham is fulfilled; God has provided Himself a lamb, and that lamb stands manifested. Here for the first time we get "*The Lamb*," the one given by God to be the great sacrificial offering, the great antitype of the paschal lamb of old, the One of whom every prophecy had spoken, and to whom every type had pointed. With this wondrous utterance, so full of grace, and at the same time one of the most glorious even in the inspired records, is the blessed Lord introduced to those to whom He was sent. The *first* word thus spoken of Him at the beginning of His public ministry points to His cross. And to us that word comes through one of those who first heard it. What a word for our hearts! It bids us turn from our sin and condemnation and misery to One who can remove it all. It invites us to look away from the world which, with the lust thereof, is passing away, and to fix our eyes on One who can never change; to bid farewell to that which can never satisfy, and find our portion in Him who has for ever satisfied the heart of God. When the sinner is raised up out of a grave of trespasses and sins to know Jesus as the Lamb of God, that sinner enters upon a fellowship which must deepen and grow as acquaintance with Him grows, even in "the ages to come."

But let us observe that it is as the One who *takes away sin* that He is presented to us. The word "beareth" is in the margin, and the combination of the two gives the force of the Greek word. He takes away sin by bearing it in His own body, and yielding up His life as a sacrifice. Then again it is "the sin of the world." This world-wide aspect of salvation is very prominent in John. It is no longer a

lamb for Israel merely, but for the world ; so that in whatever nation under heaven any burdened sinner shall be found who desires to get rid of sin, such sinner may, without the least hesitation, be pointed to Christ as the One who takes it away. This is His peculiar work. To no creature could God commit it ; for had it been possible for the mightiest creature to take upon himself the sins of a single sinner, he must have sunk under the burden, never to rise again. To the Son of God this great work has been entrusted. He can take away sin, and glorify God in so doing ; and by the eternal and irrevocable decree of God Himself, He must have the sole glory of removing the sins of every sinner that is ever saved. All who stay away from Him are withholding from Him that glory, and those who seek to come between God and the sinner are really endeavouring to usurp the prerogative of the Son of God, and thus to rob Him of His especial glory.

V. THE LAMB SLAIN.

Once again in the gospel by John, Jesus is before us as *the Lamb*, though there the title is not used. In chapter xix. 35, 36, the word spoken of the type is quoted as though it had been written exclusively of the Antitype, "A bone of Him shall not be broken." This shows us how an inspired writer read the Scriptures. Here we see the great Servant of God accomplishing the work He had undertaken, by bowing under the burden of sin even "into the dust of death ;" the one Object of the Father's delight laid low by the stroke of Jehovah's sword ; the Holy One of God made sin for us ; the true Paschal Lamb slain. And now that the work has been "finished," that sacred body, which had so recently been exposed to every indignity, is jealously guarded by the hand of God from the blow of the soldier's club, and even from the touch of an unholy hand.

VI. THE LAMB IN GLORY.

We turn to a very different scene when we open the book of the Revelation. The man who had heard Jesus proclaimed as “the Lamb of God” at the beginning of His ministry, and had subsequently stood by the cross and beheld Him being slain, is now “in spirit” in a higher sphere, and beholds Him as the prominent object in the midst of heavenly glory, the great Conqueror who “hath prevailed to open the book,” and the object of a stream of worship that begins with those nearest the throne and extends to the very circumference of the creation of God. “Thou art worthy” is the address of those redeemed by His blood. “WORTHY IS THE LAMB” is the response of those who never needed redemption. The victories of the Lord are traced to His cross; “the Lion of the tribe of Judah” is the “*Lamb* as it had been slain.” And it is the sight of the Lamb that calls forth the new song, for it reminds His ransomed ones of the cost of their redemption. Let us ponder this, and if we are conscious that our worship is very poor and weak, let us seek a truer and more constant view of that blessed One who ever bears in His own glorious person the memorial of His cross. John saw *for us* when the door was opened in heaven as truly as when he “stood by the cross of Jesus.” May we ponder the vision till our hearts are bowed, and from their very depths springs the cry, “Thou art worthy.”

VII. THE LAMB IN HIS WRATH.

Solemn indeed is the scene brought before us in the vision of Rev. vi., which carries us up to the very point of the appearing of the Lord in judgment, the time when the conviction is forced upon all classes that the day of long-suffering is indeed ended, that “the day of salvation” has given place to “the day of vengeance,” and that they have

nothing to hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb." We do well to remember that the visions of judgment in this book are given to God's *servants*, as well as the visions of glory and blessedness. Indeed, throughout Scripture the most terrible descriptions of wrath to come are given to *believers*, and this cannot be without a distinct purpose. If the solemn truth of the wrath of God against sin ceases in any measure to be a deep reality to our hearts, our estimate of the value of the atoning death of Christ must be lessened, and our appreciation of Christ Himself impaired. Further, these scenes of judgment show us the *end* of "the course of this world;" the wisdom and power and pomp of man can after all only lead to this; the moment God is brought into the scene men are made conscious of being involved, from the highest to the lowest, in one common ruin and one terrible judgment. Is it not taken for granted that the solemn end thus described would ever be before the people of God, and that the walk of the Church would be the walk of those who remember that they have been delivered from a course with such an end, and that her testimony would be concerning it?

What a contrast this from the scene of Calvary! There the Lord of glory was surrounded by a furious mob, and ridiculed and scorned by rulers and soldiers; now He is an object of terror to both. Men before whose sceptre nations have bowed, and whose commands armies have obeyed, are seen trembling in company with those whom they ruled and led. The mightiest monarch and the meanest slave are side by side here. The very consideration of such pictures as these must stir our hearts to testify of Christ to a world that has rejected Him, while it leads us to value more the grace of Him "who gave Himself for our sins, that He might deliver us from this present evil world."

And if, as we hear that question, "Who shall be able to stand?" we are able to look for the glorious city of God, and in the calmness of faith to say, "Our feet *shall stand* within thy gates, O Jerusalem," we shall surely, with a deeper sense of our own utter unworthiness by nature, delight to sing, "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood!" W. H. B.

THE MARRIAGE MORN.

"The marriage of the Lamb hath come, and His wife hath made herself ready."
REV. xix. 7.

"And He shall be as the light of the morning when the sun riseth, even a morning without clouds."—2 SAM. xxiii. 4.

"The night is far spent, the day is at hand."—ROM. xiii. 12.

NOT as the dazzling king of morn
Whose glory blinds the eyes with light,
But as the tender break of day
Sweetly o'ercoming shades of night—
Thus will He come,
Fairer than day in Bridegroom love!
Of all the waiting joys above,
This is the sum.

One single letter holds the bliss
Awaiting saints on that glad day,
That letter, "I"—"will come again;"
Himself—for love brooks no delay:
Winged angels fleet
Too slow would that fond message bear—
"Arise, and come, my bride most fair,
Thy Lord to meet!"

This is the joy for which His heart
"Endured the cross, despised the shame,"
Though centuries must roll away
Ere He that blood-bought prize could claim:
But now at last
The hour is come—with it the Bride;
Her griefs—once seated at *His* side—
For ever past.

For His fond smile shall banish far
 All shadows from that nuptial day,
 And yet methinks 'twere sweet to weep
 Tears for *His* hand to wipe away ;
 But tears will be
 Unknown with Him within the veil ;
 There untold rapture must prevail—
 “Thou” art “with Me.”

“With Me.” With whom ? The Christ of God,
 The Victor in that deadly strife,
 When Sin and Death and Hell combined
 To lay in dust the Prince of Life.
 Alone He stood
 Against them all ; but Love prevailed
 And won the fight, though sore assailed ;
 Its seal—His blood.

And now He comes ! He comes to claim
 Her for whose sake the fight was fought,
 In robes of light, with glory crowned ;
 Behold, thou loved and dearly bought,
 Thy Bridegroom now !
 His shout of triumph rends the skies,
 And bids thee to His throne to rise—
 Its sharer thou !

Oft has the cry escaped thy lips
 While waves of sorrow tossed thy breast,
 “Oh that I had the dove’s fleet wings !
 Then would I flee, and be at rest.”
 Divinest calms
 On crystal seas of perfect bliss
Now thine ; but far beyond all this—
His waiting arms !

Haste, haste to break, thou glorious dawn !
 Sweet dawn that brings an endless day ;
 For waiting hearts with hope beat high
 To see the Bridegroom’s face away—
 Once crowned with thorn,
 But *now* with light—while at His feet
 What smile of love His Bride shall greet
 That marriage morn !

“THE LIGHT OF THE WORLD.”

“I am the Light of the world.”—JOHN viii. 12.

“Ye are all the children of light.”—1 THESS. v. 5.

“Ye are the light of the world.”—MATT. v. 14.

How can the offspring of *darkness* become children of *light*? or, a world lying in the shadow of death receive light and life through those once in the same state? We are at once referred to divine power and grace—to God who *is* Light, and to God who *is* Love, to “God who commanded the light to shine out of darkness, and who hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” No reference whatever can be allowed to the light of science, or of any form of human progress, so called, nor to any ecclesiastical manipulation or ceremonial. Essential Light effectually acting upon darkness with creative power alone can transform that darkness, as God sees it, into light, making those who were only “of the night” and “of darkness” to be “children of light and of day,” and then, through reflection and manifestation of Himself, the very light of the dark world from which they have been taken.

As “children of light,” what are we then? The light of the world, earth’s only stars, heavenly lights created of God to shine in the dark night of this earth’s sad history. “Children of light,” *as to the coming of the day of the Lord*, ourselves being of “that day,” and not of the darkness as others, we are the waiting, the watching, the ready ones, hearing the cry, “Behold, the Bridegroom cometh,” and going “forth to meet Him.” How do we answer to this high calling? Where do we shine, and how do we shine? Better sink professionally into our normal darkness than

to live manifestly misrepresenting the children of light. The glory and the great responsibility of this aspect of Christian profession cannot be separated. The darkening of this light, this transparent holiness, touches the glory, before men, of Him who is essentially "the Light of the world." Oh, how need we the continual power of the cleansing blood and the "washing of water by the Word!"

Let us, then, consider the Lord Jesus Christ as Light Essential, Light Effectual, and Light Universal; and "the children of light," as light-reflectors, light-beacons, light-bearers, light-givers, and light-reapers.

Light! what is it? Darkness! and what is it? The glories of God and of heaven can only properly reveal the one; and the depths of the "bottomless pit" can only fully make known the horrors of the other; and under this impression let us meditate.

LIGHT ESSENTIAL.—"God is Light." "I am the Light of the world." "The Lord is my light and my salvation." His people are said to walk "in the light of His countenance," and when they receive light it can only be by direct communion with Him, showing the affinity of light begotten with its divine source. They walk in the light from the throne of God, and in the volume of light with which His word surrounds them. The closest walk with God ensures the clearest shining of His light from us. There is then less of the dimming medium of the senses of the flesh through which it has to pass. Light Essential from God and light transparent in us are the elements of the children of light, and the indwelling of the Holy Spirit of God is the *Essential* medium.

LIGHT EFFECTUAL.—How does this light from Christ operate upon His disciples? Practically by His life and doctrine rather than by any metaphysical or other subtle influence. "In Him was life, and *the life* was the light

of men." My being a light in the world means being in my measure like Christ, therefore every act of His, and every form of His teaching, or that of His inspired apostles, must be unceasingly transforming me into that pure and godly character symbolized by light, and so designated in the word of truth. The disciple must study the Lord's life and doctrine with the one idea and purpose of making his own life a transcript of Christ's. Here again the Spirit of God is the *effectual* agency, taking the whole of revealed truth and showing us Christ therein.

LIGHT UNIVERSAL.—He is "the true Light that lighteth every man that cometh into the world"—"a Light to lighten the Gentiles and the glory of His people Israel." Therefore no man, no child of darkness, on whom it shines, can escape the condemnation resulting from having had light, or of there being light, which would have guided him in the way of life; nor the conclusion that, if rejected, it is because he has "loved darkness rather than light," and would not come to the light "lest his deeds should be reproved." To him the light is the distant omen of judgment; to the believer and child of light, aspiring to its blessed influences, it is the harbinger of the Sun of righteousness, and the dayspring of all his glory and hope. In one or other form the light is *universal*.

But "the children of light"—what character and offices do they bear? They are

Light-reflectors.—Such honour is put upon His saints, that they may reflect the light and therefore the glory of Jehovah. As Moses, coming down from mount Sinai, reflected His light in a material manner, so do "the children of light," coming forth from the throne of the heavenly grace, in a spiritual manner. The Son of man, upon mount Tabor, shone in His divine measure; His disciples shine now after their human measure. It is

only by real and abiding soul-contact with Essential Light, that Divine Effulgence in the holiest of all, that the child of grace can become a reflector. How then can he abide in the presence of that holy Effulgence with sin upon him? or how can he come forth from that Presence to walk in an easily-besetting sin? Let us be on our guard against any teaching or sanction, however orthodox, that permits a child of light, a child of God, to suppose that he *may* gratify his genius, his intellect, his taste, or his still more fallible appetite, by any naturally congenial pleasure in any place where God and His truth and light are not *positively supreme*. Serious, though possibly unperceived, harm to himself, peril to others, and dishonour to the all-sufficiency of God and His glorious service, will be the result of yielding to such merely natural gratification and delight. The believer's place, every hour of his life, is "in the light," as God is in the light; and where that light, which none may mistake, is not, there certainly he should not be, except as a light-reflector. Otherwise, for the time being, he is a child in darkness. Self-gratification is the saddest and often the most insinuating spoiler, among God's people, of their loyal service in this matter of reflecting the light and glory of their Lord.

Light-beacons.—"Warning every man." Oh, how solemn and glorious is this office! What the lighthouse is to the drifting ship, filled with precious but agonizing life, and nearing the fatal shore, such are God's light-beacons in this sinful, surging world of wreck. The tender compassion of our Lord has ordered it so, out of very love for the guideless souls of men. But let us remember that they are as near lost in their pleasant dreams upon smooth waters—with perhaps heedless children of grace in their company, who give no heavenly light—as they are in the violent agitation of life's sorest storm, when, having been

tossed hither and thither from year to year, from sin to sin, only one possibility remains—Will they yet heed some warning light before their final and inevitable wreck? What, my reader, if you should be God's appointed beacon to some in this perilous condition? and what if at the critical moment your light, when looked for, should not be burning!

Signs in the sun and in the moon are exceptional beacon-warnings for certain times and seasons. Mysterious judgments and inexplicable calamities, and also prophetic fulfilments, are warnings and lights necessary to the history of epochs and generations; but "the children of light" are beacons for *all* times, steadily and clearly to burn before the eyes of sires and children, pauper or king, whether seen by the lone traveller and the solitary observer, or the watchful community of a household, a city, or a country. Their warning voice spares not in the midst of evil, but is lifted up to cry "Woe! woe!" to denounce the iniquity of the mother of harlots, or to disclose the peril of any soul snared by the traditions and superstitions of men. And the same voice is heard with extremest tenderness, penetrating into the heart of an erring brother, as did the look of Jesus into Peter, that he might weep. These "children of the day" live on the hill-tops of real life, and their light is seen far and near; they stand at the cross-ways of divergent roads, and point to the strait gate and the narrow way that leads to life eternal. But who is sufficient for these things? Our sufficiency is of God; and when we realize our responsibility we shall, we must, live in the light and lay hold of the strength of God.

Light-bearers.—"Holding forth the word of life." Although *all* have this office in whom the true light shines, yet amongst the children of light some are called pre-

eminently to be light-bearers. They are to go before men and lead—they bear the standard of the army of the Lord—and although the Church, from its unlawful association with the world, and its unfaithfulness to its Lord and His truth, should be clouded and lightless, these light-bearers preserve the distinct highways of redemption and revelation for every follower among the many sons whom the Father is "bringing to glory." In these very last days, as also in former times, these light-bearers are being more and more distinctly revealed, being more and more essential. Their "burning and shining light" is now in the front of the virgin procession going forth to meet the Bridegroom; and having "this hope in Him," they purify themselves, "even as He is pure."

Oh, let fathers and teachers in all the true Israel see to it that they hold aloft only the pure light of God's unalterable truth—the old truth that has led ten thousand times ten thousand, and thousands of thousands (as manifested in their life), by the *right* way, in lines clearly marked by apostles, prophets, and martyrs. Let them never be diverted by "modern thought," nor polluted by the unwholesome breath of rationalism or unbelief—sometimes paraded, alas! by lips official, but which were never touched with the live coal from off God's consecrating altar—the false teachers of whom Scripture prophecy has so faithfully forewarned the children of the kingdom.

Light-givers.—"Among whom ye shine as lights in the world"—especially *among* men—in the *midst* of them. In the school and in the assembly; in the distracting multitude, or in the bosom of the family; in every group upon the world's thoroughfares, in every mart of the world's business—in the field or the factory, in the shop, the workroom, the office—give light, *give light*. Yours may be the only lamp; or if there are more, let yours

burn, burn at the full. Some flickering spark may rekindle from yours, and there shall then be more light. Some dark soul at your right hand may be silently crying, “Oh that I may receive light!” and blessed to the blind shall the child of light be in the midst. Give light when dark ways are set out by blind leaders before earth’s benighted and bewildered travellers. The uncompromising Word that has been the lamp to your feet and the light to your path will be ready in your heart and mouth as a child of light for this purpose. Give out the light, declare the directing word: “This is the way, walk ye in it.” And when fraud, untruth, dishonesty, or any dishonourable thing, not to speak of greater infamy, shows its presence among men in the best accredited warehouse, office, or home, or even in an orthodox church, oh, ye children of light, turn the full blaze of God’s light upon it, and let its deceptiveness and iniquity be seen, that others may stand with you in clean separation from it at any cost other than the honour of your high office. “Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.”

Light-reapers.—“Light is sown for the righteous.” “They that sow in tears shall reap in joy.” The divine Father is the sower of the harvest of light for His children, the children of light. And does not the child’s heart leap forth to Him with the astonished song, “Even so, Father: for so it seemeth good in thy sight”? “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Children of the light that have been sowers of the precious seed shall doubtless then appear in the heavenly harvest-fields, “bringing their sheaves with them.” Precious burdens! Blessedness complete! But they will then only commence the everlasting harvest of the paradisa

fruits of light. And what these may be, who amongst us can realize now? Who can look at this glory in vision by the Spirit of God and not be compelled to cry, in the weakness of the flesh, "Withhold! withhold!" We wait, quietly and patiently wait—it may be amidst many sorrows and trials of our faith (most precious after all), many conflicts with sin, many reproaches from an unfriendly world, much ill-disguised and ill-spared pity from earthly-minded believers—still we wait, more than they that wait for the morning, that this dark night of groaning and pain may be over, that the day never ending may dawn, when "the Saviour, the Lord Jesus Christ, shall change our body of humiliation, that it may be fashioned like unto the body of His glory;" and when we shall be able, fully able, as "children of the light" and "children of the day," to reap as with sunbeams from His glory the harvest of light prepared for them that love Him.

W. J. M.

THE REVISED VERSION OF THE NEW TESTAMENT.

IN proportion to the depth of our conviction of the truth that "all Scripture is given by inspiration of God," will be our desire to learn as exactly as possible what "the Holy Ghost saith" in every portion of the sacred writings; and this desire will lead us to value, and seek to use aright, all means that may be placed within our reach by the providence of God for the accurate study of His word. That the Revised Version of the New Testament must be a real help to the humble and prayerful student of Holy Scripture perhaps few will deny; that it should supersede the Authorized Version not many will maintain.

If we can help each other to an intelligent and profitable use of it, we shall be rendering a true service, and it is with this desire that this series of little papers is begun.

A few words by way of preface on the origin and value of our long-loved and valued Authorized Version may not be out of place.

Though portions of the sacred writings had at different times been translated into the Saxon tongue, it is beyond dispute that the honour of first translating the whole New Testament into English belongs to John Wycliffe, the morning star of the Reformation. His spirit was stirred against the corruptions of the Romish Church, and he hesitated not to expose them. Every effort was made to crush him, and at last he was compelled to retire from Oxford to the comparative obscurity of Lutterworth. Here his pen began to work, and there dawned upon him the glorious conception that the circulation of the Scriptures, to which he had constantly appealed in his controversies, would be most calculated to instruct the people. To the work of translation therefore he gave himself, and finished the New Testament about 1380. He did not translate from the Greek, but from the Latin Vulgate; for Greek and Hebrew were at that time scarcely known even to the learned.

Though Wycliffe was suffered to end his days quietly in his rectory at Lutterworth, yet forty years after his death his bones were dug up and burned, and the ashes thrown into the river Swift. Still his work bore fruit, and many laid down their lives rather than give up the reading of the Scriptures; a fact we might well ponder in days when, not fear, but slothfulness and indifference, often hinder our use of what is so easy of access. As Wycliffe's version was a translation of a translation, we may be thankful that it did not exercise much influence upon that

version which followed it nearly a century and a half later, and with which the history of our English New Testament may be said to begin.

At the time that Erasmus, the contemporary of Luther, was professor of Greek at Cambridge, William Tyndale was studying there. He left in 1520, at the age of thirty-six. Soon after this, in the course of a controversy, he was heard to say, that if God spared his life, ere many years he would enable a boy that drove the plough to know more of the Scriptures than the priests knew. These words proved the keynote of his after life. He began the work of translation in England, but finding he could not accomplish it here he went to the Continent; at Cologne he was discovered, and had to flee; he then went to Worms, where in 1525 or 1526 the *first* English New Testament *was printed*. This version was made directly from the original Greek, and was revised in 1534. Of it Dr. Ellicott says, "Tyndale's English Testament of 1534 will remain to the end of time a monument of the courage, patience, learning, competent scholarship, thorough faithfulness, and clear English sense, of its noble-hearted and devoted editor." The book was conveyed to England in bales of merchandize and in other secret ways, and, in spite of all opposition, was circulated and read. Tyndale lived for a time in painful and perilous hiding-places, after which he was imprisoned for two years, and then strangled and burnt; but his fruitful work abides, and his name is remembered with honour as another added to the roll of those "of whom the world was not worthy."

Other versions followed Tyndale's, and they in turn were followed by that which is known as the Authorized Version. This revision was decided upon at a conference held at Hampton Court in 1604, though it was not

actively commenced till 1607. The New Testament was divided between two companies, each consisting of eight persons. The version known as the Bishop's Bible was their standard; they had certain rules laid down by which to work, and they were strictly required to retain the old ecclesiastical terms. But though they had a later version as their standard, "it cannot be too plainly asserted that our English New Testament is in its spirit and substance the work of Tyndale. To a very large extent the very words of Tyndale are still retained after not fewer than six revisions, and throughout the whole it is the style of Tyndale that rings in our ears." (R. Demaus, M.A.) Dr. Westcott reckons that in the first epistle of John about nine-tenths, and in the epistle to the Hebrews about five-sixths, are due to him. "It is pleasant to think," Henry Craik wrote, "that thus, through our English Bible, we are linked to the martyrs of the Reformation, and that we read substantially the very book on which Tyndale, Coverdale, and Rogers expended their hours of sacred study. The men to whom we owe our English translation were not mere scholars or theologians; they were giants in faith and devotedness to God. They counted not their lives dear unto them so that they might finish their course with joy. They received as the reward of their toil, not the applause, but the opposition of their fellowmen. They had before them, not the prize of scholarship, but the crown of martyrdom."

Let us therefore thank God for their labours, and seek more than ever to value that version, concerning which an able writer has said: "Simplicity and dignity of style, rhythm, perspicuity, and correctness are, on a wide and comprehensive view, the qualities which belong to it, and give it a very high and honourable place among all the versions of the holy Scriptures that have ever been pro-

duced." Testimonies of this kind could be multiplied, but the brief words of a member of the Revision Committee may suffice. Dr. David Brown says: "In fidelity to the original it is equal, if not superior, to the best versions of Scripture, in the estimation of all competent judges."

Some may naturally ask, If all this be true, what need was there for a Revised Version? The answer to this must be threefold: first, textual criticism has shown that in certain places the Greek text needs correction; second, riper scholarship has discovered inaccuracies even in our beautiful version; and third, the English language itself has changed so much during the last 250 years that many words are now used in a sense widely different from that in which they were used when that version was made.

The next paper will take up the first of these reasons.

NOTES AND REPLIES.

What is it to dwell in love? (1 John iv. 16.)

LOVE is here marked out as the element in which the life of the child of God is supposed to exist, and therefore the whole outcome of that life is love. "God is love," and therefore he who dwells or abides in love abides in God. But we abide in God only in so far as 1 Cor. xiii. is fulfilled in us. There is no real abiding in the love of God, objectively considered, except as that love becomes subjectively realized and manifested; and he who receives the love of God in power will exhibit it in power to all with whom he comes in contact. May all God's people be preserved from an objective ideality that fails in subjective reality. What is true of love is true of grace, and of every thing else in the believer; he receives inwardly no more than he manifests outwardly; for while all is ours by the gift of God, that only *is* ours of which in faith we have taken possession. Compare the unconditional gift of the land in Genesis xv. 18 with the condition as to the foot treading it in Joshua i. 3. Have we trodden the mountain heights of love? If not, let us not boast of what is unknown and false; if we have done so, there will be no boasting.

WRITING UPON THE HEART.

From notes of an Address upon 2 Corinthians iii. by Mr. Thomas Newberry.

THIS chapter is like a series of dissolving views. There is no abrupt transition, but each picture gradually gives place to another. In the first part (*vv.* 1-6), and in the last part (*vv.* 13-18), there are definite allusions to Exodus xxxiv., which also contains two distinct parts, the first describing the going up of Moses into the mount with the freshly-hewn tables of stone prepared to receive the law, and the latter part telling of his coming down with his face shining.

In this third chapter of his second epistle Paul declares that the Corinthian Christians were his letter of commendation, because they were an epistle of Christ ministered by him, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (*v.* 3.) We here learn what spiritual ministry truly is. It is not communicating our own thoughts to the hearers; it is not producing, by "persuasive words of man's wisdom," a faith that stands "in the wisdom of men;" but it is writing CHRIST on the heart, and thus writing the two tables of the law there. For in the new covenant the ten words of the law are summed up in the one word "Christ," who is "the end of the law for righteousness unto every one that believeth." One of the tables was God-ward, the other was man-ward; the first required love to Jehovah, the second love to the neighbour. When Christ is written upon the heart there is supreme love to God, and supreme love to man. In the life and death of

Christ we see the obedience of love to His Father, as He said, "That the world may know that I love *the Father*; and as the Father gave me commandment, even so I do." (John xiv. 31.) And in that cross to which He was then going, in obedience to the Father's commandment, we also see the expression of His love and compassion for a perishing world. But if Christ is thus written upon our hearts it must be "by the Spirit of the living God."

The ten commandments were written upon the tables by *the finger of God* (Deut. ix. 10), which is but another expression for the Spirit of God, as is evident from the words of the Lord Jesus. He says, in Luke xi. 20, "If I by the finger of God cast out demons," and in Matt. xii. 28, "If I cast out demons by the Spirit of God." Therefore the writing on the two tables of stone with "the finger of God" was typical of the writing upon the fleshy tables of the heart by "the Spirit of God." Ministry that only commends itself to the understanding is like "sounding brass or a tinkling cymbal;" ministry in the Spirit reaches the heart, and writes Christ there—and this ministry is the fruit of communion with God. Of this communion and its result we have a beautiful exemplification in Moses; he was alone with God on the mount, and when he came down the skin of his face shone. It is in communion with God that we get the Father's name stamped on our foreheads; we may be unconscious of the fact, as Moses wist not that the skin of his face shone, but it is a reality.

Moses was before God with an unveiled face; when he came out he had to put the veil on, because Israel could not bear the glory; but when he went in to speak with God he took it off, and therefore beheld the glory. We may read the Scriptures with a veiled or an unveiled face, but the face is really expressive of the heart. It is said of

Israel that "even unto this day, when Moses is read, the veil is upon their heart." And this is true of all who simply read Moses, that is, who read the Scriptures merely as the word of Moses, or of any other writer. It is only when we read those sacred writings as *the word of God* that we prove the truth of the statement that the "veil is done away in Christ." (v. 14.) When the Jews were asked by the blind man if they would become disciples of Christ, they said they were Moses' disciples; and as long as they remained Moses' disciples the veil was upon their heart. It is only when the heart is turned to Christ that we are able to gaze upon the transforming glory of God. In those wondrous types of Leviticus we see but the lamb, the goat, or the bullock upon the altar, when Moses is read; but when "the veil is done away," Christ is seen to be the substance of all the shadows, and

"A glory gilds the sacred page,
Majestic like the sun."

The day is coming when the heart of Israel shall turn to the Lord, and then from them the veil "shall be taken away;" they shall look upon Him whom they have pierced, and say, "This is the Lord; we have waited for Him." Isaiah liii. will be the language of each one. They will look back upon the time when with the veiled heart they "did esteem Him, stricken, smitten of God, and afflicted;" but the veil being removed, they will confess "He was wounded for our transgressions, He was bruised for our iniquities." When the heart turns to God, and is in communion with Him, the veil is removed, and many difficulties as to the understanding of the word of God are gone.

Now, beloved friends, let us ask how far the last verse of this chapter is really true in our experience, "We all

with unveiled face beholding as in a glass [or mirror] the glory of the Lord." The mirror is the Word, as we learn from James i. 22, 23. There we read of a man beholding "his natural face in a glass;" but, it is added, he "goeth his way, and straightway forgetteth what manner of man he was;" that is, when the Word is read without the teaching of the Spirit of God. When we are taught by that Spirit we learn through the Word what we really are. The Word shows us our own hearts, and teaches us that they are "deceitful above all things, and desperately wicked." A man may think himself a very good man at the bottom, till he sees himself in God's mirror, and then his cry is, "O wretched man that I am! who shall deliver me?" But if the light is shining upon the mirror, if the Spirit of God is lighting up the sacred page, I not only see myself, but I see another form and other features there. Suppose I am looking at myself in a glass, and a friend comes and stands by me, I then behold him as well as myself. So when the Word is read in communion with Christ you see Him in every page; the sinner and the sinner's Saviour stand side by side; as we read in the next chapter, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." My Friend must be present when I read, or I shall only see more of my own depravity; but we cannot have the person of Christ and the glory of God before us, under the teaching of the Spirit of God, without experiencing the transforming power of that upon which we gaze.

In the words "we all . . . are changed into the same image" (v. 18), the "*we*" limits the blessedness to believers, while the "*all*" shows that from this privilege no believer is excluded. It is divine photography. "There

is nothing new under the sun." In photography you must first have the prepared plate, and it is very striking that the plate is prepared with nitrate of silver, for in the Old Testament silver is a type of redemption. The plate is then put into the dark camera, and when the cap is removed the light shines in, and the likeness is taken. It is not manifested immediately, but is taken into a dark chamber, where the developing process goes on, and by the use of chemicals the photograph is fully brought out. So it is in the matter of divine photography. "Ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ." The heart is prepared to receive the divine image by being washed in that precious blood. When alone with God His light shines upon us, and the image of Christ is formed in the heart. Then in the dark chamber, it may be of sickness, disappointment, or bereavement, that image is developed more and more fully.

It is a common custom in the world for a young lady to wear the portrait of one to whom she is espoused; and it is in this relationship, let us remember, that we stand towards the Lord Jesus Christ. Paul says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. xi. 2.) And do we not love Him enough to seek to have His likeness written upon our hearts? But this can only be accomplished as with unveiled face we behold His glory. And if the glory as seen in the mirror produces such a transformation, what will be the effect when we see Him face to face? When, "in a moment, in the twinkling of an eye," we are caught up to meet our Beloved, He will be the first object that will fix our gaze; we shall see Him as He is, and be like Him; and through all the ages of eternity we shall indelibly bear the stamp of that glorious revelation.

HAGGAI DAYS; OR, THE BUILDING OF THE HOUSE.

THE name "Haggai" (festive) points us onward to the days of Jehovah's joys, when high festival shall be kept in heaven and on earth, and it is to this bright and blessed time that the prophet's words direct our view; yet the messages of this precious book run their course in three brief months. The promised end was sure; but Haggai found, as Daniel did, that though "the thing was true," "the time appointed" for the festive season was long; and our faith has ever to remember the command, "Though it tarry, wait for it; for it will surely come."

A little insight into the circumstances of Israel at this time may be helpful. Nebuchadnezzar had been God's instrument for their punishment and captivity, and after the fulfilment of the seventy years which Daniel foretold, Cyrus, on his accession to power, became the servant of the God of heaven for their restoration. Zerubbabel then led back to Jerusalem a goodly number of the captives; but "the adversaries of Judah" were neither few nor weak, and during the reign of Cyrus they sought to frustrate the divine purpose, but they do not appear to have effected their design till the reign of the next king, Artaxerxes, who caused the work "to cease by force and power." But this opposer of God's purpose soon met his end, and the heart of Darius, who succeeded him, was made willing to help on by every means the building of the house of God, even as Cyrus had commanded sixteen years previously. During all that time the work had made very little progress, not only because of the opposition from without, but because of the self-seeking of those

who had returned from captivity. The words of Haggai, in the second year of Darius, doubtless refer to those sixteen years of cold, half-hearted, ineffectual service which had in the end only too readily yielded to the force and violence of the enemy, and stopped entirely. How easily difficulties hinder when the heart is not right ! An excuse is easily found. "The time is not come, the time that the Lord's house should be built." To this comes God's indignant message, "Is it time for you, O ye, to dwell in your ceiled [decorated] houses, and this house lie waste ?" What a word to the half-hearted, unwilling workers, who yielded God's things to the caprice of man, but sought their own selfish interests with a constant zeal !

We would press this matter of the building of God's house on the prayerful attention of Christians. Paul says : "Ye are God's husbandry ; ye are God's building ;" and they who work for God are His husbandmen and His builders. There are those who build "gold, silver, and precious stones," and there are those who build "wood, hay, and stubble." It is well to build up oneself on our "most holy faith ;" it is better still to seek to build up others also. But what of those who neither build nor grow—who seem as if they wrap up all they have in a napkin, and think it is enough not to lose it ? But to all—to the workers and to the sleepers—comes the solemn word, "Consider your ways." Set your heart upon them ; look attentively at what has been the course pursued ; examine its results, in the light of what God's word and Spirit teach. What have they been ? Perhaps much has been sown, but little gathered in ; much toil, and little to satisfy ; and where is the little that seemed to have come in ? The Church of God, collectively and individually, is called upon to examine this matter before God. Does not verse 9 present a correct picture of the

actual condition of things in the house of God now—that house which is the Church of the living God, the pillar and ground of the truth? Where is the pillar that should stand as a lighthouse before the world, amidst the dangers of a tempestuous sea—a witness for God, and borne witness to by God? Where is the extending groundwork of that mighty structure that is to be built? How high has the pillar grown under our care? How far has the foundation been deepened and extended? These are solemn questions, that will have to be answered before the judgment-seat of Christ if not answered now.

The words, “Consider your ways,” in verse 5, had reference to the low condition of every thing, and the poverty which had befallen Israel—the result of the righteous retribution of God. We now have the words, repeated in verse 7, linked with the command, “Go up to the mountain; bring wood, and build;” and then follow those precious encouragements respecting the house: “I will take pleasure in it,” and “I will be glorified.” There must be a disobeyed obligation somewhere when success does not follow work; not the success that is measured by the applause of men, arising from the outward show of numbers, but the success of pleasing God, and the deep satisfying consciousness of it. “I do always those things that please Him,” said the blessed Master, and therein lay His success; and therefore, though He had to say, in Gethsemane and on the cross, “I have laboured in vain,” yet could he add, “Surely my judgment is with the Lord, and my work with my God.” (Isa. xlix. 4.) Nothing was lost; all was an eternal success; but only faith could see it. This is still true, and we feel it needful to dwell upon it, as there is a false standard abroad in the Church, according to which success is measured as the world measures it. Men count numbers, and are satisfied, for-

getting that the real amount of success any one has attained will only be fully known hereafter.

God's words to the remnant, of warning, of command, and of promise, produced the desired effect. They feared and obeyed the voice of the Lord their God. What a month of heart-searching must that first month of the year have been! It was true of them, that they "made haste, and delayed not." Oh, what groaning might now be saved, what inward wretchedness avoided, what miserable lives turned to joy and gladness, if only there were a little more promptitude and thoroughness in our obedience! Oftentimes the call is heard, but there is a waiting for "a more convenient season." It never comes; death overtakes us, and we go away to regret at the judgment-seat of Christ that we did not seize our opportunities, and redeem the time as it flew past.

Now notice how gracious God is; He does not keep them waiting long for the assurance of His loving approval. On the twenty-fourth of the same month He sends them a message by His "messenger." It was but a short one—one often found in the word of God, but now sent to themselves as a personal pledge of His grace—"I am with you, saith the Lord." Has that message come to us? Have we the *consciousness* of the fulfilment of the promise of the Lord's presence, or are we simply taking it for granted? Israel might have taken it for granted that it would be so, for it was an ancient promise that had been often proved; but God sent *them* the message; and is it not the blessed work of the Spirit of God to bear *us* a message from the throne—a message that no one hears but he who receives it? Do we hear it *always*? Do we hear it *often*? Ah! let us ask once more, Do we *ever* hear it? and if not, why not?

God's word came then as a mighty wind from heaven,

to blow upon the sacrifice and fan the flame of consecrated service, and became God's gracious means of stirring up the hearts of all, so that "they came and did work in the house of the Lord." It may be well to observe that this fanning of the flame, this stirring up of the spirit, followed on their obedience. Are we not often making our obedience tarry on the divine stirrings of the Spirit? And may not God be often saying to us, when we ask for the power of the Spirit, "Go to the mountain," or, in other words, "What thy hand findeth to do, do it with thy might"? Then, and perhaps not till then, shall we know what God will do for us, making His service very pleasant, and His yoke very easy, by so stirring up our spirit that our joy in building His house and doing His work will be far greater than we ever had in doing our own work, and looking after our own things. May God's infinite love subdue that selfishness of our hearts which makes us look after our own things rather than His.

This little prophecy is a beautiful exemplification of the precept and promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The book of Ezra (v. 1, 2) tells us that they "began to build the house of God which was in Jerusalem: and with them were the prophets of the Lord" (Haggai and Zechariah) "helping them;" and now, not a month afterwards, God sends another message by the prophet Haggai. There is something inexpressibly sweet in these frequent messages from God to the remnant, these words of heavenly communion between the Eternal in the heavens and those toiling about His house on earth. Thus should it ever be; and if as workers, and as worshippers, we were better listeners, we should know more of this voice heard in the sanctuary, made audible by the power and presence of the Holy Ghost, who

takes of the things of Christ and reveals them to the soul.

God's next message (ch. ii. 2, 3) takes a survey of the house in its first glory, and of the condition in which things then were; and the question is asked, "Is it not in your eyes as nothing?" But what follows? "Be strong . . . and work: for I am with you;" and then, recalling to their mind His covenant promise, He says, "According to the word that I covenanted with you when ye came out of the land of Egypt, so my Spirit remaineth among you: *fear ye not.*" How adequate was this to all their need, although they were surrounded with enemies! Hence we read in the book of Ezra, "The eye of their God was upon the elders of the Jews, that they could not cause them to cease." (Ezra v. 1-5.) He who had stirred them up to work also inclined Darius to make a decree in their favour, so that after four years the house was finished; for, as we read, they "builded and they prospered." (Ezra vi. 14, 15.) Thus the omnipotent God ordered all for them, and this is written for our admonition, that we may learn how to behave ourselves in the service and work of God's house. (See also Zech. iv., where Zerubbabel and the remnant stand face to face with the great mountain of this world's power and glory.)

But God also opens up to them the future, and connecting their present toil with the coming glory, He adds: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire* of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is

* In Hebrew the verb is plural, *they* shall come, and cannot refer to a person; the desire of nations is looked at as a noun of multitude; *i.e.* their hopes, desires, or longings shall come, as in Isa. lx. 5, where we read, "The wealth of the nations, *they* shall come unto thee."

mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house* shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Thus the light of the prophetic word unfolds the history of the time when the kingdoms of the earth shall be shaken and broken to pieces, and God's kingdom shall be set up, and God's King shall reign in Zion before His ancients gloriously. What a consolation to God's willing toilers when subject to the power of man's rule and tyranny!

Persia must be shaken to pieces as Babylon had been, and Greece and Rome (with the beast and its ten horns) must fall one after another. To this event the "once it is a little while" refers, and faith repeats with Paul the words of Habakkuk, "Yet a very little while, and He that shall come will come, and will not tarry." (Heb. x. 37.) It is very precious to the suffering people of God in all ages to see how God links their present toil with the future glory, making the latter spring out of the former, so that they can truly say, "Our light affliction which is but for a moment worketh for us . . . an eternal weight of glory." God contrasts Israel's feeble work then with the early days of that dispensation, and surely we can do the same, and with tears contrast the state of the Church now with what it was at Pentecost before the fine gold had become dim. As with Israel so now; they who knew nothing of the past "shouted aloud for joy" at the prospect of the rebuilding; but those who were able to remember what had been, "wept with a loud voice." (Ezra iii. 12.) Still God does not de-

* "The latter glory of this house" (as we should read it here) points back to the first or "former glory" spoken of in verse 3, the word being the same as that used for "former" in verse 9. The former glory was that of the old covenant, which passed away like the glory on Moses' face (2 Cor. iii.), while the latter glory, or that of the new covenant, shall remain for ever.

spise, though man does, but takes pleasure in the work of His servants, and will be glorified by it, and that in a way He never was by the boastful cry of rebellious Israel in the time of Solomon's temple, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." (Jer. vii. 4.)

What a comfort, when work in the house has to be done, and when funds are low and foes are many, to hear God say, "The silver is mine, and the gold is mine." He can send it as He will, as we see in the present case. Darius commands that for the building of the house "of the king's goods, even of the tribute beyond the river, forthwith expenses be given to these men, that they be not hindered." (Ezra vi. 8.) God never lacks instruments to carry on His work, but He awaits the wise and willing heart in His people to do the work and to build His walls. Thus till the latter glory dawns upon us may we be kept from all restlessness and anxiety; and though the days are days of weakness, of opposition, and of affliction, may the presence of the Lord of hosts suffice us.

Two months later (*v.* 10) another message comes to them from their gracious God. They are reminded that proximity to that which is holy does not sanctify (*v.* 12), but proximity to what is unclean does defile, and therefore all they had touched had been defiled, because they were themselves defiled; and so He calls upon them to consider carefully all the time from the day on which He spoke, back to the time when the foundation of the temple was laid in the first year of Cyrus, and to observe that it had been a period of famine and drought and want. How little they had thought that bad seasons and losses in business had to do with neglected duties and a deserted temple! And how little does the Church of God think that its want of successful work and realized blessing is

from the same cause! Teachers flatter themselves and their hearers that all is moving on to a millennium, and not till the secular press takes them to task do they begin to find that the people at large are giving up in increasing numbers the very appearance of religion. Yet these blind leaders of the blind call for costly edifices, for priests and ministers, as if that would meet the necessities of the case. Man in his weakness and God in His might is what the world needs, and what Haggai teaches.

Lastly, on the same day comes another message, or rather a repetition of the message sent before, with the assurance that God would overthrow thrones, kingdoms, nations, and armies; and then it concludes with a word of comfort to Zerubbabel, telling him that as God's servant he shall stand in his lot at the end, and that he who was then a type of the coming King, should be as a signet in God's hand. This personal allusion is very precious, and contains a principle in the dealings of God which assures us that the individual worker shall not be forgotten in the day of the future glory. Centuries may roll on, and name and work may be forgotten here, but they will not be forgotten in the day of the glory. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

The more evil the days are the more can we take up the cry of the psalmist, "O Lord, it is time for thee to work: for they have made void thy law." May we thus wait on God, and He will wait on us, and will fulfil our desires. The appointed work will be done, and He will take delight in it and be glorified. So may the saints of God encourage one another, and may zeal and jealousy for the house of God eat them up, as it did the blessed Master, whom we are called to follow to the cross and to the glory.

H. G.

“WHAT IS THAT TO THEE?”

“What is that to thee? follow thou Me.”—JOHN **xxi.** 22.

URGENTLY stepping out onwards, stepping along on my way,
Others I pass on the path, loiterers, saddening to see.

Oh, I must turn, I must pause, here in the noon of the day!

“Come, fellow-travellers, come! push on your journey like me!”

Ah! but no loiterer heeds, though I beseech them with tears.

There by the side of the bank one gathers grasses and flowers;

There at a low opened doorway one even entering appears:

On run the quick precious moments, on flow the sad wasted hours.

There by the turning-post, halting, one idly stops in the road.

Ah! and his gaze is still backward. “Forward! come, press on like me!”

No; he but sighs at my speech, shifts to his shoulder the load,

Grasps at his staff, and, not moving, turns a deaf ear to my plea.

Sore grows my heart at the sight. Lord, O my Master, how long?

Shall they not wake from this sleep, press on with energy free?

Clear comes the answer divine, “Press on thyself, firm and strong:

What is thy business with others? Only *do thou* follow Me.

“See, while thine eyes, all too eager, turn on those others their gaze,

Where art thou stepping thyself, O thou unwary of feet?

Plunged in the terrible mire, the sore-soiling mire of self-praise,

Watch thine own path, O my child; leave Me the rest, as is meet.”

Then as I hear His dear voice checking my satisfied pride,

Feel the strong touch of His hand leading me out of the mire,

Clear grow the eyes of my soul, seeing beyond the outside;

Warm grows the love at my heart, warm with His love as a fire.

Yes, with clear eyes I can see how the white sweet-scented May,

Gathered out there by the bank, goes with a message of peace

Into the sick girl's dim room, brightening the close of the day,

Teaching the heart a first note of the song that is never to cease.

Yes, through the low open door (where I thought one had entered to rest),

Thrilling, my heart follows in. There kneels a father, and keeps

Ever his lips to the hand of his newly-found prodigal pressed,

Both thanking God in the silence with tears that are words the heart

weeps.

Then looking round for the halting one—there he still leans with his
load,

And I see that his gaze is turned backwards, in yearningly striving to
reach

The friend of his youth, light and carelessly, treading a dangerous road :
Waiting—ah ! weary the work ; but He can give strength unto each.

Master, oh keep my heart lowly ! fixed on Thyself be my gaze !
Stepping on, urgently stepping, taking my own path from Thee,
Leaving all judgment of others, Thine both to blame and to praise :
Mine but to heed Thy voice calling me, calling me, "*Follow thou Me.*"

A. L. B.

THE REVISED VERSION OF THE NEW TESTAMENT.

THE GREEK TEXT.

THE English reader of the Scriptures whose knowledge of them is obtained only from the Authorized Version learns from the usual title-page that the New Testament was "translated out of the original Greek," and it may be helpful to recall to mind what God foretold as to the nation with whose language we thus have a link. Of the four mighty kingdoms which Daniel described under the figures of the great image and of the different wild beasts, the third or Grecian empire was to "bear rule over all the earth," and was then to give place to the fourth or Roman kingdom, which, being "strong as iron," would break in pieces and subdue all things. Now, though at the time of the proclamation of the gospel the fourth empire was the ruling power, yet the Latin language had not become general, and the effect of the third empire was still universally felt in the wide use of the Greek language.

While the Hebrew tongue, spoken by the one nation of Israel only, was used for the record of the histories and

prophecies of the Old Testament, or preparatory dispensation, the Greek language, as the general language of the world, was that chosen in which to preserve the record of the life and death of Him who in the fulness of time came forth to accomplish the will of God in the redemption of sinners out of every tribe and nation, and also to convey to those who were called out from amongst Jews or Gentiles the knowledge of His will concerning them.

But in addition to the general diffusion of Greek when the time for the proclamation of the gospel had come, there was in the language itself an inherent fitness for the use God was pleased to make of it, as the vehicle for the full and complete revelation of His counsel in the New Testament. It has been described as the most beautiful and powerful language that ever flowed from the tongue of man, and by which finer shades of meaning could be expressed *than by any other upon earth.*

The believer will own that the wide knowledge of such a language at such a time could not have been by accident, but must be regarded as one added to many tokens of the wisdom and control of Him whose "kingdom ruleth over all." We can see, as we look back, that the men whose writings form one of the chief studies in the schools of our day were "God's unconscious workmen, sharpening, and brightening, and perfecting the instrument which He would use for His world-wide work of love." But it is well known that the Greek of the New Testament does not represent the language in its classical purity, but in the later form which sprung up in Egypt, at Alexandria, where after the dispersion of the Jews many of them resided, and through their influence Hebrew thought and truth soon found expression in the Greek tongue, which had never before known things divine. It was there that the first translation of the Old Testament Scriptures was

made. This is known as the Septuagint, or LXX., from a very doubtful tradition that it was the work of seventy translators; but it may have been so called with reference to the great council of the nation, which consisted of seventy-two members. This version was made nearly three hundred years before the birth of Christ, its object being doubtless to meet the need of those Jews to whom the Greek language had become more familiar than their own Hebrew. It is of great interest to us, as being the version from which much of the language of the New Testament, and most of the quotations given in it, were taken. It is said that out of three hundred and fifty direct quotations scarcely fifty are found to differ from the Septuagint. We are not bound to infer from this that the Lord and His apostles were accustomed to use it rather than the Hebrew, but simply that, as the inspired penmen were writing in Greek, they generally used an existing version instead of translating afresh for themselves. The Septuagint was the original of nearly every other ancient version or translation of the Old Testament Scriptures; it was the sole standard of authority during the first four centuries, and has formed part of the Bible of what is called the Eastern or Greek Church from its beginning.

We can readily see how the constant use of such a version of the sacred Scriptures would prepare the way for the writings of the New Testament, and therefore a reference to it does not seem out of place, as leading us up to them.

One thing which we all know, but often think little of, should be borne in mind; and that is the fact that during the first fifteen hundred years of the Christian era every copy of the Scriptures, whether Old Testament or New, had to be written by hand, and therefore they were very scarce and very costly, so that very few persons possessed

the whole of God's word. We do well to consider our great privileges, and corresponding responsibilities, in these days when we can get a Bible for a few pence. And let us further remember that it was only gradually that any one church *could* obtain the whole New Testament. The gospels were sent forth separately; the epistles were written to various churches, and of the Acts and Book of Revelation, as well as of the others, much time must have elapsed before a number of copies could be made. It need scarcely be said that the manuscripts actually written by Paul and others, highly valued and much used as they must have been, would soon be worn out, as well as many copies of them. The oldest MSS. now existing belong to the fourth century, and were written on parchment, the durability of which may be judged of by the fact that these copies remain in wonderful preservation after fourteen hundred years. It may have been on this account that the apostle makes particular mention of parchments in 2 Tim. iv. 13, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but *especially the parchments.*" But we rejoice in knowing that, whatever be the material on which it is written or printed, "the word of the Lord *endureth for ever.*"

In the oldest manuscripts the text was written in columns, and the writing was continuous, without any space between the words, and without punctuation, which of course made the reading of it a work of difficulty. When we think of this we find another cause for thanksgiving in the fact that we are able to read the sacred Scriptures with so much ease and comfort.

The character of the letters used was what is called *uncial*, and consisted chiefly of capitals, which were large and square, or slightly rounded. These remained long in use, but by degrees losing their stiffness they gave place

in the tenth century to what is called *cursive* writing—the style now seen in printed Greek books.

The work of writing by hand all copies required continued until the invention of printing in the end of the fifteenth century, soon after which (in 1514) the first edition of the Greek Testament was printed, under the direction of a cardinal of the Romish Church. This was called the Complutensian, from the name of the place in Spain where it was printed. Owing to some delay it was not published for five or six years, and therefore the text first circulated was that printed two years later by Erasmus, which was issued in Basle in 1516, one year before the Reformation. Erasmus had been a monk, and was for some time Greek lecturer at Cambridge, and of him the priests said, “Erasmus laid the egg which Luther hatched.” Tyndale’s *English* Testament was not printed till 1525; but though the Greek language could have been understood but by few persons, so great was the desire to possess the word of God that several editions of Erasmus’ Testament rapidly followed the first, and one of these (the fourth or fifth) is generally looked upon as the basis of the Greek text, commonly called the *Textus Receptus*, or Received Text.

From that period printed texts have entirely superseded the use of all written MSS. for general reading. But it must not be supposed that these MSS. ceased to be of value. They were taken care of, and of late years their value has been more than ever felt. The ordinary printed text of the Greek Testament, though giving substantially a faithful and trustworthy representation of that which was written under the inspiration of the Holy Spirit, is not faultless; and it is by the aid of the MSS. that the true reading of many passages must be determined. Of these manuscripts we shall next seek to give a brief account.

NOTES AND REPLIES.

How are we to understand the last clause of 2 Tim. ii. 26, which the Revised Version gives thus: "Having been taken captive by the Lord's servant unto the will of God"?

THE Greek can only be literally translated as in the *second* marginal reading of the Revised Version, "*by him unto the will of him.*" We cannot see that the revisers are justified in saying "by the Lord's servant," or "will of God," or in giving as an alternative "by the devil," as if the original could be translated either way. The only other passage in the New Testament where the Greek word, translated "taken captive," or "taken alive," occurs is in Luke v. 10, where the Lord says to Peter, "Henceforth thou shalt *catch* men," and this might lead to the supposition that the taking alive was also used in a good sense; but the contrast evidently is between the *fish* which Peter had been accustomed to take for *death*, and the *men* whom he was hereafter to take for *life*. In the passage in 2 Tim. ii. the *taking* naturally applies to the enemy who laid the snare, and consequently the first "*him*" would refer to Satan. As the two pronouns in the Greek are not the same, the clause would be more easily understood if rendered "by *him* (autou) unto the will of *that one*" (ekeinou); that is, God, in pursuance of whose will Satan is allowed to take men captive, "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (See 1 Cor. v. 5.) Possibly the word "unto" should be connected with the word "recover," or, as it may be, "awake" (as from an intoxicated dream), and the passage might then read, "If peradventure God may give them repentance unto the knowledge of the truth, and they may awake *out of* the snare of the devil (having been taken captive by him) *unto* His will;" that is, to do the will of God. Even if the second pronoun referred to Satan, "*at his will*," of the Authorised Version, should be "*unto his will*;" *i.e.* unto the doing of it as a slave who has to obey his master.

Should debt hinder a brother from taking part in the ministry of the Word?

THE command is, "*Owe no man anything*;" but the circumstances of debt are so various that it is difficult to give a simple answer to the question. A man may have been in debt before his conversion, or he may find himself unintentionally involved in it afterward. His indebtedness may be very slight or very serious; it may be due to

calamity, ignorance of business, or to the very common and serious mistake of beginning without capital; it may be caused or aggravated by want of attention and effort, by carelessness in keeping accounts, by lack of self-denial, or even by extravagance. In all these cases the world is usually a fair judge; and if a man's case is not good in the eyes of the world, the conclusion would generally be correct, that his ministry is not to be accepted—one essential fitness being that he should have “a good report from those that are without.” (1 Tim. iii. 7.) In these days of lax business morality too much importance cannot be attached to the moral standing before the world of those whom we own in ministry or in rule in the Church of God, whether as overseers, teachers, or evangelists. But while we give due regard to the just judgment of the world in its own things, the word of God must be our guide, and its high standard our aim.

Is the command in James v. 14, 15, to “call for the elders of the church” in case of sickness, applicable in the present day?

WE would refer to the *Golden Lamp* for 1878, page 263, for an answer to this question. We will, however, further add that the expression “elders of the church” leads to the sorrowful question, Where is the church, and where are the elders? In the light of the New Testament the church comprised all believers in any given locality, and the elders were those among them who were qualified by God and recognized by the church for the oversight of the flock. (1 Peter v. 1-12.) We would not assume for a moment that there are no assemblies owned of God, and no elders who would have been owned as such in apostolic days—far from it; but the condition of things around us must not be ignored. The church then was “a garden enclosed,” embracing all who loved the Lord and were gathered unto His name—a place around which the Lord had put a hedge, within which Satan had no right of entrance, and where none could be “oppressed of the devil.” Outside that enclosure was the world, where Satan ruled, and hence the solemn reality of excommunication in the apostolic church, which was a delivering to Satan by putting the separated one into the place where Satan had power to afflict to “the destruction of the flesh.” (See 1 Cor. v. 5; 1 Tim. i. 20.) We need to be reminded where *we* are; for however much individual believers may truly follow out the will of God in church matters, they can never put themselves outside the condition of the whole family of God; and hence the question arises as to how far the weakness and worldliness of the whole involves the condition of each individual part, and restrains the action of God's power. Alas that the “affliction of Joseph,” the sorrows of the family at large, are so little thought

of amongst us ! And it will be well if this question of James v. 14 recall us to the fact that the fine gold has become dim, and lead us into the spirit of Jeremiah in the Lamentations, and of those in Ezekiel who sighed and who cried for the abominations committed in the house of God. One remark in conclusion we must make, in the way of remonstrance against the view of sickness taken by some, who use the passage before us as if all sickness in the church were punishment for sin. In denial of this, which has wounded many a tried, suffering saint, we would simply refer to the words, "And *if* he have committed sins, they shall be forgiven him." The "if" settles the question, were it needed after such passages as John ix. 3 ; xi. 4 ; Phil. ii. 26 ; 2 Tim. iv. 20. If James v. 14 were designed to be universally applied, why did Paul leave Trophimus sick at Miletum ? The word in James seems to be permissive rather than peremptory, depending on the consciousness of the sick one alone as to God's will in the matter. On this subject we would call special attention to Hezekiah's sickness, his prayer, his recovery, and his sad after-history. (2 Kings xx. ; Isa. xxxviii. xxxix.)

What was the object of the collection on the first day of the week mentioned in 1 Cor. xvi. 1-3, and is this Scripture a guide as to our collections ?

THE object of the collection in Corinth was, as stated in Rom. xv. 26, "for the poor saints at Jerusalem." Some years before, when Agabus had foretold a famine, Paul and Barnabas were the bearers of the gifts of Gentile sympathy, as the disciples at Antioch, "*every man according to his ability*, determined to send relief unto the brethren which dwelt in Judæa." (Acts xi. 29.) Persecution and other causes kept the Jerusalem saints still in poverty, and the apostle exhorted the churches of Galatia, Macedonia, and Achaia to make contributions on successive first days to supply this great need ; and while those at Corinth (in Achaia) were ready to *promise*, the poor ones of Macedonia were quick to *perform*. This collection shows us how, in the membership of the one body, a deep necessity (whatever be the occasion) should call forth corresponding liberality. Ordinary care of the poor around us, *under our eyes*, is abundantly inculcated in Scripture (see Prov. xxviii. 27 ; Mark xiv. 7 ; Acts xx. 35 ; James ii. 15, 16 ; 1 John iii. 17), and taken for granted ; but we have also to learn to consider the wants of those at a distance. From what we read touching this special collection in Rom. xv., 1 Cor. xvi., 2 Cor. viii. ix., we may gather some important lessons applicable to *all* collections for holy objects.

1. That such collections are in accordance with the mind of God, to stir up hearts of saints in sympathy with those in any pressing need.

2. That the collection was made by every one laying by him in store each week as God had prospered.

3. That God accepts and values all that is given "according to that a man hath," and hence the widow's all is more than the rich man's thousands. (2 Cor. viii. 12.) He therefore who sows sparingly shall reap sparingly, and he who in sowing pours blessings out shall reap with blessings poured back. (See Greek, 2 Cor. ix. 6.)

4. That spiritual blessings given call for temporal blessings in return. (Rom. xv. 27.)

5. That these collections cause abundant thanksgiving to God, and become bonds of loving fellowship between the members of the heavenly family. (2 Cor. viii. 13-15.)

6. That every care should be taken to avoid any suspicion of dishonesty. Too much importance cannot be attached to this, and the lack of attention here has led to much sorrow and much undeserved calumny. (2 Cor. viii. 18-22.) Even Paul would not take charge *alone* of the collection at Corinth for Jerusalem. (1 Cor. xvi. 3, 4.)

The claims of the Lord's service may call for special effort, as we learn from Titus iii. 13, 14: "Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works [*margin*, profess honest trades] for necessary uses, that they be not unfruitful." As to our ordinary collections on the first day of the week, only the needful expenses of meeting-rooms are apt to be thought of; but the epistles are very silent on this point, as if it simply came under such a word as "providing for *honest* things." All such claims should therefore first be fully met, but our offerings should go far beyond this, and should of course be applied to the objects for which they are given. As to the *manner* of giving, while the Lord's words in Matt. vi. 3 forbid *ostentation*, the record in Acts iv. 35 shows that the Pentecostal offerings were laid at the apostles' feet, and perhaps at Corinth the special gifts were handed to those appointed to receive them.

Is the position of the table at the breaking of bread a matter of importance?

THE Lord's Supper is an ordinance for *fellowship*, and hence everything should be avoided that fosters the idea that it is *administered*, as is the case in the church of Rome and elsewhere. At the same time much depends upon the place, the circumstances, and the numbers gathered. While therefore the *table* should, by its position, be clearly distinguished from an *altar*, and should be so placed that the Lord's people may gather around it, it should not be so surrounded by a few as to prevent the access of others in fellowship.

THE VOICE OF CREATION AND THE WORD OF GOD.

FROM NOTES OF AN ADDRESS ON PSALM XIX.

THE voice of creation is made known to us in the earlier verses of this psalm, which commences with the sublime announcement, "*The heavens declare the glory of God.*" It is a voice that has no articulation, a voice that is "not heard," but a voice that ever tells of an all-wise and beneficent Creator; and, as believers in Christ, we do well to listen often to the voice of creation around us. Everything in it has an utterance, and speaks, in type and figure, of an unseen God; and had we only eyes to see what creation is, and had we only hearts, minds, and capabilities to fathom its mysteries, we should look around on all sides, and everything would witness for God, and unfold to us His "invisible things." In the present day there are many who tell us that there is something discordant between the God of creation and the God of revelation; but He who "in the beginning" "created the heavens and the earth," and said, "Let there be light, and there was light," is the same God who now forms a new creation within us, and speaks inwardly to the heart and conscience of every believing sinner, saying, "Let there be light," and light shines in. (2 Cor. iv. 6.)

Do not let us think that God's creation is not worth looking into, or that the manifestation of God's power around us does not deserve the prayerful, careful, humble consideration of the child of God. We pick up a little wild flower as we walk along our path, and it comes to us as a witness of the handiwork of our mighty God. For

whom does that flower grow and blossom in that desert place? For God. No other eye, perhaps, save God's and our own may have rested on it. It flowers for God unseen, unknown, unheeded by men. Oh that we might realize this in our own souls! The believer who is placed in some dark lonely corner is tempted to say, "Who sees me, and who knows me?" Nobody sees you, and nobody knows you but God; but *He does*. Oh the sweetness of the thought, I am living for God! When we can truly say, "I live for God, I speak for God, and I breathe for God" (though no human being around sees or knows), then all is peace.

But creation has words, if we only have hearts to understand and value its blessed spiritual truths. Our Master, as He passed up and down, beheld the lilies He had made, and said, "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Precious lilies! When Solomon made his brazen sea, there were lilies all round the rim of it—witnesses to God of His resurrection saints. "Consider the lilies," we may say, as they grow around the laver of regeneration. Again, we read in Canticles, "My beloved is gone down into His garden . . . to gather lilies." "As the lily among thorns, so is my love among the daughters." Oh that we might remember what these things in creation teach us, and link them with our own little history! In dark hours they would yield a sweetness and a joy which we often fail to realize, because we are too proud and too great, and so we despise these blessed unfoldings of our God's grace and love.

In the first verse of this psalm we read, "*Day unto day uttereth speech.*" This word "uttereth" implies that it comes forth as a mighty torrent, which wells up abundantly.

We look abroad and see the sun shining in his brightness, we see the trees putting forth their young leaves, and everything around pours forth its witness for God. What is the silent night, with its quietness and its darkness, but a whisper for God? "*Night unto night sheweth knowledge;*" *i.e.* tells of hidden wonders. The night whispers of God, and the day utters aloud for Him. They are witnesses and manifestations of divine power and divine glory; but they are not manifestations of God HIMSELF. The apostle says, in writing to the Romans, "The invisible things of Him from the creation of the world are clearly seen." Mark! the "invisible things" of God are seen, but not God Himself. God is not seen, nor His voice heard; but His eternal power and *Godhead* are "understood by the things that are made." This word "Godhead" in our English version occurs again in Col. ii. 9: "For in Him dwelleth all the fulness of the *Godhead* bodily;" but there is a most important distinction between the two in the original. The word in Romans should be translated *divinity*, being derived from an adjective signifying "divine;" for creation tells us of God's divine power. Everywhere, above and around us, we see proofs of His power and divinity; but not Himself. But in Christ we see, not His eternal power and divinity merely, but something infinitely more and infinitely greater; for "in *Him dwelleth* all the fulness of DEITY." The term here used is derived from the word for "God," and has therefore a substantive character which must not be lost sight of. Thus, while creation speaks to us of God's might, His wisdom, His greatness, and His glory, the revelation of HIMSELF is only made in the person of the Lord Jesus Christ. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father."

In these days, when the tendency everywhere is to lower

the claims of the "Only-begotten of the Father, full of grace and truth," it becomes us to realize more deeply what is meant by "grace and truth." Creation with its unfoldings fades away in comparison with the revelation of God in the person of His own well-beloved Son. Eternity only will suffice to make known to us that revelation.

These opening verses of the psalm beautifully conclude with the figure of the sun, presenting him to us as a bridegroom coming out of his chamber, and as a strong man delighting to run a race, whose going forth is from the end of the heavens, and his circuit unto the ends of it; "and there is nothing hid from the heat thereof." The sun above us is thus ever a silent witness of the Sun of righteousness, who shall arise with healing in His beams. But, we may enquire, do our souls now bask in the sunshine and the heat of the Lord our righteousness? There is no doubt that the Sun of righteousness shines; but does He shine sweetly and brightly upon us? Or do we allow some earth-born cloud to come between our souls and God?

The psalm now turns from God in creation to God in revelation—from the voiceless word of creation to the voice and the life-giving word which we have in the Son of God. With this let us connect the word of God as we find it on the page of the inspired record, and that word as it comes by the power of the Holy Ghost to our hearts. Let us not be satisfied with only a *book* revelation of God. What we need is, that God the Holy Ghost should take the words of the book, and speak them to us, bringing them home, deep down into the secret inner chambers of our heart. In the tabernacle of old, when Moses first went into the holy of holies, "he heard the voice of One speaking *to him*," and Moses "spake to Him." The holy of holies was called "the oracle," because it was

the place where God spoke. It is there that listening worshippers now, like Moses, wait to catch the voice that comes from the living God.

Christ, then, is the Word—the Word who was with God, who was made flesh, and dwelt among us, and who was crucified on the cross, rose again from the dead, and is now seated at the right hand of God. The Word is the utterance of the heart of the loving God; and Christ is called the “Word of God,” for He is the expression to us of the heart and mind of our God.

Let us now look at verses 7, 8 and 9 of the psalm. In these we have various characteristics of the divine revelation. But let us remember that it must be a revelation in the *person* of Christ, and in the *power* of the Holy Ghost; for we are apt to satisfy ourselves with a recital of creeds or doctrines, which have no living power upon our souls. Our Lord Jesus, speaking of Himself, says, “He that followeth me, shall not walk in darkness, but shall have the *light of life*.” In these days of hypocrisy and unreality, let us see to it that what we have is a living light, not a dead light, that, like gas-light, kills everything that is put beneath it. Satan himself is transformed into an angel of light, and cares not how much light we have, provided it be not living. A living light brings God into the soul, God into the life, God into the lips, God into the feet, God into the hands, God into the heart. This is what the Lord Jesus is to all who follow Him, and we only do so as the light of the word of God is brought home to us by the Holy Ghost. Let us, then, ponder a little what is said of this revelation of God.

“*The law of the Lord is perfect, converting the soul.*” Creation has never turned a soul to God, and never will do so. Man may know all the mysteries of creation, and be amazed at the contemplation of God’s greatness; but

this cannot quicken from death to life, or bring from sin to God. No! The word must come with quickening power, and bring to life the soul that is dead in trespasses and sins. This is the first step in the revelation of God to the heart by the Holy Ghost. The truth is the same as that which we have in the story of the prophet Elijah, when restoring the widow's son to life. When Elijah came, he put himself full length upon the dead body—mouth to mouth, hand to hand, foot to foot, heart to heart—and then the breath of life came back. Just so it is with the poor sinner. The truth of God is brought to bear full length on him, so to speak, and it warms and quickens him into life. The prodigal who was lost is found; he who was dead is then alive again.

"The testimony of the Lord is sure, making wise the simple." The natural man wants to be wise first, but this is not God's way; and the order here is of infinite importance in dealing with anxious souls. Do you want to make them wise? They cannot understand you; they are deaf, and cannot hear; they are dead, and cannot move; they want to be brought first face to face, like the dead child, with the life that is in Christ Jesus. And when converting grace has quickened the soul, then the sure testimony of the Lord can make wise the simple. The great thing God wants is simplicity of mind, a readiness to receive. We remember our Lord's thanksgiving: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." This is always God's way. He first makes nothing of us, and then reveals the wonderful wisdom of His grace and His ways. We have a beautiful illustration of this in the history of Nicodemus. He came to the Lord, not knowing his need as a sinner, and the Lord just emptied him, and made nothing of him,

and then he became a disciple. It is thus the Lord makes wise the simple.

“*The statutes of the Lord are right, rejoicing the heart.*” A statute represents the word of God as that which is engraven on a rock, and tells us of the *immutability* of His decrees. It is not at once that we learn to acquiesce in the unchanging character of God’s purposes, but this is essential to the real joy of the soul in God; hence joy is here connected with the rightness of all His ways, so that the very immutability of His decrees, as given in Rom. ix., becomes a sheet anchor of rest to the soul. We must never lose sight of the sovereignty of God, or disown His right to do as He wills with His own; if we do, there will be around us that which we cannot fathom, and our perplexity will mar our heart’s joy in God.

“*The commandment of the Lord is pure, enlightening the eyes.*” It fills the eyes with light, with life, with blessedness, with peace, and with glory. When the simple is made wise, and the statutes give joy, the commandment then enlightens the eyes. The well-known incident in the life of Jonathan explains the meaning of this enlightening. When going through the wood, faint through lack of food, he saw honey dropping, and touching his lips with it his eyes were enlightened, and the dimness of fatigue and hunger passed away. Such should be the effect of the truth of God on our souls.

“*The fear of the Lord is clean, enduring for ever.*” The expression “fear of the Lord” frequently occurs throughout Old Testament Scripture, and is coupled with obedience. One great object of a divine revelation is, not to please our intellects and fill us with wonder, but to direct our footsteps aright, so that by God’s grace we might walk in the fear of the Lord all the day long. “The fear of the Lord is clean, enduring for ever.” It lasts for eternity;

and so we read in the epistle of John, "He that doeth the will of God abideth for ever."

"*The judgments of the Lord are true and righteous altogether.*" This comes last. It needs a very deep acquaintance with God, with His character, and with His truth, for us to be enabled to say of all His judgments—terrible and gracious, just and merciful—that they are "true and righteous altogether;" to look down to the depths of hell and say, "true and righteous altogether;" to look up into the height of heaven and say, "true and righteous altogether;" to see the saved ones gathered around the throne, realizing what guilty sinners they had been, and yet that God has brought them by a pathway of judgment, "true and righteous altogether," and planted them as trees of righteousness in His house. We need to realize that our salvation is not a matter of mercy only; it is far more—it is a matter of truth and righteousness. In the present day, when men want to take away retributive justice from the living God, we need firmly to grasp the revelation of God as that wherein His judgments are true and righteous. We may not comprehend how it is so; these things are beyond our poor finite comprehension; but we lay hold of God, His goodness, and His justice, and laying hold of Him, the revelation of what He *is* stamps everything He *does*. Every act of God is but the outcome of something that is in the heart and bosom of Him who is good and doeth good.

"*More to be desired are they than gold; yea, than much fine gold; sweeter also than honey, and the honeycomb.*" Just one word on these two beautiful figures of *preciousness* and *sweetness*. We often realize the preciousness of God's truth more easily than we do its sweetness; but we need to realize both. The most precious thing that He could give was the revelation of His truth in the person

of the Lord Jesus Christ, who is "the way, and the truth, and the life." But let us seek also to know what "sweetness" of the honey and the honeycomb really means, and then its preciousness will still more fill our hearts with wonder and amazement, while its sweetness will be to us a daily joy. Such is the revelation of God; but as the prophet said, when he ate the roll, "I ate the little book; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter," so will it often be in our deeper experience. The truth of God will ever have in it a bitterness so long as there remains in us that which belongs to the old Adam with its corruptions. The precious truth of God, which comes to our hearts and lips with all the sweetness of honey and the honeycomb, will, when fully received, do its work upon the corruptions of our old nature within. And although we often find the bitterness of the truth of God, let us remember, that the word itself is sweet—ininitely sweet; I mention this because many of God's children are often sorely tried, just by reason of the very bitterness wherewith the word of God comes to them, and seems to minister to their sorrow, instead of ministering to their immediate joy.

"Moreover, by them is thy servant warned: and in keeping of them there is great reward." Warnings and rewards are here, and the word of God is full of warnings, and some of them are very terrible. Warning is needed—oh, how needed!—in a world full of unreality, full of what is untrue; but if, on the other hand, the warnings are great, the reward is great also.

"Who can understand his errors?" We now come to the subject of sin. In verses 12, 13 we have unfolded to us that which, in connection with the revelation of God, is of the utmost importance, and that is some insight into what sin is; a revelation to us of the terribleness of that

enemy which we carry about within us. "Who can understand his errors?" Have you or I understood them? We look at them here and there; we see a little of what they are in their consequences on ourselves or others; but do we understand them? Ah, no! The prophet Jeremiah says of the heart of man that it is "deceitful above all things, and desperately wicked." "Who can know it?" asks God; and then He adds, "I the Lord search the heart, I try the reins." God only can understand, and God only can reveal; and therefore, as believers in Christ, we must ask of God that He would cause us to understand our errors, and lead us into the experience of Psalm cxxxix. Oh, if we could only get a glimpse of what sin is as God sees it, how lowly, how Christ-like should we be in our life! There would be no pride; for there could be nothing to feed it. It is our ignorance that adds fuel to our pride. "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." If we want to be kept from presumptuous sins, let us remember the word that goes before, "Cleanse thou me from *secret* sins"—sins unknown to the world around, unknown in the family circle, or even to our own souls; for them must the cry ascend, Cleanse thou me from *unknown* iniquities! Paul realized what this meant when he said, "For I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the Lord." (1 Cor. iv. 4.) He would not dare to justify himself. There is a great danger of our being more afraid of presumptuous sins than of secret sins. We need God to keep us from outward, manifest, presumptuous sins; but we need His grace even more to cleanse us from secret ones, and to exercise our consciences deeply about them.

Well may we ask, Who is sufficient for what this psalm

unfolds? But it ends with a revelation of God to the soul that is sufficient for all His claims and all our need: “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer.” When the power of this is known, and we can say, “God is *my* Strength and *my* Redeemer,” then all is liberty, light, peace, and joy. May God make us to know more of the secret power of the revelation of Himself, as given to us in His word, and in the person of our Lord Jesus Christ, and as made known to us by the indwelling Holy Ghost; then shall our meditation and our words be well-pleasing to Him. H. G.

“THE ZEAL OF JEHOVAH OF HOSTS.”

ISA. ix. 7, and xxxvii. 32.

THIS means *the jealousy* of our God for His own glory; for “zealous” and “jealous” are only two forms of the same word. God’s jealousy is a very solemn subject in His word, yet also a very blessed one for His own children. It would be a most profitable study to search out and ponder all the passages that speak of it, both in Old and New Testament, from “I Jehovah thy God am a *jealous* God,” &c., in Exod. xx. 5, down to Paul’s word to the lax Corinthians: “Do we provoke the Lord to *jealousy*? are we stronger than HE?” (1 Cor. x. 22.) Abundant proof would be found of God’s jealousy for His own Name and glory, also for the Name and glory of His Son and His Spirit; and along with these His jealousy over the affections and the obedience of His people. The solemnity of this subject lies in this—that God’s jealousy burns unchangeably and intensely against all ungodliness and lawlessness that provoke it; whilst, on the other hand;

since only an *intense* love can ever be a *jealous* love, the fact that He is jealous over the affections of His saints blessedly shows with *what* a love He loves us.

"The zeal of Jehovah of Hosts" for His own glory becomes also a pillar of strength to His faithful few when in an evil day they feel both their weakness and their unworthiness. Thus Moses pleaded with God on behalf of His own Great Name after Israel's sin of the golden calf (Exodus xxxii. 12); and Joshua cried, when they were defeated before Ai, "What wilt Thou do unto Thy Great Name?" (Joshua vii. 9) and both of them prevailed, as all will ever do who, by grace given them, sincerely urge that plea with God. "Not unto *us*, O Lord, not unto *us*, but unto *Thy Name* give glory" (Psalm cxv. 1), was an irresistible plea, and enabled the psalmist soon to say (v. 12), "Jehovah hath been mindful of us: He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless them that fear the Lord" (*i.e.* of whatever nation), "both small and great."

It is for strength for his soul in an evil day that Isaiah falls back on "the zeal of Jehovah of Hosts" in the two passages above referred to. He reckons on it as a jealousy of God for His glory that would accomplish what the honour of His own Name and His Son's Name required. In Isaiah ix. 1-7 the subject is the exaltation of Christ in His promised thousand years' reign on "the throne of David;" and the assurance expressed is, "*The zeal of Jehovah of Hosts will perform this.*" Nothing in Isaiah's day seemed at all drawing on to any such glorious issue. The godly remnant were few and feeble, and king Ahaz and the nation were given up to unbelief and blindness of heart. But the godly few did "sanctify Jehovah of Hosts Himself," and as they made Him their "fear" and their "dread" (Isa. viii. 13), they proved the truth of the

prophet's word: “He shall be for a sanctuary.” They also bound up “the testimony” and sealed “the law” amongst them as “disciples,” and waited on Jehovah, and looked for Him. (Verses 15, 16.) They likewise tested all the “familiar spirits” and “wizards” around them by “the law and the testimony,” and found there was “no light in them.” (*vv.* 19, 20.) But they looked above and beyond it all; it was with them as it is with us when we sing—

“Sorrow makes our hope the brighter,
 Faith regards not the delay:
 Sure the promise,
 We shall meet Thee on Thy way.”

Isaiah ix. begins with a blessed “*Nevertheless.*” God had said, in Ps. ii. “YET,” (*i.e.* in spite of all opposers, whether Gentile or Jew) “have I set my King upon my holy hill of Zion;” and here, in Isa. ix. 6, the remnant sing: “The people that walked in darkness have seen a great light . . . *for* unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder.” They saw the light of the coming reigning day of Christ, and their assurance of its accomplishment was this, “The zeal of Jehovah of Hosts will perform this.”

So also in Hebrews i. ii. In chapter i. God assures Christ of His reigning day: “Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom;” while in chapter ii. 8, 9 Paul takes all waiting saints with him when he says, “We see not yet all things put under Him, but we see Jesus . . . crowned with glory and honour;” and we say to each other, “Yet a little while, and He that shall come will come, and will not tarry.” (Heb. x. 37.) But in Heb. xii. 22 faith is more vivid still, and says, “YE ARE COME unto mount Zion, and unto the city of the living God, the heavenly Jerusalem,” &c. Thus, whether for the

fulfilment of the heavenly glory of Christ when we shall meet Him "in the air," or of His earthly glory of reigning "in mount Zion, and in Jerusalem, and before His ancients" (Isa. xxiv. 23), faith boldly says the same thing: "The zeal of Jehovah of Hosts will perform this."

In Isa. xxxvii. 31, 32 the same words occur with a very different context. The subject here is the fruitfulness of the remnant that shall be gathered around that Messiah-king when He does reign. "The remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward . . . *the zeal of Jehovah of Hosts shall perform this.*" The same jealousy of God for His own glory, which will cause Him to give Christ His throne, will cause Him also to surround that throne with a regenerate and fruit-bearing earthly people. Isaiah had before said (chap. xxvii. 6), "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit;" and again (chap. xxxiii. 20, 24), "Thine eyes shall see Jerusalem a quiet habitation . . . and the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity;" and now, in chap. xxxvii., Jehovah's zeal is pledged for the fulfilment of it all.

An earthly Solomon was honoured when he had happy and obedient subjects around his throne. In Prov. xiv. 28 we read, "In the multitude of people is the king's honour;" and in Prov. xx. 29 we see that in all their varieties of age, &c., they were to bear fruit. "The glory of young men is their strength; and the beauty of old men is the grey head." How much more when the "Greater than Solomon" reigns! Zechariah pictures it (chap. viii. 4), "Thus saith Jehovah of Hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age, and

the streets shall be full of boys and girls playing in the streets thereof. Thus saith Jehovah of Hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it be marvellous [margin, difficult] in mine eyes? saith Jehovah of Hosts." Added to this, Jer. xxxi. 34 shews that young and old shall all be born and blessed of God, and shall therefore "take root downward, and bear fruit upward." "They shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know ME, from the least of them unto the greatest of them, saith the Lord: for *I will forgive their iniquity, and I will remember their sin no more.*" And for the fulfilment of all this Zechariah, Isaiah-like, adduces "the zeal of Jehovah of Hosts:" "I was jealous for Zion with great jealousy." (See Zech. viii. 2.) A future regenerate and fruit-bearing Israel is therefore as sure as is a reigning Christ Jesus in their midst. Earth and hell may oppose the work, but God will perform it. Isaiah xxxvii. narrates the invasion of Sennacherib, and gives us his blasphemous letter. He thought to swallow up godly Hezekiah and his little praying band; but Jehovah of Hosts, the "living God," before whom the letter was spread, delivered them, while Sennacherib's host was destroyed, and he fell by the hands of his own sons while worshipping in the house of *his* god.

God's zeal will not only accomplish His purposes regarding Israel, but all that He has promised regarding *us* will also be fulfilled. In Rom. xi. 5, Paul says of himself and his fellow-saints, "At the present time also there is a remnant according to the election of grace;" and again, "even us, whom He hath called, not of the Jews only, but also of the Gentiles." (Rom. ix. 24.) And He who will gather a yet future Jewish remnant around His enthroned and reigning Son on earth, and make them fruitful, will

make us also who reign with Him to be "to the praise of His glory" during that same 1,000 years in the bodies glorious of the first resurrection, because by His mercy to us we were *fore-trusters* in Christ. (See Eph. i. 12.) Of that countless multitude around the throne above, John says, "His servants shall serve Him, and they shall see His face; and His name shall be in their foreheads."

Like that Jewish remnant of the future, we too are taught that "we must through much tribulation enter into the kingdom of God;" but since our God has linked His glory and His love on our behalf, we may well say with Paul, "If God be for us, who can be against us?" and should we not make it from day to day our one concern—our only one—to give Christ *now* His throne in our hearts, and to be His fruit-bearing people in our lives?

Our Master Himself when on earth well knew these scriptures of Isaiah concerning the "zeal of Jehovah," and was assured that it would perform all things both for Himself and for His redeemed people; but this only the more filled Him with a corresponding "zeal." When in the temple He overthrew the money-changers' tables, zeal for God burned in Him with such ardour and self-sacrifice that even His disciples were reminded of Ps. lxxix. 9: "The ZEAL of thine house hath eaten me up." And is it not due to the blessed Holy Ghost that a similar *zeal* be found in us, and be similarly visible in our lives to all around? At Pentecost the Spirit came forth from the Father and the Son in the form of "cloven tongues like as of fire," and "sat upon each of them;" and that blessed Indweller is in us and amongst us still. Oh that a more burning zeal of love and jealousy for God and for souls of men may show that at least in and amongst some of *us* He is neither grieved nor quenched! Be it so. Amen.

H. D.

THE REVISED VERSION OF THE NEW TESTAMENT.

GREEK MANUSCRIPTS.

HAVING endeavoured to trace the way in which the New Testament Scriptures, as written by the apostles and their companions, were handed down until the first Greek Testaments were printed, we now turn our attention to the subject of existing manuscripts, and may first observe with thankfulness, that whereas the manuscripts of other ancient Greek works are very few, those of the New Testament are very numerous. For the oldest manuscripts we are said to be chiefly indebted to the monks of Egypt, Asia Minor, and Greece.

The monastic spirit manifested itself in very early times; men began to misinterpret the teaching of Scripture, and to think they could more truly live to God by withdrawing themselves from the world, and taking up their abode in solitary places, though some, indeed, were driven to this by persecution. Then in time others looked upon such a course as one of merit, which would make them acceptable to God, and thus gradually the monastic system grew into one of the abominations of Christendom. But in many of the recluses there was the spirit of true piety, and they sought to spend their leisure in a profitable manner, much time being often devoted to copying manuscripts, particularly the Scriptures. Some doubtless did this from real love to the Word, and others because they considered it a meritorious work. In the monasteries a room was frequently set apart for this purpose called "the Scriptorium,"

in which the scribes sat and wrote in silence, while one of their number read the work they were copying.

But if we owe the *existence* of so many old manuscripts to the diligence of the monks of the early and middle centuries, we may say that in some sense we owe their *preservation* to the indolence and ignorance of their successors, who instead of using and copying them kept them on shelves, utterly neglected. How many, indeed, have perished no one can tell. In some monasteries they were used for lighting fires; while in one building that was in ruins, more than a hundred of them had fallen through the floor of the library, and were utterly destroyed by exposure; and in another case the traveller found the monks using these precious records as mats, to keep their unsandalled feet off the chilly chapel floor when they rose at midnight for vigils. But however ignorant they might be of their real value, the moment they saw that a visitor thought anything of them they set a high price upon them. Still many have been obtained and deposited in the various libraries of Europe, and the texts they exhibit have been published for general use and reference.

With regard to the number of manuscripts that are known, it does not seem easy to give a perfectly accurate statement. Some years ago Dr. Scrivener gave a total of 127 *uncials* (written in capital letters) and 1461 *cursives* (running hand), and others have since been discovered; but it must not be supposed that there are in existence this number of *complete* copies of the whole New Testament. Some of the uncials and many of the cursives contain the whole, others different portions; while many are but fragments. These manuscripts vary in age from the fourth century to the sixteenth. No known manuscript is older than about A.D. 350, and there are only two of so ancient a date. This may be partly owing to the fact that

the terrible persecution which raged at the beginning of the fourth century was directed against the sacred books as well as against Christians. But we are told that after this, when the Emperor Constantine favoured Christianity, he ordered fifty copies of the New Testament to be prepared for public reading in Constantinople. As the centuries advanced copies were multiplied, and thus more have been preserved. The cursive manuscripts are all numbered; but the uncials, which are much fewer in number and more ancient, are chiefly known by letters of the alphabet, and the most noted of them are the following:

A. The *Alexandrine* manuscript is so named because it was brought from Alexandria, in Egypt, where it was most probably written about the middle of the fifth century. It was presented by Cyril Lucar, Patriarch of Constantinople, to King Charles I. in the year 1628. It is kept in a glass case in the British Museum, and is so frail that the parchment is liable to break, and the ink to peel and fly off, however gently it may be handled. The trustees had it stereotyped at the expense of thirty thousand pounds, and presented a copy to all the principal libraries in the kingdom. From this manuscript the following portions of the New Testament are missing: Matt. i. to xxv. 6; John vi. 50 to viii. 52; 2 Cor. iv. 13 to xii. 6. It contains also the Old Testament, and some other writings.

B. This letter stands for that manuscript which is certainly one of the two oldest copies of the sacred text, and which, from the fact of its being kept in the Vatican Library at Rome, is called the *Vatican Codex*. It is contained in one small quarto volume, written on vellum very clearly and beautifully, and is in admirable preservation. It contains all the New Testament except the epistles to Timothy, Titus, and Philemon, Heb. ix. 14 to end, and the

book of Revelation. (There is a manuscript cited as "B." for readings in Revelation, but it is one of the eighth century.) The behaviour of the authorities who had the charge of the Vatican manuscript was worthy of a false system that ever seeks to repress the truth, while it boasts that it is the guardian of holy writ. They raised all kinds of barriers in the way of those who would have copied and published it; and when in 1857 an edition of it was published by themselves, it was found to be full of errors. But earnest men have succeeded to a great extent in their examination of the MS., notwithstanding all opposition, and very little doubt now exists as to what its readings are.

C. The manuscript marked C. is but a series of fragments, but it is very valuable; it is preserved in the library in Paris, and hence is often called the *Parisian Codex*. The remarkable thing about this manuscript is the fact that the text of Scripture was once rubbed out with pumice-stone, in order that the vellum might again be used for writing on. Many attempts were made to read the first writing by the traces that had been left, but without success. At last Professor Tischendorf overcame the difficulty, discovered the sacred text that had been for six centuries buried beneath other writings, and published an accurate edition of it. The date of the original writing is considered to be the early part of the fifth century. There are other manuscripts of this kind, which are called *palimpsests*, from being "scraped again."

D. The Codex known thus is sometimes called the *Cambridge*, and sometimes *Beza's Manuscript*, because it was presented by Beza to that university. It has peculiarities in the way of *additions* to the original text; but apart from these it is of value in helping to decide the question of various readings; it is supposed to have been written in the sixth century.

The letters of our alphabet down to Z distinguish the later uncials, or portions of them, and the letters of the Greek alphabet are also employed for the same purpose; these manuscripts are to be found in many of the chief cities of Europe, several being in London, Oxford, and Cambridge, and one in Dublin.

z. The last manuscript we shall notice particularly is second to none in value and interest. It was obtained by Professor Tischendorf in 1859, and marked by the first letter of the Hebrew alphabet, *Aleph*; but it is commonly known as the Sinaitic manuscript, because it came from the convent at mount Sinai. A brief notice of its discovery, condensed from Tischendorf's own account, will be interesting to those who may not be acquainted with it. He tells us that when travelling in the East in search of manuscripts, he visited, in May, 1844, the library of the above-named monastery, and perceived a large and wide basket full of old parchments ready to be committed to the flames. To his surprise he found amid this heap a number of sheets of the Old Testament in Greek, which seemed the most ancient he had ever seen. He was allowed to take some of them, but his eagerness had aroused the suspicion of the monks, who would not yield up the remainder. In January, 1853, he again visited the convent, but could not discover any trace of the manuscript, though he felt assured it was there. At the end of 1858 he obtained the sympathy of the Emperor of Russia, the recognised head of the Greek or Eastern Church, and under his patronage again went to the convent of Sinai, in January, 1859. One day he took a walk with the steward of the convent, who then asked him to take some refreshment in his cell. Resuming a previous conversation, the steward said, "And I too have read a Septuagint," and took down a bulky kind of volume wrapped in a red cloth.

The professor with his practised eye soon discovered that he had before him the treasure he sought, though this time he had the self-command to conceal his joy. The volume contained parts of the Old Testament, the New Testament complete, without the loss of a leaf, besides some other works that had been bound up with the Holy Scriptures. After some difficulty the precious volume was obtained, and under the superintendence of its discoverer, and at the expense of the Emperor of Russia, a *fac-simile* copy was produced, and impressions were distributed throughout Christendom. The manuscript belongs to the *fourth* century, and Tischendorf even suggested the probability of its being one of the very copies prepared by the order of Constantine in 331.

These are the oldest and most noted manuscripts, but, as we have said, there are hundreds more, besides other sources of information which we hope briefly to indicate, before taking up the question of the various readings.

NOTES AND REPLIES.

What is the meaning of "grace for grace" in John i. 16?

THE grace given to the believer is according to the grace that dwells in Christ, and it is the *fulness* of our resource in Him that our faith has to grasp, just as we not only have life, but should have it "more abundantly." (John x. 10.) We are called of God "unto the fellowship of His Son," in whom we are to draw out of the fulness of God. But as rest *given* is not necessarily rest *found* (Matt. xi. 29), so grace *received* as the gift of God is not necessarily grace *enjoyed* and made available in the power of the Holy Ghost. This marks the difference between one believer and another. The apostle Paul wrote to the Corinthians that he had persecuted the Church of God, but he could add, "By the *grace* of God I am what I am: and His *grace* which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the *grace* of God which was with me." (1 Cor. xv. 10.) But he had to say to *them*, "We . . . beseech you also that *ye* receive not the *grace* of God in vain." (2 Cor. vi. 1.)

Does Scripture teach that some are elected to be saved? Is it right to say a person is one of God's elect before he is saved?

THE following statements of Scripture arranged under different heads give an answer to these questions, but it must be borne in mind that to *choose* and to *elect* are the same in Greek :

1. The *saints* of God are called the "elect"—Matt. xxiv. 22, 24, 31 (compare Mark xiii.); Luke xviii. 7; Rom. viii. 33, xvi. 13; Col. iii. 12; 2 Tim. ii. 10; Titus i. 1; 1 Peter i. 2, ii. 9; 2 John i. 13; Rev. xvii. 14.

2. Election is from before the foundation of the world—Eph. i. 4; 2 Thess. ii. 13; Titus i. 2; 2 Tim. i. 9 (compare Eph. iii. 11).

3. Election is according to divine purpose—Eph. i. 5, 9, 11; 2 Tim. i. 9; and foreknowledge—1 Peter i. 2.

4. Election is of God's sovereign will—Rom. ix. 11; James i. 18; Deut. x. 15; Isa. xlv. 1, 2.

5. Election is of grace—Rom. xi. 5—and not of works—Rom. ix. 11. Paul is called "a vessel of election"—Acts ix. 15.

6. Election is unto salvation—2 Thess. ii. 13; Acts xiii. 48.

7. Election secures from apostacy—Mark xiii. 22; Rev. xiii. 8.

8. The elect are given to Christ by the Father—John vi. 27, 39; xvii. 2, 6, 9—and are elected in Christ—Eph. i. 4, 11; iii. 11.

9. The elect are spoken of as those ordained unto eternal life—Acts xiii. 48; John xvii. 2.

10. The elect, or the "called according to God's purpose," are *fore-known, predestinated, called, justified, and glorified*—Rom. viii. 28-30. Contrast this *calling*, which is identical with election, with the outward call, wherein there are many called and few elected or chosen—Matt. xx. 16, xxii. 14.

11. The elect are gathered together at the coming of Christ—Matt. xxiv. 31; Mark xiii. 27.

12. No one can accuse God's elect—Rom. viii. 33.

13. Election is made sure to ourselves by diligence in the Christian course—2 Peter i. 10 (connect with verses 5-11), and is to be known by the life—1 Thess. i. 4 (connect with verses 6-8).

14. Election is unto holiness, and without it there is no evidence of election—Eph. i. 4; Col. iii. 12; 1 Peter i. 2, ii. 9.

The above texts should be carefully read with their contexts, and God's eternal purpose in electing love will shine forth in all its brightness, for without it the Church of God could never have existed. From these passages we learn that though a person at present unregenerate *may* be one of God's eternally-elected ones, yet he cannot *say* it of himself until he has really come to Christ; nor can others *say* it, or *know* it, of him until it is manifest in his life.

What is the force of 1 John i. 7 in reference to cleansing by the blood?

CLEANSING by blood in Scripture is always expiation, and has exclusively to do with atonement. It is never used in regard to our personal sanctification. The "precious blood of Christ" secures our standing as forgiven and justified sinners. (Rom. v. 6, 9.) This was typified by the relation in which Israel stood to the altar. At the annual feast of the atonement the sacrifice on the altar maintained their relationship to God unimpaired by sin. Hence the passage referred to assures the one who walks in the light, and who therefore detects more and more the defilements in his walk, that the once-for-all-offered sacrifice sustains unhindered the communion of his soul with God. This could never be the case if there remained any conscience of sin not put away and not atoned for, and the pathway of many a true child of God is darkened with clouds and doubts because this is not clearly seen. On the other hand, the walk of the believer depends on the regenerating power of the Holy Spirit, by which, through fellowship with Christ in death and resurrection, we walk in newness of life. This is the doctrine of Rom. vi. 1-14; for as in chap. v. the atonement meets our need as to our *standing*, so this meets our need as to our *walk*. A misuse of 1 John i. 7 is now frequently met with, as in a recent statement that "the blood of Christ extracts all stains from the soul." God removes sin from His sight, and God covers it over; but the only *extraction* of sin that God's word knows is that which is effected by the power of the Holy Spirit—begun in regeneration (John iii.), and consummated in resurrection (Rom. viii. 11); the connection is beautifully significant.

What is intended by "a land not inhabited" in Lev. xvi. 22, into which the scapegoat bore all the iniquities of Israel?

WE may more correctly read "the land of *cutting off*." The word for "cutting off" in the Hebrew is remarkable, and as a verb is seldom used. In Ps. xxxi. 22, we read in connection with the death of Christ, "I am *cut off* from before thine eyes;" and in Isa. liii. 8, "He was *cut off* out of the land of the living: for the transgression of my people was He stricken." This *cutting off* is evidently from the presence of God, and the Scapegoat carried the sins into a land where they were, so to speak, shut out from the view of God; that is, into the place of judgment; while those whose sins were borne away stood in the presence of God, enjoying the light of His countenance. Of the dead it is said, in Ps. lxxxviii. 5, that "they are *cut off* from thy hand;" and into that place, "among the dead, like the slain that lie in the grave," did the blessed Substitute of His people enter.

THE BELIEVER'S BODY.

I COR. vi. 13-20.

THE continued existence of the soul after its departure from the body was a doctrine believed even by heathen philosophers; but when the apostle of the Gentiles set forth "Jesus and the resurrection" amid the cultured and polished Athenians, "some mocked, and others said, We will hear thee again of this matter," thus politely dismissing the subject as one beneath their consideration. The grand truth of the resurrection of the body, and therefore of the dignity of the body of a child of God, is a matter of distinct revelation. Wherever the truth of resurrection has been unknown, ignored, or denied, low thoughts of the body have naturally existed, and the inevitable consequence has been either a low state of morals, or the endeavour to keep the body under in such a way as could only minister to human pride and fleshly satisfaction. (Col. ii. 23.)

In the Church at Corinth the great truth of the resurrection of the body was denied by some, and questioned by others; and it is this very Church that presents the saddest picture, as to its moral state, of all that were addressed by the apostle Paul. He had to rebuke them sharply, and expose to them their low condition; but he sought to raise them out of it by showing them their high calling and hope, as those who were indeed "sanctified in Christ Jesus, called saints." And therefore in the few verses before us, while warning against a sin which—in this land at least—offends even the natural conscience, though very lightly thought of at Corinth, he uses no less

than five expressions to set forth the dignity of that body which some of them were debasing.

And first we have a contrast drawn between that part of man which is necessary to and essentially connected with the present state, and the body which is abiding and eternal. "Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now" (literally and more forcibly, *But*) "*the body* is for the Lord; and the Lord for the body." (v. 13.) The very need of and desire for meats will pass away with the meats themselves, when hunger and thirst will no more be known; therefore the use of meats is a matter of indifference; but it is not so with the body. The truth of God is above the circumstances that called it forth, and though, through His grace, the sin that the apostle rebukes would not now be tolerated among any company of His saints, the truths brought out are needed by us all, and are well calculated to brace us up in our conflict with much that is not less dangerous, even if more refined. May we be enabled to consider them.

1. *The body is for the Lord, and the Lord for the body.* The body which once simply ministered to itself, and sought its own gratification, has found an object worthy of its utmost devotion. That object is *the Lord*, who in infinite grace has caused it to be for Himself, asserting His claim, not from Sinai, but from Calvary. It is the claim of love—deep, mighty, boundless love; a love that has proved itself to be stronger than death; a love so intense that nothing less than a true and full response can satisfy it. And what is so natural, what so reasonable, as this response? What is so *inevitable*, if only His love is "known and believed"? The secret of Paul's *whole-hearted* devotedness to the Lord was his whole-hearted reception of the truth expressed in the word, "who loved me, and

gave Himself for me." And whatever denial of self, whatever conflict, this surrender of the body to the Lord may occasion, surely there is more than ample compensation in the discovery that *the Lord is for the body*. He will reveal Himself to the heart as a truly satisfying portion; we shall find His very fulness at our disposal; we shall prove His love to be our solace, His glory our delight. For where there is a real surrender of ourselves to the Lord, who shall place a limit to the unfoldings of Christ by that blessed Spirit of whom the Lord said, "He shall glorify me; for He shall receive of mine and shall show it unto you?" (John xvi. 14.)

2. *The destiny of the body is resurrection.* "God hath both raised up the Lord, and will also raise up us by His own power." (v. 14.) This simple statement anticipates the grand argument of the fifteenth chapter, which shows so conclusively that the resurrection of Christ involves the resurrection of His people. Let us mark the expression "*by His own power.*" When the Sadducees questioned the Lord about the resurrection He answered, "Ye do err, not knowing the Scriptures nor *the power of God.*" (Matt. xxii. 29.) Of all the manifestations of the power of God, resurrection seems to be the highest; and what a marvellous display of that power will be given when, "in a moment, in the twinkling of an eye," all "the ransomed of the Lord" who have fallen asleep shall be raised, and, with all who are waiting for Him on the earth, shall be exalted to His side, each one reflecting His own perfect image. The pledge of all this is given in the blessed fact that God hath "raised up the Lord." Well may we treasure up this truth in our hearts, and praise God day by day that "now is Christ risen from the dead, the firstfruits of them that slept." (1 Cor. xv. 20.)

We may add that not until verse 14 has been fulfilled

can the truth of verse 13 be known in its fulness, but then indeed in every sense the body will be *for the Lord*; no counter attraction will ever call for resistance, no hindrance to our being fully His will ever have to be overcome. And nothing will then prevent our full knowledge of Himself or enjoyment of what He is to us—in a word, our full realization of the infinite and eternal blessedness expressed in the statement that the Lord is *for the body*. There is “hidden manna” in reserve which He will give “to him that overcometh” (Rev. ii. 17); there is a glory which as yet eye hath not seen, which He will unfold to His own, and which He knows will satisfy their hearts, even as their being with Him will satisfy His. (John xvii. 24.)

3. *Our bodies are the members of Christ.* The saints at Corinth were proud of their knowledge; but such a question as this, “Know ye not that your bodies are the members of Christ?” was fitted to convict them of ignorance, and to intimate that *true* knowledge will bear fruit in a practical way. Amongst a little portion of the Church of God in recent years, no truth, perhaps, has been made more prominent than the fact that we are “members of Christ.” But it is time to ask, Where is the evidence amongst us that this truth is *known* in living power? It is easy to speak of it, but if we only *knew* it better, it would more truly affect our walk and ways in all our course here below, coming down to the minutest matters of daily life. Still we must remember that, however feeble our grasp of the truth may be, and however little it may have exerted its power in us, it nevertheless remains *truth* unalterable and eternal. And as it was by the reassertion of the truth that Paul sought to awaken and recall the lax Corinthian saints, so any recovery amongst ourselves must be by the acknowledgment of the truth, and of our own failure with reference to it.

"*Members of Christ*"—the words are quickly spoken, but who has ever yet reached the fulness of their meaning? We may truly say that they express a height of glory and exaltation that the mightiest angel knows not; but who of us understands what even that means? For who can form any conception of the glory and dignity of God's holy angels? And if this is above us, what shall we say of the glory of Him who before His humiliation was infinitely above them as their Creator, and the object of their worship, and who now, as the risen Christ, occupies the highest place in the universe of God?

Being taught by the Spirit, we own Him as the One who is worthy of that place, and, receiving the truth that we are indeed His members, we bow and worship. This blessed union is further set forth by the statement that "he that is joined to the Lord is one Spirit." (v. 17.) There was a union established in Eden; "for two, saith He, shall be one flesh" (v. 16), but that was only a figure of the higher union in which the believer, being joined to Him who is a "quickening Spirit," becomes "one Spirit" with Him.

"One Spirit with the Lord ;
 Oh, blessed, wondrous word !
 What heavenly light, what power divine,
 Doth that sweet word afford !

"One Spirit with the Lord ;
 The Father's smile of love
 Rests ever on the members here,
 As on the Head above."

4. *The body of the believer is the temple of the Holy Ghost.* In chapter iii. he has spoken of the Church as a whole as the temple of God; here he speaks of the body of the individual believer. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which

ye have from God?" (v. 19.) How blessed yet how solemn is the truth that in each one of us that Holy Spirit *dwells!* Well may He be called "the Spirit of grace." When we consider how we very often behave ourselves, we may indeed say that the grace, the love, the patience of the Spirit would be again and again exhausted were He not in the fullest sense the eternal God. Brethren, let us ponder "the love of the Spirit." Let us remember that in the wondrous counsel and deep design of redemption He was one with the Father and the Son. If in infinite love the Father determined to yield up "His only-begotten Son," and if the Son's ready response was, "I delight to do thy will," it was in equally measureless love that the glorious Spirit of God undertook to reveal Christ and Him crucified to the "heirs of the promise," and to dwell in us as the seal of our sonship and "the earnest of our inheritance."

As the Son of God knew all that must be endured by Him in His wondrous path of service in the world, so the blessed Spirit of God knew well what would be the waywardness and selfwill, the ignorance and pride, the coldness and self-seeking, that He would have to deal with in the saints of God. In either case who but God could have undertaken the task? In the assured possession of love that can never change, wisdom that can never be at fault, and energy that can never tire, the Father, Son, and Spirit, in the unbroken fellowship of Godhead, can look onward to and rejoice in the completion of the work concerning us. Oh, let us give ourselves to prayer that we may "*know*" the grace and power of *God the Holy Ghost*, and let us also be watchful!

"Take heed, my soul, and watch and pray,
Lest thou the Spirit grieve,
Who makes thee know the Father's love,
And in the Son believe."

5. And lastly : *We are not our own.* The indwelling of God's Spirit is a *proof* that "ye are not your own." He has rightly and graciously taken possession, because, as we are twice reminded, "*ye were bought with a price.*" (Chaps. vi. 20 ; vii. 23.) Once we were our own, or we *thought we were* ; for we knew not that we were the slaves of Satan, being sold under sin. Now we know it, and would never forget it. We rejoice in that deliverance from the power of darkness which is ours as the fruit of the atoning death of Christ. But if He has released us from the penalty of sin, He has laid us under the obligation of obedience ; if He has rescued us from our low estate, He has redeemed us *to God* by His blood, and therefore in no sense are we our own. We belong to God. To be the absolute property of any *creature* would indeed be a woeful bondage, but to be the peculiar possession of the blessed God, the unfailing source of all joy and happiness, is a privilege the greatness of which the most advanced saint has yet to learn. It is in responding to His claim upon us that we discover the joy of *so doing* ; it is in the path of subjection to the Lord who has "bought" us that we prove what it is to "walk at liberty."

With what force must the closing exhortation of the chapter come to our hearts if only we have received its wondrous statements ! "*Therefore glorify God in your body,*"* that body which God already inhabits (*v. 19*) and will soon glorify. (*v. 14.*) Do we need any further incentive to this ? Let us seek it in learning out the "price" that has been paid for us ; let us dwell upon that word, "*Christ loved us, and gave HIMSELF for us.*" W. H. B.

* The chapter closes with the word "body." The subsequent words are not supported by the best MSS., and tend to weaken the force of the passage, which treats solely of the body, and of its being kept pure for God.

ONLY BE STRONG.

“Only be thou strong and very courageous.”—JOSHUA i. 7.

“ONLY? Ah! Lord, nought is too hard for Thee
But I am small and weak—what if I faint
Along the road? Acknowledge my complaint,
And lead me where the easier pathways be.”

“Nought is too hard for Me; My Word is true,
Canst thou not trust Me, child? and have not I
Commanded thee? Where'er the path may lie
I will be with thee, I will bring thee through.”

“Must I go forward, Lord? Is there no ease,
No leaning on the sword after the fight?
Are there still foes, and always foes, to smite?
Not any rest beneath the pleasant trees?”

“Arise, go over! thine is all the land,
And pleasant shall thy rest be when the foe,
Thy enemy and mine, has been brought low;
For before thee shall none prevail to stand.”

“O Lord, my God, Thy promise to my heart
Comes like a power! Thy presence at my side
Can make me strong. Since Thou wilt be my Guide,
Lead where Thou wilt, and I will do my part;”

“My part being such that I, though weak and small,
Can well perform, and triumph in it too;
Since 'tis but to believe Thy Word is true,
And follow Thee, and own Thou dost it all!”

A. L. B.

FRAGMENTS.—The soul not purified by the Spirit has no evidence of being pardoned through the blood. Sin, like a viper, may seem dead; but when warmed by a temptation it revives and stings. Satan knows our weak point, and we should know it, and place a strong guard upon it. Covetousness is idolatry; and whilst the rich have their golden god, the poor may have their copper one. Every faithful servant of Christ will be a successful one, but it is fidelity that regulates the reward.

THE STUDY OF THE WORD OF GOD.

“Wherewithal shall a young man cleanse his way?”—Ps. cxix. 9.

FROM NOTES OF AN ADDRESS.

As God’s children, we may in our treatment of Scripture well pause over any portion of it, lest the world’s saying as to a thing “going in at one ear and out at the other” should be at all true of us, and lest the next thing read or heard should displace God’s “holy word” from the surface of our minds. Pithy old George Herbert, who lived for God and Christ more than two hundred years ago, says, “Make not that a *shelf* which God made a *ship* ;” which means this—a shelf is something to put a thing *on*, but a ship is something to put a thing *in*. On a shelf one thing pushes off the other; but whatever is put into a ship is stored up in the hold. God keep our souls from being a shelf instead of a ship, that we may get into them a good cargo of God’s word, and keep it there. As another says, “If you have but ten minutes for God’s word before the bell is going to call you for something else, read it for five minutes, and sit silent and think over it for the remaining five.” A ruminating animal never spends his hours in merely eating; he lies down afterwards, and chews the cud, and that makes him an animal of health and of value. It is one of God’s descriptions of His own saints, that in God’s law they not only read, but also meditate. Oh, the sweetness of the Word dwelling within you after you have read it! Oh, the privilege of closing your eyes, and saying nothing with your tongue, that the Word may keep sounding its voice within you! It makes the chamber of the soul like heaven itself!

It has been well said there have been but two divinely perfect things in this world since man sinned; and these two are the *Living* Word and the *written* Word—the blessed Living Word Himself, whom we see now by faith, and whom we hope ere long to see face to face, and the God-given book; and this divine perfection should ever be our aim. Made to know the Living Word, and privileged to possess the written word, and with the Holy Ghost as the Teacher and Revealer within, what may we not become? When the Living Word Himself shouts the shout of His looked-for coming, then the sleepest and most lean-conditioned saint will be in a moment made like Him. But why should any remain thus sleeping and barren and worldly in soul, to their eternal loss? Having already Christ and the Scriptures and the Spirit, what may not each child of God seek to grow into? But he only understands the written word, and deepens in it, who goes over it on “bended knee;” for it is true of the Scripture as George Herbert says—

“Heaven lies flat in thee,
Subject to every mounter’s bended knee.”

This would indeed be reading in fellowship with Jesus, and would itself endear to us the hope of His appearing. How little a while, and I shall no more read of Him in Scripture, but shall gaze on Himself, the living Word, and take in all its teaching by the glance of living love. How sweet for my last reading of the page to be of Him, and then in a moment to see Him, when “my eye,” as Job says, “and not another’s,” shall look into His wondrous eyes! I shall then see with my eyes that of which I had only just before been reading. I shall see the record of the written page in the spear mark on His resurrection side; I shall see it in the nail prints of His glorious

hands; and thus will the Living Word of God be my book for ever. Oh, may God's word be a revelation book to us, from beginning to end revealing Jesus! and may each dear child of God increasingly love God's holy word!

We remember the first saying of Jesus' lips recorded by the Holy Ghost, "Wist ye not that I must be about my Father's business?" (Luke ii. 49.) What was that business? Not preaching or working miracles, for He was only twelve years of age at the time. "They found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions." Not Himself first talking, for He was but a boy. The teachers in the temple were reading probably the books of the law; and did He not listen? See Him, youthful saints, and put yourselves beside Him. He was young once, and was a learner. Are you between twelve and twenty? He was that age once. Think of Him when you joyfully begin some fresh book of Scripture. The treasures of that book of the law kept Him, even from His mother, for three days. What a three days of listening was that to Him! For the first thing told us is, that He was *hearing* and asking questions—questions probably that occurred to Him while the teachers were reading. And as they perceived His understanding of what was being read, they soon became enquirers of the wondrous boy of only twelve years old, and were astonished at His answers; and they had to see in Him the One who understood more than all His teachers, or than the ancients, because those testimonies were His meditation, and because He kept the precepts from the first moment He heard them. (See Ps. cxix. 99, 100.)

And oh, children of our God! are we not made one with the Lord Jesus, and does not one Spirit join us to Him as our Head, that we may read like Him, and listen to God's word as He listened? Not without intention is

it the subject of the first recorded utterance of those holy and heavenly lips. It was thus He was *beginning* His Father's business; and since we are now, like Him, sent into the world, may the Scriptures be the beginning of our each day's work for God before going out into active life, or entering upon the duties of the day.

I knew a young Christian who was very quick as a corrector of the press, and who was therefore urged by the proprietor of the printing-office to earn higher wages by coming at six in the morning instead of at seven. "I come myself at that hour," said his master, "and surely you can rise as early as I do." "I cannot come before seven," was his reply. "What! do you lie in bed till that time?" said his employer. "No," he replied. "I also rise at six; but I must have an hour with my Bible before I come to the office." Oh for many such amongst our younger brethren!

We have been reminded of Jesus' first recorded words, and His last utterance is like His first. "I must be about my Father's business" was the first. "It is finished!" was the last; and He laid down His life, and was silent in the tomb. And what was it that was finished? It was the Scriptures that were then fulfilled. Previously to that utterance He had remembered a passage in one of the Psalms that they had not fulfilled, and all the untold agony of that hour could not make Him let slip anything of God's holy word which He so loved. (See Psalm xl. 8.) He remembered it was said in the 69th Psalm: "In my thirst they gave me vinegar to drink." They had done all but that, and to give them an opportunity for this last insult also, Jesus says, "I thirst."

Oh, children of God, it is in *Him* that we do indeed see a lover of the Scriptures! Jesus, thou lover of the Scriptures, help thou me to love them better than I have

ever yet loved them. He could not, even in death, forget that which was written. Sometimes I let a little bodily pain excuse me from reading in the morning; but Jesus had God's holy word ever in His heart, a thing of blessed delight. Hence He ever was the "Green Tree;" for He was the perfect one of the first Psalm, whose delight was in the law of the Lord; and in that law He meditated day and night. He was "as a tree planted by the rivers of water," bringing forth its fruit in its season, and whose leaf did not wither.

Thus was Jesus rich in the Scriptures, both in His own heart and in family life, and amidst an evil world. By the Scriptures also He fed and built up *the Church*, from the time of His first gathering to Himself the apostles as its living and foundation stones (see Eph. ii. 20) throughout all His ministry to them in "the days of His flesh;" and also when He appeared to the disciples after His resurrection, and "beginning at Moses and all the prophets, He expounded to them *in all the Scriptures* the things concerning Himself" (Luke xxiv. 27), even till their hearts burned within them. And when, by His unfolding to them the Scriptures, and by the breaking of the bread to them, they knew Him, He ceased among them His visible bodily presence as a thing no longer needed (see Luke xxiv. 31), and thus prepared them for His word spoken before to them: "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. 23.)

And now, in conclusion, let me exhort you to two things: 1st. Deal gently with the Holy Spirit, that heavenly Dove, who indwells you as God's child, and grieve Him not, sealed as you are by Him "to the day of redemption" at Christ's coming. Let not your spirit and temper be such as to grieve this mighty, but tender and

gentle, Indweller (see Mal. ii. 15); for this you deeply need self-restraint. And, 2nd, be diligent as well as prayerful in the Scriptures; and for this you will need a godly thrift of your *time*, especially in these distracting and Babel days. Read, oh read the Scriptures! read them morning, and noon, and night; but watch for the Spirit's teaching with the reading, that the eyes of your heart may be enlightened, and your whole soul may be filled with love, and peace, and joy. But again I say, make diligence and economy of your time for this reading of the Scriptures a matter of solemn conscience. I sadly fear that if you could take stock of the employment of your time, the twelve or sixteen hours of your daily life, and if you could mark with one colour all the time spent over the word of God—I mean over actually reading the pages and meditating upon them—and mark with another colour the time not spent in those exercises, you would yourself say, "What! did I only have that half-hour or quarter of an hour at the beginning of the day? and did I spend all the rest in the affairs of this life? and did I only get this little half-hour at the close of the day? Was that all?"

Oh, children of God, the heavenly, Christ-like study of the Scriptures is a question of the diligent use of your time. Husband your time, I pray you; carry a Testament in your pocket—a twopenny one will do—and have a verse often in the day. Do not allow any amount of familiarity with any of its pages to cause you to pass them over slightly. Do not say, "I think I know the Psalms pretty well, and I will pass on to another book of Scripture that I do not know so well." Pass over no book. Eat the manna as it comes, from end to end. I like to say to a brother or sister, "Tell me where you are reading just now," and I am glad when I find they are going through the Old Testament and the New as well.

Over and above that, read also special passages for special times, but by all means have a regular reading through. Want of that faith which hearkens to God's voice and shuts out the world is our great hindrance to our reading the Scriptures, and to our meditating therein. Reading it by fits and starts, and without any diligence of soul, is like the grasshopper, that goes hopping and skipping over the fields, rather than the diligent ant, that stores up its food in summer, or the busy bee, that gets its honey from almost every flower.

As an example of one who led a very busy life, look at Daniel, the prime minister of Gentile monarchs. Yet he loved God's holy word; it entered his heart and shaped his life, and, though surrounded with so many duties, he still found time for close and careful study of the Scriptures. (See Daniel ix.) And what he did read made him fast and pray; he did not merely read as a duty, and shut the book again and go to the business of the Babylonian kingdom, but he fasted and prayed, and thus edified the remnant by his searching of the book of Jeremiah; and I need not tell you how, by the same power, he read the writing on the wall, and said to Belshazzar, "Mene, Mene, Tekel, Upharsin." How did Daniel, the man greatly beloved, prosper as he did? It was because of God's holy word in his heart, in his life, among his fellow-saints, and also in the world.

The darker the days become, and the more difficult, the more will God's Spirit enrich to us God's word; and in view of the solemn and blessed advent of our Lord, and of our living and reigning with Him, let us stir up our souls to love and read the Scriptures; for in that day "WORD OF GOD" will be one of His glorious titles. Rev. xix. 13 says of the Rider on the White Horse, "He was clothed with a vesture dipped in blood: and His name is called the Word of God;" and it adds, "the armies which were

in heaven followed Him upon white horses, clothed in fine linen, white and clean." We are thus taught that when He rides and executes judgment, and all His saints along with Him, it will still be only in fulfilment of the word of God. (Comp. Ps. cxlix. 6-9.) Therefore, though slothful saints may fail to keep fellowship with Christ now in "the word of His patience," they will all have fellowship with Him then in fulfilling the word of God in judgment; and this should awake the most slumbering virgin to trim the lamp and watch. Well may we cry to Him—

"Oh, wake Thy slumbering virgins,
Send forth the solemn cry,
Let all Thy saints repeat it—
The Bridegroom draweth nigh!"

H. D.

THE EYES OF JESUS.

"His eyes are as the eyes of doves."—SONG OF SOL. v. 12.

"His eyes were as a flame of fire."—REV. i. 14.

"His eyes are as the eyes of doves"—

What soul need fear their gaze to meet?
Within those homes of tenderness
Divinest pleadings find retreat,
Pleadings which woo, while they control
The wondering, willing, melting soul.

No wrath is there—unuttered Love
With silent eloquence demands
The yielding of the sinner's heart,
Love's sign those wounded feet and hands:
That sign once fully seen and known,
And Jesus conquers—reigns alone.

Those dovelike eyes! Their tender gaze
Doth to the captive soul impart,
And then draw forth, sweet notes of praise;
Those sounds which charm Emmanuel's heart,
As doth the Æolian harp respond
To each light breath of zephyr fond.

He gazes on the souls He loves ;
 What untold rapture in His eyes !
 The price is paid, the victory's won,
 He triumphs o'er His blood-bought prize.
 O Jesus' love!—in sweet amaze
 The power nigh fails to sing Thy praise.

* * * * *

But now another note must sound
 To celebrate this perfect love ;
 A love which, while it doth caress,
 All sin abhorrent must reprove—
 Sin blackest seen by His keen sight
 On those whom He has clothed in white.

So pure the garment that they wear
 (Each clad in God's own righteousness),
 His searching eyes of fire discern
 All stains that cloud that holiness :
 Love cannot tolerate a thought
 That mars His work divinely wrought.

His eyes no longer melt in love,
 But burn in judgment on the sin ;
 Like flames of fire they pierce the soul,
 And make it mourn the guilt within :
 The same deep love in sterner guise
 "Scatters all evil with its eyes."

Oh, perfect union ! grace and truth
 Combine to conquer, cleanse, and make
 The Bride He won at such a cost
 Spotless and fair for His dear sake,
 That she may "walk with Him in white,"
 The King's companion and delight.

"Search me, O God, and know my heart,"
 With eyes of fire consume its dross ;
 Then win with melting tenderness
 My soul to "count all things but loss"
 For love of Thee—won to Thy breast,
 The Bride's sweet home of perfect rest.

THE REVISED VERSION OF THE NEW TESTAMENT.

ANCIENT VERSIONS AND QUOTATIONS.

In the preface to their version the revisers tell us that those ancient authorities which support certain readings they have adopted in the text, or noticed in the margin, "comprise not only Greek manuscripts, some of which were written in the fourth and fifth centuries, but *versions* of a still earlier date in different languages, and also *quotations* by Christian writers of the second and following centuries." This statement reminds us that, according to the order and arrangement of the all-wise God, the greater number of His people, from the very early times of this dispensation, have been dependent upon *translations* for their knowledge of His blessed word. Even those who received the letters of the apostle Paul direct from himself had for the most part to obtain their acquaintance with the Old Testament from the Septuagint or Greek version; and very soon after the books of the New Testament were written they were needed and desired by believers of different nations, who had very little, if any, knowledge of Greek. When, therefore, a Greek copy of a gospel or an epistle came into the possession of such believers, those who had some acquaintance with that language translated it for the help of others who were less learned, and in due time the whole of the New Testament was thus translated, and the versions we proceed to notice were brought into existence.

The Syriac Versions.—We learn from Acts xi. that when the disciples were scattered abroad, after the death of

Stephen, some who had travelled as far as Antioch, in Syria, preached the Lord Jesus to the Grecians, "and the hand of the Lord was with them, and a great number believed and turned to the Lord." Thus was formed the first *Gentile* church, and it is thought that at Antioch, perhaps as early as the year 150, the Syriac Version was made, which is called the *Peshito*, meaning "simple" or "plain." It contained the Old Testament and the New, except the 2nd epistle of Peter, 2nd and 3rd of John, Jude, and the Revelation. It was executed with great ability and fidelity in a pure, easy, and vigorous style, and has been found very helpful in the criticism and interpretation of the New Testament. There is another Syriac Version, made more than 300 years later, which is distinguished by its servile adherence to the Greek Version; and some fragments have been discovered of a Syriac Version of the four gospels, perhaps older than either, but confirmatory of them. Neither of these, however, comes up to the *Peshito*, which is regarded as one of the most precious relics of the early years of the Church, and as affording assurance of the substantial integrity of the sacred text as we now possess it. For grace and beauty it has been compared with our Authorized Version. It is used by Christians in Syria to this day, being esteemed and venerated as the version used by the early believers at Antioch.

The Latin Versions.—As before noticed, the language of the fourth great ruling kingdom was the *Latin*, which was rapidly spreading even when the apostles wrote, and it was into this that a far greater number of translations were made. Many of these were imperfect; but one called the *Old Italic*, or, as we say, Old Latin, was the best. This was made probably about fifty years after the death of the apostle John, and therefore, like the Syriac, represents the most ancient Greek text. It was first used

by Christians in the north of Africa, where Greek was less known than in Rome, but in course of time it found its way to Italy, where the Latin tongue had gradually become general. But incessant copying caused many errors, so that by the fourth century it had become very corrupt, and Jerome, one of the greatest scholars of the day, who lived as a monk in a cave near Bethlehem, undertook to correct it. The Old Testament portion had been translated from the Septuagint, and not from the Hebrew, therefore Jerome set about a new translation of that direct from the original; but the New Testament he is thought to have simply revised and corrected. This version, which is called the *Vulgate*, was for above a thousand years the standard Bible of the "Western Church," and in the sixteenth century the Council of Trent ordained that the Vulgate alone should be esteemed authentic, and that no one should dare to reject it under any pretext whatever. Accordingly all Romish translations into modern languages profess to have been made from the Vulgate. It must not be supposed, however, that the errors and corruptions of the Romish Church spring from the *use* of the Vulgate; on the contrary, they have arisen from the neglect of it, and the determined suppression of the Scriptures altogether.

But whatever may be the value or defects of the Latin Version, those who are dependent upon our English Version for a knowledge of what God has spoken may be thankful to learn that the precision and excellencies of the Greek can be set forth much more fully in our language than they could be in Latin; and therefore, even if we had nothing but the Authorized Version, we should be better off than were those believers who, during the course of a thousand years, were limited to the use of the Vulgate. Still we would not forget that, during what are often called

the "dark ages," it was the light to many dear children of God, and was the basis of every English version up to the time of Tyndale, while many of the words that are read in all English versions, and have a prominent place in all our thoughts and expressions of the works and ways of God, come from the Vulgate. To it we are indebted for the words Mediator, propitiation, predestinate, regeneration, salvation, justification, sanctification, and many others.

Other Versions.—In addition to the Syriac and Latin, which may be called the principal versions, there are others of great interest. Though the Greek language was spoken at Alexandria, yet in the more remote parts of Egypt the ancient dialects alone were known; hence the need of two Egyptian versions—one for Upper Egypt, and one for Lower Egypt; the former is called the *Thebaic*, and the latter the *Memphitic*. We read in Acts viii. of the conversion of the Ethiopian eunuch; and when he learned, through the teaching of Philip, the value of Isaiah's prophecies, which he was carrying away from Jerusalem, he doubtless would have introduced into his native land the written record of the gospel that caused his heart to rejoice. In the fourth century the Scriptures were translated into the *Ethiopic* language, or Abyssinian, as it is now called. When the gospel reached Armenia there was no alphabet in existence, but one was formed, and the New Testament was translated into the *Armenian* language by A.D. 450. There is also the *Gothic* version, translated by Ulfilas, who was born in the year 315. Of course there were other versions, but it is of the most ancient that we now speak, and we may say that their very existence is a standing testimony to the early distribution and wide acceptance of the writings which we receive as inspired, and an answer to those who would question their antiquity, to say nothing of their inspiration.

As we reflect upon the zeal that led the early disciples to prepare these versions, it is sorrowful to think how soon, and to what an extent, the light given by these very Scriptures became darkness. Men's traditions prevailed, and what were once living churches are now, and have long been, corrupt or dead. We may be thankful for the zeal of our own days, whereby versions of the Scriptures, in different languages or dialects of this Babel world, may be counted by *hundreds*, and we may well pray that God's word may be written, by His Spirit, on the hearts of those who now read in each quarter of the globe, every man in his own tongue, the wonderful works of God.

Quotations.—In addition to the ancient versions, there is an immense quantity of Scripture found in the writings of many of the early Christian teachers, though mingled with the erroneous doctrines which soon became current. In writing on Scripture they *quoted* it, as we are accustomed to do, and their quotations are so numerous that it has been said, "If the New Testament were lost, the greater part of it could be recovered from the extant works of Origen alone." He was born at Alexandria, A.D. 185, and originated the *Hexapla*, or Bible in six different languages. Of course we cannot say that these early writers always copied accurately. Their quotations were often made from memory, or they merely referred to the truths taught in any particular passage, but frequently the exact words of the evangelist or apostle were given in opposition to those who taught differently.

But some may ask, What is the value of all these manuscripts, versions, and quotations? We have a printed Greek text; why is not that sufficient? The best reply to these questions will be furnished by a brief notice of what are called *various readings*, which must next occupy our attention.

NOTES AND REPLIES.

What is the "paradise" referred to by our Lord when speaking to the dying thief—Luke xxiii. 43?

THERE appear to be three paradises spoken of in Scripture. The *first* is the garden of Eden, called in the Septuagint "paradise," in which our first parents were placed before the fall. The *second* corresponds with the place in Hades to which the spirits of the just went; and a picture is given of this in the narrative of Lazarus, in Luke xvi. In Ps. xvi. we read: "Thou wilt not leave my soul in Hades; nor suffer thy Holy One to see corruption"—the parallelism referring to the soul of our Lord as going to Hades, and His body to the grave. But in addressing the dying thief, the Lord speaks not of Hades, nor of Abraham's bosom, but of *paradise*, and of his being there with Himself. To this place of bliss the apostle adverts when he writes, in 2 Cor. xii. 3, 4, of his having been caught up "into paradise," and having heard unspeakable words. The *third* is the paradise of God, mentioned in Rev. ii. 7, which, from the connection with the tree of life in the midst of it, evidently points to the New Jerusalem of Rev. xxi. xxii. The advance from paradise lost to paradise with Christ on departure now, and then to the infinitely more glorious paradise of the future, is very wonderful to contemplate, and represents salvation's victory over the serpent, who had turned the first paradise into a wilderness and the first creation into a ruin. (See vol. for 1879.)

Does the Song of Solomon apply primarily to the Church?

VERY many quotations from the Old Testament give an essentially spiritual application of Jewish prophecies to the Church, as is at once seen by comparing Isa. liv. 1 with Gal. iv. 27, Ps. lxxviii. 18 with Eph. iv. 7, 8, Ps. xxii. 22 with Heb. ii. 11, 12, &c. To the eye of faith the earthly Jerusalem becomes the New Jerusalem, yet not in the least as setting the former aside, but as giving us an earthly counterpart of the heavenly reality. The same is true of the Canticles. It has its Jewish and also its Church aspect. But all that has a dispensational line of teaching, applicable alike to the heavenly and to the earthly, has also a personal and a spiritual application to each believer; and it is this perhaps which, when rightly understood, gives its pre-eminent beauty to the Song of Solomon. Many wrong the Jew, many wrong the Church, and many wrong the individual believer, by not seeing that, in addition to direct reference to our

Lord Himself, there is in very much of Scripture a threefold application—to the earthly kingdom, to the heavenly people, and to the individual saint. Truly God's word is as a precious stone, that shines on all sides and from all points of view; and this is what our narrow, one-sided minds often fail to grasp.

How are we to understand 1 John iii. 6-9 and v. 18, as to not sinning, in connection with the statement in chap. i. 8, that "if we say we have no sin we deceive ourselves"?

In chap. iii. 6-9, as in chap. v. 18, the full force of the present tense in the Greek must be remembered, which gives the idea of *continuance* in sin; that is, of a *living in it*. These statements show that he who is born of God cannot be one who has sin for the element in which he lives. He no longer is, as once he was, like the sow that wallows in the mire. On the other hand, chap. i. 8 refers to the indwelling of sin in the members. As long as we carry about the body of this death, we have of necessity within (*i.e.* in the flesh) the law of sin, that wars against the law of the mind. (Rom. vii. 23.) But from our former bondage we have legal deliverance in Christ (Rom. vi. 6), in consequence of which the command is, "Let not sin reign." It is there, but we are to see that it does not *reign*, the law of the Spirit of Life in Christ Jesus enabling us to keep it under as a conquered enemy. (See 1 Cor. ix. 27.) Another point to be noticed in John's first epistle is that in chap. ii. 1, in the clauses "that ye *sin* not" and "if any man *sin*," it is not the present tense that is used, which would imply continuance in sin, but the aorist, implying a certain *act* of sin, which at any time a believer may commit if not watchful, just as the sheep may fall into the mire, but cannot wallow in it as the sow does.

What is the meaning of the statement of Nebuchadnezzar, "The thing is gone from me," in Dan. ii. 5?

It points to the decree made by the king, and means, "The word is decreed by me;" *i.e.* the thing is settled. The decree seems harsh, but we must remember that the magicians claimed the power of revealing the secrets of the gods. There is truth and irony in the king's word: "Tell me the dream, and I shall know that ye can make known to me the interpretation thereof." Their failure makes way for Israel's prophet, and he unfolds the mysteries of the future; and in the person of the king of Babylon, the head of the image, earth's mightiest monarch falls upon his face before the captive servant of the God of Israel, and confesses "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets."

THE "IFS" OF THE EPISTLE TO THE HEBREWS.

- "How shall we escape, IF we *neglect* so great salvation?"—HEB. ii. 3.
- "Whose (*i.e.* Christ's) house are we, IF we *hold fast* the confidence and the rejoicing of the hope firm unto the end. . . . We are made partakers of Christ, IF we hold the beginning of our confidence stedfast unto the end."—HEB. iii. 6, 14.
- "For it is impossible for those who were once enlightened . . . IF they *shall fall away*, to renew them again unto repentance."—HEB. vi. 4, 6.
- "For IF we *sin wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—HEB. x. 26.
- "Now the just shall live by faith: but IF any man [he] *draw back*, my soul shall have no pleasure in him."—HEB. x. 38.
- "Much more shall not we escape, IF we *turn away* from Him that speaketh from heaven.—HEB. xii. 25.

CHRISTIAN readers who recognize themselves as possessors already of eternal life, and therefore as among the "holy brethren," to whom this epistle is written, often find difficulty in these passages. They tremble at such Scriptures, and ask, Are we then still left uncertain of being saved at last? And that too when other Scriptures teach the opposite, and assure all believers in Christ that they have even now eternal life, and cannot perish; for example, John i. 12, 13, iii. 16, v. 24; also 2 Thess. ii. 14, where, being called by the gospel, and believing it, assures to all "the obtaining of the glory of our Lord Jesus Christ." And yet they feel the value of this epistle to the Hebrews, and cannot but esteem it as a most precious part of what they possess and use in God's word.

And no wonder, for it is addressed to "partakers of the heavenly calling" (Greek, super-heavenly; comp. Eph. i. 3, ii. 6); and the word "Hebrews" indicates the same, for it is broad enough to include all who spiritually are "strangers" on earth, because their home and their trea-

sure are in heaven. Thus "Abram the Hebrew" (*i.e.* Abram the *pilgrim*) becomes the representative man of all who "are not of the world" even as Christ is not of the world, whether we be Jews or Gentiles by natural birth. And Abraham, who is put forward in this epistle as a pattern (see Heb. vi.), is declared by the same apostle, in his epistle to the Galatians (addressed to *Gentiles*), to be the father of all that believe. (Gal. iii. 29; see also Rom. iv. 16.) On all grounds therefore we rightly take this precious epistle as written for *all* of us who are by grace believers in Christ, and consider it as describing *our* bright prospect of "the city of the living God, the heavenly Jerusalem," to which we "are come" even now by faith.

Why then are these "IFS" found in it—these warning passages (the chief of which are given above) that speak of an imminent danger of being lost at last? And why does the apostle include *himself* in these passages, and say, "If *we* neglect," "If *we* sin wilfully," &c.? Is not this utterly inconsistent with the assurance he expresses in other epistles, that he and his fellow-believers were already "saved," and seated in "heavenly places in Christ Jesus"? (See Eph. ii. 5, 6.)

The truth is, these warning passages do not apply *primarily* to the apostle himself, or to any true children of God, to whom he was writing. In their full force they apply only to such mere professors of Christ's heavenly name as had by that time, alas! joined themselves to that Church of God which once at Pentecost had none but God's children in it. The epistle to the Hebrews was evidently written to the Jerusalem Church after it had lost its first love and its holy fear (see Acts iv. 32-34, v. 11-13), and had swelled in size to the "many thousands of Jews" that believed, of whom James told Paul (Acts xxi. 20), and who were "all zealous of the law." "Zealous

of the law" indicates a very different state from former days, when that same church was zealous only of the name of the Lord Jesus (see Acts iv. 10-12), and was intent only on the things heavenly, unseen and eternal. Alas! they had relapsed again into a fondness for Jewish ritual, and succeeded in entangling even Paul with them in Nazarite vows and sacrificial offerings made for them by earthly priests. This "neglect" by some amongst them of the "great salvation;" this ceasing to "hold fast the confidence and the rejoicing of the hope" on the part of some, agrees only too well with the warning language of this epistle. The apostle commences it with abruptly announcing again God's *voice* by His Son, and by pointing to Jesus above as the *object* for the vision of all saints; and, showing that all fulness was already theirs in God and in Christ, he warns any amongst them of even the *beginning* of lapsing back to Judaism, and of the wrath of God in which such apostasy would end. How natural for him to write thus after having been himself for a little while somewhat carried away by it! The months at Cæsarea that followed his stormy deliverance from Jerusalem—in which he and Luke were companions (see "*we*" in Acts xxvii. 1), and in which the hair of his shaven head would have grown again—were a fitting time for his writing this epistle to the Hebrews; and the warning *IFS* that we find in it point chiefly to such of the many thousands amongst them as were "zealous of the law." The apostle's lowliness, and his effort to win them to heavenly things, lead him to put himself amongst them, and to say, "If *WE* neglect," "if *WE* hold fast," "if *WE* sin wilfully," according to that law of his life by which he made himself all things to all men, so far as he honestly could, that "by all means" he might "save some;" just as Peter also says, "The Lord . . . is longsuffering to *US*-ward, not

willing that any should perish, but that all should come to repentance." (2 Peter iii. 9.)

The presence therefore of doubtful persons, and of mere professors, amongst those addressed, causes the God-taught writer thus to express himself, without his in the least implying any uncertainty as to the possession of eternal life by such as have truly believed. It is against questionable persons amongst the real children of God that he points these sharp arrows of his quiver. We see the same thing in our Lord's discourses. As long as Judas Iscariot and other mere professors were present He gave the same kind of warnings; for instance, at the close of the sermon on the mount, while He exhorts His "disciples" to enter in at the "strait gate," which in that discourse He had been setting before them, He also tells them that there is a wide gate and a broad road which would lead even them to destruction. (Matt. vii. 13, 14, &c.) So also in Matt. xviii., when He is teaching His own apostles the lowly way of being greatest in the kingdom of the heavens, He does not forget that the betrayer is present, and He warns His hearers of the awful end of such as stumble His "little ones," and who, by choosing "two hands," "two feet," and "two eyes" (*i.e.* their own fleshly will and desire), are "cast into everlasting fire." But no sooner was Judas Iscariot gone out (in John xiii.), and Jesus able to say (*v.* 33), "Little children, yet a little while I am with *you*" (*i.e.* with none but you, my own), than His teachings are relieved at once of any such awful warnings. Note the difference, for instance, between John xv. 3, "Now ye are clean," &c., and John xiii. 10, "Ye are clean, *but not all*: for He knew who should betray Him; therefore said He, Ye are not all clean." The same remark applies to the epistle of James and to the general epistles of Peter and of John.

Let us now consider the warnings themselves. They all point to bold and self-willed characters, and not to those "weak in the faith," or timid ones, who are too apt in their self-accusing sadness to apply them to themselves. The presumptuous are those against whom they are aimed, and not the diffident and self-distrustful. Just as also Matt. xii. 24-32 shows that the sin against the Holy Ghost was in danger of being committed by those who were *proudly despising* the works of our Lord, and not by such as were distrusting themselves, and wishing to know Him better and love Him more.

In each of the six IFS quoted we see these self-willed characters as *rejectors* of some precious feature of the grace of God, and setting up instead of it a way of their own.

In Heb. ii. 3, "How shall we escape, *IF* we *neglect* so great salvation?" we see them as rejectors of God's *voice* speaking to them by His Son, by the easy way of *neglecting* to take heed to it, and preferring the voice and the way of fellow men. This the apostle declares to be a worse and more wilful sin than that of the children of Israel, in disobeying the voice of God that spoke to them by means of angels at Sinai. Compare with these the "wayside" hearer of Matt. xiii. 19, in whose case the wicked one "catcheth away" that which was sown in his heart.

But God's grace in this epistle is to us a *vision* as well as a voice. It says, "We *see* Jesus," as truly as it does, "We have *heard*" God speaking by His Son; and in Heb. iii. 6, 14, "Whose house are we, *IF* we *hold fast* the confidence and the rejoicing of the hope firm to the end," unbelievers are seen as rejectors of the *vision* of the Divine and therefore *ever-living* "Apostle and High Priest," and stubbornly hardening their heart, and stopping short on their heavenly road. They turn to an earthly Moses or a Joshua, and thus do not hold fast their first confidence

"firm to the end." Compare with these the stony-ground hearer in Matt. xiii. 20, who not having "root in himself" dureth but "*for a while.*"

Again, the mere professor is also detected by his *lagging behind* the footsteps of real believers, who all do, more or less, press on toward practical likeness to Christ. The dead professor, on the other hand, contents himself with a repetition of those easily-admitted first elements of truth, the reiteration of which only deadens conscience instead of exercising it. This is pointed at in Heb. vi. 6, and is declared to be another mark of their hopeless case. "It is impossible for those who were once enlightened . . . IF they shall *fall away*, to renew them again to repentance." Like Judas Iscariot, they forsake the company with which they at first set out. The zeal of true saints is too warm for them, and too unflagging (as the love that would spend three hundred pence worth of ointment on refreshing the feet of Jesus was too warm for Judas) and they "fall away." Here then such are convicted as *rejectors* of God's grace in a third way; viz., as that grace is seen in their *godly fellow-pilgrims*. And the apostle bids us not be hindered from going on to "perfection" by any such unregenerate loiterers, or from pressing on, Abraham-like, to know our divine Melchisedec. Compare with these the thorny-ground hearers, in whom "the care of this world and the deceitfulness of riches choke the word," and render it unfruitful.

In Heb. x. 26—"IF we *sin wilfully* after we have received the knowledge of the truth"—we have a yet more solemn mark put upon these persons. Cain-like, they presume to "draw near" to God in a way of their own will and their own choosing, and are thus stamped as *rejectors* of the only obedience in which God ever can accept a sinner that approaches Him; viz., the obedient death of His Son. They vainly expect that God will somehow

make provision for their admitted shortcomings; but having rejected God's one abundant and costly provision in the death of His own Son, they will find nothing meet them from God's presence but a "judgment and fiery indignation, which shall devour the adversaries." Here then we have a fourth view of the rejectors; they reject the one obedience of Christ unto death as the only way of access to God.

In Heb. x. 26—"Now the just shall live by faith: but IF any man [*or he*] *draw back*, my soul shall have no pleasure in him"—we have the mere professor detected by his unwillingness to suffer earthly loss for his profession's sake. He casts away the confidence which he seemed once to have, and refuses the path of suffering and loss in which genuine saints are taking "joyfully the spoiling of their goods," knowing in themselves that they "have in heaven a better and an enduring substance." (See Heb. x. 34, 35.) Here, then, is a fifth form of their wilfulness: they are *rejectors* of Christ's path of poverty and earthly loss.

The same may be said of the sixth and last passage quoted (Heb. xii. 25)—"If they escaped not who refused Him that spake on earth, much more shall not we escape IF we *turn away* from Him that speaketh from heaven." This turning away is likewise on account of love of earthly property and ease. The context speaks of the Israelites at mount Sinai. They "entreated that no word more should be spoken unto them" (see Greek), and bade Moses attend to God's voice for them, their alarm being both for themselves and their cattle; "for they could not endure that which was commanded, and if so much as *a beast* touch the mountain it shall be stoned." And so the New Testament refusers of the voice from heaven have no relish for the promise that God will "once more shake not the earth only, but also heaven." They are like Esau, that profane person who chose the then present mess of pottage

rather than the precious "birthright" of future good things. So the promise of a new heaven and new earth, which is joy and strength to the true believer, has no charm for the unregenerate professor, since it involves his having no home and no portion or treasure in this old creation. This is perhaps the most solemn aspect of any in which to see the vain professor; viz., as rejector of a new heaven and earth—in which Christ shall be the last Adam, and God shall be all in all—for the passing carnal pleasure of the "fornicator" (see *v.* 16), or the Esau-like "profane person." To what depths of shame and self-ruin will sin, the flesh, and Satan's power sink the most orthodox and plausible *professor*, while the feeblest *real trustee* in the blood of the Lamb is an "overcomer," and will for ever have God as his portion, and God's new creation as his home.

Surely the *IFS* of the epistle to the Hebrews are as full of solemn instruction to God's own children as they are of terrible warning to the unbeliever. May we profit by them!

H. D.

JERUSALEM THE GOLDEN.

WIDE stand the gates, and o'er the fragrant plains
 Float in rich fulness joy's immortal strains.
 Within, the raptured harpers thrill His name,
 And lips, love-kissed to life, His deeds proclaim :
 Without, the glad new earth lies fair and bright,
 Beneath the splendour of His face of light,
 Fair with the bloom that never knows decay,
 Bright with the radiance of eternal day.
 O Jesus, Saviour, Lord of heaven's delight,
 Whose love shall lift us to its blissful height,
 We know not now to thank Thee as we ought,
 Though with Thy heart's blood our heart's love is bought !
 Ne'er, till we tread with Thee the golden street,
 Can love and joy be full, or praise complete, E. S. W.

COMFORT.

“Walking . . . in the comfort of the Holy Ghost.”—Acts ix. 31.

THERE is a natural craving in every human heart for *comfort*; but only God’s children know the true source of it, and yet how few even of them prove its blessedness at all times!

“*Walking* in the comfort of the Holy Ghost” implies a quiet, steady progress; not fitful seasons of great joy, followed by periods of darkness and dejection, but a spring of God’s own comfort welling up in the heart continually, sufficient, and more than sufficient, to meet every circumstance that may arise to sadden and depress, and enabling the soul to rejoice in the Lord at all times.

The Holy Ghost is especially named “THE COMFORTER.” He takes of the things of Christ as revealed in the word of God, and as we bow down our ear and diligently hearken, He brings them to our remembrance, and explains them to our hearts, and thus we are cheered, and our faith is strengthened. God is Himself called “the God of *all comfort*” (2 Cor. i. 3; Rom. xv. 5); and the apostle’s prayer for the Thessalonians was, “Now our Lord Jesus Christ Himself, and God, even our Father which hath loved us, and hath given us *everlasting consolation* [comfort] and good hope through grace, comfort your hearts.” (2 Thess. ii. 16.) Thus we have the infinite resources of the Father, the Son, and the Spirit wherewith to meet all the devices of him whose aim ever is to cast us down from our excellency. Surely there is no scant provision, no limited supply, and we may well ask, “Why art thou cast down, O my soul?” or hearken to our Master’s question, “Why are ye troubled, and why do thoughts arise in your hearts?”

God comforts us by the rich provisions of His grace.

“Comfort ye, comfort ye my people, saith your God. . . . She hath received of the Lord’s hand *double* for all her sins.” (Isa. xl. 1, 2.) Not pardon only, but acceptance, an inheritance reserved in heaven, the earnest of it here, and full provision for the way, all the fulness of God stored up in Christ for us to draw from as much as we will. “Double” indeed is this for all our sins, and if we believe in and use this fulness, can we ever remain cast down or troubled?

Again, in Phil. ii. 1 we read of “the comfort of love,” and what a love! “As one whom his mother comforteth,” “as a father,” “as a bridegroom,” “as a friend”—all these are but faint pictures of that love “which passeth knowledge.” “As the Father hath loved me, *so* have I loved you.” Who can fathom what *that* means? and as we ponder this love, and all the expressions of it in the Word, the Holy Spirit will shed it abroad in our hearts, and make it a living, bright reality.

He may allure us and bring us into the wilderness, but it is to “speak comfortably” to us (to our hearts). “This is my comfort in my affliction; for thy word hath quickened me.” It is as we continually listen to the word of God as the *living* Word that it speaks to the depths of our inmost souls. The turmoil of our hearts is quieted and hushed in His presence, and we then discern His still small voice, and learn what it is to walk “in the comfort of the Holy Ghost.”

Then again, “Thy rod and thy staff”—the tokens of our Lord’s shepherd love and care—“they comfort me.” They tell us how we are cared for, watched over, folded and guarded, as He keeps watch over His flock by night. Though the roaring lion and the ravening wolf are round about us, and though our own hearts are so treacherous and so prone to wander, we have the assurance of His watchful, patient love, and that He is pledged to bring us safely home.

Then in looking onward we are comforted by the promise of His speedy return. “Wherefore comfort one another

with these words." (1 Thess. iv. 16-18.) In a moment, in the twinkling of an eye, we shall be for ever with the Lord—satisfied, at home, sinless, tearless for ever! Have we not promises enough to comfort all *our* "waste places"? to cause the wilderness to sing for joy? Need we any longer cry out, "Mine eyes fail, saying, When wilt thou comfort me"? Should we not rather look up, and say, "In the multitude of my thoughts within me, thy comforts delight my soul"? and then the rich streams of comfort will flow out from us to others. We shall be able to "comfort those who are in any trouble by the comfort wherewith we ourselves are comforted of God," and they also will be able to sing for joy; and from our praising hearts the Lord will gather His precious fruits, and *His* heart will rejoice, and *He* will be comforted. T.

 THE SWEETEST SONG.

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.

His tender heart recalls those days—

His weary days below,

And fondly towards His suffering saints

That heart's deep yearnings flow.

Dear sufferers, mid your tear-drops sing !

Midst pain the notes prolong !

It makes the heart of Jesus glad,

To listen to your song.

P.

THE DAYS OF THE PASSOVER,

THIRTEENTH DAY.

Of the First Month, ABIB (March or April), from Sunset on TUESDAY till Sunset on WEDNESDAY.

Ex. xii. 1-6. "And ye shall keep it (the lamb) up until the Fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening," or, "between the two evenings" (margin). See Levit. xxiii. 32: "From even unto even shall ye celebrate your Sabbath." The Hebrew day commenced at one sunset, and lasted till the next.

[The Passover was to be observed "between the two evenings," either after the First, or before the Second. The Lord Jesus observed the ordinance on the First evening, and fulfilled the type before the Second.

In Egypt the Passover was killed before the Second evening, and eaten during the night.—Ex. xii. 8.

The Jews, at the time of the Crucifixion, partook of it before the Second evening of the 14th day.—John xviii. 28.]

GUEST-CHAMBER PREPARED.

Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13.

LEAVEN PUT AWAY.

From the First evening of the 14th till the Second evening of the 21st, eight days in all.—Ex. xii. 15, 18-20.

[This Table is abridged from a sheet published by Mr. T. Newberry, with the above title.]

FOURTEENTH DAY.

From Sunset on WEDNESDAY till Sunset on THURSDAY.

PASSOVER KEPT.

By Christ and His disciples. After Sunset, *First Evening* (Wednesday). Matt. xxvi. 20-25; Mark xiv. 17-21; Luke xxii. 14-18, 21-23; John xiii. 1-29.

Judas goes out.—John xiii. 30-32.

LORD'S SUPPER INSTITUTED.

Matt. xxvi. 36-39; Mark xiv. 22-25; Luke xxii. 19, 20; John xiii. 33-xvii.

GETHSEMANE.

Matt. xxvi. 30, 36-46; Mark xiv. 26, 32-42; Luke xxii. 39-46; John xviii. 1.

Betrayal.—(Succeeding verses.)

JESUS BEFORE ANNAS & CAIAPHAS;

During the night—Matt. xxvi. 57-75; Mark xiv. 53-72; Luke xxii. 54-71; John xviii. 12-27.—Till cock-crowing.

BEFORE PILATE AND HEROD.

Between the FIRST hour (6 a.m.) and THIRD hour (9 a.m.).—Matt. xxvii. 1-32; Mark xv. 1-21; Luke xxiii. 1-32; John xviii. 28-40; xix. 1-16.

CRUCIFIXION.

Between the THIRD hour (9 a.m.) and SIXTH hour (noon).—Matt. xxvii. 33-44; Mark xv. 22, 32; Luke xxiii. 33-43; John xix. 17-24.

Darkness from the SIXTH hour (noon) to the NINTH hour (3 p.m.).—Matt. xxvii. 45; Mark xv. 33-36; Luke xxiii. 44, 45.

The women and John by the Cross.—John xix. 25-27. "Finished."—*vv.* 28, 29.

DEATH.

Between the NINTH hour (3 p.m.) and TWELFTH hour (6 p.m.).—Matt. xxvii. 50-56; Mark xv. 37-41; Luke xxiii. 45-49; John xix. 30-37.

CRUCIFIXION AND RESURRECTION.

FIFTEENTH DAY.

From Sunset on THURSDAY till Sunset on FRIDAY.

BURIAL.

After Sunset (Thursday Evening).—Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.

JEWS' PREPARATION DAY.

"That is *the day before the Sabbath.*"—Mark xv. 42; Luke xxiii. 54; John xix. 31—(As distinct from "*the preparation of the Passover.*"—John xix. 14.)

The day of the departure from Egypt—Num. xxxiii. 3.

SPICES PREPARED.

During the Friday—Luke xxiii. 56.

[The Hebrew day commenced in the evening. "When even was come" Joseph obtained the body of Jesus, and buried it; that day, the 15th of Abib, was the day of the preparation, the day before the Sabbath (Saturday); the Crucifixion was on the 14th day, the day previous, and could not by any possibility have taken place on the Friday.

The 15th day, according to the Hebrew calculation, commenced at Sunset, about 6 o'clock; the Friday, according to the Roman calculation, commenced at midnight, 12 o'clock. The Scriptures go by the Hebrew calculation, tradition follows the Roman; hence the confusion.]

SIXTEENTH DAY.

From Sunset on FRIDAY till Sunset on SATURDAY.

SABBATH DAY.

A high day.—John xix. 31.

SEPULCHRE SEALED AND GUARDED.

Matt. xxvii. 62-66.

[The Roman day lasts from midnight to midnight, containing two half nights and one whole day. The Hebrew day lasts from evening to evening, containing one entire night and one entire day.

The body of the Lord lay in the grave three whole nights, two whole days, and the first part of the third; verifying His own word.—Matt. xxi. 38-40.]

SEVENTEENTH DAY.

From Sunset on SATURDAY till Sunset on SUNDAY.

See Gen. viii. 4. Resting of the Ark.

RESURRECTION.

At early morn.—Mark xvi. 9.

EARTHQUAKE.

Matt. xxviii. 2, 3.

VISITS TO THE TOMB.

Mary Magdalene and other women; Peter and John—Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-12; John xx. 1-10.

APPEARINGS.

To Mary Magdalene—Mark xvi. 9-11; John xx. 11-18.

As the Morning Star to early and patient watching.

[Entrance into the Holiest.—John xx. 17; Lev. xvi. 11-14.]

To the women.—Matt. xxviii. 9, 10.

To the two disciples.—Mark xvi. 12, 13; Luke xxiv. 13-34.

To Peter.—Luke xxiv. 34; 1 Cor. xv. 5.

To the eleven.—Mark xvi. 14; Luke xxiv. 36-49; John xx. 19-23.

“BE OF ONE MIND.”

THE exhortation to be of “one mind,” or “of the same mind,” is repeated many times in the epistles. It is addressed to each and all of the members of the body of Christ, and should surely have the prayerful attention of children of God everywhere without exception. Yet a moment’s reflection will convince us that this most important exhortation is unheeded or misunderstood by many; for, alas! is it not too painfully evident that, instead of unanimity concerning the word of God, much variety of opinion prevails on many points, and is maintained as a matter of course, resulting often in confusion, bitterness, strife, and division?

Instead of letting this sad state of things continue, should not those whose hearts yearn for the well-being of the Good Shepherd’s flock seek for fellowship in prayer, that we all may be like-minded according to Christ, and all speak the same thing? Self-judgment is doubtless greatly needed, and if prayerfully persevered in we may have to confess that we have been vainly puffed up by the fleshly mind, and have not sought the mind of the Lord; that we have all more or less sinned against Him in this matter, and increased the confusion in the distracted body of Christ. But we shall not see much of oneness of mind in the Church unless there be the humbling of ourselves before our God respecting our treatment of His holy word. Are we not often judges of that Word instead of attentive learners? And do we not form our own *opinions*, and censure those who do not accept them?

The more closely we profess to walk in accordance with the word of God the greater is our responsibility. Surely

it is not a light matter that teachers in the Church should so markedly manifest the lack of the one mind respecting discipline, baptism, the relationships in which we stand to our beloved Lord, the blessed hope of the Church, and other truths. The confusion resulting from this is not of God; “for God is not the author of confusion, but of peace, as in all the churches of the saints.”

What reply can we give to the question “From whence come wars and fightings among you?” (James iv. 1.) And what shall we say in reply to the charge, “But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work”? (James iii. 14–16.) When shall we begin to obey the word, “Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. *Humble yourselves* in the sight of the Lord, and He shall lift you up”? (James iv. 7–10.) May our prayer be, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way [way of pain or grief] in me, and lead me in the way everlasting.” And may we continue in prayer to our God and Father that He may give us in all things the mind of Christ. G. T.

THE word of God was Christ’s treasure in the days of His flesh, and He has given it to us with the Spirit of truth. We cannot but prosper if we delight in the Scriptures; that is, if we read them diligently with a view to obedience and communion with God.

THE REVISED VERSION OF THE NEW TESTAMENT.

VARIOUS READINGS.

IF we would deal intelligently with the subject of revision we must always bear in mind that it consists of two parts: the revision of the *Greek Text*, and the revision of the *English Version* of that text. Later on we hope to consider the question of *translation*, but we have now to occupy ourselves with that of *various readings* in the original language. What is meant by this will be best illustrated by an example. In Rev. xxii. 14, we read in the Authorized Version, "Blessed are they that *do His commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." In the Revised Version the verse begins thus: "Blessed are they that *wash their robes*." This is a case in which the difference strikes us forcibly. The Authorized Version has been quoted as turning the sinner to Sinai to learn how to be saved, though the words of John elsewhere would save anyone who is taught of God from being misled. (1 John iii. 23.) But the Revised Version points straight to Calvary, and reminds us that the precious blood of Christ alone can give us a title to the tree of life, or a fitness for the heavenly city. Again, in Romans ii. 17, the Authorized Version reads: "*Behold*, thou art called a Jew;" while the Revised Version substitutes "*But if*" for the first word. Now in each of these cases it is no question of translation (for the translation is perfectly correct), but of *different Greek readings*. The translators of the Authorized Version adopted one, perhaps not knowing of the other, which the Revisers have preferred as better.

Let us consider how these various readings arose. The original manuscripts were soon copied, and as time went on copies were multiplied. The possibilities of error incidental to the process of transcription are so manifold that probably no great work was ever copied with faultless accuracy, and any error that found its way into one copy would readily pass into a second, which might also have others of its own. The writers were liable to fall into all the ordinary errors resulting from misreading or misunderstanding the text they were transcribing, mistaking words that were similar in appearance when copying, or alike in sound when writing from dictation.

In illustration of this, let us look again at the instances already given. In Rev. xxii. 14, the difference between "they that *do His commandments*" (A. V.) and "they that *wash their robes*" (R. V.) is very great, and in *English* such a variation would be inexplicable; but in Greek the two phrases have great similarity in appearance—*poiountes tas entolas autou* (A. V. text), and *plunontes tas stolas autōn* (R. V. text). A hasty glance at the words (written continuously in the old letters) would account for this variation, and when it was once made it would soon be repeated. In Rom. ii. 17, where the Authorized Version reads "*behold,*" and the Revised Version "*but if,*" the difference in Greek is simply *ide* and *eide*; and as these are somewhat alike in sound, anyone writing from dictation might easily substitute one for the other, or in copying might lose sight of the *e*. Again, words of frequent occurrence were shortened, a line being placed above to show the contraction. Thus "God," *theos*, and "Lord," *kurios*, were represented by the first and last letters of each word. The mistaking of these abbreviations may account for two readings that have given rise to much controversy; viz., whether, in Acts xx. 28, Paul wrote "the Church of

God" or "the Church of the *Lord*;" and, in 1 Tim. iii. 16, "*God* was manifested in the flesh," or "*who* was manifested in the flesh." In the latter case the whole difference consists in two horizontal strokes, which might be overlooked, one above the word, and one within a letter, changing O into Θ (*o* into *th*); in the one case the Greek word being THEOS, "God;" and in the other os, "who." In such ways certain *changes* may be explained, but we have also *omissions* and *additions*.

We must remember that in the earliest MSS. there were no breaks between the words, or stops at the end of sentences; consequently in copying, the eye might easily pass from the termination of a word or sentence to a similar termination occurring soon after, thus causing the omission of the intervening words. For example, in the Alexandrian manuscript 1 Cor. ix. 2 is omitted. Verses 1 and 2 both end with the words "in the Lord," and the writer's eye evidently fell on these words at the end of verse 2 after he had written verse 1, and thus he went on to verse 3, omitting the previous verse.

Additions to the sacred text are due to various causes. Sometimes a note written as an explanation in the margin of one copy was thought by a *subsequent* copyist to be an omission, and was by him inserted in the text. Thus, in John xi. 41, we read in the Revised Version, "Then they took away the stone;" this probably is John's statement, the words "from the place where the dead was laid" (A. V.) having been afterwards added.

With reference to many parallel passages in the gospels, scribes sometimes altered words, or even added sentences, to bring the narratives into literal agreement; but *some* variations even of this kind may have been unintentionally made through familiar acquaintance with one of the gospels. In Luke xvii. 36, according to the testimony of

most old manuscripts, an addition has been made from Matt. xxiv. 40: "Two men shall be in *the field*; the one shall be taken, and the other left." That this is an addition to the original is very probable, because in Luke the Lord is speaking of "that *night*" and of two men in *bed*. An example of an addition in an epistle is found in Col. i. 14: "In whom we have redemption *through His blood*." All old MSS. omit the last three words, and as they occur in Eph. i. 7 in an exactly similar connection, it is easy to see how they came to be inserted.

These examples show us that the loss of some words through closer adherence to older authorities may not of *necessity* be the loss of any truth.

We who have learned to reverence and value the very words of Holy Scripture may well wonder that such mistakes as these were not soon discovered and corrected, and indeed that they arose at all. But their existence reminds us of the difference in the care shown by the Hebrew scribes in copying the *Old Testament* and that bestowed upon the *New*. To Israel "were committed the oracles of God" (Rom. iii. 2); and though they were as a nation disobedient to them, yet they were faithful in *preserving* them. The scribes even counted the words in each book, and took other minute precautions to secure accuracy. But this amount of care was not shown in copying the *New Testament*; and consequently soon after the apostles' days, if not before, numerous though slight alterations were made by those who transcribed the Greek MSS.

Many of these different readings were known to the early writers on Christian doctrine, and often gave rise to questions and comments. We are told that in the middle of the *third century* Origen wrote thus: "But now great, in truth, has become the diversity of copies, be it from the negligence of certain scribes, or from the evil daring of

some who correct what is written, or from those who in correcting add or take away what they think fit." Some have thought that after this time efforts were made to purify the text, and guard it from further corruption. This may have been the case for a time; but very soon the word of God itself became neglected, and heed was given to "the commandments of men who turn away from the truth" (Titus i. 14, R. V.), and of course the question of various readings sunk into oblivion. At the time of the Reformation, however, attention to God's precious word was revived, and through the multiplication of copies by the art of printing interest was again raised respecting the true text of the Scriptures.

Soon after the Authorized Version appeared the *Textus Receptus* was issued (in 1624), and was supposed to represent the true Greek original of the New Testament. It differed but little from previous editions of the Greek Testament, and, like them, was based on comparatively few MSS., and those not such ancient ones as are now available. For a long time this *Received Text* seems to have been regarded by many as the autograph of the inspired writers; but as old manuscripts, versions, and quotations were compared, various readings were collected and recommended as being better supported. Especially has this been the case within the present century. The ancient texts have been very diligently compared by those scholars who have made *Textual Criticism* their study, and their labours have been very arduous. To determine the value of manuscript readings requires great learning and skill, and also an unbiassed judgment, a quality not always found in chief critics. If it were a question of simply counting the *number* of authorities for and against any reading, a decision would be easily arrived at; but such a principle is inadmissible, for one manuscript may be equal

in value to many others; and the same is true of versions and quotations. *Other things being equal*, the oldest manuscript may be considered as of the greatest value, the age being determined by the material used and the style of writing; but other points also need to be weighed, a principal one being the degree of care with which the manuscript was written, which can only be determined by a minute examination of its internal character. By such considerations critics have formed their opinions as to the comparative value of various manuscripts, but the fact must be well understood that all have not arrived at the same decision.

There exist two schools of criticism, which, though they have certain principles in common, are antagonistic on one important point. The one builds much upon the *number* of widely-distributed MSS., supposing that this was the divine provision for preserving the truth, the concurrent testimony of many witnesses from different countries being considered conclusive. The other school, which has of late years more fully developed its principles, places the greatest weight on the *most ancient* MSS., though very few, deeming these to be the purest, and disregards the multitude of more recent codices as merely multiplied copies of certain original documents. A theory which at the present time finds much favour in this school tends still more to limit the range of authorities which critics are to use as the basis of a revised text. Nearly 150 years ago a godly and learned German commentator named Bengel suggested that the MSS. of the New Testament might be divided by their characteristics into two great divisions. Others have followed somewhat in his track; but it has been reserved for the latest editors of a Greek Text, Drs. Westcott and Hort, to work out the theory and fully act upon it. They have discovered, as they suppose, the characteristic

tendency of two large sections of the early Church, and its influence upon MSS., which they classify accordingly; they also judge that the two oldest MSS. bear fewer traces of such influence, and upon them mainly they base their text. But as we cannot go to the fountain head, and as the text of Scripture early suffered deterioration, some learned and careful critics demur to placing such a measure of reliance on these two earliest manuscripts (B and \aleph). The question as to the true reading in any disputed case must be settled mainly by *evidence*; and the probable conclusion of an unprejudiced enquirer will be, that while the superior claims of ancient testimony are acknowledged, *every element of evidence* should be allowed its full weight. When this course is departed from, and a special theory is advocated, it has to be tested according to the word spoken by Solomon: "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." (Prov. xviii. 17.)

The theory so ably propounded by Doctors Westcott and Hort, and the conclusions resulting from it, have had a very manifest influence upon the judgment of the other Revisers, and led to the adoption of some readings in the text, and many in the margin of the Revised Version, which will be accepted by very few. This Version has already undergone most searching criticism, both as to Greek and English, and more will surely follow. Meanwhile, as it is in the hands of a number of simple searchers of God's word, we will endeavour to proceed with our enquiry respecting it, availing ourselves of the labours of others, while we look to God to enable us to "refuse the evil and choose the good."

We may well be thankful that amidst all the controversy and diversity of judgment on some points the grand truths of Scripture stand untouched and unassailable, no

cardinal doctrine being affected by any sound revision; and it is well that this should be clearly understood.

Many will be alarmed by the statement that over five thousand various Greek readings have been introduced into the Revised New Testament, and that a far larger number might be collected from different MSS. In one Greek Testament which represents the Revisers' Text an average of about ten alterations are found on each page. In very many cases the alteration merely depends on the omission or addition of the words "the," "and," or "but," or of the interchange of the two latter words. An example may be found in Mark x., part of verse 46 :

A. V.	R. V.
"Blind Bartimæus, the son of Timæus, sat by the highway side begging."	"The son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside."

Besides a transposition of words and two slight changes in translation, we have in this brief compass *four* various readings in the Greek text, though not all evident in English, two depending on the position of the word "the," and two on that of the word "beggar," or "begging."

Other variations consist of different modes of spelling proper names (Prisca for Priscilla, Ampliatus for Amplias; Rom. xvi.), or in such transposition of words as does not affect the sense, and frequently not even the translation. In Luke xx. 19, the order of words in the Authorized Version is, "And the chief priests and the scribes;" in the Revised Version, "And the scribes and the chief priests;" verse 2: "spake unto him, saying" (A. V.); "spake, saying unto him." (R. V.) Rom. xvi. 14: "Hermas, Patrobas, Hermes" (A. V.); "Hermes, Patrobas, Hermas." (R. V.) Yet there are important readings that demand our careful consideration.

NOTES AND REPLIES.

What is meant by the expression, "Ye WEIGH the violence of your hands in the earth"? (Ps. lviii. 2.)

THE word "weigh" refers to the balances of justice, and shows that the judges and rulers of the land were carrying on their tyranny and oppression of the righteous under an outward form of law. Thus the false prophets accused Jeremiah before the princes in *the gate* (*i.e.* the place of judgment), saying, "This man is *worthy* to die." Thus did false Jews bring Stephen "to the *council*," and set up false *witnesses* against him (Acts vi. 13), and under a form of law obtain his death. Paul and Silas also were accused before the magistrates at Philippi as men who taught customs which, said their accusers, "are not *lawful* for us to receive, neither to observe, being Romans." (Acts xvi. 21.) Thus also did Jezebel get godly Naboth murdered under a form of law, that she might the more easily seize his vineyard. (1 Kings xxi.) And, highest hypocrisy of all, thus did Caiaphas pretend that he acted only in accordance with the law of God when, having charged our Lord with blasphemy, he obtained from all those present the deliberate sentence, "He is guilty of death." (Matt. xxvi. 66.) Thus in all ages have wicked judges WEIGHED the violence of their hands in the earth.

Did the Lord bear the sins of each individual sinner, or only the sins of those who believe in Him?

SUCH a word as, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29), shows that there is in the death of Christ absolute sufficiency and universal suitability, but the result of His atoning work is limited according to the will and purpose of God. (See Eph. i. ii.) Godward the death of Christ is adequate for all, whether accepted or not; but manward there is a limitation to those who by grace believe, according to Paul's statement to his Jewish brethren at Antioch: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him *all that believe* are justified from all things." (Acts xiii. 38, 39.) In a general sense, it may be said that "Christ died for our sins" (1 Cor. xv. 3); but it is not scriptural to say of any one who does *not* believe, that Christ bore *his* sins, or paid *his* debt, any more than it would be to say that he is "justified from all things." Under a divine appointment Christ is God's propitiation for every one (1 John iv. 10), but He is in fact the Propitiator to those alone who have faith in Him.

THE MEETING IN THE AIR.

WE would again present to fellow-saints, and especially to sorrowing and afflicted ones, the sweet and precious hope of our Lord's return, when, caught up into the air, we shall meet Him, and greet one another with an untold and unknown joy. For that meeting—such an one as never has been and never again can be—the Saviour at the right hand of God is waiting; departed ones at rest are expectantly looking forward to it, for then they shall awake in His likeness and be satisfied; and we too who are in this tabernacle long for the moment when the body of our humiliation shall be made like unto the body of His glory.

It was thus the Spirit of God in the apostle comforted the sorrowing Thessalonians with the precious message especially communicated to him "by the word of the Lord," that "we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." How sweet is that word *together!* implying, as it does, a conscious fellowship between those then living and those that had slept, between the saints of to-day and those of years long gone by, between the faithful ones of the present time of apostacy and the martyrs of the apostolic age. Not alone will each ascend, not one by one, but *together*, as having a mutual bond and tie, as well as a common object

—even to meet *Him*. As we rise to greet Him He comes down to receive us unto Himself, that where He is there we may be also, in the place prepared by Himself for us.

It is with reference to this meeting in the air that Christ is presented to our thoughts as the Morning Star, which rises while all is dark, and becomes the harbinger of that glorious day which will be ushered in by the Sun of righteousness as He rises “with healing in His wings.”

It is interesting to recall to mind how often during the sorrows of His earthly pathway, and especially in the latter half of His ministry, after His transfiguration, our blessed Master turned His own thoughts, and those of His disciples, to the time of His coming again. Let us look at a few of the instances mentioned in Luke’s gospel, and seek to trace their connection and gather their instruction.

I. Commencing with the transfiguration period, we read, in Luke ix. 26, 27, “Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, *when He shall come* in His own glory, and in the Father’s, and of the holy angels. But I tell you of a truth, there be some standing here, that shall not taste of death, till they see the kingdom of God.” These solemn words need to be carefully pondered, and none who remember that we shall be made manifest at the judgment-seat will be surprised at them, or treat them lightly. Our Lord does not say that any will be cast away or disowned as children of God, but that there will be some concerning whom, instead of rejoicing, He will be ashamed, so little of His own likeness has there been in their lives, so little devotedness in their behaviour, so little fruit to eternal life, and so much chaff, so much wood, hay, and stubble, to be consumed by the fire of the judgment throne. Surely those of whom Christ is ashamed will be “ashamed before Him

at His coming ;” and the only safeguard against this in all its bearings is to “abide in Him ; that, when He shall appear, we may have confidence, and not be ashamed before [from] Him at His coming.” (1 John ii. 28.)

Another point of interest in this passage is the threefold glory of the advent—the Son’s own glory, the Father’s glory, and that of the angels. These glories are connected with three distinct spheres. The *first* points to the glory of the Church, the Bride of Christ, and is specially associated with His own person ; the *second* refers to the glory of the kingdom of the Father, of which Christ is the appointed Head and the divine administrator ; and the *third* to the glory of the angelic host, of whom we read that “thousand thousands shall minister to Him, and ten thousand times ten thousand shall stand before Him.” (Dan. vii. 10.) Of these glories we are reminded by Peter, when in his first epistle (chap. i. 11) he writes of “the sufferings of Christ and the *glories* that should follow.” How deep and lasting Peter’s recollections of the glory of the transfiguration were we gather from the use he makes in his second epistle of that memorable scene, of which he was an eye-witness, as that which confirmed previous prophetic testimony, and gave a foretaste and an example of the meeting in the air, when, like Moses and Elijah, we shall appear with Him in glory.

II. Our next passage is in chapter xii., which significantly closes a most instructive section of our Lord’s ministry. Chapter x. tells of the mission of the seventy, and of the woes uttered on the cities of Galilee which had rejected His testimony ; and yet He had spoken of seeing Satan fall from heaven (looking onward to its fulfilment in Rev. xii.), and He had therefore been able to rejoice in spirit, as the babes of the kingdom understood what was hidden from the wise and prudent. Chapter xi. points out

the growing antagonism of Satan and man against Himself, and the coming in of that sevenfold spiritual wickedness which was to crucify Him as the heir to the inheritance; and this had led to the utterance in the Pharisee's house of those woes against an apostate people, whose rejection of Him should bring upon them the vengeance of God for all the righteous blood shed from Abel downward. And now in chapter xii., after warning the multitudes against the leaven of a national hypocrisy, He turns to His disciples. Addressing them as His "friends," He dispels their alarm with His repeated "Fear not." He bids them not to be careful about temporal things, but to seek the kingdom of God and His righteousness, and gives the wonderful promise that then "all these things" should be added unto them. Assuring them of the kingdom because it was the Father's good pleasure to give it to the "little flock," He guards them against setting their hearts upon earthly treasures, telling them to sell what they had, and adds, "Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when *He cometh* and knocketh, they may open to Him immediately." He tells of the heavenly feast that awaits them, when the King shall serve, and thus we are taken on from the meeting in the air to the marriage supper of the Lamb, and for this we are to be ready; for "the Son of man *cometh* when ye think not." That which is to fill the mind and form the hope of His "*friends*" amidst the aboundings of sin, of apostacy, and of Satanic power, is the coming and the kingdom of their Lord.

This is the hope set before us; and though the time is not known to any but to God, yet as watchful souls were looking for redemption when our Lord first came, so now when He is coming again, the lowering sky and the stormy

cloud bear a testimony that will not fall unheeded on the ear and eye of one whose heart is in the secret of the Lord's counsel. We need to be very watchful in these days lest we be led away with the error of the wicked, and either deny the Coming or be carried away by Satan's delusions respecting it.

The uncertainty as to the time of the Lord's coming in the night of this dispensation is shown in the words, "If He shall come in the *second* watch, or come in the *third* watch." Probably we have long passed the third watch, and yet the Lord has not come to His waiting Church. There are inferences of great importance here, but we leave them for the present, and quote the words in Mark, "Watch ye therefore: for ye know not when the Master of the house cometh, at *even*, or at *midnight*, or at the *cock-crow*, or in the *morning*: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, *Watch*." (Chap. xiii. 35-37.) He might have come early in the dispensation, when martyrs laid down their lives; or in the midnight, while crusaders were fighting their way to the Holy Land; or later on, at cock-crow before the morning; or He may come in the morning dawn itself. Some would link the advent with the cock-crow and the morning star, others with the morning and the rising sun; but to each and all the word is "Watch," so that neither guile nor force may lead us astray.

III. Let us now turn to the end of chapter xiii. The footsteps of the Lord are nearing Jerusalem, and the question is asked, "Lord, are there few that shall be saved?" His answer, addressed to each hearer, is, "Strive to enter in;" and the question is left with God to answer in His own time. But the following words of our Lord seem to have a bearing on the relation of the Jew to the Advent. He speaks of the Master of the house rising up

and shutting to the door; and as God shut the door on Noah and those with him in the ark, so will the opened heavens close on those who rise and enter with Christ, as we read in the parable of the virgins, "And they that were ready went in with Him to the marriage, and the door was shut." Like those who cry, "Lord, Lord, open to us," Israel will awake to a knowledge of their awful condition, and to this the Lord appears to refer in His touching lament, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me again until ye say, Blessed is He that *cometh* in the name of the Lord." Then, but not till then, will be fulfilled Zech. xii.-xiv., when the spirit of grace and supplication shall be poured upon Israel, and they shall look upon Him whom they pierced and mourn, yet find an opened fountain for their sin and for their uncleanness. This shutting out of Israel from the heavenly glory when the Church is gathered in, and their gathering around the person of the glorified Messiah when He appears in glory, it is most important to bear in mind, lest Israel's relation to the Advent be either lost sight of, or made to rest upon a wrong basis.

IV. The next passage is in chapter xvii., and contains an especial warning against the delusion of a Christ here or a Christ there. Two points are enforced. *First*, the kingdom of God comes not with an outward show of man's power or glory, like the kingdoms of this world, nor does it rise from the earth, or, like the four beasts of Daniel vii., from the troubled waters of human strife, but comes from above, and begins *within*, finding its seat in the heart, and commencing its rule there in the power of a new life and a subject will. *Second*, when the day of manifestation arrives, the coming of the kingdom in the

person of the King will be as the lightning, and heaven and earth will be filled with its glory. It will also come with terrible effect, like the stone from heaven, that smote and brought down the image of Nebuchadnezzar's dream, and it will become the mountain-kingdom which will fill the whole earth. The *revelation* of the Son of man is the subject here, as in Matt. xxiv., and corresponds with the final judgment on antichrist, spoken of in 2 Thess. and Rev. xix. ; and the warning, whether to disciples then or now, or to the remnant of the future, is the same—not to be deceived by false Christs and false prophets, who will seek to beguile even the elect of God. Of these dangers we see evidences in the present day, and many are being deceived through misapprehension as to the character of the Coming.

V. Another truth is unfolded in chapter xix., connected with the coming of the kingdom. It was not to be immediate, that is, in the time of our Lord's presence on earth ; for He had to go into a far country to receive the kingdom, and then to *return*. Christ made Himself known in this parable as the *rejected* King, and this is the more striking as it was uttered the day before He presented Himself to Jerusalem, and was welcomed with the song, "Blessed is the King that cometh in the name of the Lord," which was exchanged in a few days for the cry, "Away with Him, away with Him ; crucify Him. We have no king but Cæsar." In the parable the servants, good and bad, are mentioned, as well as the enemies, all of whom will have their due at the Lord's return. The return is but one, though it has many episodes, as may be understood if we consider the magnitude of the interests involved, which concern not only the Church, but Israel, the nations at large, and the enemies of all kinds, including Satan, the beast, and the false prophet. From the meeting

in the air to the battle of the great day of God Almighty much more is embraced than is generally supposed.

VI. In chapter xxi. we have our Lord's prophetic account of the destruction of Jerusalem by the Romans, which for the time was to wind up the Jewish dispensation. During "the days of vengeance" Jerusalem was to be trodden down of the Gentiles until the times of the Gentiles should be fulfilled. This chapter may be briefly divided into four parts. The *first* (vv. 8-16) tells of wars and commotions, and persecutions from synagogues and rulers, such as we have in the book of Acts, which embraces most of the period before the destruction of Jerusalem. The *second* (20-24) includes the period of Jerusalem's desolation and the captivity of the nation, little allusion being made in it to the disciples, except the warning to flee from the city when the armies of the Gentiles come against it. The *third* (25-27) corresponds very much with the period of the book of Revelation, with its seals, its trumpets, and its vials, ending with the manifestation of the Son of man, whom "*they*" (*i.e.* the enemies of Christ) "shall see coming in a cloud with power and great glory." The *fourth* part (28-36) contains our Lord's words of comfort to His redeemed, who are told that when these things *begin* to come to pass they are to lift up their heads, for their redemption draweth nigh. A "*day*" is now first mentioned (v. 34), that "*day of the Lord*," with which the prophecies teem, which will come on those whose "hearts are overcharged with surfeiting and drunkenness," as it will also come on all them that dwell at rest, sit at ease (*καθημενους*), on this guilty earth. Hence follows the command to watch and pray, that, being found among the overcomers, they may "*escape* all these things that shall come to pass" connected with that day, and *stand before* the Son of man, caught up to meet

the Lord in the air. That day shall not overtake them unawares, and the apostle's words in 2 Thess. i. 7, 8 will be fulfilled—"To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance."

VII. There is one more reference made by our Lord in this gospel (chap. xxii.) to His coming, or rather to His kingdom, to which we would direct attention. It has special significance, as connected with the Last Supper, and is in keeping with the apostle's words as to the observance of the feast—that it was to be "till He come." Strife had just arisen among the disciples as to who was to be the greatest, and our Lord quells it by pointing out that it partook of the tone and temper of Gentile pre-eminence, with its lordly assumption and oppressive authority, and showing that real greatness could only be attained by treading in His footsteps, and by seeking to serve and take the lowest place. He then goes on to link them with Himself in His temptations, and promises that they should have a kingdom appointed to them, even as the Father had appointed to Him, adding, "that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." This takes us into the millennial reign, and is the fulfilment to Israel of Mary's song and of Zachariah's prophecy, as given at the opening of the gospel.

May we be enabled to continue with Christ in His temptations, that when we meet Him we may sit with Him, according to the words in Rev. iii. 21, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne." May these truths occupy our hearts more and more, and may the subject of "our gathering together unto Him" be increasingly precious to us. H. G.

ON THE CUP AT THE LORD'S SUPPER.

THOSE children of God who take the Lord's Supper each "first day of the week" (Acts xx. 7) especially need to understand and keep in mind its solemnity and its responsibility. Greater frequency of partaking begets the danger of doing so too much as a habit, and therefore lightly. Indeed, there is a close connection between growth in grace, on the part of any assembly of saints, and the spirit and mode in which from week to week they partake of the Lord's Supper. Paul felt this, and connected the sad state of the saints at Corinth with their ill ways in showing forth "the Lord's death till He come" (1 Cor. xi. 17); and in our time also a low spiritual state in an assembly will lead to its being content that "ministry of the Word" (often irrelevant, and therefore unprofitable) should delay the actual Supper to the last, instead of its being the foremost thing, and that for which the assembly met. The Lord's Supper, when scripturally kept, is so simple an action and so brief, that it can easily be pushed aside into a mere corner of the time of meeting; but great spiritual loss is thus incurred. The very ease and brevity of taking it seated, as we rightly do, should awaken in us deep concern not to take it lightly. The psalmist used his harp with "a solemn sound" (marg., a meditation; see Ps. xcii. 3); and surely we should with the same care partake of the emblems of Calvary's redeeming love. During their captive days in Babylon godly Israelites refused to use their harps or to sing Jehovah's songs, for they would not be forgetful of Jerusalem's sorrows (see Ps. cxxxvii.); and surely it were still worse in us to use the loaf and

cup of the Lord's Supper simply as an outward act, and without any leisurely or careful remembrance of Jesus' dying love!

The same may be said of the brief, yet most solemn, act of believers' baptism; but whether it is baptism or the Lord's Supper, let each observance of either be with ever-increasing understanding of its deep significance, and submission of soul to its divinely-appointed authority.

In the case of the Lord's Supper, haste and lightness in partaking would be checked if the fuller and more exact teachings it conveys were sometimes dwelt on. In the *Golden Lamp* for 1874, p. 225, the two chief meanings of the loaf used at the Lord's Supper were shown. Under the title of "The Broken Jesus and the Unbroken Christ," we were by the loaf reminded: first, of our common *debt* to Him who died for us; and secondly, of our *union* now with each other as those whom He has redeemed at such cost. The breaking of the loaf affectingly shows us how we all had part in causing Him to be "broken" for us at the cross; and the unity of the loaf reminds us that we, as partakers, are thenceforth more than ever to regard ourselves as made *one* in Him both with each other and also with ALL fellow-saints.

To this we may now add a few words on the significance of the cup. Too often, perhaps, no special distinctness of meaning is seen in it, and it is regarded as conveying only the same instruction as the bread. In this indeed they are alike: they both set forth the same ever-precious death of our Lord. But they set it forth in different ways, and with a difference of blessing to us resulting therefrom. In one we see the vast *number* of our *sins*, in the other the *depth* of our *sinfulness*; and in both we learn that He gave Himself for us.

God's word teaches us that every sinful act—whether of

thought, word, or deed—of all the lives of all the Shepherd's flock was duly laid upon the Shepherd. (See Lev. xvi. 21; Ps. xl. 12; Isa. liii. 6, margin; Gal. i. 4; Heb. ix. 28; 1 Peter ii. 24, iii. 18, &c.) All these passages teach us that the full and complete *number* of our wanderings and iniquities was "made to meet" on Him; and assembled saints express their belief of this as they break the bread, and every fragment of the loaf which they all unite to break reminds all how truly the Lord Jesus died for each single sin that the memory and conscience of each partaker recalls to remembrance, as well as for the vastly greater number that we neither remember nor know; for "who can understand his errors?"

Such is the deeply-affecting meaning of the *bread*; but the *cup* has a deeper meaning still.

God's word also teaches us that Jesus our Lord not only never sinned or transgressed either in act, or word, or thought, but also that He had not sin *existing* in Him. He "*knew* no sin." The fountain of nature, with all its springs, which in us is essentially sinful, was in Him absolutely and divinely pure. He was "Immanuel . . . God with us." Yet was our sinfulness reckoned to Him as if it had been His. God "made Him to be SIN for us, who knew no sin; that we might be made the righteousness of God in Him." (2 Cor. v. 21.) Also, in Rom. viii. 3, "God sending His own Son in the likeness of sinful flesh, and *for sin*, condemned *sin in the flesh*: that the righteousness of the law might be fulfilled in us." Again, the same chapter which says (Isa. liii. 6), "Jehovah made the *iniquities* of us all *to meet* on Him," also says (v. 10), "When thou shalt make *His soul* an offering for SIN, He shall see His seed."

These passages give us a further and still deeper view of the depths of Christ's death. Inasmuch as the evil

tree that produces all the bad branches and evil fruit of man's sinful life must needs be worse even than its products, so must it have been a deeper woe to Christ's sinless soul to be made SIN for us even than to have our countless iniquities all numbered to Him.

As one has said, "The sufferings of His soul were the soul of His sufferings;" and it is this pouring out of "His soul" unto death that we set forth as we solemnly fill the cup at the Lord's Supper and drink it.

The previous use of the "bread" does in this way prepare us for the still more affecting use of the "wine." As we drink it we confess that we did as truly need that our Lord should die for our sin as for our every sinful *act*. We need to find sufficiency in His death for our foul nature as truly as we do for the "trespasses and sins" in which we were dead; for what we WERE as well as for what we had *done*; and this God Himself wrought for us at Calvary, and Christ accomplished it there.

Hence our double feast of joy, and our twofold rest in Him. We look over each fresh portion of life's journey trod, and know that its wandering steps were all borne by Him. We look within, and whilst judging ourselves with increasing self-abasement, we still know that none of the unfathomable evil of our evil hearts is kept in God's account against us, for Jesus died also for that.

Israel in the wilderness had a double supply of their need from the God that loved them. They had the manna and also the water from the Rock, and Christ's death was typified in both those things. The minute manna, "small as the hoar frost," spread itself on the ground around their tents, the same ground on which their erring feet daily trod. But the water from the rock, springing forth at the stroke of God's rod, "gave them drink as out of the great depths" (Ps. lxxviii. 15)

—depths too deep for eye to search, still more for foot to tread ; and Paul says “that Rock was Christ.”

Moreover, at the Lord's Supper we “shew the Lord's death *till He come* ;” and this twofold character of our blessing which we set forth by the loaf and the cup will be accomplished in all its fulness when at His coming we sit with Him at His table in His kingdom. For as we then shall never, never sin or go astray again in either deed, or word, or thought, so also shall we then be conformed to Him *inwardly* as well as outwardly. Sin will then have ceased to exist in us. In that respect, as well as in every other, “we shall be like Him ; for we shall see Him as He is.”

“To look *within* and see *no stain*,
Abroad no curse to trace ;
To shed no tears, to feel no pain,
And see Thee face to face :

“For this we're pressing onward still,
And in this hope would be
More subject to the Father's will,
E'en now much more like Thee.”

In Rev. iv. the living creatures who in chapter v. sing of being redeemed to God by the blood of the Lamb, are said to be “full of eyes *within*,” as well as “before and behind.” Oh, the love and grace of our God, which has made us His sons and heirs, in fellowship with His Son Jesus Christ our Lord, and will perfect us as such ! Even so. Amen. H. D. .

EXTRACT.—Trouble may be God's wind to remove some leaves which hinder our fruit from ripening. Outward troubles, like waves about a ship, are harmless, but dangerous if they get within. A shower of trouble on a heart burning with love only heightens the flame.

THE REVISED VERSION OF THE NEW TESTAMENT.

THE GREEK READINGS ADOPTED BY THE REVISERS.

IN the question of revision of the New Testament, alteration of the *Greek Text* is of greater importance than variation of the English translation; for it determines, so far as it is truly made, what is and what is not the word of God. We therefore continue this subject. A few examples have already been given of minor alterations made by the Revisers. We now proceed to consider other readings which they have adopted, and in order to give a general view of the subject we make a summary of the changes found in the first eight chapters of the epistle to the Romans.

The number of variations in the Greek Text of these chapters is below the average, and appears to be fifty-six, to which must be added fourteen in the margin; six others are merely readings transferred from the Authorized Version *text* to the Revised Version *margin*. Of the fifty-six new readings twenty-three differ so slightly that they cannot be expressed in translation—two depending merely upon punctuation; five make a slight difference in expression, but none in sense; one is a harsh transposition, “nor principalities, nor things present, nor things to come, nor *powers*,” instead of “nor principalities, nor powers,” concerning which Dr. Perowne asks, “Who will believe that Paul so wrote it?” We classify the remainder under three heads—

Omissions.—These are distinguished by italics. “I am

not ashamed of the gospel of *Christ*" (i. 16); "Alive unto God through Jesus Christ *our Lord*." (vi. 11.) In chap. i. 24, "God *also* gave them up;" and in the long and terrible list of evils of the heart given at the close of the chapter "*fornication*" and "*implacable*" are left out. In chap. ii. 13 the article is twice omitted, "*the law*;" in iii. 22, "unto all, *and upon all*, them that believe;" iv. 19, "And being not weak in faith he considered *not* his own body;" vi. 11, "that ye should obey *it* in the lusts thereof;" vii. 18, "to perform that which is good *I find* not;" viii. 1, "*who walk not after the flesh, but after the Spirit*;" v. 34, "who is *even* at the right hand of God."

Additions are not so numerous as omissions; for while a few words might be left out by mistake in copying MSS., the tendency, for various reasons, was to add. In these eight chapters the only word added by the Revisers is the name of the Lord on two occasions—chap. viii. 11, "He that raised up Christ JESUS;" viii. 34, "Who is he that condemneth? It is Christ JESUS that died."

Changes are as follow: chap. ii. 17, "*But if* (for behold) thou art called a Jew;" iii. 7, "*But* (for) if the truth of God;" iii. 30, "*if so be* (seeing) it is one God who shall justify;" iv. 1, "Abraham our *forefather* (father);" iv. 15, "*but* (for) where no law is;" v. 1, "*let us have* (we have) peace with God;" vii. 6, "*having died to that* (that being dead) wherein we were held;" vii. 13, "*Did* then that which is good *become* (Was then that which is good made) death unto me;" viii. 26, "Likewise the Spirit also helpeth our *infirmity* (infirmities);" viii. 34, was raised *from the dead* (is raised again)."

The great doctrinal statements of the epistle to the Romans are not affected by these new readings, except in chap. v. 1; but in chap. iv. 19 the omission of the word "not" (upon the testimony of the four oldest MSS.)

gives quite a different meaning. The Revised Version also varies the translation of the verse, and reads thus: "And without being weakened in faith he *considered* his own body now as good as dead (he being about a hundred years old)." In the judgment of some the force of the passage is thereby added to; that is, Abraham's was no "blind faith;" he did not ignore the difficulties, but looking them full in the face, and with the settled conviction that he could expect nothing from nature, he accepted the word of promise, thus "giving glory to God, and being fully persuaded that what He had promised He was able also to perform."

In chap. v. 1 we are called upon to read, "Being justified by faith, *let us have* peace with God;" but though this reading has many MSS. in its favour, it is open to question. The Revisers retain "we have" in the margin, and the American Committee record in the appendix their approval of the old reading, and would retain it in the text, putting "let us have" in the margin. The whole difference depends upon whether a word was written with a short or a long O (*ekōmen* or *ekōmen*); that is, in Uncial MSS., upon a single stroke of the pen; and as the two letters were often interchanged, many scholars maintain that the decision ought not to rest upon a majority of even old manuscripts. If we accept the principle "that no amount of MS. evidence ought to force on us a reading which mars the context," we shall at once reject that which the Revisers have adopted. The great weight of internal evidence is in favour of the Authorized Version. The entire passage is *declaratory*, stating the privileges of the believer, while there is no word in the whole context implying exhortation. Dr. Scrivener says, "This is one of a small number of well-ascertained cases in which the united testimony of the best authorities conspires in

giving a worse reading than that preserved by later and (for the most part) inferior copies."

On the other hand, the change in chap. vii. 6 is in harmony with the whole context—"having died to that wherein we were held," instead of "that being dead." It is nowhere stated that the law is dead, but our death to the law by the death of Christ is the theme of the passage.

The omission of the last clause of chap. viii. 1—"who walk not after the flesh, but after the Spirit"—makes more distinct the truth that the believer's freedom from condemnation is founded on the fact of his being "in Christ Jesus," and on that only. Subsequent verses state very plainly what the walk of such will be, and, as all students of Scripture know, the above words are found in verse 4. It must be remembered, with regard to many omissions of the Revised Version, that the words left out are found elsewhere, and therefore are not lost to us.

Our limits will not permit us to refer in detail to the readings approved by the Revisers, but we will mention some of the principal, beginning with the gospels.

1. We will first notice some of the readings in which the Revisers have the *support of the chief editors*.

Omissions.—The words in italics are omitted. Matt. i. 25, "*her firstborn son*" (the words are unquestioned in Luke ii. 7); vi. 4, 6, 18, "*openly*;" 13, the doxology is omitted; ix. 13, "*to repentance*;" Mark xiv. 22, "*Take eat*;" Luke ii. 40, "*in spirit*;" iv. 41, "*Christ*;" xiii. 35, "*desolate*;" John i. 51, "*Hereafter*," before "ye shall see heaven open;" viii. 59, "*going through the midst of them and so passing by*." This clause was not in any English version before 1611, but is found in A, C and twelve other Uncials. It is retained in the margin. The words "hid Himself" seem to distinguish the Lord's action from that recorded in Luke iv. 30.

Changes.—The words altered in the Revised Version are in italics. Matt. v. 47, "*Gentiles*" for "publicans;" vi. 1, "*righteousness*" for "alms;" vi. 12, "*have forgiven*" for "forgive;" ix. 36, "*were distressed*" for "fainted;" x. 4, "Simon the *Cananean*" for "the Canaanite" (*i.e.* he was a zealot; see Luke vi. 15); Mark i. 2, "*Isaiah the prophet*" for "the prophets" (two prophets are quoted, but only one name, that of the principal, is given); iii. 29, "*guilty of eternal sin*" for "in danger of eternal damnation;" vii. 19, ["This he said] *making all meats clean*" for "purging all meats" (compare Acts x. 15, "What God hath cleansed, that call not thou common." Still the new reading is questioned); Luke ii. 22, "*their purification*" for "her purification;" ii. 33, "*His father and mother*" for "Joseph and His mother;" ii. 43, "*His parents*" for "Joseph and His mother" (these two changes show the naturalness and simplicity of the narrative; the miraculous conception has been stated, and is taken for granted: the Authorized Version has, however, testimony of some weight); xiii. 15, "*hypocrites*" for "hypocrite;" xiii. 24, "*door*" for "gate;" John i. 28, "*Bethany*" for "Bethabara" (the words "beyond Jordan" distinguish it from the Bethany of chap. xi.); Acts vi. 8, "*grace*" for "faith;" ix. 20, "*Jesus*" for "Christ;" xi. 20, "*Greeks*" for "Grecians." ("Grecians" would indicate Greek-speaking Jews, "Greeks" means Gentiles.)

2. We will next give a few of the readings adopted by the Revisers in common with the *majority of editors*.

Omissions.—Matt. v. 22, "*without cause*;" Mark xiii. 14, "*spoken of by Daniel the prophet*" (the words are unquestioned in Matt. xxiv. 15); Luke ix. 54, "*even as Elias did*;" xi. 2, 4, "*which art in heaven . . . thy will be done, as in heaven, so in earth . . . but deliver us from evil*;" xi. 54, "*that they might accuse Him*;" xxi. 4, "*of God.*"

Changes.—We may note a change in this list caused by the alteration of one letter only. Matt. xi. 23, “Thou, Capernaum, *shalt thou be exalted* unto heaven? *Thou shalt be brought down to hell,*” for “which art exalted . . . shalt.” Peter’s testimony in John vi. 69 reads, “Thou art the *Holy One of God.*”

3. We now come to readings which, though they are sanctioned by a majority of the Revision Committee, have *considerable evidence against them*, are questioned by able scholars, and certainly should not be accepted hastily.

Omissions.—Matt. xvii. 21, “*Howbeit this kind goeth not out but by prayer and fasting;*” xviii. 11, “*For the Son of man is come to save that which was lost.*” These verses are both removed to the margin, yet they have a good deal of support from MSS., versions, and early writers, and it is to be regretted that they were not retained in the text. The same remarks apply to the last clause of xx. 16, “*for many be called, but few chosen,*” which is not even retained in the margin; xxvi. 28, “*new*” before “covenant” (one scholar remarks, “Surely the Revisionists carry their deference to \aleph B too far in excluding the word even from their margin”); Mark ix. 23, “*believe;*” ix. 29, “*and fasting;*” ix. 44, 46, “*where their worm dieth not, and the fire is not quenched*” (twice); ix. 45, “*into the fire that never shall be quenched*” (these verses have weighty evidence in their favour, and it is well to observe that the same solemn statement in verse 48 is not questioned by any critic); xv. 39, “*He so cried out and gave up the ghost*” (the words in italics are supported by *all* authorities except \aleph B L and one version.) Mark xvi. 9–20: This weighty section, which has been the subject of much controversy, should either have been left untouched, or in common fairness more should have been said about it. The Revisers tell us that “the two oldest Greek MSS.,

and some other authorities, omit from verse 9 to the end." The "other authorities" are said to be simply Jerome and Eusebius. They further state that "some other authorities have a different ending to the gospel." This different ending is found in a Paris Greek MS. of the eighth or ninth century, and, as Dr. Scrivener says, "has but to be known to stand self-condemned." The same scholar may well say, the authorities "spoken of twice over are in themselves slight and few enough." Other scholars have vigorously defended the passage as an original portion of the second gospel.

We pass on to other omissions, on what seems insufficient authority. Luke i. 28, "*Blessed art thou among women;*" iv. 4, "*but by every word of God;*" vi. 1, "*The second Sabbath after the first;*" ix. 55, 56, "*and said, Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them;*" xxii. 68, "*answer me nor let me go;*" xxiii. 17, "*For of necessity he must release one unto them at the feast;*" xxiii. 38, "*in letters of Greek and Latin and Hebrew;*" xxiii. 42, "*Lord*" (who will believe that the marvellous faith of the dying robber would find expression in an irreverent manner?); xxiv. 42, "*and of an honeycomb;*" John v. 3, "*waiting for the moving of the water,*" and the whole of verse 4 (verse 7 is unintelligible without verse 4, and the whole passage is defended by able scholars); vii. 53 to viii. 11: This passage is not omitted, but it is placed in brackets. The fact that it is omitted by the most ancient authorities must be borne in mind, but many will agree with Dr. Brown, that, while the *external* evidence in its favour is stronger than some seem to think, "the *internal* evidence is almost overpowering. Historical authenticity is stamped on its face." He further says, "To account for its omission, supposing it to be genuine, seems easy

enough; but for its *insertion*, if spurious, next to impossible." It is only right to say that many critics, who think these verses to be no part of John's gospel, are fully convinced, by the matter and style, that they are a genuine record of an incident in the life and teaching of Christ; but this is a theory we could hardly accept.

Changes.—To not a few of these exception is taken by many. We can but notice two or three. Matt. xix. 17, "*Why askest thou me concerning that which is good? One there is who is good*" (MSS. authority for the Authorized Version greatly preponderates, while *version* authority is about equal. Some critics do not hesitate to pronounce the reading adopted in the Revised Version "absurd"); Mark vi. 20, "*was much perplexed*" for "did many things" (like many of the new readings it has the support of the Sinaitic and Vatican MSS., but the Authorized Version is strongly supported; there is much resemblance between the Greek words *eporei* and *epoiei*); Luke ii. 14, "on earth peace *among men in whom He is well pleased*" instead of "on earth peace, goodwill towards men." Here again the difference is made by the addition of one letter only, and the Authorized Version is very strongly supported, and adhered to by many critics. We may therefore with some confidence still retain the beautiful triplet, which is as music to our ears, believing it to be a faithful expression of that burst of praise which told how heaven and earth were linked together by that wondrous birth at Bethlehem.

Additions are very few; the following are among them: Matt. xxiv. 36, after "angels of heaven" add "*neither the Son*" (authority much divided); Luke x. 21, "in *the Holy Spirit*;" xii. 15, "*all covetousness*;" xv. 22, "*quickly*;" John xx. 16, "saith to him *in Hebrew*."

NOTES AND REPLIES.

What is the meaning of "thinketh no evil," which is given as one of the marks of love in 1 Cor. xiii. 5?

It signifies that in the heart of love no evil thoughts of another spring up spontaneously; *i.e.* there is no groundless thought of evil; but it does not mean that divine love is blind, so as neither to think nor see. Thus the blessed Lord, whose life illustrates this beautiful portrait of love to the very letter, thought no evil of anyone till He knew it to exist, and then dealt with it as it needed. The essential element of love is truth, and therefore love never violates truth; but though it covers over a "multitude of sins" (1 Peter iv. 8), it never fails to see sin as such, nor to deal with the sinner in truth as well as in love. See Eph. iv. 15, "But *maintaining* the truth [it is more than simply speaking it] in love may grow up into Him." Observe also how truth and love are joined together in 2 John 3. Their deep fundamental connection needs to be carefully borne in mind, or divine love in us becomes weak and feeble, like creature love. Hence the saying, "Love is blind."

What is the meaning of 2 Cor. iii. 18? and how are we to understand "from glory to glory"?

In the earlier part of the chapter the apostle had been contrasting the glory of the old covenant, which was passing away, with the glory of the new covenant, which was to abide for ever. The first is represented by the glory on the face of Moses, concerning which we read that "Moses put a veil upon his face, that the children of Israel *should not* look stedfastly on the end of that which was passing away" (v. 13, R. V.); the second by the glory of God as seen "in the face of Jesus Christ." (iv. 6.) In chap. iii. 11 a distinction is shown between the two dispensations, the one which "passeth away" being described as "*with* glory" (*δια δόξης*); but the other which remained as being "*in* glory" (*εν δόξα*). Instead of "beholding as in a mirror," we would, with the Revised Version, read "reflecting as a mirror." The glory is in the face of Christ, and the Church is the mirror that reflects His glory to the world; for by faith we see Him whom the world sees not. And as the moon at night reflects the sun, so does the Church reflect Christ, till the Sun of Righteousness shall arise. The expression,

“transformed into the same image from glory to [or into] glory,” points to the transforming power of Christ’s glory. The shining of the light of the gospel of the glory of Christ on the unveiled face of the believer conforms him to His likeness in measure here, and will perfectly conform him hereafter. Many refer the passage to a passing from the glory of one dispensation to the greater glory of the other; but had such been the case there would have been something to indicate it, and the word “glory” would not have stood without article or pronoun. The glory of the old dispensation is called that of the “letter,” as the glory of the new is called that of the “spirit;” but it must be borne in mind that the new dispensation becomes letter and not spirit when held only intellectually, and not in the power of the Holy Ghost. This is the case when there is no transforming power. The “letter” and the “spirit” are used in much the same way as the “outward” and the “inward.” (Compare Rom. ii. 28, 29.) The Mosaic dispensation was outward—in letter and in the flesh; the dispensation of Christ is essentially inward and in spirit: if not that, it has become an outward form, and is nothing but Judaized Christianity, or Judaism with a Christian nomenclature.

How are we to understand Prov. iii. 6: “In all thy ways acknowledge Him, and He shall direct thy paths”?

In order to receive the desired guidance our acknowledgment of God needs to be very thorough; there must be an owning of His will, as well as of His love and care. The word rendered “direct” is properly *make straight*; that is, render prosperous. In Ezra viii. 21 and Psalm cvii. 7, where a word from the same root is used in connection with way, it signifies a prosperous journey. The verb is used in the following passages, which may be consulted: Isaiah xl. 3; xlv. 2, 13; Proverbs xi. 5.

What is the meaning of “we are saved by hope,” in Romans viii. 24?

It might be better to read it, “we were saved in hope;” that is, our full salvation, though secured to faith, is not yet an accomplished fact. Salvation in Scripture has a past, a present, and a future connected with it. For the latter compare the following passages: Rom. xiii. 11; Phil. ii. 12; 1 Thess. v. 8, 9. Thus we are living in hope of a salvation “ready to be revealed” (1 Peter ii. 5), and in the meantime we have the Spirit helping us in our infirmities, whereby we know that all is working together for good. (vv. 26, 28.)

ON FULFILLING "THE LAW OF CHRIST."

GALATIANS vi. 1, 2.

How completely the laws laid down for the new man in Christ Jesus reverse those that govern the old man in Adam! The subject is a very wide one; let us, however, as briefly as possible, gather together some scriptural directions as to the right manner of dealing with our own faults and failings, and with those of our fellow-believers.

The worldly rule in these matters is clear and concise enough. Plausible excuses for one's own shortcomings—at the worst, lenient judgment, almost amounting to acquittal: for those of others, instant and harsh condemnation, no pleas in mitigation of sentence being allowed. As to the offender himself, who cares what becomes of him? "Am I my brother's keeper?" is still the unspoken language of the world. When the matter, be it what it may, has been canvassed in public and private, and when indignation has burnt itself out, the subject is dropped, not generally because the fault has been amended, but because men tire of talking too long of one thing; there must be novelty, or even evil-speaking loses its zest.

What, on the other hand, is the New Testament rule? How beautifully it is brought out by the Scripture under consideration. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so *fulfil the law of Christ.*" The object in view is pointed out, viz., "restoration," not mere condemnation; the temper in which it is to be carried out is laid down, "the spirit of meekness;" the self-judgment to be maintained through-

out is described, "considering thyself, lest thou also be tempted;" and the whole is condensed in the closing injunction, which cuts as deeply into the self-absorption of the human heart as the preceding one does into its self-complacency, "Bear ye one another's burdens, and so fulfil the law of Christ," which is that of love.

It is plain that by "a fault" no trifling error is intended, but rather some serious trespass requiring special and solemn dealing with the wrongdoer. But who were to undertake the task? The "*spiritual*." What may we understand by this term? It refers, doubtless, to those who by the grace of God carried out the injunction contained in verse 25 of the preceding chapter, who not only lived in the Spirit, but *walked* in the Spirit, and who, just because they were the furthest removed in position of soul from the stumbling one, were best fitted to judge of the extent and gravity of his lapse, and really able to restore him to thorough soundness. And yet these called "spiritual," and nominated to such a high and holy office, needed exhortation as to the manner in which they were to enter upon it. It was to be not only in the spirit of meekness towards their failing brother, but also in the spirit of self-distrust regarding themselves, "considering," keeping earnest, patient, unflinching watch, lest they also should be tempted. Truly the sword of the Spirit has not a double edge in vain! None can safely or profitably wield it but those who have first felt its keen smart themselves, and who, emptied of self and filled with the Spirit of the Master, are able to go in His name, in His grace, and in His power, to do His errands.

"*Restore such an one.*" Restoration, as we have before remarked, is the object proposed, irrespective of the nature of the error. Conversion we know does not change our old nature. Temperament and disposition remain radically

the same, however kept in abeyance by the blessed power of the Holy Spirit working through our new nature; and as in the apostle's time, so in ours, we can often fairly guess—given a certain error—what will be the prevailing characteristics of the men who will embrace it; just as—given a certain truth—we can often point out those who will most warmly enter into and enjoy it. In view of these facts then, how it behoves those on whom the duty of dealing with a failing brother is laid—whether by the Church or by God's individual leading—to study the disposition of such an one, his surroundings, his whole history as it were, so as to judge how best to approach, how most surely, because most wisely, to take hold of him and effect his restoration. Life is a battle-field; sorely-wounded soldiers lie about in all directions. What if the party sent out with the spiritual ambulance, more indignant at the loss to the effective ranks than sympathetic towards the sufferers, should forget how exposed many of these have been to shot and shell, how easily singled out by the enemy (while they themselves perhaps have been comparatively safe from open assault), and consequently upbraid, handle roughly, and class them indiscriminately? Such might appear to fulfil their mission, it is true, but they do it in such a fashion as to make many a groaning man turn away from their ministrations, and prefer to lie where he is, useless to his commander, a misery to himself, and a further occasion for fresh gibes and taunts from the adversary, rather than be thus roughly served!

True, many of these fallen ones are not very pleasant to deal with. They often struggle when they ought to submit; they treat their best friends as though they were foes. But what of that? Is there not balm in Gilead? Is there not a Physician there? Is not their healing sure if they be but brought to Him in the arms of persevering faith

and love? And what if in their delirium they deal out blows, and sharp ones too, on those who are bent on helping them? Oh, then is the time for the manifestation of "the spirit of meekness," of forbearance, of unwearied tenderness in those who seek to rescue them. Then is our opportunity for the exercise of the long-suffering that can endure unmerited attack; the patience unmoved, unruffled, that can watch over and tend the sufferer till, once more a sound man, he is restored to his place in the ranks.

"*Considering thyself, lest thou also be tempted.*" Not "how thou hast thyself often *been* tempted," though that is truly most needful for us all, but "*lest thou also be tempted.*" This ambulance work is not a safe one. How can it be in a war that never knows a truce? Is it likely that Satan, surveying the field, will spare those who go out to undo the evil that his best efforts have wrought? Let those answer who have striven to restore the failing and the fallen. What innumerable snares are laid for the feet of such! what insidious temptations to spiritual pride and all kindred evils! What sudden promptings beset them to anger, to hasty speech, and to unwise judgment! How does the foe, in all his various characters of a roaring lion, of a wily serpent, and of an angel of light, strive not only to mar their work, but worse, far worse, to leave *them* also in the field sorely wounded, sorely discouraged, it may be. Did not Moses, the man of God, by his own act influence his future path? Was he not sorely crippled for all after usefulness in the wilderness journey? Well may we ask, "Who is sufficient for these things?" Let us, however, take fresh courage as we hear the cheering response—not meant for the apostle only amid his many trials and sorrows, but repeated to every true-hearted servant of Christ, whatsoever his work for the Master may

be—"My grace is sufficient for thee ; for my strength is made perfect in weakness."

"*Bear ye one another's burdens, and so fulfil the law of Christ.*" Taken in connection with the first verse, may we not understand these "burdens" to mean infirmities, those peculiarities of temperament to which allusion has before been made ? Still keeping up the figure of the battle-field, and a truly Scriptural one it is, is it not a fact that, ranged as we are under the same banner, clothed in the same uniform, engaged in the same warfare, and with the same blessed rest before us, we are yet individual men and women, each with his or her peculiar characteristics ? These constitute the "burden" natural to each one, and sometimes early training and association add largely to the trouble. For example, have not many of us older Christians renounced a sectarian position which we had occupied, it may be for years, bringing with us what, for want of a better term, we may call the religious habits of our youth ? Alike as we may be in principle now, is there not a shadowy something of our former training still left in action, in tone of thought and expression ? These remains of our former divisions make us, unconsciously to ourselves, somewhat of a trial to each other ; and if the very spirit of this verse be not understood and lived up to, is it not possible for old antagonisms to be unwittingly revived ? Doubtless in this, as in many other matters, "to us belongeth confusion of face ;" but, happily for us, "to the Lord our God belong mercies and forgivenesses."

Other Scriptures inculcate the same lesson. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not Himself." (Rom. xv. 1-3.) "By love serve one another." (Gal. v. 13.) "This is my commandment,

that ye love one another as I have loved you." (John xv. 12.) "Sympathetic, loving as brethren, tender-hearted, humble-minded." (1 Peter iii. 8, R. V.) But we need not multiply passages; these deeply-searching words, "*and so fulfil the law of Christ,*" throw light enough on the true meaning of this burden-bearing.

Let us then ask ourselves whether we act up to this precept. Are we ever ready, not merely to put stumbling-blocks and occasions to fall, out of our brother's way, but to stretch out helping hands when we see him stagger under his load, no matter what that load may be, though we may be tempted to marvel at his not shuffling it off once for all? Perhaps some similar thought fills his mind at the sight of a burden of ours, which is plainly visible to him, and possibly quite as hampering to us as his is to him.

"The meekness and gentleness of Christ" is the standard set for us. Let us not then measure ourselves by ourselves, and compare ourselves among ourselves, but looking to our Master as our example in all things, hold ourselves ready to do His bidding according to His mind, and not our own. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." When we thus stand in readiness as Wisdom's messengers we shall be sent on some errands that flesh and blood would not choose; we may be called to much secret service scarcely guessed at, perhaps, even by those whom we silently help on their way; we may have to suffer with the suffering, to mourn over wrongdoers, to strive long and patiently with them, yes, and often faithfully to reprove them, but always in "the spirit of meekness." Oh, the force of that rebuke, which, mighty through its very gentleness, goes straight and deep into the heart that at the first sign of menace would have locked and

double locked its gates, and bidden defiance to intrusion, come from whence it might!

An apostle might say of the Cretians, "Rebuke them sharply." There have been occasions since then when a like duty was laid on the Church, and they may recur in the future. We may not be called to share in such service, but day by day there will be halting, stumbling ones to restore, hour by hour burdens needing to be shared, moment by moment the law of love to be fulfilled. Once more the question forces itself upon us—"Who is sufficient for these things?" Thanks be to Him, our Great Burden-bearer, by whom we can answer, "Our sufficiency is of God!"

A. D. P.

DIVINE GUIDANCE.

THE question is ever and again asked by earnest servants of the Lord, "How am I to know when I am led of the Spirit of God?" One essential prerequisite to all guidance is a single eye, and we are promised that "if the eye be single, the whole body shall be full of light." When thus the body is full of light, "having no part dark," we are prepared to see aright what lies *within* as well as what lies *around*, and to read aright the indications of the will of God.

Ps. xxxii. contains familiar instruction on this subject: "I will instruct thee, and teach thee in the way which thou shalt go: I will counsel thee: mine eye shall be upon thee. Be ye not as the horse and the mule which have no understanding." (*vv.* 8, 9.) This promise is made to the one whose sin has been confessed and forgiven, and who has made God his hiding-place. Prayer for guidance presupposes a willingness to be guided, and a condition of

communion maintained between the soul and God. It is not the far-off walker who is under the guidance of the eye, but the one who walks in the secret of the Lord's counsel.

Probably the real difficulty as to guidance arises from the defective condition of the soul in its relation to God. God has not His right place in the heart, and whenever that is the case patient waiting on God, without which there can be no guidance, is impossible. The condition of soul becomes that of the animal which can only be guided by bit and bridle; *i.e.* by the necessity of circumstances, and not by an understanding of the mind and will of God.

Saul's case is worthy of remembrance. (1 Sam. xiv. 19.) In the perplexity of the moment he called for the ephod, with its Urim revelation of the mind of God; but a tumult arises in the host, he hears a noise, and says to God's priest, "Withdraw thy hand." He could not wait for God, and seeks to make compensation for his impatience by the rashness of a foolish oath, which well-nigh robbed Israel of the only man of faith in their camp, his own son Jonathan. Not so was it with David when he enquired of the Lord. He waited for the answer, and he acted as he was directed. (See 2 Sam. v. 19, 23.)

It is written, "The witness of two men is true," and almost invariably a double evidence is given whereby to know that which can be trusted; just as the clean animal is indicated by a double proof—first, that it ruminates, and secondly, that it divides the hoof. The one is inward and the other^r outward. So we believe it will be found with reference to the important subject on hand. There will be the *inward* conviction wrought by the Spirit of God upon the soul, and in due time the *outward* providence of God corroborating it. As a rule the inward will always precede the outward, the latter being a divine attestation

of the former, for which every obedient child of God must patiently wait, even though it tarry long. Patience in waiting is one of the surest proofs that the inward conviction is from God, and not the delusion of a self-willed desire to do something to which God has not called.

This will best be illustrated by some examples given us in the word of God. If that word be carefully, prayerfully, and honestly read, it will suffice to furnish the true heart perfectly unto every good work, instructing as to the work to be done and the path to be trodden.

Let us look at the history of Moses. God had singled him out for an especial work; he was brought up in the house of Pharaoh, and was "mighty in words and in deeds" (Acts vii. 22), and God had revealed to him the great purpose for which he was being prepared. So far there was the inward conviction, carried secretly in his bosom till he was forty years old, and then we read, "it came into his heart to visit his brethren." God did not send him. He waited not for God's counsel. His heart was in full sympathy with God's purpose, but there was no outward providence of God leading him. He went of his own mind; and hence, when he first drew his sword, it was his act, and not God's. We read, "He looked this way and that way, and when he saw there was no man, he slew the Egyptian, and hid him in the sand." He never looked this way and that way when the providence of God went before him. A certain proof that his action was premature was that Israel had forty years more to suffer before God's time fully came. Moses thought that his people would at once have known that by *his hand* God would deliver them, but in Midian he learned to regard himself as utterly unfit and incapable for that very work, so that when God appeared to him in the bush and gave him the command, he refused to go.

In Exodus ii. Moses was somebody; in Exodus iii. and iv. Moses is nobody. When the impatience of the servant had been overcome, and his hastiness and impetuosity tamed, so that he became "the meekest man upon earth," then it was that God could guide him, and Aaron meets him at the Mount of God as by a divine appointment.

There is probably no more fruitful source of failure and miscarriage than that which arises from an inward conviction, unaccompanied by the patient waiting for the unfoldings of a divine providence. This patient, waiting, unmeddling faith is seen conspicuously in the Virgin Mary. The deep mystery of the annunciation lay in her bosom; she took no step in self-vindication, she left all with God. He had begun, and she is *silent*; faith would let Him finish and vindicate, and an angel from heaven had to tell Joseph the mystery of the Babe who was to be born. Oh that these busy, restless tongues and feet of ours could learn the lesson here taught of waiting for the unfoldings of God, so that we might never take a step till He had made it plain!

Let us look for a moment at David's early history. He had been anointed by Samuel as king, but he still went after the sheep, and slew the lion and the bear. It did not come into his heart to go to the camp to see how matters were going on there. The providence that brought him to the valley of Elah was his father's command to take the ten loaves to his brethren, and ten cheeses to the captain of their thousand. He did not go to see the battle, but God, who sent him, caused him to arrive just at the very moment when Goliath came out before the host and defied the armies of the living God, and David "heard his words." We know what followed, and Goliath dead at David's feet was the witness to all that God was with him. Providences of God are seen in many little things.

All here hung upon David having to carry these loaves and cheeses to the camp. Faith can wait on God; it is never too quick nor too slow: for leaving God to guide in the smallest detail, as well as to secure the ultimate result, faith is always content.

A great secret in ascertaining God's leading is to have no ends of one's own to serve; to begin with God and to end with Him, having Him as the Alpha and Omega of all. We shall then be conscious that His eye is resting on us, and when we do turn to the right or to the left, mistaking our path, there will be a voice behind us saying, "This is the way; walk ye in it." For all this the heart, the eye, the ear need heavenly training, and this we shall never fail to obtain if only we be willing and obedient. Yet mistakes are easily made, for the flesh is ever lusting against the Spirit; but this our Father knows. He remembers we are but dust, and He is very pitiful with regard to our mistakes. Let us not forget this, or we shall be entertaining hard thoughts of Him. It is our pride and self-will that He cannot put up with, the bitterness of which He must cause us to feel sooner or later.

If any are anxious to know the will of God let them be honest in *seeking*, earnest in *asking*, and patient in *waiting*, and in God's good time all will be made plain.

It may be well before we conclude to look at the history of one whose heart was not right with God, and whose history is left on record as a beacon. We refer to Balaam. He was one who had a clear perception of the absoluteness of God, and of the impossibility of accomplishing anything contrary to His will. When Balak's messengers came to him, and he sought guidance from God, he received an answer decided and unequivocal: "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." (Num. xxii. 12.) And he told the

messengers that God had refused to let him go. Again other messengers came, more honourable than the former, with a more pressing message, and with larger promises. Balaam's answer, had his heart been right, was noble indeed: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." The parley would have ended here had his will been subject to God, and he would have sent the messengers back with the former answer. Divine guidance had been given, the word of command had been explicit, "Thou shalt not go." Nothing more was needed to an honest mind that had no ends of its own to serve. He again consults God. Nothing is more dangerous and more dishonouring to God than to ask when His word is plain. Obedience, and not prayer for guidance, is then our proper path. God's answer is now a testing one: "*If* the men come to call thee, rise up, and go with them." All now hung on that little word "*if*," and his longing for "the wages of unrighteousness" could no longer be resisted. Without the call "Balaam rose up in the morning, and saddled his ass, and went." It was thus God tested the uprightness of his heart, by putting a very small hindrance in the way. A great one would have frightened an unwilling conscience, but it finds it easy to leap over a small obstacle. A straw on a path will guide aright an upright heart, though it would not be hindered by a mountain of difficulty. Oh for grace and wisdom to be hindered by trifles, by little precepts, as men call them!

We next read that God was angry with Balaam "because he went," and now the angel of the Lord stands in the way "for an adversary against him." It may be said that this is true of a wicked man like Balaam, but can it be true of a child of God? It was true of Balaam, who lived and walked in the flesh, and it is true of every one

who treads a fleshly path, whether saved or unsaved, the only difference being that the flesh is more dangerous and deceptive in the Christian than in the man of the world. Thrice did Balaam's ass see the angel in the way, for God had opened its eyes; but Balaam saw him not, and thrice smote his faithful ass. Conscience was at work, and nothing makes a man more angry than a bad conscience. Twice does the dumb ass with man's voice forbid the madness of the prophet, who in disappointed anger still refuses to hear the voice of God speaking to him through the mouth of the ass, or to retrace his steps. The voice of God if not heard in secret, will seldom be listened to amid the tumult of passion and self-interest, and it is not till his eyes are opened, and the angel of the Lord with his drawn sword is seen, that he is forced to the ground. All had been in vain, but now God sends him to deliver the most glorious prophecies about Israel ever yet uttered by human lips, and ultimately he perishes among the very enemies of God's people! Here we see what self-will followed and guidance rejected leads to. Well may we turn the words of the psalm into a prayer, "Guide me with thine eye, and let me not become as the horse or as the mule, that have no understanding."

There is no saying how direct and how explicit the blessed guidance of God in the smallest matters of life would not be if only our hearts, and eyes, and ears were trained aright to follow the direction of His eye and the guidance of His Spirit.

It may be said that three things are needed before we can be assured of a divine guidance—the warrant of the written *word*, the inward conviction wrought by the *Spirit* of God, and the outward guidance of some *providence*; and where these agree the true heart may assuredly gather that it has the guidance of the Almighty.

H. G.

THE RAISING OF LAZARUS.

AT Bethabara, east of the Jordan,
 Where John did baptize at the first,
 Where the death-shadows fell on the Saviour,
 (Fulfilled when He cried out, "I thirst");
 Re-viewing those solemn deep waters,
 Where crossed a victorious host,
 He beheld a more terrible conflict,
 When Himself e'en must yield up the Ghost.
 As a Shepherd so "good" and so tender,
 He cared for His far-away sheep;
 A sick one He loved, and was watching
 Until he should soon fall asleep.
 The messengers came, but their errand
 By Him was both known and foreseen;
 For His eye had been fixed on that chamber
 Where grief was so deep and so keen.
 Omnipotence needeth no hurry,
 Two days He may tarry, nor spoil
 The glory He gave to His Father,
 For His love could bear measureless toil.
 They started, they forded the Jordan,
 They pass o'er the lone trackless hills,
 (Two days ere the march can be ended,)
 To witness the Bethany ills.
 They came, and how true the announcement—
 Four days since had Lazarus died,
 And now in the grave is corrupting;
 "Thou mightest have saved"—none beside.
 They move to the place where they laid him,
 Which in sorrow the crowd now surrounds;
 There are many in sympathy weeping—
 He weeps, for His love e'er abounds.
 Full near are the heart-broken sisters,
 At hand the disciples all wait;

He bids them the stone take away,
 As though 'twere of death but the gate.
 With "loud voice" He addresses the sleeper,
 And the sepulchre's bond He then breaks ;
 E'en death must obey such a mandate,
 For He with Almightyness speaks—
 "Come forth," and the slumberer heareth
 His name in the dark charnel vault ;
 He lives, and how quickly arises !
 No weakness doth cause him to halt.
 Now "Loose him and let him go" freely,
 The Author of Life next commands ;
 While disciples His word are fulfilling,
 He watches their prompt, willing hands.
 The quickest to serve and obey Him
 Are those who in fellowship wait,
 Their eyes on His eye for their guidance,
 Moving neither too soon nor too late.
 Is a stone to be raised at His bidding ?
 How blessed to hear and obey,
 Ne'er absent, but ready when needed,
 Kept near Him by love's potent sway.
 The bound ones for liberty groaning
 Are seen by His pitying eye,
 And need some disciples to help them,
 And hush their deep heart-rending sigh.
 Oh, whom doth He use on such errands,
 Like those in His secrets well taught,
 Who hear on His bosom His whispers,
 With blessing so heavily fraught !
 Lord, where art Thou needing a servant ?
 "Here am I," "Here am I," oh, "send me !"
 By night or by day, near or distant,
 Be it over the land or the sea.
 But always *with* Thee and *beside* Thee,
 In holy affections to grow,
 Empowered with Thy constant renewings,
 Until Thy full glory I know.

THE REVISED VERSION OF THE NEW TESTAMENT.

NEW READINGS IN THE EPISTLES AND REVELATION.

As this paper on the text and one on the marginal notes of the Revised Version will occupy all the space that can be devoted to the Greek readings adopted by the Revisers, it may be better to notice some of the most prominent changes in the epistles and the book of Revelation than to attempt any fuller list of variations.

ROMANS.—We have already remarked on chaps. i. to viii., and therefore pass on to two omissions in the latter part of that epistle, viz., xi. 6—“*But if it be of works then is it no more grace, otherwise work is no more work*”—and xiv. 6—“*he that regardeth not the day, to the Lord he doth not regard it.*” These clauses are certainly omitted in several old MSS., but they are found in others, and in the ancient Syriac. Tischendorf retained them in his seventh edition, but has omitted them, with many others, in his eighth, in deference to \aleph ; Alford retained them, though in brackets, and remarked on the latter that the omission may have arisen from the sentence ending in the original with the same word as the preceding clause. Yet the Revisers do not even notice either of these omissions in the margin.

1 COR. x. 1. “*For*” instead of “*moreover*” is well supported, and shows that there is no break between the chapters, but, on the contrary, the solemn statements of chap. x. are intended to enforce the exhortations of chap. ix. (See verse 24, “*So run that ye may obtain.*”) xi. 24, “*Take, eat,*” “*broken*” are omitted in the blessed, solemn statement, “*Take, eat, this is my body, which is broken for you.*” Against the first two words there is a

good deal of evidence, but can we believe that the sentence was originally written without the word "broken" or "given"? (See Luke xxii. 19.) It is undoubtedly strange that such a word should have been omitted in the four oldest MSS., but "broken" is inserted in two of them by a corrector, and is also found in several others, and in several versions. The Revisers were not unanimous in displacing it, and bear witness that *many ancient authorities* contain it. To complete the sense it appears necessary, and were the Revised Version read at the Lord's table (a proceeding not to be commended), the worship of some godly soul might by this verse be turned into wonder.

2 COR. iii. 3. We note this verse, not because it makes much difference in translation, but as an instance in which the majority of a committee has accepted a reading which two of its most learned and most experienced members have pronounced "perfectly absurd." There is unquestionably a great preponderance of MS. authority for the change, but the difference in Greek is only that of one letter; and, as one of the two just named has said, "Who can fail to see how this reading originated, the last syllable in both the concluding words being so nearly identical as easily to run into one another, 'kardias sarkinais' sliding into 'kardiais sarkinais'?" The Authorized Version, following all versions but one and the majority of early writers, is "fleshy tables of the heart;" the Revised Version, "tables—*hearts of flesh,*" with "*that are*" inserted to make sense.

xii. 7. The Revisers have here given a very awkward reading, thrusting in "*wherefore*" upon the authority of \aleph A B in defiance of the judgment of the American committee.

GAL. iv. 26. The omission of "*all*" throws additional emphasis on the word "our," which perhaps is more fully expressed thus: "But Jerusalem which is above, which is our mother, is free."

EPH. i. 15. The Revisers omit the word "*love*," and understand that it was "the faith" of the believers at Ephesus that was manifested to all saints. Dr. Brown shows that the Authorized Version has very substantial support, except in the eyes of those who think that α B are enough to settle the question. The American committee retain the word, and in this they are supported by most editors. It surely would have been enough to have expressed in the margin a doubt as to its genuineness.

COL. ii. 2. "The mystery of God, and of the Father, and of Christ." There are several readings of this verse, three of the oldest MSS. giving "God the Father of Christ." The Revised Version reads, "*the mystery of God (even) Christ*," and in this it is supported by able critics, and by the very words of chap. i. 27. Some would leave out the word *even*, as it is not expressed in Greek, but it seems more in accordance with the tenor of Scripture thus to read it. ii. 18. The question here is simply as to the retention or omission of "*not*." The Revised Version omits the word, telling us that many authorities—some ancient—insert it. It is certainly a doubtful case, but "*not*" is found in C and several uncials, with the Vulgate and Origen; also in two of the oldest MSS. it is added by a corrector. Dr. Tregelles translates: "Intruding into those things which he, vainly puffed up by his fleshly mind, hath seen," and says, "It was not that he *actually* had seen them, but only as thus puffed up."

2 THESS. ii. 2. "The day of *the Lord*" (instead of "*Christ*") is the generally accepted reading, and reminds us of many prophecies in the earlier Scriptures; the words "*as God*" are omitted in verse 4, and verse 8 reads, "the Lord *Jesus*."

1 TIM. iii. 16. The two readings of this verse have already been referred to (page 114), but nothing has been

said as to their importance. The question is whether Paul wrote "*God*" or "*who*." The Revisers decide that "*who*," or, as they render, "*He who*," was the original reading, and in so doing they are acting upon very considerable ancient authority, and are supported by most editors and other careful scholars, including Dr. Scrivener. According to this reading the *great mystery of godliness* is Christ *personally*, as in Colossians ii. 3 He is called "the mystery of God" (see above), while according to the Authorized Version, the doctrine is the great mystery. Some have regarded the alteration in this verse as a weakening of the testimony to the Godhead of our adorable Lord; but this is implied in the expression "*manifested in the flesh*." Dr. Vaughan asks, "Can any words point us back more significantly to the eternal Word who was in the beginning with God, and who was God, and who in the fulness of time was made flesh?" It is, however, right to add that there are still scholars who adhere to the reading, "*God* was manifest in the flesh;" and it is a point that cannot be settled beyond a question. In such a case we shall gain more by prayerfully considering both readings than by contending the point with any who may have a different conviction.

2 TIM. iv. 1. The corrected reading of the last part of this verse greatly simplifies it, whether we take the translation given in the text or that in the margin of the Revised Version. The latter gives an excellent sense, but the former seems best to suit the context: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom; preach the word." (Mark the reason, *v.* 3.) The words "*therefore*" and "*the Lord*" are omitted.

HEB. iv. 2. The Authorized Version is preferred by the American committee, and is judged by many to be the better reading. Delitzsch (a German commentator) thinks

the Revised Version, "*they were not united by faith,*" would surely have been followed by "*them that obeyed,*" and not simply "heard." Did they not *all* hear? Yes, truly; but the word they heard was not received in faith. The very statement, "The word of hearing did not profit them," implies that they heard it, but did not believe it.

xii. 3. Instead of "Consider Him that endured such contradiction of sinners against Himself," the Revised Version reads "against *themselves.*" The American committee, however, prefers the Authorized Version, and it seems more to accord with the context and with the rendering "*gainsaying* of sinners." Compare with "*themselves*" Numbers xvi. 38, where Jehovah speaks of the rebellious princes of the assembly as "*sinners against their own souls.*" Verse 7 seems to be an improvement: "*It is for chastening* [not in wrath or judgment, but *discipline*] *that ye endure*; God dealeth with you as with sons."

1 PETER iii. 15: "But sanctify the Lord God in your hearts." Critics of different schools are agreed that instead of "God" we should here read "*Christ,*" and so reads the Revised Greek Text. But instead of simply substituting "Christ" for "God" in English, the Revisers have altered the translation to "sanctify in your hearts *Christ as Lord.*" It is important therefore to note that the rendering "*the Lord Christ*" is defended by very able Greek scholars. Had the Authorized Version been left with the simple change of reading "Christ" for "God," the reference to Isa. viii. 12, 13, "Sanctify the Lord of Hosts Himself," would not have been obscured. The similarity of expression shows that in the estimation of an inspired apostle "Christ" was nothing less than "Jehovah of Hosts." It is interesting to note that for this reading we are not dependent simply upon the few oldest MSS., and Dr. Scrivener adduces it as one proof that in really valuable readings the old uncials have other support.

1 JOHN ii. 23. The clause, "He that acknowledgeth [or confesseth] the Son hath the Father also," which stands in italics in the Authorized Version, appears in the Revised Version in ordinary type, and there is no doubt that it should do so, as forming part of the otherwise unfinished text. v. 7. 8. Here we come upon a statement of which apparently the opposite has to be said. A considerable portion of these verses is unnoticed in the Revised Version, which reads, "For there are three who bear witness, the Spirit, the water, and the blood; and these three agree in one." The portion omitted has been the subject of lengthened controversy, and very few now regard it as having been penned by the beloved disciple, though we may add that an esteemed servant of Christ not long since expressed his conviction that it never originated with an uninspired writer. Still no known Greek MS. down to the sixteenth century contains the words, nor do they appear in the ancient versions. However the statement originated, it seems to have found its way into Latin copies about A.D. 600, and at a later date to have been translated from Latin into Greek.

REVELATION ii. 1 and iii. 14. The restoration of the word "*in*" for "of"—"the Church *in* Ephesus, and "the Church *in* Laodicea"—shows the harmony of these two epistles (in this respect) with the other five, and may help to impress upon us the truth that the Church of God is composed of those who are *called out* of the world. v. 14. The omission of "*him that liveth for ever and ever,*" leaving the statement simply, "and the elders fell down and worshipped," brings into prominence the fact that *the Lamb*, equally with "Him who sitteth upon the throne," is the object of worship. xv. 6. But what shall we say of the change in this verse? We have been accustomed to read that John saw "seven angels . . . clothed in pure

and white linen." We are now asked to believe that he saw a still more wonderful sight, even "seven angels *clothed with stone* pure and bright." The Revisers have indeed toned down the statement for English readers, but let it be borne in mind that the word for *clothed* is so rendered in each other place in this book where it occurs, and need not be altered here, and that *precious* is an unauthorized addition, not implied in the word *stone* any more than it is in Matt. iii. 9, so that the choice is simply between "clothed with *linen*" and "clothed with *stone*." The same two words, "pure and white" (or bright), occur again with reference to "linen" in chap. xix. 8. But how, it may be asked, could *linen* and *stone* be confounded? The answer is very simple: the two Greek words are *linon* (linen) and *lithon* (stone), so that one might easily have been mistaken for the other by a careless scribe. The external authorities for the two readings are about equal, and therefore, as we are cast upon internal evidence, we can have no hesitation about adhering to the Authorized Version. The reading "stone" is not parallel with Dan. x. 6, as some have suggested, for in that passage it is not *clothing* that is spoken of.

The above examples show clearly that while there are many new readings in the Revised Version that call for acceptance, there are others that are more than questionable; and that while the Received Text is faulty, its errors are not so numerous as some would have us believe. If we have dwelt more upon the readings to which many object than upon such as are generally approved, it is not from a desire to find fault with the labours of those who have sought to put the fruit of their studies and research within the reach of the many, but simply to give a note of warning against being unduly influenced by certain changes in the sacred text which competent judges consider un-

called for, and even unwarranted. We own with thankfulness that textual criticism has done much towards the recovery of the true text in places where that which is generally received is defective, but it must not be forgotten that *the very theory* that underlies most of the Greek Texts of modern editors, and notably that which forms the basis of the Revised Version, is called in question by scholars quite as able as those who have evolved it, or those who defend it. This being the case, it becomes us to receive conclusions with caution, and to look to God for that wisdom which He has promised to those who seek it, so that we may not be shaken in mind concerning any truth that He has revealed.

NOTES AND REPLIES.

Has Satan power now to afflict God's people with sickness as he did Job ?

UNLESS God *permits*, Satan has no power to afflict either in circumstances or in person ; for the child of God has a hedge round about him, as Job had. In the world, however, Satan has power unless God *prevents*. In the former case Satan has to ask before he can sift, as shown by Luke xxii. 31 (where "Satan hath *desired*" should be rendered "*asked*," as in Revised Version). The Church rests within the fold ; and hence he who is shut out of the Church, according to the will of God, is placed where Satan can reach him—placed back, as to his body, into the kingdom of darkness, out of which faith delivers. (Col. i. 13.) We say as to his body ; for if he be a true child of God, though in disobedience and sin, the spirit is in the Lord's mighty keeping, and the body or the flesh is given to destruction, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. v. 5.) The Christian can say to Satan as our Lord said to Pilate: "Thou couldest have no power at all against me, except it were given thee from above." (Compare 1 John v. 18.) "He that is begotten of God keepeth himself, and that wicked one toucheth him not ;" *i.e.* has no authority over him. Hence we are reminded it was God who gave to Paul the "thorn in the flesh," which he calls "the

messenger of Satan;" this agency of Satan being allowed of God to keep His servant humble under the wonderful revelations made to him. How helpful Satan's buffetings are to him who has learnt the omnipotence of grace!

What is the meaning of the "seal" in Canticles viii. 6?

THE seal implies a pledge, or that whereby a promise is secured. Hence the bride seeks to be as a seal upon the "heart" of her Beloved, that He may be ever mindful of her, and also upon His arm, that His might and power may ever be exercised on her behalf. The heart and the arm mentioned in this verse may remind us of the stones upon the heart and the shoulder of the High Priest, upon which the names of Israel were engraved, and which probably have much the same significance.

Should the Christian help on the cause of total abstinence in connection with the unbeliever?

It is the duty of the believer to do what in him lies to suppress drunkenness and immorality of any kind by all means not inconsistent with the character of Christ. The question then arises, Is association with the world for the attainment of a moral end right or wrong? In reply to this, we unhesitatingly refer to 2 Cor. vi. 14-18. If this exhortation be obeyed, there can be no yoking together of believer and unbeliever. Our call is to come out and be separate. It is, however, painfully true that the Church of God has not come out in Christian practice against the evil of drink as it should have done. We acknowledge this, yet we can only seek to help on the cause of temperance by treading in the footsteps of our Master. Let us ask, What is the divine remedy against every sin and all misery? It is Christ, and Christ alone. It is not Christ and temperance, or Christ and good works, but Christ Himself; and the Christian dishonours his God when he adds to God's remedy anything of human device. The mainspring of man's philanthropy is the sense of the misery of the sinner; divine philanthropy looks *first* at God's claims and God's honour. Thus the Lord viewed sin in the light of heaven, and saw a publican and sinner nearer the kingdom than a Pharisee, who could boast of his morality. The moment the soul sees clearly the paramount importance of man's relation to God, questions of this nature find their level. We present God's remedy, and know of no other, and leave to the world the carrying out of its own plans of reformation in its own way. We dishonour God when we cease to walk on our high places in order to accommodate ourselves to the lower platform of the world.

THE "ALLS" OF THE 103RD PSALM.

CHEERING and dear this psalm has ever been to God's children, and some of its treasures have been again and again unfolded amongst us both by pen and tongue, and will be to the end of time. The Holy Ghost may have caused David to write it after a recovery from some special sickness (see verse 3); but its language is wide enough to suit the godly of the past age, or the present, or those of the millennial future. *Fulness* is one marked characteristic of it. Years ago one who is now with Christ exclaimed, after reading it in public, "What FULNESS the believer's soul ever finds when it is once really IN God's presence!" The frequency of the word "ALL" in the psalm stands connected with this feature of it, and to trace that word through the psalm will be to some, perhaps, an additional way of profiting by it and enjoying it.

In verse 1, the psalmist calls on his soul and "ALL that is within" him to bless Jehovah's name; and again in verse 2, not to forget "ALL His benefits" (or rather His *deserts*; *i.e.* the praises his God deserves). This is indeed a fulness of claim which he makes upon his soul; so great, that it could not be literally met on earth by David himself, nor can it be by any child of God. As long as the evil human heart is still in us, no child of God can actually have "ALL that is within" him thus blessedly engaged. There will always be dark corners; for, as Paul says, "In my *flesh* dwelleth no good thing." Nor will the failing memory remember "ALL His deserts," however willing it might be to do so. Such perfection of affection and of faculty as the psalmist here aims at can be really and actually known nowhere but in the unveiled and

eternal presence of God on the bright resurrection morning. But it is none the less our business and our privilege to *aim* at it even now, as Paul says, "If by any means I might attain unto the resurrection of the dead." It is the Holy Ghost indwelling us who breathes in us these boundless desires even now; for as Christ's aim at the cross was our full and complete redemption—and He accomplished it—so the Holy Spirit's *aim* can never be anything less than our full and complete sanctification.

In verse 3 we have the word ALL twice: "Who forgiveth ALL thine iniquities; who healeth ALL thy diseases." These are given as the ground upon which the psalmist bases his desire in the former verse, that his whole soul's worship should be given to his God; and how well and fitly does the claim rest when so placed! The superstructure and the foundation fit each other. As long as our souls have the least fear that a single one of our many "iniquities" is kept by God in remembrance against us, there is and must be a cloud, in some measure, between our soul and God; the believer's New Testament privilege of "no more conscience of sins" (Heb. x. 2) is not being enjoyed; and "ALL that is within" us is not even set *free* to "bless His holy name," much less is it *strengthened* to do so. But when Christ's finished, atoning work is enjoyed, and God's full favour to us by it is understood, then we truly sing—

"Not a stain—a new creation;
Ours is such a *full* salvation;"

and we add—

"Low we bow in adoration,
Inside the veil."

The freeness and the fulness of our pardon lifts off from us all weight of guilty fear, and frees us for *full*, unfettered worship, if only our mortal faculties allowed of it.

But our "diseases" are mentioned in verse 3 as well as our iniquities; that is, "ALL" our bodily wants are provided for as well as our spiritual needs. This twofold blessing of the redeemed will be beautifully illustrated in the millennial earthly Jerusalem. Of her it is said (Isaiah xxxiii. 24), "The inhabitant shall not say, I am *sick*: the people that dwell therein shall be *forgiven* their iniquity." No wonder, therefore, that all through the prophets it is said she so loudly sings her Redeemer's praise. We may not be promised exemption from ordinary diseases as Israel are in the millennium, but we do know that our bodies are the Lord's, and that we shall be raised up with Christ at His coming, and also that all present suffering and sickness are in our God and Father's ordering; that we, too, can in spirit say, "Who healeth ALL our diseases." Our bodily wants are of many kinds, and are constantly recurring, and if there was any one of them which our God had not undertaken to care for, then we might have some excuse for earthly care clouding our soul, and hindering "ALL that is within" us from blessing Him; but as it is, we have no such excuse, for the *whole* is in His hands. He healeth "ALL" our diseases as truly as He forgiveth ALL our iniquities. Thus closely linked are the ALLS in verse 3 with those in verses 1, 2.

Verses 6 to 18 may be regarded as the central section of the psalm; it speaks of the prolonged experience of God's goodness which His children gain in their *wilderness journey*. In this section the word ALL comes only once; but it stands at the commencement (*v.* 6), and enriches all that follows: "Jehovah executeth righteousness and judgment for ALL that are oppressed."

The "*oppressed*" is a God-given description of His redeemed during all their sojourn in an Egypt world and on their wilderness road. Pharaoh only the more oppressed

Israel the more he was bidden to let them go; and on their wilderness way Amalekites, Edomites, and Amorites all alike hated them, and sought to subdue them. But God, their God, was over it all, and would in due time execute judgment on behalf of His oppressed ones. As Habakkuk says later on (Hab. i. 12): "O Jehovah, thou hast ordained them" (*i.e.* our Chaldean and other oppressors) "for judgment; and, O Rock, thou hast established them for correction."

Even during and under the oppression God was with them, as He now is with us in our trials. He was all the time making known "His ways unto Moses, His acts to the children of Israel;" was lifting over them His mercy as high as the heavens, and removing their transgressions from them as far as the east is from the west; dealing gently with their bodies of dust, and lengthening His loving-kindness to them from generation to generation.

Such is the song of this section of our psalm, and not even Moses could sing it more fittingly than David could. Who had been more "oppressed" than he had been under king Saul and Saul's court? but in his very caves how David's soul had been enriched!

But this is not all. David's psalm is pitched at a still higher key, and he anticipates the day when "righteousness and judgment" will be *executed*, and speaks of it as a present thing; for faith is "the *substance* of things hoped for," and presents the future to us *now*. Nor is it for himself alone and a few other *distinguished* sufferers that he is thus bold in faith. No; he speaks of it as being for "ALL that are oppressed." Not *one* of all God's world-despised and Satan-hated people but shall have justice done him, and that too by God Himself. Jehovah executes it, and it is for ALL His oppressed ones. This *universality* of God's vindication of His people is seen in Balak's per-

sistent effort to curse them through Balaam. Balaam's first endeavour failed because (as Balak thought) he saw the *whole* camp, and was compelled to cry out, "Who can count the dust of Jacob, and the number of the fourth part of Israel?" So "Balak said to him, Come, I pray thee, with me to another place. . . . Thou shalt see but the *utmost part* of them, and shall not see them all; and curse me them from thence." But it was in vain. The curse could no more come to the few tents than to the entire camp; and of every tent of Israel Balaam had to say, "God brought him out of Egypt; he hath as it were the strength of an unicorn;" and to add all the other wonderful and blessed words of Numb. xxiii. 18-24. Thus

"The *feeblest* of saints more than conqueror is;"

for God executeth judgment for ALL that are oppressed. He omits not one. Well may God say, "Why sayest thou, O Jacob, and speakest, O Israel, My way is *hid* from Jehovah, and my judgment is *passed over* from my God? Hast thou not known? hast thou not heard? . . . there is no searching of His understanding. . . . They that wait upon Jehovah shall renew their strength." (Isa. xl. 27, 31.)

Thus as the previous ALLS of the psalm take in the entire length and breadth of our *individual* matters, whether of soul or body, this ALL of verse 6 takes in the whole extent of God's redeemed people of whatever time, or place, or circumstance. Verily there is divine fulness in such a psalm! But there is more to follow. The occurrence of the precious word ALL thickens at the close of the psalm as it did at the beginning.

In verse 19 we read, "Jehovah hath prepared His throne in the heavens; and His kingdom ruleth over ALL." Here we are pointed to the *coming* reigning day of our God and Saviour; for it says "hath *prepared* His throne." This

verse speaks to us of "that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ;" and in this the same fulness is seen as in His present grace; that kingdom when once set up "ruleth over ALL." It not only subdues *all* living rebels, down to the Gog and Magog host of the end of time (see Rev. xx.), but it equally triumphs on behalf of *all* saints; for in 1 Cor. xv. 25 we read first that "He must reign till He hath put ALL enemies under His feet," and then "the last enemy that shall be destroyed is *death*," and this destruction is accomplished by death being "swallowed up in victory" (see v. 54) in the case of *all* "who are Christ's," sooner or later, to whatever age of time they may have belonged; for it is death in its power over the bodies of *believers*, and over them *only*, that is the subject-matter of 1 Cor. xv. We may well glory therefore in the word ALL in verse 19.

In verses 20, 21 elect angels are the subject. Elsewhere (Rev. v. 11, &c.) we learn how numerous they are, as well as mighty; but in this joyous psalm David will not exempt one of them. He calls upon them *all* to join him in his anthem of praise. "Bless ye Jehovah, ALL ye His hosts; ye ministers of His, that do His pleasure." And we may be sure that not one of them is unwilling. "Are they not *all* ministering spirits," says the apostle (Heb. i. 14), and *all* of them sent forth to minister on behalf of the heirs of salvation? No wonder, then, that around the throne and its redeemed worshippers Michael and all angels are called on to bless with them the God of all grace. As each child and heir of God was watched over by them here below, so will they take part in the blessed harvest-home of praise.

But the widest circle of all is not reached even yet. An entire new heavens and new earth must also take their part in the eternal joy and praise that accompanies "the

manifestation of the sons of God." (See Rom. viii. 19.) Hence the crowning fulness of the last verse of our psalm with its two words "ALL"—"Bless ye Jehovah, ALL His works in ALL places of His dominion: bless thou Jehovah, O my soul."

What an unutterable contrast to this doomed creation will the new creation be! And in no respect more so than in the vast anthem of praise which it will for ever utter, both vocally and silently, to God and to the Lamb, in contrast with the sighs and groans of sorrow, and the godless blasphemies of the rebellious, which this once fair creation has now to hear. Well may the apostle Peter count "new heavens and a new earth" one of the "exceeding great and precious promises" of our God to us.

But mark the fitting close. "Bless thou Jehovah, O my soul." The psalm ends as it begins, as the last five "Hallelujah" psalms also do. Like the *da capo* of modern music, it is as if the psalmist, in the fulness of his joy, would have us turn again to the beginning, and sing it all over again to the ear of that God who loves that His children's praise should never cease. But this ending is also personal, and so are the joys and songs of the new creation. They are individual as well as universal. Each soul of the redeemed shall be in full accord with all that universality of praise which shall then surround it; neither in the least turning aside, nor wearying of its perpetuity.

"Joyful now the new creation
Rests in undisturbed repose—
Rests in Jesus' full salvation,
Sorrow now nor thralldom knows.

"Hark! the heavenly notes again;
Louder swells the song of praise
Throughout creation's vault—Amen!
Amen! responsive joy doth raise."

SANCTIFICATION AND PERFECTION.

I. SANCTIFICATION.

NOT many words are in more general use at the present time in the comparatively enlightened parts of Christendom than these—"sanctification" and "*perfection*;" yet notwithstanding the clearness with which some perceive and declare their meaning, there is still much indistinctness in apprehending and inaccuracy in stating their true import.

In many such cases, perhaps in most, the difficulty lies in a misapprehension of what the *flesh* is; *i.e.* our corrupt nature, derived from our union with the first Adam, with which we were born, and thereby constituted sinners before we were manifestly such by evil words and deeds. "Behold, I was *shapen* in iniquity; and in sin did my mother *conceive* me," said David, when he had learned in the presence of God the utter depravity of his very nature. (Psalm li. 5.)

In this evil nature we lived, and to it we were slaves, until God, in His rich, sovereign, mighty grace, delivered us by a birth from above, through faith in the Lord Jesus Christ. From that time we ceased to be "*in the flesh*," and were, and still are, "*in the Spirit*," and indwelt by the Spirit of Christ.

But although we are no longer in the flesh, the flesh is still in us, and it "*lusteth against the Spirit*;" hence the inward conflict from day to day. The corrupt root remains unchanged. Though life from Christ has been communicated to us, and we are a new creation after the image of Him who created us, no change is effected in the character

of the flesh. Our Lord's words to Nicodemus, who was a cultivated man as to the flesh, are still true, "That which is born of the flesh *is* flesh," even as "that which is born of the Spirit *is* spirit." Therefore sanctification is neither the eradication or outrooting of the flesh, nor even an improvement in its nature.

Experience within and observation of facts around combine to confirm this statement, and prove that "the old man" will struggle to the end.

What, then, is sanctification? To this inquiry, dear reader, I purpose to reply by examining some of those scriptures in which the word occurs, and others by which the idea underlying it is most clearly conveyed.

Let us take the first mention of this subject, in Gen. ii. 3: "And God blessed the seventh day, and *sanctified* it: because that in it He had rested from all His work which God [Elohim] created and made." Observe, no mention is made of any difference between this day and the other six as to its length, its light, or heat, but only as to its particular use; it was separated, set apart by God to Himself, for a purpose, even *rest*. Here we have the true meaning of the term "sanctification," *a setting apart*.

Again it is said, in Lev. viii. 10, that Moses "sanctified" the tabernacle, and all that was therein. Not that he changed the nature of gold, silver, copper, and wood, nor of linen and silk, or other materials of which the tabernacle had been constructed, or with which it was furnished; but he separated them from common purposes, to Jehovah's use, for His worship by Israel. The same applies to persons; for Moses afterwards consecrated Aaron and his sons, to sanctify them to the priestly office and its functions. (See *vv.* 12, 30.)

For brevity's sake I will only cite one more passage in which the word "sanctify" occurs, and that in a remark-

able connection, but not less clearly presenting its true meaning; if possible more so. In Isa. lxvi. 17, we have these striking words: "They that *sanctify* themselves, and purify themselves in the *gardens* behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith Jehovah." Here are men who separate themselves from temple, altar, and priest, defiling themselves with abominable creatures, yet they are said to "sanctify themselves;" *i.e.* they *separate* themselves to evil, and meet with the just recompense of their conduct.

I will now ask the reader to examine at his leisure the many passages in which this word is found, and the result will be the confirmation of what has been stated. I might add that lexicographers give the same meaning to the term. Parkhurst says, in his article on the Hebrew word, "To separate, to set apart." That *separation* or *setting apart* is the ideal meaning of the word, appears from Lev. xx. 24, compared with verse 26, "I have separated you from other people;" "Ye shall not make your souls abominable by beast or by fowl, or by any manner of living thing that creepeth on the earth, which I have separated from you as unclean;" the animals thus separated remaining, of course, unchanged and as unclean as before. Dr. Young gives a similar explanation of the word.

Having gathered thus much from the Old Testament Scriptures, let us now examine some from the New, in which the corresponding Greek word is employed, both in gospels and epistles. Here also the idea throughout is separation or setting apart.

In proof of this, notice first those remarkable words uttered by our blessed Lord in connection with the Father. In answer to the cavilling Jews, who objected to His calling Himself the Son of God, and who founded thereon

the charge of blasphemy, He said, "Say ye of Him whom the Father hath *sanctified*, and sent into the world, Thou blasphemest?" (John x. 36.) This cannot mean that the Father made Him pure or holy; for He was so essentially and eternally as the Son and Word of God, and also in incarnation; but it tells us that the Father set Him apart for the work which he came to accomplish.

Again, in John xvii. 19, He says, "And for their sakes I *sanctify* myself, that they also may be sanctified through the truth." Here we have the same idea expressed—not His making Himself holy, but separating or setting Himself apart as the offering without spot to God, in virtue of which the Father constituted Him, in resurrection, "a priest for ever after the order of Melchisedec;" for He glorified not Himself, nor set Himself apart to be a high priest.

Space forbids enlarging on this part of the subject. Let us now enquire the force of the term as applied to ourselves. That there is such a thing as sanctification we are sure; we know it is the will of God that we should be holy. Our Lord's prayer was, "Sanctify them through thy truth;" and Paul also prayed that believers might be sanctified wholly, spirit, soul, and body, and might be preserved blameless. (1 Thess. v. 23.) In what then does our sanctification consist? It is neither more nor less than the subjugation of the flesh, the corrupt nature derived from our Adam-standing, by the power of the Holy Ghost, who dwells in us, in order that the new life may be manifested, that the principles of the new creation may be developed, and that we may reflect the moral glory of Christ; walking in the Spirit, walking even as He walked.

Sanctification is connected in the word of God with each person of the Godhead; but the Father, Son, and

Holy Spirit are always one in counsel, and united in action—a blessed pattern of all fellowship in the truth, and co-operation in service.

Jude, in his epistle, addresses the believers as “sanctified by God the Father, preserved in Jesus Christ, and called.” In the epistle to the Hebrews we read, “Jesus, that He might sanctify the people with His own blood, suffered without the gate” (chap. xiii. 12); sanctifying Himself that they might be truly sanctified. Peter, in his first epistle (chap. i. 2), says, “Elect according to the foreknowledge of God the Father, through [or in] sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” Again, in that unique passage in which Paul describes his service and the fruit of his labours among Gentiles, he speaks of the saved ones among them and their service as being an acceptable priestly offering, or presentation to God, “sanctified by the Holy Ghost.” (Rom. xv. 16.)

Thus we see that believers were sanctified by God, set apart, chosen in Christ, before time; that in time they were sanctified by the blood, by that one offering which both sanctifies and perfects for ever; that in their day they are sanctified by the Holy Ghost in regeneration and belief of the truth, sanctified by the Word.

Sanctification by the Holy Spirit in regeneration is instantaneous, though its development and its manifestation may be gradual and progressive. The moment life is communicated to anyone from Christ, the Head and Source, that moment he is separated from the world, delivered from death and darkness. Subsequent practical separation from sin and devotedness to God are the manifest result; so that while “progressive sanctification” is not a scriptural term, growth in grace and knowledge of Christ is a reality which is revealed, commanded, and by grace effected.

In all this the flesh remains the same, precisely what it was—conquered, but not changed. No amount of knowledge or power of grace, no height of joy or depth of sorrow, can either outroot or change it. Neither Gethsemane nor Tabor would improve it; nor could Paul's marvellous introduction to the third heavens destroy it; for he needed a thorn in the flesh when he came down from the third heavens to preserve him from the pride of his nature, which would otherwise have fed on the wonders of that heavenly region, and would have puffed him up.

Once more, as to our sanctification through the Word. "Sanctify them through thy truth: thy word is the truth." The answer to this prayer is effected by the application of the Word to our spirit, words, and ways; to all that passes within and around us. By this means we discover that which is contrary to the mind and ways of Christ in either and all of these; and through the power of the Holy Spirit, who indwells us, we stand practically free, separated from them, and avoid that which is evil. Again, from the Word we learn what is pleasing to God according to Christ Jesus, and by the same power we practise it. Thus the Word forms and fashions our life and conversation as the mould does the clay; as it is written, "Ye have obeyed from the heart that form of doctrine to which ye were delivered." This is the washing "by the Word," which He who loved the Church and gave Himself for it is now continually carrying on. (Eph. v. 26.) Not washing the *flesh*, but cleansing us, and freeing us from the power of that flesh in ourselves, and in its works around us, by the application of the Word, and by the power of the Holy Ghost. For what we know experimentally of this let us give thanks, and forgetting that which is behind of this race, let us press forward along the line for the goal and the prize.

In conclusion let me say that we have no lower standard of walk than the walk of Christ, nor can we justify any manifestation of the flesh. There is indeed forgiveness with God, but we must not find excuses for our sins. The same apostle who says, "We have an Advocate with the Father," and that "if we confess our sins, He is faithful and just to forgive us our sins," says also, "My little children, these things write I unto you, that ye *sin not*."

The Holy Spirit is of almighty power to subdue the flesh, and our aim should be *full* obedience to the will of God, as revealed in His word. Let us therefore go on to perfection. On this subject I reserve a few remarks for another paper, God willing.

H. H.

"GIVE ME THINE HEART."

Prov. xxiii. 26.

WHAT will God make the heart that I shall give?
A precious "ark," with guarding cherubim,
Where God Himself will dwell, and thou shalt speak with Him.

What will God give this heart that I shall give?
His "word," His own handwriting, He will hide
Within thy heart, for ever to abide;
And store of "living bread" sent down from heaven,
God's sign of rest, shall to thy heart be given;
And "resurrection fruit and bloom" shall bless
Thy asking heart with proof of coming happiness.

Oh, happy heart! But can such wonders be?
I am unclean; how shall God dwell with me?

Only Calvary can bring
Answer to thy questioning.

There direct thy doubting eyes,
 See the lifted Sacrifice,
 Jesus Christ, the Son of God,
 Yielding there His precious blood ;
 Spotless victim for thy sin,
 Life and rest for thee to win.
 Risen He stands before the throne,
 Deathless Priest, with blood His own ;
 Precious blood that speaks for thee
 In the awful holy place ;
 Speaks in power of endless grace,
 Pledge of life and liberty.
 Wilt thou still withhold thy heart,
 Still refuse with sin to part,
 Keep the “Lamb of God” outside,
 Who for thee was crucified ?
 Nay, thy will His love doth win,
 And thy Saviour enters in.

A sprinkled heart ! My Lord, I see
 That God Himself can dwell with me.
 The sanctuary sanctified
 By blood in mystery applied,
 The Holy Spirit fills the place,
 And rules, for Thee, in love and grace.
 Oh, matchless grace ! oh, wondrous love !
 My soul adores and owns Thee, Lord,
 Rests in the precious blood above,
 And lives by Thee, “the Living Word.”

E. S. W.

FRAGMENTS.—The soul, like the body, is generally more active in its wintry seasons than its summer. Beware of idleness ! it is the “do nothing” people that do so much mischief by their listenings and tattlings. Yielding our members to Satan’s service is fighting against God with His own weapons.

THE REVISED VERSION OF THE NEW TESTAMENT.

MARGINAL READINGS.

IN the preface to the Revised Version we are told that "the subject of the marginal notes deserves special attention;" and the writer of that preface, in a speech on the day of its publication, made particular reference to them. He was careful, however, to make it plain that there is no room for doubt, as is sometimes the case with the margin of the Authorized Version, which is the more approved reading. He says, "The *text* expresses the rendering or the decision of the majority of the company—that which it deliberately preferred; the *margin* expresses the view of the minority, and is to be so regarded by the reader." It is important to bear this in mind.

One thing that must strike the thoughtful reader is the vast number of marginal notes in the Revised as compared with the former version, even allowing for the great number of MSS. now available. The Authorized Version shows, we believe, about twenty variations in reading, while the margin of the Revised Version gives nearly four hundred. This indeed is deemed by many to be one of its great blemishes, and certainly it seems like importing the uncertainty that so characterizes the present time into the very page of inspiration. It is much to be regretted that the revisers found it inconvenient to use the margin according to one of the rules laid down for their guidance; that is, to note in it all the readings they displaced from the common text. They certainly might have devised some simple method of signifying such changes to those readers who cannot avail themselves of the Greek Testa-

ments in which they are recorded. As it is, the reader is left in doubt as to whether the difference between the two versions is a matter of translation or a variation in reading.

We propose at present only to consider some of those differences of reading that "were judged to be of sufficient importance to require a particular notice." (Preface, p. xviii.) The principle of exhibiting readings that are properly thus described is undoubtedly a sound one. There can be no question that when two important readings are so equally supported by external authority that the decision turns upon internal evidence, it is right that both those readings should be placed before the English reader, whose prayerful consideration of them, in His presence before whom Scripture should ever be read, may lead him to a truer conclusion than the greatest scholar who rests simply upon his judgment of what would be most fitting. But, on the other hand, the record of readings that have scarcely any support, and are disallowed by almost all competent critics, is fitted to perplex, and likely to raise doubts about what ought never to have been questioned. That both classes of readings are to be found in the margin of the Revised Version we will seek to show, and if we take them in order we shall find several of the last-named class first.

Matt. xxvii. 49. After this verse, we are told, *many ancient authorities add*, "And another took a spear and pierced His side, and there came out water and blood." It is true that no less than *four* uncials, *five* cursives, and several other authorities, give what Dr. Brown calls an "incredible piece of information." Can we possibly believe that what John tells us took place *after* the death of the Lord *also* took place *before* it? It is so evidently a copy of the words of John put into a wrong place in Matthew's gospel that we need not wonder that one of the

revisers thinks it a pity that the version should be "disfigured by such a margin."

Mark i. 1: "The beginning of the gospel of Jesus Christ *the Son of God*," thus we read in both versions; but the margin informs us that "*some ancient authorities omit the Son of God.*" What is the evidence? The words were not in the Sinaitic manuscript as originally written, but we are told they were afterwards carefully inserted in paler ink. They are also wanting in a manuscript of the ninth century. If this is all, as one scholar points out, it certainly seems poor ground on which to perplex readers of the gospel by such a misleading note.

But in no part of the whole volume is the margin so calculated to disturb the mind as in the last three chapters of Luke's gospel. Of the last chapter one has said, "The painful patchwork which the margin of this chapter presents is enough to unsettle any simple-minded reader, and we feel bound to say that a great stumbling-block has thus been placed in the path of many without real occasion or necessity."

In chap. xxii. 19, 20 a doubt is cast upon the words of our Lord, "*which is given for you*," and "*which is shed for you*;" yet these words are said to be found in ALL manuscripts except D. Verses 43 and 44, describing the agony of the Lord in Gethsemane, are also marked as uncertain, though the evidence in their favour is described by an able writer as "simply overwhelming." The prayer of the Lord for His murderers, imitated by His servant Stephen, "Father, forgive them; for they know not what they do" (xxiii. 34), we are told is omitted in *some ancient authorities*. The prayer is not found in B and the text of D, but it was added in the margin of D, and is contained in \aleph A C, the Syriac versions, and the Vulgate. In chapter xxiv. two whole verses, and six parts of verses

are all described as omitted by *some ancient authorities*. The only authorities for several of these notes are said to be D, and the Old Latin; \aleph also omits the words "and was carried up into heaven." But are these to be allowed to cast a doubt upon what until now has been received by able editors without question, and which rests on such abundant evidence? We are bound to feel thankful for every protest against the treatment of these chapters, and think that such notes should never have been written without a *statement* of the "ancient authorities" referred to, so that every reader might see that they are not such as reasonably to cast suspicion upon the precious statements involved.

John i. 18. Both versions read, "The only-begotten Son, which is in the bosom of the Father, he hath declared Him," but in the margin of the Revised we are told that *many very ancient authorities* read *God* instead of *Son*. This is certainly a very remarkable reading, but some consider that the above statement is a little too strong. Dr. Scrivener says, "Only five Greek manuscripts out of the whole host read *God only-begotten*, but this small array consists of the two oldest, and three which stand high in the second rank." Of versions the majority read "*Son*," but some of the oldest have "*God*." The latter is accepted by some sound and able scholars, but others equally sound and able adhere to the ordinary reading. We are told that on first dealing with the verse the committee placed the word "God" in the text, but by the final vote it was removed to the margin, and the old reading adhered to. This means, we suppose, that a change was advocated by half the company, but not by three-fourths. Many will say with Dr. Scrivener "that we are more than content to abide by the ultimate decision," and will feel thankful that the commonly received reading has been retained in the text, while they gladly own that "the only-begotten Son" is indeed "God blessed for ever." (Rom. ix. 5.)

John iii. 13. The only editors who have ventured to omit the clause "*which is in heaven*" are Drs. Westcott and Hort, who have bowed to the two manuscripts \aleph B. These, with L of the ninth or tenth century, are apparently the *many ancient authorities* referred to by the revisers. It is an instance in which it is far easier to account for omission than insertion, and the words are so well supported that there ought not to be a doubt about them.

Acts xx. 28. Here the question is, whether we are to read "the Church of *God*, which He hath purchased with His own blood," or "the Church of *the Lord*." The former is the reading of both versions; the latter is placed by the revisers in the margin. In this case the authorities are very conflicting; some indeed read "*the Lord and God*," but this evidently arose from an unwillingness or a sense of inability to decide between the two. External authority for the two readings seems pretty equal, and we are therefore cast upon internal evidence for decision. It is worthy of notice that while Paul often speaks of "the Church of *God*," we have no other record of his using the expression "Church of *the Lord*;" and, on the other hand, he nowhere else speaks of the blood with direct reference to the word *God* (though the expression is found in early writings), but he does speak of "the body and *blood of the Lord*." (1 Cor. xi. 27.) Each reading has advocates among modern editors and scholars, and it is certainly a case in which both should be recorded, though probably most readers will be very glad to see the words they have been accustomed to left untouched.

Rom. viii. 11. The reading in the margin of both versions, which speaks of the indwelling of the Spirit as a *pledge of resurrection*, is preferred by many; the reading of the text—"by His Spirit"—teaches us that as God renews the soul by the Holy Ghost, so by that same

blessed Spirit He will raise the body. If we adhere to this reading we see resurrection attributed severally to the Father (2 Cor. iv. 14), to the Son (John vi. 40), and to the Spirit.

1 Cor. xv. 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Clear and beautiful is this statement. Verse 48 tells us that those who are Christ's are already "heavenly," and verse 49 adds the truth that soon we shall shine in His image. But the margin gives as an alternative, "*Let us also bear,*" turning the statement of a fact into an exhortation. That which causes this change is the one letter that also affects the reading in Rom. v. 1, and all that was said on that verse will equally apply to this; for here as there the passage is *declaratory*, the great word of exhortation being reserved for the close of the chapter.

In Rev. xv. 3 the marginal reading, "*the nations,*" seems to have equal authority with that placed in the text, "*the ages,*" and by some would be considered best to agree with the statement in the next verse, "All the *nations* shall come and worship before thee."

The above examples show, we think, that while some of the marginal readings are of real importance, the space devoted to others might have been far better occupied. One serious thing in connection with these readings is the fact that in the *Greek Testament with the Revisers' readings* they are given simply as alternative readings, without any indication of the various kinds and degrees of authority ascribed to them by the revisers, although they could easily have furnished this important information. The effect of this lack may not be felt so much at the present as in the future. We can only hope that the interest awakened in the subject may not subside before many of these questions have been more fully dealt with.

NOTES AND REPLIES.

Whence arises the difference between the words in Ps. xl. 6-8 and Heb. x. 5-7?

IN the Psalm the Hebrew reads, "Mine ears hast thou digged." This is rendered in the Septuagint (from which so many of the New Testament quotations are taken), "A body hast thou prepared me." It is difficult to account for the change unless it arose from the difficulty of translating the word "dig" in this connection. The Spirit's use of the Greek translation in the epistle to the Hebrews shows that the meaning there given is sufficiently clear. The prepared body was necessary to the fulfilment of that for which the ear was to be digged. The expression seems to indicate a painful and suffering pathway of obedience. The digging of the ears (the Hebrew is dual) is not the same as the boring of the one ear in Ex. xxi. 6, by submitting to which the Hebrew servant bound himself to his master for life.

How does the doctrine of non-eternity of punishment dishonour the person and work of Christ?

1. BECAUSE it lessens *the magnitude of the guilt of sin*. Sin in Scripture is likened to a debt; and if we want to know the indebtedness of a person whose liabilities have all been met, we have but to ask what was paid to liquidate them. God's Christ is heaven's liquidation of the sinner's debt; and if God's claim be less than infinite, that which met the claim must be equally so. Christ's payment does not exceed God's claim. If less would have sufficed, less would have been demanded, and less have been paid. Man has no conception of what sin is. Christ's cross alone reveals it. An infinite Sacrifice tells us that sin is infinite, and we have no other measure by which to estimate it.

2. Because it lessens *the costliness of the atonement*. The atonement measures the sin, even as the mercy-seat, or propitiatory, was exactly of the same dimensions as the ark that contained the symbols of the holiness of God. Sin is the violation of that holiness, and the propitiation made by Christ meets its claims, and no more.

3. Because it lessens *the punishment of sin*. Of the punishment our Lord solemnly speaks when He tells of one who was cast into

God's prison—"Thou shalt not come out thence till thou hast paid the uttermost farthing." (Matt. v. 25, 26.) In these words that fell from the loving lips of Him who was to be the mighty Sacrifice, and who knew what payment of sin's demerits really meant, there is a divine severity that makes them awfully searching and terrible.

It deserves notice here that in the Hebrew Bible the same word is used for the *sin*, the *punishment* of sin, and the *atonement* for sin, or the sin-offering. In the following passages the identity of the sin and the punishment will be seen by comparing the text and the marginal readings: Gen. iv. 13; Lam. iv. 6, 22; Zech. xiv. 19; and whenever "sin-offering" occurs, it is always in Hebrew simply "sin." Let us ponder over these identities in the mind of God, and we shall have no doubt that the doctrine in question dishonours the person and work of Christ. Man rebels against God's estimate of sin, does not take God's estimate of the Sin-offering, and therefore cannot accept God's estimate of the punishment demanded. All three are raised or lowered together. Hence the vital importance of God's truth in this matter in these days, when sin is a trifle, atonement a fiction, and hell a falsehood. God keep His saints walking in the old paths. Amen.

Why exclude from fellowship one holding non-eternity of punishment, and receive one holding infant sprinkling?

THERE are foundation truths affecting the Person and work of Christ, and there are truths of less importance, even as there are greater commandments and lesser ones. (See Matt. v. 19, 20.) Godly humility, childlike subjection to the whole truth of God, and a single eye to His glory, are needed to form a correct estimate of the relative value of the truths of God's word. There are in the temple of truth, as in Solomon's temple, things of gold, of silver, and of copper, and obedience demands that there be no substitution either of gold for silver, or of silver for gold. Lack of care in this respect has brought much discord into the Church of God. The nearer truths approach the person of the Lord, and concern His honour, the greater their intrinsic value. All error defiles, but all error is not leprosy. There are many things that look like it, but are not it. It needs a priestly skill and a heavenly acquaintance with holy things to know what is and what is not leprosy. For certain things, including leprosy, a person had to be put outside the camp of Israel (Numb. v. 1-4), and for other things only washing of the garments and bathing was required, the person being unclean only until the evening. In the latter case also there was no jurisdiction to enforce separation, but the solemn warning was given that if the defiled one bathed not nor washed his clothes, he

should bear his iniquity. Again, there were sins of ignorance which could only be dealt with when they were brought to the knowledge of the offender. From the books of Moses we thus learn that there were different degrees of defilement in Israel, and there are corresponding differences of evil and defilement now. The gravity of the evil of the doctrine of non-eternity of punishment has been pointed out in the preceding reply, and the doctrine of "infant sprinkling" is not to be compared with it. In the case of many who hold the latter, and neglect believers' baptism, it is an unknown or "secret sin." (Ps. xix. 12.) Early training has led to a misapprehension of the truth, but there is no conscious hindrance of communion with God. The omission of the command of the Lord as to baptism is a sin, and we have in grace to seek its removal; but the Lord can only rightly estimate and deal with each case. If His truth on this point is not obeyed, the judgment-seat of Christ will reveal the disobedience.

When the Lord comes will all the saints, or only the faithful ones, be caught up?

PAUL's word in 1 Thess. iv. 16 seems conclusive. He says, "*The dead in Christ shall rise first: then we which are alive and remain . . . shall be caught up;*" again, in 1 Cor. xv. 23, "*They that are Christ's at His coming.*" The sole question is that of their relation to Him. The passages generally used to sanction the idea that unwatchful saints will be left behind are taken from our Lord's parable of the ten virgins and that of the talents in Matthew xxv. Its teachers assume that because the five foolish virgins are called "virgins," and the slothful servant is called "servant," therefore they have to be regarded as genuinely such. But all through the New Testament men are made responsible for the position they take. Thus Judas came as a disciple, and as such was chosen an apostle, which probably sealed his hypocrisy, and made him the traitor. It is the one who endures *to the end* that is saved. Every child of God does continue to the end, "because His seed remaineth in him;" but nothing short of continuance *proves* anyone to be begotten of God. To this all the solemn warnings in the epistle to the Hebrews bear witness. He who takes the place of a servant is not one merely because he says, "Lord, Lord" (Matt. vii. 21); it is his continued obedience that establishes the claim. As "they are not all Israel that are of Israel," so neither are they all virgins who take their stand as such. The day will declare it. "The end of all things is at hand." Therefore the command is, "Be ye sober, and watch unto prayer."

GOD'S HOLY NAME.

THE *first* petition of the only prayer that the Lord Jesus taught His disciples is, "*Hallowed be Thy name.*" Other and far-reaching petitions follow, but this stands first. Our need, or the need of others, is often the first thing with us, but it was not so with Him through whom alone our deepest needs have been met. "Give" and "deliver" come in due course; but the petition that takes the lead of all is the one concerning God's name, of which we may say that He who gave it lived and died to fulfil it. Even when His soul was "troubled" at the prospect of an ever-present, though as yet untasted woe, and found relief in the cry, "Father, save me from this hour," that petition for deliverance instantly gave place to a request that was *first* in his heart, and that proved His readiness to carry out His deep, eternal purpose of obedience at any cost to Himself, "Father, glorify *Thy name.*" (John xii. 27, 28.) The name of our God is a fruitful subject, and one for constant meditation; but the object of this paper is simply to draw attention to the truth summed up in the word, "*Holy and reverend is His name.*"

When God revealed Himself to Abraham that godly man "fell on his face;" and before Moses could listen to the name that God was about to declare to him, he was required to put off the shoes from his feet in token of reverence. (Exodus iii. 5.) Moses learnt Jehovah's name, and jealousy for its honour was the leading feature of his life, though in this very thing he once failed. Joshua too had such deep regard for that name that when Israel were defeated before Ai the burden of his heart found expression in the question, "What wilt thou do unto thy

great name?" (Joshua vii. 9.) In later days also, when God reminds Israel of their terrible course of iniquity, and yet tells them what in His infinite grace He will do, He speaks three times of His "*holy* name," and once of His "*great* name." (Ezek. xxxvii.) And when recalling by the prophet Malachi (chap. ii. 5) the bright and early days of Levi, He commends "the fear wherewith he feared me, and was afraid before my name."

The book of Psalms (or Praises) is full of God's name, and the reverence due to Him. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." "Sing unto God, sing praises to His name: extol Him that rideth upon the heavens by His name JAH, and rejoice before Him." (Ps. lxxxix. 7; lxviii. 4.) "His name JAH" is an abbreviation of the great name JEHOVAH, and it is the form used in the expression, "Praise ye the Lord," found at the beginning and ending of some psalms, particularly the last five. This in the Hebrew is expressed in one word, "*Hallelujah*;" that is, "Praise ye JAH." Those closing psalms, which so dwell upon the majesty and greatness of God, and the establishment of His kingdom amongst men, fulfil the exhortation, "Extol Him . . . by His name JAH." Every careful reader of Scripture knows that the word "*Hallelujah*" is also one of the great words of the book of Revelation, and that it occurs there in the holiest and most solemn scenes. (Rev. xix.) It is the expression of praise to our God when Babylon is judged, when the kingdom of God is manifested, and the marriage of the Lamb is come. It perpetuates in the glory that blessed title by which God in grace revealed Himself to Moses when He came down to redeem His people from Egypt, and it reminds us that the fuller revelation of God as *Father*, by His beloved Son, in no wise supersedes the

revelations of Himself that He was pleased to give in previous ages. His *glory* and *majesty* are not a whit less because His *grace* is more perfectly made known; on the contrary, the whole New Testament, with its full unfoldings of the "grace wherein we stand," enforces that word spoken of old by the Lord Himself, "I will be sanctified in them that come nigh me." (Lev. x. 3.)

When these solemn facts are remembered, what shall we think of the present widespread desecration of that great word "Hallelujah"? When we consider the way in which it is used and the combinations into which it is brought, we might well tremble and bow our heads in shame that God's "holy name" should be so dishonoured. How can one who fears God have fellowship with any system or course of conduct that leads to the light use of His holy name or His truth? The very thought of these things should stir us more than ever to seek that grace that shall enable us to "worship God acceptably, with reverence and godly fear," and cause us instinctively to shun whatever is dishonouring to Him. It is true that people often use words with ignorance of their meaning, and we rejoice to know that God, who is very gracious, will take all this into account; but is one who is ignorant of *the true use* of the word "Hallelujah" worthy of being owned as a guide of others?

But this is not the only word that is lightly used; there is another great name in which "His name JAH" is found—even the name "JESUS." That blessed name tells not only that He who bears it is the Saviour, but also that He is JEHOVAH the SAVIOUR. People speak and sing very freely of "Jesus," and get so accustomed to the name as to forget the lordship and the dignity of Him who bears it; and yet the Scriptures are full of His glory. It was He who, as "the angel of Jehovah," appeared to Moses in

the bush, and as Captain of Jehovah's host spake to Joshua; but before He made any communication to either of them He gave them to understand that the very ground was hallowed by His presence. And, not to multiply references, we learn from John xii. 41 that the Lord, who was seen by Isaiah seated on a throne, high and lifted up, whose train filled the temple, and before whom the seraphim veiled their faces while they proclaimed His holiness, was that blessed One who in the fulness of time trod the earth as the lowly servant of Jehovah. After quoting from Isaiah vi., the beloved disciple adds, "These things said Esaias, when he saw His glory and spake of Him." As the glorious Son of God, He thus manifested Himself "in the form of God," and received the worship due to God alone.

And let us well consider the fact, that when He had emptied Himself, and taken upon Him "the form of a servant," there was ever a glory manifested to the eye of faith that produced and called forth the deepest reverence. Look at that weary One seated by Jacob's well; the disciples return there, and are surprised to find Him in conversation with a Samaritan woman, yet not one of them ventures to say, "What seekest thou? or why talkest thou with her?" Even here on earth those who knew Him best, and were most with Him, were as unable as they were indisposed to take the slightest liberty with Him. The one who could venture at the last supper to lean back on His bosom and ask Him a question, addressed Him as "*Lord*," and is careful to remind us that he did so when referring to the incident (John xiii. 25; xxi. 20); and when he recognized Him by the sea, his word to Peter was, "It is *the Lord*." All this shows us the *habit* of those who had the privilege of being with Him when He was on earth. And if this was so "in the days of

His flesh," what shall we say now that, though He is truly man, and that for ever, He is the exalted and glorified One? "God also hath highly exalted Him, and given Him a name which is above every name." That holy name, which His enemies desecrated and nailed to the tree above the adorable One who bore it, God has for ever justified, and given to His beloved Son afresh in resurrection, declaring it to be "above every name." Yet that is the name that men use lightly, and, alas! many who own it as their only hope of salvation treat it with but little reverence.

Is that blessed One changed? Have the depths of humiliation to which He descended in obedience to the Father, and in love to His people, at all humiliated Him? Away with such a thought. He is glorified with the Father, with the glory which He had with Him before the world was. If we *may* compare, if the infinitely glorious One *could be* more glorious, we are bound to say that He is even more glorious now upon the throne of God than when "Moses hid his face" in His presence, and when the seraphim covered themselves before Him. And if perfect adoration could be yet more perfect, surely God's "holy angels," that "excel in strength," bow in deeper adoration before Him whose wondrous obedience in the path of humiliation they witnessed, and whose glory they now behold. Solemn indeed is the thought that that name which bows the mightiest of God's unfallen creatures, and strikes terror into the hosts of darkness, should ever be uttered in an unworthy manner by one who owes to Him redemption from the depths of hell to the height of His own glory. We do well to ponder this matter. Are our thoughts of Christ, and our way of speaking of Him, fashioned by Scripture or by "popular" hymns and choruses? Are we to be guided by prophets

and apostles, or by those who follow the spirit of these days in which reverence for holy things finds so little place? Are we to endeavour to help upward to fellowship with Himself those whom "God shall call"? or are we to bring the things of God down to the level of the times for the sake of being popular? Shall it be our aim to use God's holy name as we shall use it when we know the joy of His presence and the glory of His throne? or shall we so use it as by our example to induce those who fear Him not, to take it upon their lips? Better would it be to have fewer hymns and shorter utterances, better to have no choruses at all than to allow repetition to become "*vain* repetition," and the name of the Lord to be used carelessly by us.

Let us, in conclusion, remember the words of our Lord Himself, "He that honoureth not *the Son* honoureth not *the Father* which hath sent Him." Whenever God is truly worshipped by the Spirit, Christ is glorified and exalted in our thoughts and by our manner, as well as by the words we utter. Oh that the word of the psalmist, whose thoughts were full of "THE KING," might be engraven upon our hearts, and find its due response, "*He is thy Lord; and worship thou Him!*" (Ps. xlv. 11.)

W. H. B.

THE RETURN OF ELIJAH.

IF at the time of our Lord's advent the heart of Israel was stirred up in expectation of that great event, the coming of Elijah was also anticipated. Whatever other prophecies of the Old Testament they had forgotten, the promise in Malachi iv. had not passed out of memory. In the Greek of the Septuagint it stands thus: "And, behold, I will send you Elijah the Tishbite before the great and

notable day of the Lord come: who will restore the heart of father to son, and the heart of man to his neighbour, lest I come and smite the land utterly." The rumours current among them, as given in Matt. xvi. 14; Mark vi. 15, viii. 28; Luke ix. 8, with the questions put to John the Baptist, in John i. 21, sufficiently establish this as their expectation. Moreover, our Lord repeats the promise in Matt. xvii. 11 and Mark ix. 12.

The office which Elijah is here described as fulfilling is remarkable. Differing entirely from his former occupation, it does not even make mention of the higher department of the law (the *first* table of the commandments), and the restoration of the heart of Israel to their God, towards which the whole energy of his life was formerly devoted. On his future return to earth it is with the purport of the *second* table that he is to be engaged—the reconciliation of fathers to children, and of man to his neighbour. If the reason for this change be asked, it may be surmised that the state of things at the time here spoken of is worse than in the days of Ahab, bad as those days were. In the period that is to come there is reason to fear that the nation will have denied, not only any obligation towards God, but even towards one another. During the siege of Jerusalem by Titus, it is recorded that the various factions of the Jews fought against and slew each other while the common enemy without was breaking down their walls, and that in the madness of fury they destroyed the very stores of provisions which were their only means of support. Were such a period to recur, the forewarning has long since been made by the prophet Zechariah (chap. xiii. 8) that two-thirds of all that are in the land shall be cut off and die. One commissioned by God to reconcile them to one another would indeed be a boon to the survivors.

Viewed in this relation, Luke i. 16, 17 is very remarkable. The angel, speaking to Zacharias of John the Baptist, says, "And many of the children of Israel shall he turn to the Lord their God: and he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The first part of this prediction was what Elijah formerly endeavoured to do, and wherein on mount Carmel he was for the time successful. John would appear to have been more permanently successful, judging by the number of his disciples, by the multitudes who flocked to hear and be baptized by him, and by some of them being found long after his death so far off as Ephesus. (Acts xix. 1-5.) But the second part, in which John is said to act in the spirit and power of Elias, is not in accordance with what Elijah did formerly, but with what he is commissioned to do hereafter, when he again appears on the earth. This also seems to accord with the instructions John gave the people, the publicans, and the soldiers, as recorded in Luke iii. 10-14.

But it may again be asked, Has Elijah hitherto shown any qualifications for such an employment? In his past history we look in vain for any symptom of this effort or desire; but He who sends him will doubtless fit him for the office by giving him a spirit of conciliation and every requisite to effect the object. Moreover, the times will be so momentous that the face of a friend will be doubly welcome. Just before the great and notable day of the Lord there will be the day of Jacob's sorrow, the great and sore tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be."

From a very small addition in our Authorized English Version it has very generally been understood that Matt.

xi. 14 declares John the Baptist to be Elias, or Elijah. But our Lord does not say this. By introducing the word "it" the translators have altered the sense; indeed, destroyed it. He had been speaking of John as the messenger whom the Father had sent to prepare the way before Him. John had come, and had announced and identified Jesus as the Christ. Had they then really received the message from the Father they would have welcomed His beloved Son, thereby rendering Elias or any other messenger unnecessary.

Again, Matt. xvii. 12 and Mark ix. 13 have been supposed to convey, what was indeed understood by the disciples, that John the Baptist was referred to when Jesus said, "Elias is come [or rather, came already], and they knew him not, but did unto him what they would." This idea, however, is at variance with what our Lord had just before told them, "that Elias shall come and restore all things." The bearing of these passages seems to be, that though the nation now professed much reverence for Elijah, yet when he was before on earth, far from paying reverence, they persecuted, and would have slain him; and that they, the present generation, being in reality of the same disposition as their ancestors, would be ready to repeat what their fathers had done, and would even treat Himself no better than they had treated Elijah.

The re-appearance of the prophet on the mount of the transfiguration is one of the wonders of God's power and wisdom. About nine hundred years had passed since he had been caught up. His fellow-servant Moses, who had died some five hundred years before that event (Deut. xxxiv. 5), was there also. Moses had evidently been resuscitated (Deut. xxxiv. 5), and there he stood by the side of Elijah, who had never died, both conversing with the Lord Jesus concerning His approaching decease at

Jerusalem — one who had died and was resuscitated, another who had had 900 years of life without dying, speaking to Him who was about to die !

It is not necessary to suppose that either Moses or Elijah were then in possession of the resurrection body, which, from the disclosure in Luke xx. 36, is not capable of dying ; but rather that they were in a condition similar to that of the son of the widow of Sarepta, of the son of the Shunamite woman, the man thrown into the grave of Elisha, the widow of Nain's son, Jairus's daughter, Lazarus, Dorcas, and Eutyclus. All these after dying had been raised from the dead and restored to life. There is no reason to suppose that they were exempted from dying a second time in the usual course of nature. It is evident that this must have been the case with those of them who were raised previous to our Lord's resurrection, or He would not have been, as Col. i. 18 declares, "the First-born from the dead." As regards His blessed person, it is written, "Knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over Him."

Nor can it be concluded, because Moses and Elias appeared in glory, that they were otherwise than in their natural bodies. For He in whose presence they stood also appeared in glory, His face shining as the sun, and His raiment white as the light ; yet within a short period afterwards was He numbered with the dead, and His body placed in the tomb.

From the fact of the Lord Jesus laying aside the glory with which He was on this occasion invested, it is evident that it forms no inherent or essential part of the corporeal system, but that it may be assumed by the possessor or laid aside at pleasure. The thought helps to clear up a misunderstanding as to the spiritual body. When the

Lord first appeared among His disciples after His death, He came in the very body in which He rose from the grave, His resurrection body, having flesh and bones; the marks of the nails and spear being still on His person. This was the spiritual body, in the possession of which, the apostle tells us, all His people are to be conformed to Him. Yet we read nothing on this occasion, nor subsequently at the sea of Galilee, of any supernatural brilliancy of appearance, or any physical glory. Afterwards, in Rev. i., He did show Himself to His servant John, invested with glory. Some have imagined, because no brightness was visible on the former occasions, that some structural change had taken place in the interval, and that the Lord was now in what is termed His "glorified body." Such an expression is not found in Scripture, and the idea itself of any inherent change subsequent to the day of resurrection nowhere occurs in the divine oracles, and must therefore be classed among man's inventions. (This expression must not be confounded with "glorious body," as found in Phil. iii. 21.)

The design in this grand interview on the mount of transfiguration seems in part to have been that Moses and Elijah, the Law-giver and the enforcer of the first of its ten requirements, might be brought out in contrast with God's beloved Son. While the apostles, dazzled and bewildered by the splendour, were uncertain as to whom the greater deference was due, whether to Moses, the lawgiver, to Elijah, traditionally held in such respect, or to their own proper Master, the voice from the bright cloud in which they were enveloped declares the pleasure of their God, "This is my Beloved Son. Hear ye HIM." The period of the Law had now closed by the arrival of Him to whom the promises were made, the Seed of Abraham, the Heir of all things, the Christ of God! Glorious as was

the ministration of death reflected in the face of Moses, its glory fades into insignificance by reason of the glory that excelleth. The mission of the Son of God brings pardon to the guilty, life to the dead. Moses opened a door of hope to Israel through works of righteousness. Elijah tried to induce them to enter, but failing, accused and interceded against them. The Sun of Righteousness, with healing in His beams, diffuses the glad tidings of His Father's love to the guilty, the helpless, and the lost. Those who give ear to Him shall live; those who refuse Him remain in their lost condition and perish.

Soon after this temporary display of the glory hereafter to be revealed, the Lord desires a resting-place for the night in a Samaritan village. Their national dislike to the Jews makes them refuse the accommodation. Indignant at the dishonour done to their Master, and perhaps a little moved by national antipathy, James and John say, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But the good and gentle Shepherd was of another mind. The conduct of Elijah was no guidance for Him. He did not come to destroy men's lives; and he would have His zealous followers understand that the settled purpose of His heart is to *save*, and that they must therefore suppress their own feelings and govern themselves by His Spirit, not by the spirit of Elijah.

But the promise in Malachi must receive fulfilment. So surely as the great and dreadful day of the Lord must come, so certainly must Elijah come previously. Malachi lived many hundred years after Elijah, so that the prophecy cannot refer to his former life on earth, neither can it relate to anything that has yet transpired; for he has not since appeared nor exercised any public office.

FRANKINCENSE AND MYRRH.

“We have seen His star . . . and are come to worship Him.”—MATT. ii. 2 ;
REV. i. 14, 15.

ARISE, arise, and greet Him,
The mighty King is born ;
The star that marks His advent
Comes forth to meet the dawn.
In golden glory shining,
It hails the Prince of light,
While yet the world lies sleeping
Upon the breast of night.

Wise-hearted ones now gather
To worship at His feet,
To bring Him costliest treasure,
The precious and the sweet.
While yet o'er Bethlehem's valleys
The royal chorus rings,
They hasten with their offerings
To seek the King of kings.

Oh, sleepers, wake and listen !
The time may not be long
Ere silence deep and awful
Shall hush the angels' song.
As yet it thrills the darkness
With news of love and peace ;
Oh, sleepers, wake and listen
Before the echoes cease !

And we who know the music,
And blend our feeble lays
In thankful adoration
With that glad song of praise—
What treasure can we bring Thee,
O Lord of wealth divine ?
The heavens are Thy possession,
The whole broad earth is Thine !

In Thy pierced hand we lay, Lord,
 Our tears for wasted days ;
 Thy glance of fire shall flash them
 To jewels for Thy praise.
 We bring Thee our cold hearts, Lord,
 And lay them at Thy feet ;
 That glowing touch shall warm them
 To love's intensest heat.

We lay ourselves before Thee
 In all our helpless need ;
 The " Name " that saves we offer,
 The cleansing " Blood " we plead.
 Thy " blood," Thy " name," Lord Jesus,
 The precious and the sweet,
 With these, our costliest treasure,
 We worship at Thy feet.

E. S. W.

THE REVISED VERSION OF THE NEW TESTAMENT.

THE TRANSLATION.

HITHERTO we have dealt exclusively with the revisers' treatment of the Greek text ; we now turn to the subject of *translation*, and may first notice some of the characteristic differences between the old version and the new. We cannot read many pages without being surprised at the way in which the revisers have dealt with the first of the resolutions by which they were to be guided ; namely, "to introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness." As in the case of Greek readings, so with reference to translation, a judgment widely expressed is that they have gone too far, and we feel bound to endorse the statement that "even those most inclined to give credit to the

revisers for what they have done will agree that in large measure their work of revision is *overdone*, and that the effect, as well as success, of the work as a whole is seriously impaired by their unjustifiable excesses of emendation."

In the introductory paper we referred very briefly to the value and beauty of the Authorized Version, and we may add that one secret of its excellence is that Tyndale, and the revisers of 1611, who closely followed his style, expressed in plain *English* the meaning of the inspired writers so far as they understood it. That they did understand it in the main is gratefully acknowledged on all hands, but it is nevertheless a simple fact that just as research has brought to light materials bearing upon the original text which they did not possess, so advances in scholarship, particularly during the last half century, have been such as to enable the learned to deal more thoroughly with the Greek language than the earlier translators were in a position to do.

Now there are two main theories of translation, which may be called respectively *literal* and *free*. The aim of one translator would be to give as close a translation, word for word, as possible, paying more attention to the idiom of the Greek than of the English; while another would endeavour to give a faithful expression of the meaning of the Greek in plain idiomatic and forcible English. As we write for plain readers, we may explain that by the *idiom* of a language is meant *the mode of expression peculiar to that language*. The translators of 1611 were masters of English; they lived at a time when it was written with great purity and much power, and they set forth the *meaning* of the inspired original without being very careful about the particular order of Greek words. That they went to an extreme in using a variety of words for the sake of euphony, when in some cases it was more im-

portant to keep a special word before the reader all through a passage, is fully admitted, and this of course is one of the things that called for rectification.

But of the revisers of 1881 almost exactly the opposite has to be said. They have frequently sacrificed simple English to rigid accuracy. They have been more particular about giving words in the order in which they occur in the Greek than in the way they would be naturally expressed in English. Owing to this they have frequently altered the *expression* of the English version where they have not changed the meaning. In Matt. xxvi. 22 the Authorized Version is perfectly clear—"And began every one of them to say unto Him, Lord, "Is it I?" and yet it is changed into "*And began to say unto Him every one, Is it I, Lord?*" One well-known writer expresses himself rather strongly, though perhaps truly, when he says they have "driven their ploughshare through the beautiful English of the old version, too little heeding what they uproot, and too little sensitive as to what they put in its place." Some of the best Greek scholars who were not on the Revision Committee have severely criticised the work, while even members of the committee have not hesitated to express very freely their dissent from some of the conclusions arrived at by the vote of the majority. It is, however, on all hands admitted with thankfulness that in passages not a few the meaning of the original has been brought out much more clearly, and light has been thrown upon that which was somewhat obscurely expressed in the Authorized Version. But we must hasten to give some details, and may remark that as we availed ourselves of the labours of others in the papers on the Greek text, so in the following remarks we shall seek to give the judgment of able scholars, without occupying space by formally quoting their writings.

The following are specimens of texts that are much clearer in the new version than in the old. John x. 15: "*Even as the Father knoweth me, and I know the Father.*" Verse 16: "One *flock*" (the word is different from that rendered "fold" in the other verses). Rom. iii. 25: "To show His righteousness, because of *the passing over* of the sins done aforetime, in the forbearance of God" (the reference being to God's dealings in *former ages*, which by the cross of His Son He justified). 1 Cor. iv. 4: "For I know nothing *against* myself." 2 Cor. v. 9, 10: "Wherefore also we make it our aim, whether at home or absent, to be *well-pleasing unto* Him: for we must all *be made manifest* before the judgment-seat of Christ." Gal. vi. 17: "These are contrary the one to the other; *that ye may not* do the things that ye would." 1 Tim. vi. 2: "But let them serve them the rather, because *they that partake of the benefit* [that is, the service rendered] *are believing and beloved.*" Verse 9: "They that *desire to be rich* fall into temptation and a snare." Heb. ii. 16: "For verily not of angels *doth He take hold*, but He *taketh hold* of the seed of Abraham."

In the following and many other instances the meaning is made clearer by simply substituting other words for those that have in course of time come to be used in a different sense. 1 Peter ii. 12: "Having your *behaviour seemly* among the Gentiles." The word *conversation* is now used almost entirely with reference to speech, while *honest* has its definite and more limited meaning. Rev. xvii. 6: "I wondered with great *wonder*" (for admiration). 1 Thess. iv. 15: "We that are alive . . . shall in no wise *precede* [prevent] them that are fallen asleep." Prevent means *to go before*; it was formerly used in the sense of going before *to help* (see Ps. xxi. 3), now it commonly means going before *to hinder*. In the text just quoted it has its

simplest sense of *going before*. 1 Tim. v. 4: "Children or grandchildren" (nephews). 2 Cor. viii. 1: "*We make known unto you*" (we do you to wit of). It might have been well if *I wist* and *I wot* had also given place to *I knew* and *I know*. The word "carriage" formerly meant the thing carried, and this is its meaning in Acts xxi. 15, "We took up our *baggage*." Paul and his companions were *pilgrims*, and knew nothing of the luxury and ease of modern days.

In the old version one of the principal words in the writings of John is rendered by four English words—*abide*, *continue*, *dwell*, and *remain*. In the new version the general use of the word *abide* shows how often it occurs, and more distinctly guides us to the sequence of thought, though it was perfectly unnecessary to alter "dwelt" to "abode" in Acts xxviii. 30. Another word running as a connecting thread through John's gospel is *therefore*, and in the old version the too frequent substitution of *then* causes the link to be missed. Dr. Alford's remark on this is very good: "The evangelist connects every step of the advancing hatred of the Jews, and of the expanding glory of the Only-begotten from the Father, by this particle 'therefore.'"

In the Authorized Version the same word in Rom. iv. is translated *counted*, *reckoned*, *imputed*, and in chap. iii. 28 *conclude*; in the new it is each time *reckoned*, and thus the teaching of the passage is more accurately brought out. See also the word "subject" and "subjection" in 1 Cor. xv. 27, 28, and the words *comfort* and *comforteth* in 2 Cor. i. 3-7. The statement that two "robbers" were crucified with the Lord of glory (Matt. xxvii. 38) shows the identity of their crime with that of the other "robber," Barabbas, who was set free, and the correct word in other places brings out more fully the

force of the passage, as when the Lord said, "Are ye come out as against a *robber* with swords and staves to seize me?" (Matt. xxvi. 55.)

The word *creation* in Rom. viii. 20, 21, as well as in verse 22, shows the fulness and boldness of the apostle's language, and reminds us of passages in Psalms and Prophets that tell of a deliverance in store for "the whole creation." The four and twenty *thrones* (seats) in Rev. iv. 4 tell of the dignity of those who surround the central throne of verse 2; while in other places (ch. ii. 13; xiii. 2) the same word helps to keep before us the reality of the power of the prince of darkness and of his vassal of the last days. The general use of the word *love*, where the old version often has *charity*, is good, as the latter word has led to the misunderstanding of some passages; as in 1 Peter iv. 8, "*Charity* shall cover the multitude of sins." Prov. x. 12, which Peter quotes, shows the meaning to be that love to others casts a veil over their sins instead of publishing them.

An equal service has been rendered in some cases by distinguishing words that differ. A striking example of this is found in the book of Revelation, where the glorious beings seen before the throne of God (*zōon*, chaps. iv. v.) are called "*living creatures*," thus showing the connection with Ezek. i. 5, 13, 14, and the other word (*thērion*) is reserved for *the beast* and the false prophet (chap. xi. 7, xiii. 1); the one belongs to heaven, the other to hell. In Rev. iv. 7 the word *living* has been omitted before "*creature*," but the Greek is the same throughout. The distinction (which has more than once been noticed in this periodical) between the "*divinity*" of Rom. i. 20 and the "*godhead*" of Col. ii. 9 is clearly expressed, as is also the important difference between the words for *bathing* the whole body and *washing* part of it, so essential to the proper under-

standing of John xiii. 10, "He that is *bathed* needeth not save to *wash* his feet, but is clean every whit."

In the Greek there are two words for *crown*—one the *crown* of victory and festal gladness, the other the *diadem* of royalty. We may now easily see where each word occurs; the elders who are clothed in white raiment as priests, and seated on thrones as kings, wear *crowns* as overcomers (Rev. iv.), while He who is "King of kings and Lord of lords" has "upon His head many *diadems*." (Rev. xix. 12.)

In this direction the revisers might perhaps have gone a little further. There are various prepositions used with reference to the death of Christ for His people which are generally represented in English by *for*; and undoubtedly *for*, or *on behalf of*, gives their true meaning. But when the Lord speaks of giving His life a ransom for many (Matt. xx. 28; Mark x. 45), He uses a word which means *instead of*, or *in the place of*, and sets forth the sacrificial and vicarious nature of His death. In Matt. ii. 22 it is translated "*in the room of*." It is the more surprising that this was not noticed from the fact that at least two members of the company, as well as other scholars, long ago drew attention to it. One of the words often rendered *patience* also might surely have been more forcibly expressed. The verb is rendered *to endure*, and if the noun were translated *endurance* the connection would be better preserved. Not that *endurance* fully expresses the meaning of the word, which has in it also the thought of *perseverance*, or, as the chairman of the committee has beautifully expressed it, "The *brave* patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world." Does not this meaning more fully bring out the force of Heb. xii. 1-4?

We are exhorted to run with *endurance* the race that is set before us, looking unto Him who both *endured* the cross, and *endured* such contradiction of sinners against Himself. And as we consider what our race is, we feel the truth of the word (the meaning of which the *common* rendering scarcely expresses to English ears), "Ye have need of *endurance*, that ye may do the will of God, and receive the promise." (Chap. x. 36.) In the book of Revelation the word occurs seven times, and the above meaning will be found helpful in each case. The American committee suggest "*steadfastness*" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

The replacing of the word *testament* by *covenant* better preserves a most important link with the earlier Scriptures. "This is my blood of the *new covenant*," recalls the words of Exod. xxiv.: "This is the blood of the *covenant*," as the word *testament* does not. The only passage in which it is not so rendered is Heb. ix. 16, 17, where the word is judged by many to be used in a somewhat different sense. In Acts xii. 4 "*Easter*," which was unknown till long after the days of the apostles, gives place to the correct word, *the passover*; xix. 37, "robbers of *churches*" is seen to be "robbers of *temples*"—that is, idol-temples. The word *church* is never applied to any building in Scripture, except the *spiritual house* that God is building for Himself. By comparison of Acts xx. 17 and 28, the reader can see that "the *elders*" of the Church at Ephesus were "*bishops*," just as the epistle to the Philippians is addressed to the saints with the *bishops* and deacons, showing that there were several bishops in *one* church, and not one bishop over many churches.

NOTES AND REPLIES.

What is the meaning of "flagons" in Canticles ii. 5?

THE word rendered "flagons" means the dried fruit of the grape, which was made into a cake. We would render the verse as follows: "Support ye me with grape cake, and refresh ye me with apples." It is the call of the bride to those around her to support and refresh her with the fruit of the divine apple tree, and of that vine whence came the wine for the royal "banqueting house," or house of wine. In symbol this tells of the soul's being sustained and refreshed by the heavenly food of which John vi. speaks. The call to those around is interesting, as showing how we may help and comfort one another by bringing Christ, as the bread and wine of heaven, before those who need Him, and causing them to feed on Him by faith.

Is there any limitation to the promise of miraculous powers given in Mark xvi. 17, 18?

THE promise was not made to *all* who believed, for to some only did God design to give the working of miracles (see 1 Cor. xii. 28-30); neither does it necessarily refer to all time. It had an abundant fulfilment in the apostles' days. Yet we would not deny that the want of miraculous power now may be owing to the lack of collective church-life and fellowship. Had the Church of God maintained its lofty position of Pentecostal holiness and separation to God, it is scarce to be doubted that God would have continued to identify Himself outwardly in this way with His Church. But it is with the Church as it was with Israel. After Babylon, God never miraculously interfered on Israel's behalf, though He did so abundantly in providence; and with our present Babylon confusion and sectarian animosities, how could God confirm the word "with signs following"? We would also ask, Does not the expression, "them that believe," imply something beyond *saving* faith? and is it not exemplified in the case of Stephen, who, being a man "full of faith," did "great wonders and miracles among the people"? But, alas! our Lord asks the question, "When the Son of man cometh shall He find faith on the earth?"

What is the meaning of "shall not taste of death, till they see the kingdom of God," in Luke ix. 27?

IN the corresponding passage in Matthew we read, "Till they see the Son of man coming in His kingdom," and in Mark, "Till they see the kingdom of God come with power." The expression "coming in His kingdom" can only refer to the second advent of the Lord, and the transfiguration was a foreview of the glory of the kingdom. The words which follow (v. 8), "And it came to pass about an eight days after these sayings He took Peter and John and James," link together the transfiguration and the seeing the kingdom; and that this was the interpretation in Peter's mind is evident from his connecting "the power and coming of our Lord Jesus" with "the honour and glory" which He received from the Father "on the holy mount." This mountain, in the region of Cæsarea Philippi, was probably outside the land of Israel, and the transfiguration may have been designed to convey to the apostles and to the Church the truth of a heavenly glory outside the sphere of Jewish hopes and expectations, which was to be their comfort in the rejection awaiting their Master and themselves.

Who is the Bride?

THE relation of bride and bridegroom, of husband and wife, is a *covenant* relationship, and this gives it in Scripture an especial prominence. Israel is placed in this relationship under the old covenant of Sinai (see Ezek. xvi.); but utterly failing to fulfil it, she becomes the barren and the desolate woman of Isa. liv. 1. Yet God does not cast off His people. He shows them that a covenant of works cannot save or give stability in blessing, and then in the risen Christ He makes with Israel a covenant of grace, confirms the original covenant with Abraham, and fulfils the promises contained between Isa. xl. and lxvi. They thus enter into the *Ishi* (my Husband) covenant of Hosea ii. See also Ps. xlv., &c. Israel will yet fulfil this relationship on earth, but only as a figure of something higher, and the Church of God will be the heavenly counterpart. Of this the apostle speaks in Eph. v., where we learn that Christ and His Bride find their type in the Adam and Eve of the old creation. To this John also refers in the Apocalypse when he sees "the Bride, the Lamb's wife," as the heavenly city, the New Jerusalem, coming down out of heaven; yet not resting on earth, but connecting earth with the throne of God. The Bride, the Body, and the City are but different figures of the Church, each having characteristics of its own, and collectively revealing to us God's eternal purpose secured in Christ, and fulfilled in those who believe.

If those who are in Christ never perish, how are we to understand the following passages: Matt. xii. 43-45; 2 Peter ii. 20-22; Heb. iii. 6, 14, x. 38?

(1) THE first passage does not refer to *regeneration*, but to some outward *reformation*, which leaves the soul empty, swept and garnished, an easy prey to more subtle and powerful evil influences. (2) Peter likewise speaks of a similar condition. Some may escape the outward *pollutions* of the world, but not the inward *corruption*. (Chap. i. 4.) Escape from the latter is the result of an indwelling "divine nature;" escape from the former belongs to those who, though not born again, are for a time outwardly cleansed, but return to the mire and the vomit of the old nature. (3) Of the texts in Hebrews, one answer may suffice for those named and for many others scattered through the epistles; namely, that God addresses man on his profession, and as there was a Judas among the twelve, so there will be Judases in the Church, and these terrible warnings are given to alarm hypocrites, and to help in godly self-examination those who are eternally safe in Christ. But, it may be asked, who are in Christ? Those born of God, of whom John in his first epistle gives seven characteristics, which may well be pondered in days of too easy profession.

How are we to understand Baptism in connection with Salvation in Mark xvi. 16?

IN the words, "He that believeth and is baptized shall be saved," baptism seems to correspond with the confession of the mouth in Rom. x. 9, where we read, "If thou shalt confess with thy *mouth* the Lord Jesus, and if thou shalt believe in thy *heart* that God raised Him from the dead, thou shalt be saved." All living faith has not only an inward reality, but an outward expression, and without the latter we have no right to assume the former. The double witness of faith and works is needed, and if either is wanting there must either be "dead faith" or "dead works." This verse, however, attaches an importance to baptism, which it would be well for many children of God to consider. They may think baptism a small matter, but God's little things are very great, and love treats no command as small. This needs to be remembered in the present day, when faith is so much preached as alone essential to salvation, and obedience is so little inculcated. The preaching of our Lord laid marked emphasis on *following Him*, and in the matter of baptism the fulfilling of all righteousness (Matt. iii. 15) was coupled with it by Him who came not only to save, but to set an example, that we should walk in His steps.

SANCTIFICATION AND PERFECTION.

II. PERFECTION.

THIS subject is intimately connected with that of the former paper—Sanctification or Holiness—and calls for similar examination and test by Scripture.

Perfection characterizes every work of God, His word and His ways. It distinguishes the person and work of the Lord Jesus, and also the Holy Spirit and His work. Nothing short of it can satisfy the children of God or fully display the power of grace.

We are commanded by the Lord Jesus to be perfect. The apostle Paul likewise exhorts us to go on to perfection, and it is that which every believer will ultimately reach ; for God's work is perfect.

In this, as in sanctification, flesh has no part ; it cannot help us to attain it ; on the contrary, it only hinders. In connection with such subjects we have nothing to do with the flesh, save to reject its counsel, and paralyse its action.

What, then, is perfection ? For an answer to this question let us, as before, appeal to Scripture, examining some of the many passages in which "perfection" and "perfect" occur. These words are not always the translation of the same original words ; for different Hebrew and Greek words, conveying different meanings, are thus rendered.

In selecting a few Scriptures from the many, we will commence with that in which the word "perfect" is first used ; viz., Genesis vi. 9 : "Noah was *perfect* in his generation." He was perfect (Heb., *tamim*), plain, or complete. This he was in his generation in contrast with

those who surrounded him ; “for all flesh had corrupted his way on the earth.” But although perfect in his generation, Noah was not sinless ; this fact his subsequent conduct proved.

The same might be said of Abraham, who was bidden to walk before the Almighty, the self-sufficing and omnipotent God, and be perfect (*tamin*) ; not that he was to be free from weakness and failure, but true to his knowledge of God and of sin. We doubt not but that his aim was to avoid sin and please God, yet we never hear him speak of *sinless perfection*, neither did he attain it.

The testimony borne by Jehovah to Satan respecting Job was, that he was “a perfect [*tam*] and an upright [*yashar*, straight, even] man, fearing God and eschewing evil.” He was perfect in intention, and upright in conduct—true to his knowledge of good and evil, but no more sinless than was Noah. Indeed the great lesson Job had to learn by all his severe trials was, that, notwithstanding his life of integrity, of which he boasted, he was vile in his nature, and that the only place for him was “dust and ashes” in self-abhorrence and repentance.

In Deut. xviii. 13, the children of Israel were charged to be “perfect” with Jehovah their God. Taken in its connection, perfection here means perseverance in separation from idolatry, witchcraft, and dealing with familiar spirits, and continuance in the worship of Jehovah only. That it did not mean sinlessness is evident from the fact that they were under solemn obligation to offer the morning and evening lamb ; nor could even the priest dare to approach the altar, except he first washed at the laver. They knew not sinless perfection ; indeed Scripture knows it not, save in Him who was undefiled and undefilable in Himself, even when under the imputation of sin, and when judged for it. Rather we should say, that if at any

one moment beyond another He was the object of His Father's delight, it was when "He bare our sins in His own body on the tree." To present this sacrifice in type was a part, and a considerable part, of Israel's *perfection* with Jehovah their God.

In David's inspired song (2 Sam. xxii.), on the occasion of his deliverance from Saul, and from all his enemies, we find the expression, "I was also upright [perfect, *tamim*] before Him." Was this an assertion of sinlessness? We know it was not, so far as David's flesh was concerned, yet he was perfect in his conduct towards Saul, not injuring but delivering him, though Saul was without cause his enemy and sought his life. David's motto was, "Touch not the Lord's anointed;" and to this he was perfect, and with the upright Jehovah showed Himself upright, and delivered him. David was conscious of uprightness, but knew too much of himself to speak of sinlessness. Doubtless the Spirit of Christ carried David beyond himself in this song to utter words of unqualified application to David's Lord.

The habit of quoting Old Testament Scriptures, describing Jehovah's work with, and in, His ancient people Israel, and applying them in an unqualified manner to ourselves, often misleads.

Space demands that we now pass on to the New Testament. Here the first occurrence of the word "perfect" is in Matt. v. 48: "Be ye *perfect*, even as your Father which is in heaven is perfect." The subject of this passage is kindness to enemies, and the perfect example of it is seen in God's conduct; for He causes His sun to shine, and His rain to fall, on the unjust as well as on the just. To be perfect (*teleios*), complete, as taught here, is to love our enemies, and do good to those who hate us, and so to imitate God, reflecting His glory in the grace of our ways.

To be kind to the thankful only would be a coming short in our representation of Him ; it would be *imperfection*.

This conformity will not be effected by the eradication of selfishness, nor by changing it into unselfishness, but by the subjugation of self, that the love of God in us may manifest itself after the divine pattern. It will not be the result of the non-existence of sin in us ; it will not be sinless perfection.

The rich young man who came to Christ to enquire what he was to do to inherit eternal life, and who professed to have kept the commandments enumerated by Christ, was told that if he would be perfect (*teleios*) he must go and sell all, give to the poor, and follow Christ. He could not reach that mark, he could not *complete* the course of obedience, he was not *perfect* ; nor can the natural man ever be so. As children of God we shall complete our course in resurrection at the coming of the Lord. Then we shall reach the stature of a "*perfect man*." (Eph. iv. 13.) Towards this let us press onward.

In Matt. xxi. 16 we have the word "perfected" as the translation of another Greek word (*katartizo*): "Out of the mouth of babes and sucklings thou hast *perfected* [fitted, thoroughly adjusted] praise ;" for praise is beautifully adapted to the lips of the saved, as their lips are fitted to sing to the glory of God.

In Luke vi. 40 we have it again: "Every one that is perfect shall be as his Master ;" or, "Every one shall be *perfected* as his Master." The Master was perfected because He was, through suffering, perfectly adapted to us as a Saviour, and the servant must be adapted to the Master by the same process. Take as an example of this the apostle Paul. When it pleased the Lord to take him up into paradise to see sights and hear words which it was not lawful to utter, he was in danger of being puffed up

and imagining himself strong, in which state of mind he would be unfitted for Christ's use, and for His purpose to exalt Himself in Paul. In order therefore to preserve him, there was given him a thorn in the flesh, to effect in him conscious weakness, which was exactly, beautifully fitted to the strength of Christ; for in that weakness the strength of Christ was *perfected*. On the discovery of this Paul gloried in the divinely-chosen means to such a blessed end. It is so with us; our circumstances are wisely arranged, suited to the end of fitting us to receive and value the sympathy and power of Christ. There could be no suitability between a once suffering and still sympathetic Head and members who knew nothing of sorrow or weakness, and there would be no occasion for the perfecting of His ability in their experience.

In Eph. iv. 11 this word is used in connection with the body of Christ. Paul states that the Lord who descended to save, ascended to bestow gifts—apostles, prophets, evangelists, pastors, and teachers—for the *perfecting* of the saints, in order to the work of the ministry, for the edifying of the body. These were given for the perfect adjustment and fitting of the members each in its own place to perform its own functions, that the body might be built up, edified, making increase by that which every joint supplied. In all this there is not the remotest idea of sinlessness in the members; indeed the flesh ever hinders the happy development of this work in the saint. Perfection in this connection would be the manifestation of entire unity by means of the diversity. Alas! where shall we find it?

Writing to the Corinthian Church, a disorderly assembly, Paul, using the same word as in Eph. iv. 11, exhorts them to be "*perfectly joined* together in the same mind and the same judgment," and in like manner bids them be

“perfect” and “of good comfort” (2 Cor. xiii. 11), adding, “This also we desire, even your perfection.”

To the Thessalonians he wrote, “That I might *perfect* that which is lacking in your faith;” that by fuller instruction in the truth their faith might be more fully exercised and fitted to the truth on all points. Truth and faith were to be adjusted. Sinlessness is not implied here.

Another Greek word is translated by “perfect” in Rev. iii. 2: “I have not found thy works *perfect* [filled, from *plēroō* to make full, to fill] before God.” So also Paul, writing to the Corinthians, “When your obedience is *fulfilled*.” There might be obedience, but not *full* obedience; there might be an obeying in all points known, yet not *perfect* obedience; indeed only of One could it be said in this sense, that His obedience was perfect. The most obedient saint is never satisfied with his measure of obedience. No one can say he is perfect, and his spirit be justified by Scripture. If any can say they are by grace upright, true to their light, albeit they may be ignorant on some points (and ignorance of revealed truth may be culpable), let them not imagine that they are sinless, that the flesh is either eradicated or changed.

Should any say they are what Paul declared he was not, namely, *perfected* (as the word is in Phil. iii. 12), their folly would be manifest; but if they are *perfect* (according to verse 15), *i.e. instructed, established*, let them prove it by forgetting the things which are behind, and reaching forth to those things which are before, pressing along the line to the goal for the prize, which is perfection in resurrection, at the coming of the Lord. Let them do this, and we will honour them.

Will any say that, in the assembly and in the world—in direct service to God and in the ordinary walk of life—they have always, even without a failure through

ignorance, kept their place, and that every thought and feeling, word and deed, has been in strict, perfect conformity to the word of God, and in harmony with His will? Surely if any should vainly assert this, we should be prepared to hear of some sad failure which would stop their vain boasting and self-confidence, or some fall by which it would be necessary for God to teach them humility.

With regard to perfection in the sense of being filled as a vessel, we must remember that capacity is enlarged by the supply, and the fullest communication of light and power leaves us longing for more.

As to the unscriptural expression, *sinless perfection*, it should suffice to place it beside such a word as this, uttered by an apostle: "If *we* say that *we* have no sin, we deceive ourselves, and the truth is not in us." "If *we* say that *we* have not sinned, we make Him a liar, and His word is not in us."

In concluding this paper I would only add that we should so say what we speak, so write that which we write, and so walk, as to prove that we are not seeking an excuse for sin, not making light of failings, nor seeking to lower the standard of a believer's life, but to correct mistaken thoughts, and prove from Scripture what it is we are to seek from God.

H. H.

THE RETURN OF ELIJAH.

THE TWO WITNESSES IN THE DAYS OF ANTICHRIST.

IN Rev. xi. God gives unto His servants what appears to be further insight into that which Malachi foretold regarding the coming of Elijah "before the great and dreadful day of the Lord." It is true Elijah is not therein named, nor is Moses, yet the things spoken of are suffi-

ciently analogous to lead our thoughts in that direction. At the juncture here described the city of Jerusalem is still, as now, trodden by the Gentiles, who exercise dominion over the land, the Jews having no political organization or authority. There is, however, a very distinct though mysterious difference from the present state of things in this, that the temple of God is then reconstructed, His altar is restored, and both the worshippers and the worship are recognized by Him. In this respect the condition corresponds with that of which Ezra gives some account in his third chapter, when there was an ecclesiastical without a political restoration. The dominion given over to the Gentiles so far back as Dan. ii. has never hitherto been restored to Israel, the times of the Gentiles not being completed.

The man of sin, or antichrist, energized by Satan, then appears, and finds the house untenanted; for God never took possession of the temple erected by Zerubbabel and Joshua. The divine presence was never manifested there as in the temple built by Solomon. And though in this future temple He is pleased to admit and authenticate the worship, still there is no mention of His glorious presence therein, as there will be in that to be subsequently built, described by Ezekiel (chaps. xl.-xliii.), of which the God of Israel takes public possession in chap. xlv.

Through the deep counsel and forbearance of God the man of sin is allowed to enter and dwell there, declaring himself to be God (2 Thess. ii. 4), and claiming divine honours. Power is given unto him over every tribe, and language, and nation; and all who dwell on the earth will worship him, save those whose names are written in the Lamb's book of life. (Rev. xiii. 7.) Perilous beyond conception is the time!

On the one hand antichrist and his delegate, holding all

the power of Satan, destroy all who will not worship him and the image they set up, corresponding with Nebuchadnezzar's conduct in Dan. iii. And, on the other hand, "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. xiv. 9-11.)

Men are thus driven to choose and decide at once between temporal and eternal death! There is no alternative, no time for delay. When Satan assumes power, he displays none of the forbearance which has been shown by our God. He will brook no opposition to his decrees, no hesitation; men must obey or be put to death on the spot. Whereas though the living God, in consequence of the long-continued rebellion of the human race, and their disregard of every command, invitation, warning, and promise, at length permits this fearful ordeal to come, His heart is still moved towards them. He is still the same as He declared Himself to Moses, "Merciful and gracious, long-suffering, and abundant in goodness and truth." Fully mindful of the tremendous character of the trial, He will raise up at that very juncture an antagonistic power worthy of Himself. He calls forth two individuals to testify for Him.

These men were well known in days of old, especially to that nation, the most wicked, though the most favoured, of all nations. Each was very eminent in his day, very prominent in the affairs of Israel; even to this hour their names and histories are ever present to their minds and

on their lips. These servants of God, after passing through their earthly career, have long been removed from intercourse with men. They have long possessed that glory which on one occasion was exhibited before the eyes of some of their kindred, who could recognize their persons and appreciate their dignity. They have been with Him whom once they met on earth, and with whom they conversed respecting the death of agony He was about to undergo at Jerusalem. Then He was the Man of sorrows, deeply acquainted with grief; now He is radiant with joy, exalted above all, seated at His Father's right hand, angels, authorities, and powers being made subject unto Him.

These personages, thus duly qualified, the Lord God now sends forth as His witnesses. He calls them the two olive trees, and the two lamps standing before Himself, the God of the earth, or of the land. There had formerly been two other such witnesses, not so highly qualified, spoken of in Zech. iv. 3, also called olive trees. These were the prophets Haggai and Zechariah, by means of whom the Spirit of God was pleased to pour His communications into the mind of Zerubbabel as governor of Judah, who was then occupied in rebuilding the temple.

But these two olive trees stand alone, there being no civil governor on the Lord's side to receive instructions from them. All is in opposition to God. They are the sole light receivers and light distributors. Hence the double figure. If Elijah had lived at Samaria, and had testified openly to its inhabitants while the king and queen were putting to death all the prophets, the position would have been somewhat similar, only that Ahab's power, audacity, and malignity were as nothing compared with those of antichrist. Him they have to confront in all the fierceness of his wrath. Great must be their boldness and faithfulness, and great the sustaining power from on high,

in addition to their own experience of the things unseen by other eyes.

To prepare them for the dire emergency of that day these witnesses are not sent forth defenceless, not as lambs among wolves; nor are they required to be harmless as doves. The day so long continued, wherein the prophets of God may be persecuted and put to death with apparent impunity, is now no more. These prophets are armed with an authority such as no other human beings have ever possessed. We recall to mind that when Moses stood before Pharaoh he was endowed with power to turn the waters of Egypt into blood, and to smite the land of Egypt with a variety of grievous afflictions. We also remember that Elijah was empowered to shut up heaven that it might not rain, and that it did not rain for three years and six months; likewise that when Jehoram sent to seize him he was able by the word of his mouth to destroy by fire two bands of soldiers and their officers. No other men have ever wielded such weapons; but these two witnesses are endowed with these very powers. The inference seems justifiable that these two witnesses are no other than Moses and Elijah themselves, already seen to be alive when our Lord was upon the earth.

Thus capacitated to destroy their enemies, and to inflict upon any nation famine and other miseries, similar to those of Egypt, their mission is to confront and oppose the pretensions of antichrist. There will therefore be centered at Jerusalem two jurisdictions in open hostility to each other. Antichrist, upheld by and exercising all the authority and power of Satan, so as, among other miracles, even to bring down fire from heaven on the earth in the sight of men, destroys all the servants of God, and all others who will not succumb to him. On the other hand Moses and Elijah, upheld by the hand of God, command

instruments of destruction swift and deadly as the lightning flash, or the pestilence that walketh in darkness. Their means of causing devastation are so terrible that men will hesitate before they provoke them. They are, however, clothed in sackcloth, without any assumption of dignity, in contrast with the regal magnificence and military display of him who wields the sceptre over the ten kings and their vast armies.

The consequences of this tremendous and protracted collision, since God does nothing in vain, would appear to be that many are strengthened to undergo martyrdom. (Rev. xv. 2, 3.) It is the period of the great tribulation, so terrible that none was ever before equal to it, nor ever again will be. Two-thirds of all the inhabitants of the land will be cut off and die. (Zech. xiii. 8.) Hence we may perceive the fearful peril of being there, and the unutterable woes to which those expose their neighbours who encourage them to proceed thither. The other third part are to be brought through the fire and refined. Of the nature of this fiery ordeal we can only obtain a glimpse from what precedes. It is something short of death; perhaps they may even "desire to die, and death shall flee from them." (Rev. ix. 6.)

Another result that can be traced is the salvation of a great multitude of Gentiles (Rev. vii. 9-17), who, being in the midst of the great tribulation, are brought out of it through faith in the Lamb of God, having washed their robes and made them white in His blood.

And this leads to the consideration of a second special object of the testimony of these two witnesses, both comprised in the words, "Repentance towards God, and faith in our Lord Jesus Christ." They urge this repentance both on Jew and Gentile (Mal. iii. 7; Acts xvii. 30), and they stand as confessors of Him whose death they formerly

foretold, but of whose present life, glory, and supremacy in the heavens they are living witnesses. They testify of Him to whom the throne rightfully belongs, and against the usurper seated thereon.

In the midst, then, of all the schemes which Satanic genius and craft can invent, its diplomacy and unrestrained power can accomplish, or its terror effect, do these two witnesses continue to give forth their proclamation in favour of the King anointed by God, and against the king appointed by Satan, whom, however, mankind prefers to acknowledge and worship, wielding, as he apparently does, universal authority, and all the military and naval resources of the combined world. There is about these witnesses a halo of occult influence which is not imaginary. It is evident they do not suffer the powers they possess to lie unemployed. "They tormented them that dwelt on the earth." The miseries are incalculable. On the part of antichrist the sword is ever brandished to destroy; trade and commerce are restricted to his worshippers, a close inspection of the person being everywhere made that none others may buy or sell. No evasion of or opposition to his commands, whatever they may be, will he brook for an instant. Then, on the other part, the heaven is shut up; no rain falls; universal famine and general ruin ensue; men, women, and children die by multitudes. Or, at the command of the witnesses, there are the minor plagues of swarms of frogs, gnats, lice, and the heavier calamities of total and prolonged darkness, destruction of growing crops, murrain of cattle, hail, thunderings, and fire running along upon the ground; the judgment extending perhaps even to the death of the firstborn.

It becomes plain that these unwelcome intruders must not be illtreated. They are too powerful. The misery is too great to be endured. A general outcry arises and

spreads. They must be conciliated, or the throne of the usurper totters. The severity of the persecution relaxes, to be resumed when opportunity offers.

In this way forty-two weary, desolating months are passed, the most disastrous earth has ever beheld. Again malignity bursts forth, again the witnesses afflict; but now their control can no longer be borne, they must be got rid of at all hazards. And God, having now completed the purposes He had intended by them, suffers them to be slain. Their dead bodies lie exposed to the scorn and indignity of the multitude in the public place of the same guilty city where our Lord was crucified, called Sodom in Isaiah i. 10, and Egypt in Ezek. xxiii. 8; Hosea xi. 1. If it should be a question, How can one die a second time? we have only to recur to the eight instances previously given of persons who have already departed this life a second time. And from the commission given to the apostles in Matt. x. 8, as well as the reply to John's messengers in Matt. xi. 5, it would appear that there were other instances also.

Antichrist is now triumphant. He can point to these dead bodies and say, "Behold what I can do! None can resist me. You have long heard of Moses and Elijah, and have been groaning under the afflictions they have brought upon you. Theirs was no common strength, as you yourselves have felt. He who sent them endowed them with His own authority. But nothing can resist me. There they lie, slain by my orders. Am not I supreme? I have slain His mightiest servants, taken possession of His house, and now I am incontestably 'above all that is called God, or is worshipped.'" (2 Thess. ii. 4.)

The multitude around acquiesce, rejoice over the slain ones, make merry, and send gifts one to another in joy at their common deliverance.

Three days and a half does this rejoicing and exultation continue; for so long are the corpses of these martyrs left exposed; but the joy is short-lived, and suddenly comes to an end. The very circumstance of keeping the bodies unburied tends to the confusion of their enemies. Thousands have beheld them dead; the very presents sent and received testify to this fact wheresoever they have reached. But now the Spirit of life from God enters into them. Again they live. The consternation is great and general. The joy is speedily turned into sorrow, soon to be followed by one long, bitter, hopeless wail of endless woe.

In the midst of the general alarm all hear from the heaven a great voice, calling those just raised from the dead, saying, "Ascend hither!" Accordingly they mount up into heaven in the sight of all, a cloud receiving them, as formerly it did their Master. (Acts i. 9.)

While their enemies yet look on, the divine displeasure shows itself. A great earthquake shakes down a large portion of the city, and many of the inhabitants perish. Terror is now so violent in those who yet survive in the city that, despite all antichrist has done, they now acknowledge the God of heaven, and give glory to Him. Whether this acknowledgment is transient, as that on mount Carmel, or persistent, we are not told.

Having thus endeavoured to trace the future history of Elijah as far as is disclosed, and of Moses as associated with him, it only remains to be added in connection with this subject that the career of antichrist is soon afterwards brought to a close. While God's servants are welcomed by Him in heaven with the gracious words, "Well done, good and faithful servant; enter thou into the joy of thy Lord," antichrist and his prophet or minister are cast into the lake of fire. Thither also Satan is finally to be cast, with his angels. (Rev. xx. 10; Matt. xxv. 41.)

And then our loving Lord, in union with His blood-bought people, in resurrection and glory, will reign triumphant in heaven and on earth, extending wide His beneficent sway, and causing all to feel, heightened by the contrast, the immeasurable superiority and blessing of His rule over all that has preceded it. Amen. Come, Lord Jesus!

R. N.

THE FIRE, THE WOOD, AND THE LAMB.

Notes of an Address on Gen. xxii., by Mr. T. NEWBERRY.

IT was not without reason, but in infinite wisdom, that God selected as one of His names the title, "The God of Abraham, the God of Isaac, and the God of Jacob." It is His name for ever, His memorial to all generations.

In Abraham we have a faint picture of the Father; in Isaac the Son is presented to us, obedient in death; in Jacob we see the power of the Holy Ghost, the flesh lusting against the Spirit, and the Spirit against the flesh—*Jacob*, the crooked supplanter; *Israel*, the prince with God, through the victory of the Spirit of God.

It was by the grace of God that Abraham obeyed God's call in Gen. xii., and by the same grace, when he was tried, he yielded ready obedience to the will of God, and surrendered His dearly-loved and only Isaac as a sacrifice upon the altar. Abraham thus becomes a type of God acting *in grace*, even of the Father "who spared not His own Son, but delivered Him up for us all." It was the Spirit of Christ in Isaac that made him willing to be bound and laid on the altar, and from that altar Abraham received him back in resurrection. In Gen. xxii. we have thus a foreshadowing of the wondrous events of Gethsemane and Calvary; and probably it was not far from the spot on Moriah where Abraham offered up his son Isaac

that Jesus Himself, the beloved Son, laid down His life according to the Father's commandment.

In verse 7 we read: "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering?" Now in these words our attention is especially directed by the Holy Ghost to three things—the fire, the wood, and the lamb.

First let us "*behold the fire,*" and enquire, Of what is it emblematic? What is typified by the fire of Israel's altar, which was kindled by God, and ever burning? Does it not tell us of the justice of God, of His infinite holiness, and hatred of sin?

The word to Moses at the mount of God, when he saw the bush burning with fire, and yet not consumed, was, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "Let us have grace," says the apostle, "whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire." "I am Jehovah, I change not; therefore ye sons of Jacob are not consumed."

Next, "*behold . . . the wood.*" In verse 3 we read that Abraham rose up early and clave the wood for the burnt-offering, and afterwards (*v. 6*) that he took the wood and laid it upon Isaac, his son. Of what, then, is the wood a type? If the fire typifies the righteousness and holiness of God, the wood is an equally striking figure of the sinfulness and the sins of man. "All have sinned, and come short of the glory of God." "All we like sheep went astray; we turned every one to His own way, and Jehovah laid on Him the iniquity of us all." The wood is laid on the obedient Burden-bearer.

"*Behold the fire and the wood!*" Behold the infinite justice and holiness of God! Behold the almost infinite

iniquity of man! But "*where is the lamb for a burnt-offering?*" As in Rev. v., the mighty angel might give the challenge, "Who is worthy?" Who is willing to become the sin-bearer of a guilty world? Shall we appeal to man? "They that trust in their wealth and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, or give to God a ransom for him." "Where is the lamb for a burnt-offering?" Let us listen to Abraham's reply, "My son, God will provide Himself a lamb for a burnt-offering." And John the Baptist points Him out, "*Behold the Lamb of God*, which taketh away the sin of the world." Blessed be God, the infinite value of His atoning blood ever remains; the fire ever burns, and the sweet savour ever ascends. Thus we "behold the fire and the wood," and we "behold the Lamb" also.

We may now look at this subject in other aspects, and first let us turn to a solemn portion of God's word, in Isa. xxx. 33: "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it." Again, behold the fire—the breath of Jehovah kindling the lake that burns into fire and brimstone. Look down on that deep and large Tophet; gaze into that bottomless pit, where there is weeping, and wailing, and gnashing of teeth. The wrath of an infinitely holy and mighty God has kindled that fire. But is not God infinite in mercy? Yes, He is; but all His attributes are infinite, His justice as well as His love. Again, behold the wood! Every sin of man, every unholy thought, every idle word, every unrighteous act, is as fuel for the fire. Behold the wood of a world's transgression kindled by the breath of God's wrath! But where is the lamb for a burnt-offering? Ah!

there is no Lamb there; no sweet savour arises from thence, but the smoke of their torment ariseth up for ever and ever. It was a heavy load that Abraham was occupied in preparing all that morning, of which we read in Gen. xxii.; and God was occupied four thousand years with man's sin, which He then laid as a heavy burden upon His Son. But of those who neglect so great salvation, every man shall bear his own burden; and the more the wood, the heavier the burden and the fiercer the fire.

Now let us consider the heavenly aspect. God is ever the infinitely Holy One. Holiness becomes His house for ever. We shall ever behold the fire there, but we shall also behold the Lamb—the Lamb “as it had been slain.” But where is the wood? Ah! there will be no wood there; nothing that defileth shall enter in:

“Sin put away for ever
For all the Shepherd's flock.”

THE REVISED VERSION OF THE NEW TESTAMENT.

THE GREEK ARTICLE AND TENSES.

IT is on all hands admitted that unnecessary changes abound in the pages of the Revised Version; but it is also stated that the revisers have in certain cases substituted positively erroneous renderings for good ones which already existed, and in a few places where the Authorised Version needed correction they have left it untouched. We will seek to illustrate these statements, though there is more yet to be said in the way of approval.

Greater attention to the Greek article (*the*) has caused many passages to be rendered much more accurately.

Matt. ii. 4 : Herod enquired "where *the Christ* should be born;" that is, *the Anointed One* of prophecy. Luke ii. 10 : "All *the* people;" namely, Israel. 2 Thess. ii. 3, 8 : "*The* falling away," "*the* man of sin," "*the* lawless one." Heb. xi. 10 : "*The* city which hath the foundations." (See Rev. xxi.) In Rom. v. 15-19 the reproduction of the article is very important. Paul is not speaking of "many" with reference to mere numbers, but of "*the* many," as distinguished from, and yet connected with, the ONE. On the one hand, there are "the many" who spring from the first Adam by natural generation; and, on the other hand, "the many" who, by spiritual generation, are in Christ the last Adam. "For as through the one man's disobedience the many were made (rather, *constituted*) sinners, even so through the obedience of the One shall the many be made *constituted*) righteous." (v. 19.)

But each language has its own idiom, and many words in Greek take the article where it would not be expressed in English; and, on the other hand, words may be without the article in Greek which require it in English. We may say either "the righteousness of God" and "the wrath of God," or "God's righteousness" and "God's wrath;" but we should not think of saying "a wrath" or "a righteousness of God," and yet this is what is now suggested. (Rom. i. 17, 18.) If the revisers wished to avoid the definite article, they could have said "God's righteousness;" but why should they do so, when the Authorised Version gives the true meaning? They themselves leave the expression, "*The* righteousness of God," in Rom. iii. 22. Why therefore should they alter it in verse 21, and other places where the Greek is exactly the same? In some cases they have tried to express the force of the article by the use of a pronoun; but it is seldom that this can be happily done. In 1 Cor. iv. 5 "*his* praise" certainly gives the true mean-

ing. "And then shall *each man* (or *one*) have *his* praise from God;" that is, "*the* praise" that is due to him. But in other cases the introduction of the pronoun fails to convey the meaning, or even gives a wrong meaning. Peter exhorts saints to resist the devil "steadfast in *the* faith," and the words seem to have the same meaning as in Paul's expression, "I have kept *the* faith" (2 Tim. iv. 7); but this meaning is lost by the rendering "*your* faith."

More important still is Heb. xii. 2, where Christ is called "the Author and Perfecter of faith;" not "*our* faith," which entirely misses the point. In the last-quoted text the revisers follow the Authorised Version; but they have introduced *our* into the following and other texts—Rom. v. 2, "*our* access" for access, or *the* access. Eph. i. 7; Col. i. 14, "*our* redemption" for redemption, or *the* redemption. In Rom. iii. 30 the force of the article seems to be, "God shall justify the circumcision by faith, and the uncircumcision through *the same* faith."

But what many regard as the most serious defect with regard to the article occurs in connection with the glorious title of SON as used of Christ. The Greeks often omitted the article, because the thing they spoke of was so definite that the article was needless. Paul speaks of "the day of the Lord" in 1 Thess. v. and 2 Thess. ii. 2. In the former case he omits the article, in the latter he uses it; yet who would think of rendering "*a* day of the Lord"? Certainly this would not give the meaning. Again, the word *sun* generally has the article as in English; but in Matt. xiii. 6 and Rev. xxii. 5 it is lacking; yet who would think of saying, "When *a* sun was risen"? or, "Light of *a* sun"? The revisers give "when the sun was risen" in the one case, but in the other are so exact as to put "light of sun." Winer cites this very word "sun" in illustration of his statement that the article in Greek is omitted in the case

of "words denoting an object of which but one exists, and which therefore are nearly assimilated to proper names." Now if such words apply to the created sun in the heavens, how much more do they apply to its Creator—the uncreated Son of God? Each time the word "*Son*" occurs in the epistle to the Hebrews it is without the article, except when it is defined by the words "of God"—*the Son of God*. In Heb. i. 2 the revisers follow the Authorised Version in giving "*His Son*" in the text; but they suggest "a Son" in the margin. There is no word in Greek for *His*, though truly it is none other than HIS SON that is meant. Nor is there any word for *a*. The contrast is between God's manner of speaking of old by the prophets, and now by no mere human instrument, but by one who is *Son*, and this cannot be expressed in English better than "*by*" or "*in the Son*." We may say that "*in Son*" here would have been as good English as "*of sun*" in Rev. xxii. 5; but even this would be better than "*a Son*." So in Heb. v. 8, "though He was Son," or, "Son though He was;" for *Son* is evidently the emphatic word of the sentence; and vii. 28, "The word of the oath (constituteth) THE SON, who is perfected for evermore." He who is known by the distinctive title of SON stands in contrast to all human priests. The same rule applies surely to John i. 14, where the revised rendering beautifully brings out the fulness of the verse. But what means the marginal rendering, "*as of an only-begotten from a father*"? This rendering gives a false impression of the meaning of *as*, as though it denoted comparison—such a glory as would characterize *any* only-begotten (one) from *any* father (they do not even give a capital F). Had they forgotten the question of Isaiah xl. 25: "To whom then will ye liken me, or shall I be equal? saith the Holy One"? The word "*as*" does not *compare*; it means *such as became, or was befitting*; or, as we might

say, such a glory as He alone could display who was THE ONLY-BEGOTTEN FROM THE FATHER.

Greater regard to the *tenses* of verbs in many cases causes the meaning of the original to be more fully brought out. In Greek, the ordinary use of what is called the aorist, is to denote a single and completed act. This tense is used frequently in Rom. vi., and the Revised Version shows it. Its use in Gal. v. 24 is equally important; but in this case the revisers have not expressed it. "They that are Christ's *crucified* the flesh with its passions and lusts." They have made it plain in 1 Cor. vi. 20, "Ye *were bought* with a price;" but have ignored it in 1 Cor. v. 7, "Christ our passover *was* sacrificed for us." The use of the *present* tense in the epistle to the Hebrews shows that the epistle was written before the destruction of the temple, and while its services were going on. This is much more clearly seen in the New Version than in the Old. See ix. 6, "*go*" (for *went*); verse 7, "*offereth*;" x. 1, "*offer*;" verse 11, "*standeth*" (both versions). It is a pity that no correction was made in chap. iii. 2, where the word "*was*" (faithful) casts back the thought to the Lord's life on earth, whereas the evident design of the writer is to set forth his faithfulness in his *present* priestly ministry above, for which purpose he uses the *present* participle—"being faithful," or "who *is* faithful." The opposite correction seems needed in viii. 3; it *was* (not *is*) necessary. The writer uses the *present* tense when he speaks of the offering of earthly priests; for their offerings were continuous; but the *aorist*, when he speaks of the sacrifice of Christ, the *one* offering, *once* offered. In chap. ix. 8 an important point seems to have been missed in both versions. The tabernacle and temple, as regarded by the writer of this epistle, were *one*, and the temple was still standing. But was the way into the holiest not made manifest

when Paul wrote? Most surely it was, and he could declare that we have "boldness to enter," and used the precious word, "Let us draw near." How then are we to understand this verse? The late Henry Craik rendered it thus: "The Holy Ghost this signifying, that the way into the holiest was not yet made manifest, as long as the first tabernacle kept its standing." It had its standing originally from God, but it lost that standing when the veil was rent, and the holiest was thrown open by virtue of the perfected sacrifice of the Son of God.

NOTES AND REPLIES.

Is it well for children of God to assist in discouraging the practice of drinking by wearing a blue ribband?

THE *motive* in so doing is to be commended, as it is most desirable to lessen the evil of drink, but the *mode* is open to serious question. Numbers xv. 38, in which a "ribband of blue" is mentioned, has been quoted as a precedent, but the object was altogether different; namely, that the *wearer* might "look upon it, and remember all the commandments of the Lord, and do them." Unconverted persons would scarcely like to wear a blue ribband if they were to be reminded by it of their neglect of the great commandment—to believe on the Lord Jesus Christ. As at present used it may, though a very little thing, foster the pride of the natural heart. Other objections are (1) that it manifests, or appears to manifest, a fellowship between believers and unbelievers, which is expressly forbidden in 2 Cor. vi. 14–18. Badges may even be used to form a sect, and thereby to divide the body of Christ (1 Cor. i. 12, 13); and so great is the ignorance of the word of God, that persons may glory in doing this. (2) "The kingdom of God is not in word," nor in outward show, "but in power;" and if we protest by a blue or white ribband against one evil, might we not wear all the colours of the rainbow to discountenance other evils? (3) An outward form may be adopted falsely, and thus fail in its object; but a consistent life of godliness and self-restraint, accompanying the confession of Christ, is always a testimony against every evil. May God enlarge our hearts, and make us in everything witnesses for Him to a world lying in the wicked one.

“THEM THAT FEAR HIM.”

PSALM ciii.

SOME remarks were recently made (page 169) on the blessed *fulness* of Psalm ciii. as shown by the frequency in it of the word “ALL” (*vv.* 1, 2, 3, 6, 19, 21, 22); but in studying this precious psalm notice should also be taken of the threefold recurrence of the words “them that fear Him.” The one utterance fits well to the other. For if the frequency of the word “ALL” shows the *fulness* of blessing dwelt on and aimed at in the psalm, the expression “them that fear Him” reminds us that no fulness of blessing from God can be effectual either *for* us or *in* us, except as by His grace we are amongst “them that fear Him.” The heavens may be “black with clouds,” and there may be “a great rain” from “the God of ALL grace,” but of what avail is it to the soil beneath unless the clods of the ground have been broken and opened to let it in? In Heb. vi. 7 the apostle says that only such earth as “*drinketh in* the rain that cometh oft upon it” really “receives blessing from God;” and thus he distinguishes between God’s own children and mere professors. Surely this element in us of godly, filial fear is God’s own way of causing our souls to drink in the rain of His grace and His blessing. Hence it is that so much is said of “the fear of the Lord” in both Old Testament and New.

Like every other divine grace, it is found in God’s children in different degrees, even as it was found in our blessed Lord Himself in divine fulness and without measure. (See Isa. xi. 1–3; Heb. v. 7.) Psalm cxxx. 4 reminds us that this filial fear of the Lord originates in

us from the knowledge of His grace and love towards us. It springs out of our having redemption in Christ, "even the forgiveness of sins according to the riches of His grace." How naturally, and how fitly therefore, does the apostle say to believing "servants" in Eph. vi. 5, "Servants, be obedient to them that are your masters according to the flesh, *with FEAR and trembling*, in singleness of your heart, *as unto Christ*." Such a state of mind, Godward, is lacking in the daily life of too many children of God, and we need the exhortation of Psalm xxxiv., "O *fear* the Lord, ye His saints" (v. 9), and also instruction according to verse 11, "I will *teach* you the fear of the Lord."

But the reader must pursue for himself the whole blessed subject of "the fear of the Lord" as found in the entire word of God. Let us now turn to the three occurrences of it in Psalm ciii. Each time it stands in a different connection.

In verses 10, 11 it stands linked with the abundance of God's *mercy* towards us respecting our *sins* and *iniquities*. And as to these the psalmist says, "As the heaven is high above the earth, so great is His mercy towards *them that fear Him*." This was the fountain head and beginning of our acquaintance with God; viz., the "abundant mercy," as Peter calls it, by which we were "begotten again" when first we believed. And on that happy day we first took our place amongst "them that fear Him." And this way and means of knowing His fear remains with us all our days; for to the last it is true, by His same "abundant mercy," that as we confess our sins "HE is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But in verses 13, 14 compassion for our *weakness* and remembrance of the feebleness of our *bodily frame* is the

subject; and here also the psalmist says, “Like as a father pitieth His children so Jehovah pitieth *them that fear Him*: for He knoweth our frame; He remembereth that we are dust.” It is this mindfulness of our infirmity, as well as provision for our sins, that especially shows the perfection of God’s love to us as His children. It is like the minuteness with which our Lord took care there should be “*much grass*” in the place in which He bade the multitude sit down that He might feed them. Or it reminds us of our great High Priest being from actual personal experience touched with the feeling of our infirmity, as well as able to show Himself and His wounds in heaven on behalf of our *sins*. These evidences of a thoughtful and absolutely *perfect* love first beget and next deepen in us that loving and filial *fear* of Him of which the psalmist speaks. And this child-like fear of the Lord commends us but the more to His regard and His affection each day and hour He finds it in us.

Our God on His part says, “The Lord taketh pleasure in them that fear Him, in those that hope in His mercy” (Ps. cxlvii. 11), and *we* say to Him—

“Oh, let Thy fear within me dwell,
Thy love my footsteps guide;
That fear shall all vain fears expel,
That love all loves beside.”

The third and last place is verses 15–17: “As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon *them that fear Him*.” Here we see the fear of the Lord pointing us on to resurrection. Not sins and iniquities form the subject here, nor even our living infirmities only, but death itself is in view. The place that has known us is

seen as knowing us *no more*; but the "mercy of our Lord Jesus Christ unto eternal life," as Jude expresses it, is the portion of "them that fear Him."

Thus did Old Testament saints in their early day look away from time and sense into eternal realities, even before Christ's death and resurrection, and before the Holy Ghost had come down to fashion God's children into one body and one building. For they were amongst "them that fear Him," and this blessed grace granted to them enabled them to see our God as one forgiving all their iniquities, and feeling for their infirmities, and also as One whose mercy being "from everlasting to everlasting," must also raise them from the dead, and give them glory. Thus Abraham "looked for a city . . . whose maker and builder is God." Thus Moses "had respect unto the recompence of the [heavenly] reward." Thus David testified of a risen One who should "no more return to corruption." (Ps. xvi. 10.) Thus too Job spoke of a kinsman Redeemer who should "stand at the latter day over his dust" (see Heb.), and by whose resurrection power he should in his flesh "see God;" and his reins within him were consumed with longing for that day. All these were amongst "them that fear Him," and were such as kept His covenant, and remembered His "commandments to do them;" for "the fear of the Lord is *clean*" as well as "enduring for ever." (See Psalm xix. 9.) Such were all Old Testament saints in some measure, and according to the light then vouchsafed; and such too by His grace to us are we all of this more favoured dispensation. But oh to have this humble, happy, and filial fear of the Lord increase in us! All the fulness of God our Father's grace to us in Christ will then be more understood by our hearts, and more responded to in our brief but ransomed life here below. Amen.

NOTES FROM CONFERENCES AT LEOMINSTER.

I.

GOD'S WISDOM AND MAN'S.

THE Psalmist pondered over every jot and tittle of God's law (see Ps. cxix.), and prized it because it revealed the name, the heart, and the wisdom of God; and although others despised his wisdom, he could and did tread under foot the wisdom of the world. Man's wisdom is confined to matter, space, and time, but the Christian's enters into "the deep things of God." (1 Cor. ii. 10.) Scorn all human wisdom that meddles with the things of God; but heed the exhortation in Jeremiah vi. 16—"See and ask for the *old* paths, where is the good way, and walk therein." Thus we shall be upheld by the Word, and kept from stumbling, and will be still praising our God; and although conscious of failure we can go to the cross, not to Christ upon the cross, but to the cross within the veil, and to Him who "through the blood of the everlasting covenant" has entered there. (Heb. xiii. 20.)

WALKING AS MEN.

Let us ascertain Christ's judgment of us, and not rest in our own judgment of ourselves. Daniel says, "Yet made we *not* our prayer before the Lord our God." This was his deepest confession. We have to make a like confession to Christ concerning all that grieves His Spirit, and consequently grieves His heart. We need to have a *heavenly* conscience and to enter into the heart of Christ. If we are in strife "we walk as men" who have no Head to appeal to, and there will then be party against party. But we who have such a Father, such a Lord and Master, such a Teacher, and such a book, should ask that we might all

speak the same thing and be of the same mind and judgment. Christ cannot shed tears in glory, but He is both grieved and jealous for God. Let us be so too. We are baptized into His body, and are the same members here that we shall be in glory. Our obligation now is the same as at the beginning. Grace and power are at our disposal. Instead of confessing to God the sin of our differences we bite and devour one another. The judgment of the law of Moses cannot come upon us, but surely the judgments of our Father have been heavy in permitting so many divisions. Oh that we had hearts to feel and see His discipline so that we no longer needed it! The Church's oneness will yet be, and should be *now*, a mirror in which Christ should behold the oneness between Himself and His Father.

GOD'S WAY OF BLESSING.

In Psalm lxxxviii. many questions are asked, but no answer is given. Take, for instance, verse 11—"Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?" Such is often the case in Old Testament Scriptures; but although the answer is not found in the Old we have it in the New Testament in resurrection. Sometimes, however, one psalm is an answer to another. Thus in Psalm lxxxix. 1, 2 we have the resurrection reply to the questions of Psalm lxxxviii. 11; the same words, "mercy" or "lovingkindness" and "faithfulness" occur in both. God's providences are oftentimes similarly inexplicable to us. All may be dark and mysterious, and apparently no answer is given to our prayer, but a "Psalm lxxxix." will come, in God's way and in God's time. Abraham's cave "Machpelah" signifies a cave with two outlets or two mouths, a way *in* and a way *out*. So will it be when all seems death in our-experience. 'Tribulation worketh patience," but it leads on to *hope*.

(Romans v.) That is God's way. A Christian once remarked to another that he so lacked patience, and asked him to pray for him, whereupon the brother knelt down and asked God to send him trial, and sorrow, and trouble, when the other said, "Stop! it is not trouble I want, but patience." If we desire God's blessings we must have them in God's way, and must count the cost. God appoints the preparation. "Tribulation worketh patience, and patience experience," and our experience will cost us something; otherwise it will be of little worth. This experience worketh hope, not only in the head, but deep down in our hearts. In Joshua i. God tells Joshua that He gave the land to Israel—all was theirs by gift; but every spot must be trodden upon to be enjoyed, and that would cost many a toil and many a conflict. Such is the King's highway to all blessing, and we must be content to walk in it. Covenant mercies are based upon the immutability of God's "I will." (Ps. lxxxix. 28-34.) But mercy visits with stripes. (v. 32.) The word "utterly" in verse 33 should be left out. Thus is God's faithfulness established in the very heavens and also in our hearts. In verse 35 we have the oath of God (compare Heb. vi. 17), and this means that He Himself is responsible for its fulfilment and security.

REMARKS ON MAINTAINING THE SPIRIT'S UNITY.

The word, "endeavouring to keep" (Eph. iv. 3), should rather be "*giving diligence to keep.*" God never says *try*, but *do*. His commands give power.

If our conscience were well instructed by the Word it would delight to keep love. A conscience that is not the highest breaks the spring of love; when in sympathy with God it knows how to combine grace and truth, making the latter not too exacting, the former not too yielding. As we wait on God in prayer He delights to see

our oneness, and He delights to give it, and it will become natural to us.

The Lord did not keep the disciples from strife and contention, but from perdition, as He says in John xvii. 12, and He prays (*v.* 23) "that they may be perfected into one." That oneness is brought before us three times in John xvii.—(1) verse 11, in connection with the *name*; (2) verse 21, in connection with the *truth* of God; and (3) verse 22, in connection with the *glory*.

God could not possibly have been revealed as *Father* but by the cross. This revelation of Himself eclipses the revelation made in creation; and now in the new creation we are one with the firstborn Son. Christ, for His own delight, calls us unto fellowship with Himself in all the thoughts and ways of God, and it becomes us to be, and to think, and to act as well-pleasing to the Father, though here we are but in a child-state as far as our knowledge and apprehension are concerned, when compared with the manhood-state in the glory.

Christ calls us "friends" (John xv. 15), and friendship with Him can only be enjoyed in one way—by obeying His commandments. When divisions come in, and brethren differ, the chief party grieved is Christ Himself, because His heart is the most tender. If we did but realize this more how it would bring us down before God in confession, and then how He would delight to make us of one mind. As Christ is the chief party grieved, let us never rest until peace and love are restored. Connect "joined together in same mind and same judgment" of 1 Cor. i. 10 with "one mind and one mouth" of Rom. xv. 6.

If obedience to the truth leads to separation from other Christians it is no breach of the unity of the Spirit. There can be no real success outside the path of obedience. No revealed truth of God is *non-essential*; it is most essential

to the end for which it was revealed; viz., "fellowship with the Father and with His Son."

In any case of difference of judgment the waiting time before the Lord will be one of forbearance and love; but if there be no looking to God for light, conscience will override love and sever hearts. Had Israel of old refused to make any league with the inhabitants of the land the Canaanites could have had no power over them.

Those who bind themselves to rules and regulations of men cannot honestly plead with God to lead them into all truth. Let us who profess to have no written rules and shackles beware of having unwritten rules outside the word of God. If there be a deep sense of the guilt of contrariety of judgment there will be prayer about it, otherwise there will be no prayer, and severance of hearts will be the result. There can be to us nothing *small* in the truth of God. We are called to *full* fellowship with the Father and Son. Contrariety, even in the smallest matter, mars friendship. Let us seek full harmony, and in the meanwhile exercise the greatest forbearance towards those from whom we differ, waiting long, but never giving up the desire to be of one mind.

The cross is the real basis of our common judgment in the things of God. Our brethren who abide by codes that are not in the word of God in so far shut out the Spirit's guidance. Let us be careful to listen to the voice of God's Spirit. Should love seek to cover variety of judgment, conscience will be troubled, and sooner or later divisions will follow. Let us seek intercourse with *all* saints, and aim at being of one mind and judgment.

WELL-PLEASING CHILDREN.

God is the only being who has a right to a will of His own, and His will is to glorify Himself and to gratify His heart of love. In Eph. i. 5 we read, "Having predestinated

us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." The relationships of life spring from God, and should be fulfilled before the Lord, which is His grand intent. Angels have not such relationships. Life's relationships are the highest beauties of creation, because they show forth God, and their glory is higher than that of sun, moon, and stars. Hence, when I read in Gen. xxii., "Take thy *son*, thy only son," I see somewhat of the wondrous relationship existing between my soul and God as my Father. Again, when I hear David exclaiming, in his heart-yearnings over Absalom, "O my son Absalom, my son, my son Absalom! would God I had died for thee!" I see an illustration of God's deep affection for His children, even in their waywardness and sin. Wickedness cannot quench parental love. Now it is His desire that we should be well-pleasing children "unto Himself," and the desire of every divinely-taught servant of God for his fellow-believers is to present each one perfect in Christ Jesus (Col. i. 28); that is, each one perfectly fulfilling the office given to him by the Spirit of God. This was the apostle's great aim. For that Epaphras laboured fervently in prayer likewise. (Col. iv. 12.) Let us seek to be perfect in all the will of God. But he that does not see that Christ stands between the holiness of God and himself has not learnt the first step in being well-pleasing to God. As we are weighed in God's balance, and in that of our own conscience, we stand each moment dependent on atoning blood. "I have seen an end of all perfection, but thy commandment is exceeding broad." (Ps. cxix. 96.) "*Who* can understand his errors?" (Ps. xix. 12.) God's whole word reveals His whole character, and this not for our comfort only, but that we may discern the leadings of the Spirit; and that, like Enoch, we may please God. (Heb. xi. 5.) Thus shall we get beyond what

is true of us believers—that we are not of the world—and be able to apprehend His mind and delight His heart.

Our obedience often lacks the mind of Christ. Let us not be dismayed at the difficulties which obedience is sure to meet with. Faith will make us equal to the difficulties, because we shall stand *above* them; that is to say, above their irritating power, though under their afflicting power. Nor indeed would we have it otherwise; for we find the very difficulties are but food for faith; they will yield food and sweetness, and we shall gain humility and true wisdom. God has ordained all things for Himself, and will work all for His own purpose and glory, and also for our good. Knowing this, we shall be in the current of God's thoughts about everything, and shall have His mind and the assurance that His purpose will be carried out, and He will have the joy of His heart. (Zeph. iii. 17.)

THE EMBOSOMED MAN.

A dying remark of a servant of Christ, who lately departed to be with Him, was to this effect, that we need to get beyond the dispensational teachings of Paul into the teachings of John. Paul speaks much of "faith;" it is a characteristic word of his; having received it of God, he hands it on to us. Unlike the writings of Paul, the first epistle of John is free from argument, but is full of "we know, we know, we know." Notice how this epistle commences: "That which . . . we have heard . . . seen . . . looked upon . . . handled." It had got right down into his very bosom, and become part of himself. Such is the wondrous fellowship into which God desires we should be brought, that we too might then be able to exclaim, "*We know!*" It is then a matter of personal experience, which all the uncertainties of the world cannot shake, which is above all the doubts and arguments of unbelief. The ancient Church called John "the embosomed man." But

did the Spirit of God design that place for John alone? Nay, but for all who in love can claim it.

THE WAY TO THE BOSOM.

We have been reminded of the Lord's bosom, and of the one who desired and enjoyed it, and I was thinking that one way to the bosom is by the feet. Ruth took her place at the feet of Boaz, and had blessings lavished upon her; but Naomi said, "The man will not be in rest until he have finished the thing this day." (Ruth iii. 18.) So it was with Joseph and his brethren. When they were humbled before him he fell upon each of their necks and kissed them. In Isa. xl. the majesty and glory of Jehovah is brought before us; yet in that very chapter we are told that He carries the lambs in His bosom.

THE REVEALER OF THE BOSOM SECRETS.

"Favoured John!" we sing; but I would not exchange places with John. Why? Because he knew very little of the breast upon which he leaned; for the Holy Ghost was not yet given to open out the heart of God. Now the youngest Christian may know more of the might and tenderness, the love and grace of that heart than did John before Pentecost. Let me remind you of the last verse of Romans xi.—"*Of Him, and through Him, and to Him, are all things.*" God is the source, channel, and end of all. Salvation had its springs in His counsels, it was carried into effect by Him, and will result to His praise and glory for ever.

We have heard that there is but one Being who has a right to a will of His own, one self-existent, only absolute, and unalterable will, and we are the *objects of* that will, while angels in heaven *do* it. Circumstances may be trying, perplexing, and seemingly adverse, yet God's purpose is wrapped up in them, and His will must be accomplished. Thus does all work for our good. *Having life,*

we are called to *obedience* under all circumstances. Then obedience needs *affection*, and the love of Christ constrains us to obey. We need *instruction* also, and the Holy Ghost is the great Teacher from whom God can hide nothing. "He searcheth all things, yea, the deep things of God," and "He shall teach you all things." Do we wish to know how to please God? If so we must honour the Teacher, and listen to His word. The Holy Ghost has revealed what He can do in the incarnation and baptism of the Son of God, in those wondrous miracles and that mighty sacrifice upon the cross, and by His triumphant resurrection from the dead. That same Spirit has now come down to show what He can effect in poor sinners that they may be enabled to please God.

I like to look at that perfect Man as our example. If I take the most advanced Christian, one who has grown hoar-headed in the Christian life, I shall find failure and shortcoming, something not quite in harmony with the mind and will of God; but in Christ I see perfection, and it is as I measure myself by Him that I become humbled in the dust. But then the blood of Jesus meets my need. I need also one who understands me, who can not only feel *for* me, but *with* me. There is a Man in heaven who had thirty years' experience down here in this scene through which we are passing, an experience which all His omniscience could not give Him. He had experience from the devil, from men, from trials and death, and is now upon the throne, and has become our High Priest there. May we cling to Him, and thus know that we have life, love, light, knowledge, and precious blood, and in Him, as a Priest, one who will not rest until He makes us like Himself, and sees us "without spot, or wrinkle, or any such thing."

Even now "are we the sons of God." That mighty love

has gathered us back to His bosom, and now God's joy is like the father's joy in Luke xv. The bosom of Christ is not only for the fathers in Christ, or the most experienced believers; but is to be enjoyed by the babe who seeks to do His will and walk in His way. We might call this the epistle of divine instinct, the result of a heavenly conscience basking in the full sunshine of that love wherewith we have been loved. First by the teaching of the Spirit of God we cry "My Father," and then we are further taught to say, "*Our* Father." This is our binding tie, the bond of a common relationship which is for ever. "Adoption" implies an unreality, but God's acts are all divine realities; hence it is better and more correct to say "sonship," and to think of the spirit of sonship that enables us to say, "Abba, Father!"

OUR OBEDIENCE AS CHILDREN.

There is a path in which the child of God may walk, and be fully and truly his Father's delight. (See Prov. xxvii. 11 and 1 Thess. iv. 1.) Individually we can please and delight our Father as none others can; nay, not even the angels. They are mighty servants, ever winging their way on flights of service or bowing in adoring worship, as they have done for thousands of years, never causing a moment's sorrow; yet the youngest believer can please our God as they cannot. Let me illustrate what I mean in this way: Go into a palace, and see those high personages decked in their uniforms, and then look at that child in that same palace, and hear its voice saying, "Mother, mother!" What a joy and delight that sweet little one is to that royal parent's heart! So with us now.

Immanuel's feet once trod this earth, yet our path of obedience differs from His. We trust in atoning blood to cleanse us; this He never needed. 1 John i. 7 contains one of the heavenly instincts—that while we walk in the

light we are well-pleasing to Him who dwells in light. But we have to confess that our obedience comes far short of what it ought to be, even when we seek to please Him most. But Jesus could say, "I do always those things that please Him." (John viii. 29.) Yet when we are conscious of failure, and tell it all out into our Father's ear, we know that this is well-pleasing to God. Romans xii. 1 tells us that we can be well-pleasing to God, as we present our bodies to Him, although so very different to the flesh of Immanuel and stamped with corruption. Our spiritual sacrifices come up acceptably to God by the indwelling Holy Ghost, and by the ever-living High Priest; and though our obedience is only a fraction of what we fain would give, and pleases us little, yet it pleases Him. How careful, then, should we be, and how jealous of our lives and all our ways!

EN-HAKKORE.

"The well of him that called."—JUDGES xv. 18, 19.

HUSH! child of God; why murmurest thou
In the trying day of need?

'Tis only he whose need is great

That knows the sweetness of the gift

Which God supplies to meet his need.

The flush which tinged the victor's cheek

On Ramath-lehi's blood-stained field

Was lawful, but it only told

How conscious was the warrior

That *he* had wrought a mighty deed.

The "heaps on heaps," the thousand dead,

To Samson's eye were but the "I"

Of Samson's own strong, mighty arm

And heart, ignoring God.

But when deep thirst and weakened limbs

Brought forth from Samson's lips that cry

Of dread despair, how plain it told

That in *himself* there was no hope

When trial came, no hope unless
 His God would hear and quickly help.
 To God he cried : God heard his cry,
 And bade the very jaw of death
 Give forth a sparkling stream of life
 To slake the victor's thirst, and quench
 The fears already haunting him ;
 And as he fiercely drank deep draughts
 He no more saw himself, but *God*,
 And gladly gave God all the praise.
 'Tis now no more *Ramath-lehi*,
 But *En-hakkore*, to testify
 To generations yet unborn
 How God supplied him in his need,
 And gave "a well" to him "that called."

What sayest thou, poor troubled soul ?
 'Tis hard to struggle day by day,
 When hope, instead of burning bright,
 Seems fading out, to leave behind
 A darkness which is horrible.
 Hush ! hush ! if thou but wait on God,
 And grasp His promised word by faith,
 The seeming darkness will disperse,
 And leave behind a light divine,
 In whose bright rays thou shalt perceive
 The hand of God towards thee for good,
 A fragrant spot, where blessing flows
 To still thy fears, to dry thy tears,
 And make thy fainting heart grow strong
 To cry *En-hakkore*, and sing
 The praise of Him who loves too well
 To forsake or e'en forget thee.
 Dost think that stern Elijah mourned
 O'er Cherith's brook, Zarephath's store ?
 Or dost thou think that lovely Ruth
 Recalled to youthful Obed's mind
 The story of her pilgrimage
 In bitterness of soul, as though
 'Twas horror not to be forgot ?
 Would Joseph, had he possessed the power,
 Have blotted out in after years

The memory of prison walls,
 And shame and grief those only know
 Who innocently suffer?
 Nay, nay, my child, those trying times
 Through which each passed were all for good,
 To each the harbingers of joy,
 Which surely would have never come
 If need had not occasion made.
 Hence trying times need not perforce
 Bring curses swiftly with them;
 Nay, rather let us speak the truth,
 And say, such moments, hard to bear,
 Are but our schoolmaster at hand
 To teach us how to honour God,
 Who daily doth behold our need,
 And ardently desires to hear
 Our needy cry and answer.
 And as with Samson, so with us—
 If God we trust, in all our need,
 Wells of salvation at our feet
 Shall spring, to help, to satisfy,
 And make our hearts and lips unite
 To sing the praise of God, and cry,
En-hakkore!

J. B.

THE REVISED VERSION OF THE NEW TESTAMENT.

SUNDRY IMPORTANT ALTERATIONS.

FEW changes in the wording of the English Version of the New Testament are more to be deprecated than that which has been made by the revisers in 2 Tim. iii. 16, though in the margin they give, substantially, the Authorised Version, thus admitting it to be an allowable translation. We have been accustomed to read, that "all Scripture is given by inspiration of God, and is profitable for doctrine" The new rendering of the first part of the verse is, "Every Scripture inspired of God is also profitable." We do not so much find fault with the word "every,"

though the Greek is exactly the same as in Acts. ii. 36, where few are likely to accept the marginal rendering "every house of Israel," the meaning evidently being "all the house" or "the whole house of Israel." But the new rendering of the rest of the clause makes the word "also" (for the Greek *kai*) quite superfluous. Would anyone think of saying, "Every wholesome loaf is *also* good for food?" Yet that would be as sensible as the statement that "Every Scripture inspired of God is *also* profitable." Literally the words are, "Every (or all) Scripture (is) God-breathed, and profitable for teaching," and, to quote the words of the learned chairman of the Revision Committee, the declaration "enunciates the vital truth, that every separate portion of the living book is inspired, and forms a living portion of a living organic whole." The apostle is not speaking of all sorts of writings, and distinguishing some of them as inspired; one class of writings, and one only, is in his mind, even those which he elsewhere calls "the oracles of God" (Rom. iii. 2), which the Lord Himself owned and used, and which are described in verse 15 as "the Holy Scriptures," or "the sacred writings," which Timothy had known from a child.

The change introduced into Gal. ii. 16 is at first sight a small one, but it is very real, and affects nothing less than the great doctrine of justification. The old version reads, "Knowing that a man is not justified by the works of the law, *but* by the faith of Jesus Christ;" the revised has, "*save* by the faith of Jesus Christ." The well-known difference between the teaching of Paul and that of James is thus confounded. James speaks of a justification by works which *man* can see;* but Paul is here showing that,

* "I will *shew thee* my faith by my works. . . . *Seest thou* how faith wrought with his works? . . . *Ye see* then that by works a man is justified, and not by faith only."

in the question of a sinner's justification *before God*, works have no place. The combination of faith *and* works, so natural to the heart of man, was the very error that was subverting the Galatians, and called forth this epistle. The American Company maintain the rendering which the revisers have put in the margin, "but only," and the strong antithesis in the latter part of the verse shows it to be necessary—"that we might be justified by the faith of Christ, and NOT by the works of the law." In Luke iv. 26, 27, where the Greek is similar, the revisers have altered *save* and *saving* into "but only," in order to mark *contrast*. The widow of Zarephath was not a widow of *Israel*, nor was Naaman a leper *in Israel*, and *but only* expresses this, while *save* does not. In Rev. xxi. 27 they have given the same rendering. It is said of the heavenly city, "There shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: BUT ONLY they which are written in the Lamb's book of life." Now "*save*" in this verse would express *exception*, not *contrast*; that is, it would imply that an unclean person *might possibly* have his name in the Lamb's book of life. Who would not recoil from the thought? And yet "*save*" must have the same force in Gal. ii. 16, and therefore it is very important to adhere to the rendering "but" or "but only," which is given in all former versions, including even a Roman Catholic one.

Equally important is it to hold fast the teaching that the only thing that availeth in Jesus Christ is "faith, which worketh by love," or "faith working through love;" for the rendering suggested as an alternative in the margin of the Revised Version, "faith *wrought* through love," is simply subversive of the truth of God. (Gal. v. 6.)

In 1 Thess. i. 5 the plain meaning is given in the margin, and would be far better in the text, where "*how that*"

simply obscures the sense. "Knowing, brethren, beloved of God, your election, *because* our gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance." The fact that the gospel came to them in power was the sure evidence of their election. This passage reminds us of 1 Peter i. 1, 2, where the change is calculated rather to obscure the meaning than to make it plainer. Who is to learn from the Revised Version whether those to whom Peter writes are "*elect* according to the foreknowledge of God," or sojourners according to that foreknowledge? Most will allow that the new rendering is literal enough; but that the Authorised Version gives the true sense few will deny.

The Authorised Version of Rom. xi. 30, 31, is evidently at fault. Who that holds the teaching of the sure word of prophecy with reference to Israel can make sense of the words, "That through your mercy they also may obtain mercy"? And yet the revisers have not removed the obscurity; but, on the contrary, by the insertion of the word "now," have made the statement still more obscure.* The meaning of the verse is that given in substance by Luther, Tyndale, and others, "Even so have these also now been disobedient to the mercy shown to you, that they also may obtain mercy." Israel, in pride and unbelief, rejected their true Messiah; then, boasting in the law without keeping it, they persisted in disobedience and opposition to the mercy declared to them in the gospel and bestowed upon the Gentiles. They therefore have to learn, by bitter discipline, that even their high distinction in contrast with other nations has profited them nothing,

* The word "now" seems more than doubtful. The balance of authority appears to be against it, and internal evidence, which *must* have great weight in such a case, most decidedly leads to its rejection. Israel as a nation has not *now*, during this dispensation, obtained mercy, though in due time it shall assuredly be theirs.

by reason of their unbelief, and that whatever they receive from God must come to them in the way of pure and sovereign *mercy*.

A curious change has been made in Luke x. 18: "I beheld Satan as lightning fall from heaven," where the word "*full*" is changed to "*fallen*." The same change has been made in Rev. ix. 1, and there no one questions that it was called for: "I saw a star from heaven fallen unto the earth;" that is, John saw a star *that had fallen*. But the Greek is not the same in the two cases, and it is maintained that "fall" is not only correct, but further that it is *the only correct* rendering in Luke x. 18. Had it been possible to bring out the tense of the verb *beheld*, a true service would have been rendered; for much of the force of this grand statement depends upon it. It is literally *I was beholding*, as though the Lord had said, "I was with you in Spirit, and in those assaults of yours upon Satan's kingdom, while you were wondering at the subjection of demons through my name, I saw the pledge of final victory, and was looking forward to the complete overthrow of the prince of darkness—I was beholding Satan fall as lightning from heaven." (See Rev. xii. 7-9.)

This verse naturally recalls the distinction in Greek between the word "*devil*," used for Satan personally, and the word "*demon*," used for an evil spirit. Though the Revisers have not acted upon the suggestion of the American Committee to denote this difference in the *text*, they have intimated in the margin where the word demon occurs.

It is also well known that two distinct Greek words are represented in the old version by the one word *hell*. These words have rightly been distinguished. The Greek word *hadēs*, which denotes the place of departed spirits, is now given in English wherever it occurs. This leaves the English word *hell* for the place of everlasting punishment,

and it might have been used without any marginal note. Many people know what is meant by hell, to whom the word *Gehenna* would be perfectly incomprehensible.

We cannot observe without some concern that the word *everlasting* is almost blotted out of the New Testament in favour of the word *eternal*.* There is, of course, some gain in the uniformity thus obtained, as all readers may now see how often the word *eternal* occurs, and that no weaker word is used with reference to the future blessedness of the redeemed, and the punishment of the lost, than that which is used of God Himself, to whom Moses, who had learned His name at the bush, said, "From everlasting to everlasting thou art God." (Ps. xc. 1.) For a special example of its meaning we may refer to 2 Cor. iv. 18, where we have things seen and temporal (that is, lasting only for a time) contrasted with things unseen and eternal. "The things which are seen are temporal; but the things which are not seen are eternal." Some, too, will be surprised that the Revisers thought it necessary to explain that "for ever" and "for ever and ever," are in Greek expressed as *unto the ages*, and *unto the ages of the ages*. One explanation might have been well, but the constant repetition is one of the unnecessary cumbrances of the margin. Still it should not be passed unobserved, in an age like the present, that *two* companies of scholars, dealing with the matter on the ground of pure scholarship, have expressed their deliberate judgment that the proper English equivalents of these Greek phrases are "*for ever*" and "*for ever and ever*." That the expression *unto the ages* does mean *for ever* has been settled by the direct testimony of God through angelic lips: "He shall reign over the house of Jacob *for ever*; and of His kingdom

* Christians need to be on their guard against the arguments of false teachers who take advantage of this omission and of the insertion of *Hades* and *Gehenna* in the Revised Version, and altogether deny everlasting punishment and the existence of hell.—Ed.

there shall be *no end*." (Luke i. 33.) The phrase *unto the ages of the ages* is still more intense, and we may well say that if this did not express that which is endless, we could not find anything in Scripture that does so. It is used to express the length of *His* life who is "*the living One*"—the Conqueror of death and of hades (Rev. i. 18), and is one of the standing descriptions of the blessed God in receiving the worship of the creatures of His hand. It tells the length of the reign of those who through grace find a place in "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter i. 11; Rev. xxii. 5); and equally declares the duration of the woe of those who refuse subjection to Him. (Rev. xix. 3, xx. 10. Compare Matt. xxv. 41.)

NOTES AND REPLIES.

How are we to understand the preaching of the gospel to the dead in 1 Peter iv. 6?

THE point to be noticed is, that the verb is in the *past* tense, and therefore this verse cannot be used to support a *present* testimony to the dead. The dead were evangelized; *i.e.* had glad tidings proclaimed to them when they were alive, that they might be judged according to men in the flesh (as men now living will be judged, according to God's divine principles of right and wrong), but that they might live (not as men in the flesh, but) according to God in the spirit, having been born again through faith in the testimony of the gospel preached. The remark respecting the use of the past tense also applies to chap. iii. 19, 20, the "spirits in prison" being those who sinned before the flood. Chap. iv. 6 guides us in the interpretation of verse 19, and shows that it refers to the testimony of Christ in Noah, the "preacher of righteousness" (2 Peter ii. 5); for Christ's word is in every heaven-sent voice, and will not return void, as we read in that precious gospel chapter, Isa. lv.

Does Mark ix. 43-48 refer to believers, and if so, how are we to understand their being "cast into hell"?

SCRIPTURE addresses itself to *professors*, and here among "the twelve" (v. 35), to whom Christ speaks, was Judas. Our Lord puts the extreme case of one finally lost, but the principle is applicable to all; for the sparing of a hand, a foot, or an eye may cause a believer to

suffer loss through all eternity. In Luke ix. 25 both classes are alluded to in the words "lose himself," which implies perdition, and "suffer loss," which corresponds with the loss of a member, as in Mark ix. See also the solemn words in 1 Cor. iii. 15, "He shall *suffer loss*; but he himself shall be saved: yet so as by fire." There is a moral connection between the "fire" here and in Mark ix. Compare with this what Paul says in Phil. iii. 7, 8, as to his having suffered the loss of all things *now* that he might win Christ. May God give us grace not to spare anything that causes a stumbling-block to lie in our path. Few contemplate what indulgence here may cost them through eternity.

Does "remission of sins" accompany baptism, as in Acts ii. 38?

IN Scripture the sign is put for the thing signified. And as the bread and wine are symbols of the body and blood of Christ, so the water of baptism stands for that which it signifies, "the washing of regeneration." Thus it is said to Paul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts xxii. 16.) It is in this way that baptism and salvation are linked together in Mark xvi. 16.

What do Israel's enemies in the land of Canaan typify?

EGYPT, the wilderness, and the land represent typically the three spheres of Christian experience, in which respectively the world, the flesh, and the devil come out prominently as adversaries, connected again respectively with the body, the soul, and the spirit of our being. Hence the Canaanites correspond to those spiritual agencies of evil, "the wicked spirits in the heavenlies," that hinder the development of the life of the believer; they represent the subtle Satanic forms of evil with which the Christian is ever in danger of making league, as if he could bring them to *his* service and use in the things of God, but which in the end lead to spiritual apostacy. Being only evident to the spiritually-minded, they are far more dangerous than those antagonisms of the flesh which at once arouse the spirit, and from their very fleshliness are manifest even to those who know but little of the spiritual life. The two are given together in 2 Cor. vii. 1, where we are told that filthiness of the flesh and filthiness of the spirit must alike be avoided by him who would come out and be separate to God. A condition of things was tolerated in the wilderness which was never tolerated in the land. In the one Israel did in many things as was right in their own eyes, but implicit obedience was demanded of those who crossed the Jordan. Of all who left Egypt only two entered the land, and they did so because they followed the Lord fully. This is the principle involved in occupying the land, and hence the character of the enemies there.

SPIRITUAL BABES.

IN spiritual things a contrast is frequently drawn in Scripture between the babe (*nēpios*) and the full-grown man (*teleios*), and it is well that we should understand to whom these terms refer, lest we fail in our use of the instructions given, especially of those applicable to babes.

In Matt. xi. 25 and Luke x. 21 our Lord speaks of "babes" in contrast with the "wise and prudent" of this world, and includes under this simple expression all who are really taught of God, and to whom the Father has been revealed. To such also apply the words of Peter: "As new-born babes (*brep̄hē*), desire the sincere milk of the word that ye may grow thereby."

The apostle Paul, however, uses the word "babes," not to distinguish between those born again and the unsaved, but to contrast the new-born, or such as have little understanding of the things of God, with those who have grown up into Christ. He applies the word as a term of rebuke for any who have not increased in spiritual stature, and are still worldly-minded and worldly in their ways.

In three epistles* he especially refers to these spiritual babes, and gives instruction concerning them; and in this day when much newly-acquired truth is often indiscriminately forced upon young and old, we need to learn from one who was wise as a nurse and as a father (1 Thess. ii.) how to divide the word of truth rightly, and to deal wisely with those who from various causes have been checked in their spiritual growth.

The scriptures to which we would direct attention, and

* That Paul was the writer of the Epistle to the Hebrews is here assumed.

which we shall quote in order, are 1 Cor. iii. 1-3; Gal. iv. 1, 3; and Heb. v. 12, vi. 1. The characteristics of the babe as described in these passages are as follow:

First. He is "carnal" rather than spiritual; one in whom envy and strife work.

Second. He is under bondage to an outward form, and does not walk in the liberty of Christ.

Third. He is without experience in the word of righteousness, and needs to be taught the first principles of the doctrine of Christ.

These characteristics more briefly expressed are *carnality*, *bondage*, and *inexperience*, and they are, we fear, true of very many in the present day, who, contrary to their own thoughts, would be ranked by the apostle as babes. Two classes of Christians, however, must not be confounded—the weak Christian and the babe. The mark of the former is that he is easily led, and while desiring to do right, is ready to be guided by the conscience of another; hence a weak Christian is by no means necessarily a carnally-minded one, but very often the reverse. The mark of the latter is that he has not grown, and instead of pressing onwards he is always tending backwards to that out of which he came.

First, then, let us look at the features of this stunted Christianity as seen in the Church of Corinth:

CORINTHIAN BABES.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto *babes* (*nēpioi*) in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions; are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. iii. 1-4.)

We need to be reminded that marked spiritual gifts may coexist with carnality of life, and high attainment in

knowledge with lowness of walk and behaviour, as seen by God, who reads the heart. Of those in Corinth, who were thus babes and carnal, we read that they were "enriched in all utterance and in all knowledge," and came behind in no gift, "waiting for the coming of the Lord Jesus Christ." (1 Cor. i. 5, 7.) Such is the Spirit's description of them; but they had forgotten their calling, and were glorying in the flesh in the presence of God. Instead of remembering that God had chosen foolish, weak, base, and despised things, yea, things that were not, to bring all man's wisdom and greatness to nought, they had begun to glory in man, one saying, "I am of Paul;" another, "I of Cephas;" another, "I of Apollos;" and another, "I of Christ." This schismatic spirit was essentially carnal, and not the less so when the precious name of the undivided Christ—the portion of the undivided family of God—was used to maintain the selfish interests of a party. It was in this way the men of the world acted, following their respective teachers, and calling themselves after them or their doctrines, as Stoics, Epicureans, &c. Thus had the Corinthians rallied round their different teachers, and forgotten the central truth of their calling expressed in that word, "Of Him are ye *in Christ Jesus*, who of God is made unto us wisdom, even righteousness, and sanctification, and redemption." This puts a stop to all glorying in the creature, or the knowing of any name but the one name that is above every name. Paul and Apollos, Luther and Calvin, Whitfield and Wesley, belonged alike, as ministers of God, to the whole Church, being given not for the few, but for the whole.

The tendency of all sectarianism is to dwarf the spiritual life, and to occupy the narrowed mind with some speciality in truth, and not with a *whole Christ*. Almost all sectarianism rallies round some fragment of truth, which

thereby assumes an undue relative proportion, whether it be election or free-will, baptism or the Lord's Supper, the one body or the one name. For all this onesidedness there is but one remedy, and that remedy is a whole Christ.

How, then, does Paul, according to the wisdom given to him, seek to correct this evil, so as to bring these Corinthians back from their carnal schisms and fleshly predilections to God's common centre? This question is one of much practical importance in these days, and by the answer given to us in the Word must we shape our course amidst the yet more rampant spirit of denominationalism that surrounds us.

Paul reminds the Corinthians of their childish state: "I fed you with milk," he says, "and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able;" and his words, in chap. ii. 1-3, explain what he means: "I determined to know nothing among you, save Jesus Christ, and Him crucified." To the Ephesians he could unfold the breadths and lengths, the depths and heights, of God's love; but in writing to the Corinthians he would minister to their need by keeping them to foundation truth, and dwelling on the first principles of the doctrine of Christ.

It is true that in the epistle he gives directions on practical life and walk; and in chapters xii. xiii. and xiv. gives them an insight into true church life, church love, and church ministry; but the remedy for the evils prominent among them was to be found, not in theoretic views of church truth, but in a health-giving ministry of the cross, with which he begins his epistle.

It is this we need in the present day; for thereby alone will the tone of spiritual life be raised, and the puny growth due to sectarian carnality give place to the vigour of healthy, spiritual activity and power.

Paul, as a wise physician, knew that strong meat would only increase the disease and intensify the evil which had placed knowledge and gift above life and love. This, as he tells them, would lead them to spiritual bankruptcy and ruin, making them nothing more than sounding brass and tinkling cymbals. He did not flatter their self-conceit, but sought to humble their pride ; and while he might have spoken of visions and revelations, in prophecy and tongues, he was content rather to give them his "five words," so as really to teach them what they most needed to learn.

It is thus we must deal with the sectarian tendencies of the day. The lifting up of a crucified Christ in our assemblies will meet the evil after the fashion of Paul, who came among the Corinthians "in weakness, and in fear, and in much trembling," but whose words were borne witness to by God, and were consequently "in demonstration of the Spirit and of power." The object before his mind was that their faith "should not stand in the wisdom of man, but in the power of God." It is easy in the wisdom of man to affect mind and conscience, but the conscience so influenced stands not in the power of God, and is apt to fall again before the next effort of human wisdom brought to bear upon it. It is a solemn thing to come between the conscience and God. Better far to walk with God with an ill-directed conscience than with a correctly - instructed conscience to walk with man. So again Paul writes, in 2 Cor. i. 24, "Not for that we have dominion over your faith, but are helpers of your joy ; for by faith ye stand ;" as if he had said, "For *ye* stand by *your own* faith, not by ours." Alas ! how many are drilled by human arguments into holding certain truths which have never held them by the power of God ; for they have never come to them from God ! Our gospel testimony

needs more dependence on God, and less of human wisdom and persuasion; and so is it with every onward revelation of the truth of God to the soul, from the beginning to the end. He is its Alpha and its Omega; and the less of man there is, the more that which is of God will be seen.

We will now turn to the epistle to the Galatians, and see what it was that dwarfed their Christianity and made them babes.

GALATIAN BABES.

“Now I say that the heir, as long as he is a *babe* [nēpios], differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were *babes*, were in bondage under the elements of the world. . . . Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (Gal. iv. 1-3, v. 1.)

The condition of things in Galatia was very different from that in Corinth. The Galatians were going back to the elements of the world. They had not been Jews, and yet they are spoken of as going *back* to the bondage of “weak and beggarly elements.” The essential characteristic of Judaism was that it belonged to the world. It was in the flesh, and was connected with the old creation. It was addressed to man as man—to man fallen, and under sin. It represented God’s last proposal to man to raise himself out of the fall, and His lament then was—“What could have been done more to my vineyard, that I have not done in it?” (Isa. v. 4.) God had done all that He could for Israel, and their entire breakdown, even to the sealing of their own condemnation in the crucifying of the Son of God, the last Adam, has caused God to write “Ichabod” on all belonging to the old creation—its elements, its ordinances, and its worship. The Galatians were forgetting their new song of redemption, and going *back* to being “made perfect in the flesh.” Law on the

flesh is a law of restraint, of constraint, and therefore of bondage, but the law of the spirit of life in Christ Jesus is liberty, for it gives a new nature, through death and resurrection; it is a regeneration, a resurrection, a recreation, that contains within itself inherently the elements of life, of love, and of holiness.

Christianity was therefore dwarfed in Galatia by the retrograde working of false principles, leading from the liberty of the Spirit to the bondage of the flesh—from the sufficiency of Christ to the feebleness of man, from the heavenly calling and its glory, to earthly improvements and their necessary failure. What a fall! Yet it is this which marks much, very much, of the Christian life and thought of our day, when men beginning, as every saved soul must begin, in the Spirit, go back to the rebuilding of the flesh, and the renovation of society on some principle short of that of a new life in the new creation. It is only what we might expect when we see the natural man seeking to improve this earth on principles and ways consistent with the old creation to which he belongs, and in harmony with his ignorance of the fact that God has set it aside for ever in order to substitute for it a new creation. But to see Christians forgetting the first elements of divine truth, and seeking to mend the flesh by the flesh, sacrificing their Christianity to human philanthropy, or trying to unite them together, is sad indeed; for on the initial step of the divine life in conversion God wrote "Jesus only" on the soul, and on every advancing step along the narrow way does He still write "Jesus only," till, in the midst of His throne, we see "Jesus only"—the slain Lamb, the centre of the glory of heaven.

What, then, was the remedy for this? *Christ Himself.* And therefore the apostle writes: "My little children, of

whom I travail in birth again until Christ be formed in you." A living Christ presented to the Galatians, and a living Christ formed in them, was what was needed ; but this was only to be realized by Paul's travailing in birth for them. It needs in those who would lift others up out of the unhealthy condition of being always babes and ever in danger of going back, a mother's yearnings, and a mother's pangs. We have ten thousand teachers, but there are few who have this travail of soul, few who have much of the bowels of Christ. Oh that the symbolic teaching of Solomon's wisdom in 1 Kings iii., when he decided between the two harlots' children, was engraven upon our hearts! Like the mother, whose "bowels yearned upon her son," we should then be heard saying, "O my Lord, give her the living child, and in no wise slay it," rather than be found ready to divide it if we cannot have it all.

It is the lack of this in teachers that stamps on those taught an iron orthodoxy that has no compassion and no long-suffering. These would-be shepherds drive the sheep as fast as they themselves desire to go, instead of leading softly and patiently, "according to the feet of the sheep" (Gen. xxxiii. 14); that is, as they are able to bear it. Alas for the shepherds, the fat and the strong, who think more of themselves than of the sheep, when the Chief Shepherd shall come, and call them to account! (Read Ezekiel xxxiv.)

Lastly, let us look at the epistle to the Hebrews.

HEBREW BABES.

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful (*marg.*, hath no experience) in the word of righteousness: for he is a *babe* (*nēpios*). But strong

meat belongeth to them that are of full age (*i.e.* are perfect, or full-grown, *teleios*), even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the word of the beginning of Christ, let us go on unto perfection" (*i.e.* unto the full growth of manhood in Christ).—Heb. v. 12–vi. 1.

The circumstances of these Hebrew believers were very different from those of either the Corinthians or Galatians, and they are treated very differently. Their suffering and persecution and the loss of all things had led many to go back, and had made many others afraid to confess their Lord, and their spiritual growth had thus been hindered. Christ lives in the soul in the outward confession of His name, as well as in the inward belief in His person.

When persecution and tribulation arose because of the Word, those who had not given Christ a deep place in their hearts manifested a similarity to the stony-ground hearers. Because they were genuine receivers, they had not apostatized; yet the divine life in their souls had not been nourished, and they remained babes, instead of becoming men of full age and stature. Some of the characteristics of this condition as given here are very striking. We may recall the following: 1st. They were dull of hearing. 2nd. They had to be taught over again the first principles; that is, they needed milk, and not strong meat. 3rd. They were devoid of experience in the word of righteousness. 4th. They had not their senses exercised, by reason of use, to discern good and evil.

We have nowhere a fuller description of this spiritual babyhood of which we are speaking. A few words on each point will not be out of place.

What is this *dulness* of hearing? The word "dull" implies a want of readiness to be moved by what is heard, and it is the same as that rendered "slothful" in chap. vi. 12. There was no longer the *joy* of obedience, and willing feet no longer ran in the way of God's commandments. A

lion was in the way, and slothfulness led to fear; for the love that cast out fear had waxed cold.

What are the "first principles" which these Hebrew believers ought to have been teaching others, but which they now needed some one to teach them again? They were surely those foundation truths on which the soul first rests for salvation, which the apostle in writing to the Corinthians likens to milk.

In the third place we read of their want of experience in the word of righteousness. Tribulation had not in their case wrought patience, and patience experience, according to God's design. They had failed in patient endurance, and hence the fruit of it in experience had not followed. For lack of this experimental acquaintance with the truth, hope had not its place in the heart, and the love of God was not an indwelling power in the soul. (Rom. v. 3-5.)

The last mark of the babe is that he has little exercise of soul to discern right and wrong. It is here again that so much feebleness of Christian life is seen in these days. Every novelty has its followers, and many Christians, like babes, who know not what is good for them, are ready to swallow almost everything, and have to suffer for it. Even that which is *evidently* contrary to the Spirit of Christ and to the word of God is readily accepted. But it is often not on the surface that the right or wrong is to be seen. Use and habit must lead us to look beneath the outward semblance, for the gravest evils will sometimes be found to lie beneath the most plausible externals. It is said of Christ that He judged not according to the sight of the eyes, nor according to the hearing of the ears; that is, not according to outward appearance, but in righteousness. For this a heart exercised concerning the truth and an experienced mind are needed, and it is these that the babe

lacks, and hence it is that many put bitter for sweet, and darkness for light.

How does the apostle meet this condition in the Hebrew Churches? Not as in the former cases, for the circumstances were different. Not by feeding them with milk, not by dwelling again on the first principles, but by precious unfoldings of truth alluring them onward to a perfect manhood, and to the perfection that there is in Christ for all our need. The babe-like believers in Corinth and Galatia were led back to the cross, while these among the Hebrews were led on by the all-sustaining power of a living priestly advocacy, which can make coward hearts brave, and turn trembling confessors into willing martyrs.

The reason of the difference is evident; those in Galatia and Corinth in their pride and self-sufficiency were getting off the ground of grace, and had to be brought back to it; these, on the other hand, in their weakness and feebleness, were in danger of turning aside from the difficulties of the path, and they were encouraged onwards by precious unfoldings of the high-priestly glory of the Son of God.

So now, there are two distinct classes of Christians who diverge, the one to the right and the other to the left of the highway of the King—the way of holiness in which we are called to walk. In the one the objective side of truth is all in all, and they make their boast in their *standing*, forgetful of the subjective side of personal experience; these are ever in danger of antinomianism.

In the other the subjective side of truth is the one point that occupies them; everything is only a matter of *experience*, and they are in danger of falling into legalism. The remedy against the first evil is Christ *in us*, and the remedy for the second is Christ *for us*; but in either case it is Christ—Christ living for us at the right hand of

God, and Christ living in us by the power of the Holy Ghost.

What, then, is the character of the ministry that is needed to help those who are thus babes while they ought to have reached manhood in Christ? It must be such as meets the need of the spiritual life, not dealing with any particular form of evil that may be apparent, but with the whole man, leading the soul into that closer fellowship with Christ which will healthfully develop spiritual growth. The flesh will then be overcome, the ear that was dull of hearing will become sensitive to divine whispers, and slothful feet will again run in the way of God's commandments. But this is a slow process, requiring much patient grace. The evils which only increased under the obligations of a cold orthodoxy, written on stone and enforced by an iron rule, will gradually be corrected under the life-giving power of the Holy Ghost, and the babe will become a strong man in Christ, and his motto will be, "I can do all things through [in] Christ, who strengtheneth me."

May teachers in the Church of God know how rightly to divide the word of God—rightly in its relation to God and His truth, but nevertheless rightly in relation to the need and the spiritual health of those to whom they minister. Truth will then be ministered under the guidance of the Spirit of God as it can be borne, and will come upon the soul as the dew that distils from above. May they further be reminded that the qualification for a teacher in the school of Christ is meekness and lowliness of heart, as learned of the Master. It was by the meekness and gentleness of Christ that the apostle besought the Corinthians. It is in meekness that we must seek to instruct those who oppose, looking to God to give repentance, as it is from God alone that any true spiritual enlightenment must come.

H. G.

"THEY SHALL SING TO THY NAME."

"Sing forth the honour of His name : make His praise glorious . . . They shall sing to Thy name."—PSALM lxxvi. 2, 4.

To hear Thee praised, my Lord and King,
 Let this my guerdon be ;
 The while adoringly I sing
 Of what Thou art to me.

Oh, cause my soul to thrill beneath
 The music of Thy name !
 In glow of life, in gloom of death,
 In honour or in shame !

The harps of heaven, all jubilant,
 Ring out their melody ;
 And there immortal voices chant
 In praise, my Lord, of Thee.

In praise of Thee ! Oh, noblest theme,
 To swell the human heart !
 Sweeter than poet's purest dream,
 Sublime beyond all art.

The rapture of this music lives .
 When art has sunk in gloom,
 And time in passing only gives
 To poet's dreams a tomb.

For only lips Thy flame has kissed (Isa. vi. 6, 7)
 Can learn Thy peerless strain ;
 All other songs, this keynote missed,
 Rise but to fall again.

Then let me hear Thee praised, my Lord,
 While I, with heart set free
 From all of self, in life and word
 Tell what Thou art to me.

THE REVISED VERSION OF THE NEW TESTAMENT.

PUNCTUATION, ITALICS, CAPITALS; CONCLUSION.

Punctuation.—The subject of the arrangement of *stops* in the New Testament is both interesting and important. We have before stated that when it was first written no stops were in use, and it was customary to write without a break between words, or even sentences. In the early centuries efforts were made to introduce stops of some kind, but no definite system was arrived at. Our present mode of punctuation was only established at the beginning of the sixteenth century by some famous printers at Venice, and was applied to the New Testament by Erasmus and Robert Stephens.

The division of the text into chapters was made by a Spanish cardinal, named Hugo, who died in 1263. He also placed letters of the alphabet at intervals along the margin, thus suggesting the further subdivision which was carried out in 1551. Robert Stephens, who was persecuted for issuing a large edition of the Greek Testament in 1550, was compelled to seek a refuge at Geneva, and his son tells us that he divided the text into the present verses while travelling from Paris to Lyons.

Thus we see that all divisions of the sacred text, useful as they are, have no authority, and only express the judgment of those who arranged them. In some cases the division of chapters is scarcely correct—in Acts viii. 1 and 1 Cor. xi. 1 the first sentence belongs to the previous chapter, and the same is true of the first verse of Col. iv. The division into verses also has the disadvantage of some-

times breaking the thread running through a passage. The Revised Version avoids this by the use of paragraphs (some of which, however, are too long), while it still gives the advantage of the notation of chapter and verse. The punctuation also has in many cases been altered, and this leads us to turn to a few texts that are thereby affected.

We are thankful the Revisers have not altered the punctuation in John i. 2, 3; for we think there is reason to ask, Who can make sense of the margin, "*That which hath been made was life in Him*"? Some consider that each sentence of Rom. viii. 33, 34 should be read as a question, because we are in a series of questions, the force of which, they think, is greatest when unbroken. Others think the impossibility of any charge being brought against God's elect is better expressed by the affirmation. The Revisers support the Authorized Version, though they give the alternative in the margin—"Shall God that justifieth?" "Shall Christ Jesus that died?"

The most serious marginal note on the question of punctuation is to be found in Rom. ix. 5, where we have the record of three suggestions of "*some modern interpreters*" for getting rid of the glorious statement that He who sprang from Israel "as concerning the flesh" is "over all, God blessed for ever." Professor Hodge, one of the American Revisers, wrote long ago, "There is but one interpretation of this important passage which can, with the least regard to the rules of construction, be maintained," and showed very clearly that the Authorized Version expresses that one interpretation. This note can only cause profound regret, as calculated to shake the foundation of divine truth in unstable and uninstructed souls.

In Eph. iv. 12 the insertion of a comma in both versions after "*saints*" quite alters the meaning. The apostle states

that the risen Lord gave the various gifts "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ;" that is, the object of the special and prominent gifts was to fit saints for ministering one to another, and building one another up on their most holy faith. (See the following verses.)

In Heb. xii. 22, 23 also the difference between the text and margin is caused by the position of a comma, and we believe the *margin* to be correct. The word translated "*general assembly*" has in it the special thought of *festal* gathering, so that we may read it, "To myriads of angels, (even) the full festal assembly, and to the church of the firstborn who are enrolled in heaven."

The transposition of a full stop in Rev. xxii. 1, 2 is worthy of notice as greatly simplifying the statement: "And he shewed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life."

Italics.—Most are aware that italics are used for words *not expressed* in the original, but required in a translation to convey the true meaning of the original, and of course great care is needed in the use of them. We will take a few examples. In Matt. xx. 23 and Mark x. 40, italics are used in both versions, and though in the Revised the words are slightly different, yet the sense is much the same; but many think that the repetition of the verb spoils the true construction of the sentence. The Lord says, "To sit on my right hand, and on my left hand, is not mine to give except (*to them*) for whom it is prepared of my Father." So taken, the words present a striking parallel to John v. 19.

In Acts vii. 59, after the words, "And they stoned Stephen, calling upon," the proper insertion seems to be

"*the Lord*" from the following prayer, "*Lord Jesus, receive my spirit.*" In 2 Cor. v. 20, the word "*you*" is not only not required, but gives a positively erroneous meaning. It reads as though Paul was beseeching *saints* to be reconciled to God, whereas he is simply stating what the word of reconciliation is: "We beseech on behalf of Christ, *be ye reconciled to God.*" In chap. xi. 4, in the closing words "*ye might well bear with,*" there is certainly room for the question whether *me* is not the proper supplement.

The Revisers have used italics to express the force of *epi* in Heb. x. 28 "*on the word of two or three witnesses.*" Might they not with advantage have done the same in chap. vii. 11: "For *in dependence* upon it the people received the law"? Mr. Craik's note on this verse is as follows: "It is hardly correct to say that the people received the law *under* the priesthood, seeing that some portions of the law were issued before the priesthood was established. But the priesthood was to the law as the keystone to the arch. Every part of the law was intimately connected with the priestly institution, and the abolition of the priesthood necessarily implied a change in the law." In chap. xii. 17 the suggestion in the appendix, though not new, is worthy of attention: "For he found no place for a change of mind *in his father.*"

In 1 John iv. 2 two words—"that . . . is," have been added in both versions, *not in italics*, which weaken the statement. Alford's rendering is, "Every spirit that confesseth Jesus Christ come in the flesh is of God." John speaks not simply of the acknowledgment of a *truth*, but of the confession of a *person*—"Jesus Christ come in the flesh."

Capitals.—According to modern custom the use of capital letters is much more limited in the Revised Version than in the original Authorised Version. In both it is customary

to begin the word spirit with a capital whenever that word is used for the Spirit of God. The Revisers have removed some inconsistencies in this matter, but we are inclined to think they have created others. The Authorised Version has "spirit" in Matt. xxii. 43, though Mark xii. 36 shows clearly that the Lord spoke of the Holy Spirit. The Revised Version has, "How then doth David in the Spirit call him Lord?" The following are some of the instances in which the Revisers give *Spirit* where the former version has *spirit*. Acts vi. 10: "And they were not able to withstand the wisdom and the *Spirit* by which he spake" (see Matt. x. 20); xi. 12: "The *Spirit* bade me go with them;" Rev. i. 10: "I was in the *Spirit* on the Lord's-day;" also iv. 2; xvii. 3; xxi. 10. They tell us, however, that "Paul purposed in the spirit . . . to go to Jerusalem," and that he himself said, "I go bound in the spirit unto Jerusalem" (Acts xix. 21; xx. 22); while "the disciples . . . said to Paul through the Spirit, that he should not set foot in Jerusalem." We refer to these three texts because the view taken of them materially affects the interpretation of the whole section in which they occur.

But especial interest attaches to the use of this word in a class of passages that speak of the Lord Jesus. They are Rom. i. 4; 1 Tim. iii. 16; Heb. ix. 14; 1 Peter iii. 18. In all these the Authorised Version has *Spirit*; while the Revisers give *Spirit* in Heb. ix. 14, and *spirit* in the other three. They thereby declare their belief that the Holy Spirit as a distinct person is spoken of in the one, but not in the other three. We cannot enter into this large subject; but we think at least Rom. i. 4 and Heb. ix. 14 are generally interpreted alike, whether of the Holy Spirit, or of the eternal nature of the blessed Lord, as distinguished from that nature which in grace He took; and therefore they should have been printed alike.

CONCLUSION.

There are many other points we might have noticed, but we have written much more than we intended when the introductory paper was penned. Of the Revised Version as a whole, however, we would say that in the circumstances that gave rise to it we do not know of anything that especially marks the hand of God, as was the case in the early translations. The work seems rather to have resulted from a natural desire that the learning and manuscript acquisition of the nineteenth century might be put to use. That there were spiritually-minded men on the Revision Committee is generally and thankfully admitted; but the presence of one whose creed denies the divinity of our Lord must have hindered such fellowship as God could own and bless. We must also remember that the majority of two-thirds, by which final alterations were decided, may not have included those most capable of forming a *spiritual* judgment, as we are well aware that learning cannot confer this. We have need to bear in mind these things, as they are calculated to guard us against any excess of confidence in the Revised Version, while we thankfully avail ourselves of the advantages resulting from the high scholarship and patient care of the Revisers.

It is always more pleasant to point out excellencies than to expose faults, but there are times when it becomes a duty to call attention to errors, and it has appeared to us to be the truest service to endeavour to notice the most important passages in which the reading or rendering adopted by the Revisers has been questioned. We think the best use of the Revised Version will be as a *companion* to the Authorised, certainly not as a *substitute* for it. Let the differences be noted and prayerfully considered, and it will often be found that the very comparison helps to bring out the force of a passage more fully than would be

the case if either version were used alone. Above all in our dealings with the Holy Scriptures let us seek to learn increasingly the meaning of that word of our God, "To this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at My word*" (Isaiah lxvi. 2); and may His word abide in us in living power. W. H. B.

NOTES AND REPLIES.

Are we to understand 1 Peter iii. 3 as absolutely forbidding the wearing of gold?

THE "wearing of gold" is on a parallel with the "putting on of apparel" and "plaiting the hair," all of which are forbidden for "*adorning*." For proper use, needful change of garments and neat arranging of the hair are surely not forbidden, nor is the wearing of any necessary article made of gold, if the wearer deems it expedient to employ in this way what is called a "precious metal." Thus the marriage ring, as a sign and token of unending affection (Luke xv. 22), has its true and legitimate use, and may therefore be of gold. It is well, however, to be always on our guard against the deceitfulness of our hearts, lest gold (or an imitation of it) be professedly worn for use while the object is evidently *adornment*. On the one hand, we must be careful not to impose a bondage on children of God in this matter, contrary to His word; on the other, we are responsible that our liberty does not become a stumblingblock to any, or an encouragement to their wrong-doing. It may be helpful to recall other words of the apostle Peter to show his divinely-taught estimate of gold. In chap. i. 7 he says, "The trial of your *faith* being much more precious than of *gold that perisheth*." In verse 18, comparing it with the *precious* blood of Christ, he puts it among "*corruptible* things." In the portion referred to in the above question, he again evidently alludes to gold as "*corruptible*" in contrast with the "*ornament*" of *great price* in the sight of God—the "*meek and quiet spirit*." At Pentecost Peter was poor like his Master (as he had been while with Him), and could say, "Silver and gold have I *none*;" and when tempted with Simon's wealth, his reply was, "Thy money perish with thee!" May we learn to distinguish between the precious and the vile, and in these days of worldly show, and of the Church's need, may we know how to put our ornaments to eternal use. (Exod. xxxv. 22.)