

“All the Word of God for all the People of God.”

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# THE WITNESS

AN UNFETTERED MONTHLY JOURNAL

— OF —

Biblical Literature, Expository Papers, Notes of Addresses,  
Conference Reports, Questions and Answers,  
Correspondence, Original Poetry,  
Gems of Truth, etc.

EDITED BY

HY. PICKERING,

Author of “1000 Tales Worth Telling,” The “Graphic” Books and Tracts, etc.

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# THE WITNESS

An Unfettered Journal of Biblical Literature, Practical Papers, Expositions, Answers, Intelligence, etc.

Editor HY. PICKERING.

Truth In Love; or, All the Word of God for all the People of God has been the motto of the paper since its commencement by DONALD ROSS in 1870, whilst edited by J. R. CALDWELL from 1876 to 1914, and is steadfastly continued by the present Editor.

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N.B.—This being a War Volume, a number of pages containing helpful reading are added at the end, to ensure uniformity of thickness of Volume.

## A "FEAST OF FAT THINGS" FOR 1919.

FOUR years in succession we have closed the year with the din and strife of battle resounding o'er the Continent of Europe and elsewhere. This year, thanks be unto God for His unspeakable Grace and Government, we close in peace, without danger from air, land, or sea.

Let us call to mind that the strife of Nations has not ceased, the heart of man is not changed, the great Adversary is not yet "chained" (Rev. 20. 21); Paradise has not been restored, because the Prince of Peace has not yet returned. Dark days are ahead for the Saint, and darker days for the Worldling. Hence the increasing need of ministering "Truth in Love" for the comfort, cheer, guidance, and edification of His own during our 49th year. The Editor has pleasure in indicating some of the "treasure—new and old"—to be "brought forth" during 1919.

I. First and foremost, the great heart-need of to-day will be met by a series of terse and timely papers on CHRIST,

### "The First and the Last."

Most of the papers are *original*, and will appear month by month (not necessarily in order given).

1. **Christ the Centre of all Ages**, of the Universe, of the Revelation, of all Heaven, by Dr. A. T. SCHOFIELD, Harley Street, London.

2. **Christ in the Christian**. An Unpublished Address by J. R. CALDWELL.

3. **Christ, our Life**—A New Meaning to the Cross, a New Power to the Life, and a New Master to Serve, by WM. HOSTE, B.A.

4. **Voices from the Excellent Glory**, by Dr. NORTHCOTE DECK, Solomon Islands.

5. **Christ's Pre-eminence**, by L. W. G. ALEXANDER, author of "The Ministry of Tears."

6. **The Alpha and the Omega**, by Dr. ANDERSON-BERRY, London.

7. **He is the First and He is the Last**, by W. W. FEREDAY.

8. **Christ All in All**, by an old and valued contributor, WM. SHAW, Maybole.

9. **Christ and the "Joints and Bands,"** by WM. C. IRVINE, Belgam.

10. **The Mystery of God the Christ and its Acknowledgment**, by J. CHARLETON STEEN.

11. **Honouring the Son**; or, **The Deity of Christ**, by JAMES STEPHEN, Paisley.

12. **The Excellencies of Emmanuel**, by A. CHARLES ROSE, formerly of Colombo.

13. **Christ: An Appreciative Testimony**, by a Veteran near the Glory, WALTER SCOTT; and, 14, other Papers by well-known authors.

II. The subject before all minds—preacher, philosopher, politician, and every other person—is **the Future**. What will be after the War? Who will be the Antichrist? When will the Golden Age dawn? etc., are common questions in the mouths of saved and unsaved alike. To meet such we purpose inserting brief Papers on

### Revelation Made Plain,

or, "The Book of the Revelation," shown to be "not a strange piece of Mysticism, but a sublime yet simple Revelation of Jesus Christ," by GEORGE HUCKLESBY, London, whose former chart and papers on "The Approaching End of the Age" were enjoyed by so many. To illustrate these A CHART IN FULL COLOURS WILL BE PRESENTED GRATIS WITH JANUARY NUMBER.

III. Practical matters are honestly faced in a few pointed Papers by our esteemed brother, ALEXANDER STEWART, of Glasgow, on

### Evangelism—Past and Present.

1, **The Message**; 2, **The Method**; 3, **The Application**; 4, **The Converts**, and how to deal with them to-day. These, coming from the pen of one who has been a practical worker and keen observer for more than 50 years, should be studied by all who come under the "workman" clause of 2 Timothy 2. 15.

IV. The thoughtful papers on "THE MYSTERIES OF THE BIBLE," by W. E. VINE, M.A., deal with **The Mystery of the Apostasy—The Mystery of Babylon—Mystery of Lawlessness—The Consummation of God's Plan**.

V. These by no means complete the Plan for the year, for we hope to insert that which is

### "Good to Edifying"

by above writers and many others, including—**Prayer in Christ's Name**, by W. H. BENNET. **Faith, the Substance of Things hoped for**, by GEO. GOODMAN.

**The Causes of Spiritual Declension**, by HANDLEY BIRD.

**Modern Missionary Heroes**, and other Reviews, by ALEX. MARSHALL.

**The Feast of Remembrance**, and other Papers, by THOS. BAIRD.

**Diversities of Operations**, by JAMES STEPHEN.

**Evil Speaking: Its Cause and Cure**, by J. T. CHURCHILL.

**Unity and Reconstruction**, and other Articles, by the EDITOR.

Also **Brief Expositions**, by W. HOSTE; **Leaves from an Evangelist's Notebook**, by A. MARSHALL; **Pressing Problems** of how to retain young life in Assemblies, Guides and their Gifts, etc.; **Questions and Answers**, and all the usual features.

In conclusion, let me make an earnest appeal for earnest Prayer that *The Witness* may fulfil its distinctive mission at this critical period, and for brotherly **Commendation** to fellow-saints in Assemblies and elsewhere. May "great grace" be upon us all in this time of Crisis as never before in the history of the ransomed.—ED.

## "Hitherto"—"Henceforth."

"**H**ITHERTO hath the Lord helped us" (1 Sam. 7: 12) were the words of Samuel the Seer as he set up the stone of remembrance in times of stress and strain. "HOW LONG?" was the cry then, as now, "for it was twenty years" since the Ark of God had been in their midst, "and all Israel lamented after the Lord." Their condition was bad, for "strange gods, Baalim and Ashtaroth," were right in their midst. Their position was serious, for the Lords of the Philistines were their overlords, and oppressed them sore. Internal revolution was increasing (ch. 8. 6), external oppression was likely to overwhelm them, so that "water poured out" (v. 6) aptly described their weakness in the sight of God and man.

Yet with all their failings and foes the promise held good, "If ye *return* unto the Lord with all your heart, *put away* the strange gods, and *serve* Him only, He will deliver." They put it to the test, confessed, forsook, and found mercy. When the slain lamb was being offered up the Philistines drew near to battle, but the Lord appeared as Captain of His host, put in operation His myriad cannons of "thunder," so that the enemy was subdued, and "came no more" to the fray.

Then Samuel erected the Stone of Help between Mizpeh (the watchtower) and Shen (the crag). So every lonely wayfarer in difficulty or sorrow, and every feeble company in distress or danger, between the Crag of Calvary and the Watchtower of the Coming, who "ceases not to cry unto the Lord our God to save" (v. 8) will ere long raise their exultant "EBENEZER." Many such abound during 1918.

"**H**ENCEFORTH, there is laid up for me a crown . . . at that Day" (2 Tim. 4. 8) wrote the noble warrior Paul at the end of long years of "perils," outnumbering by far the trials of to-day, yet mixed with "pleasures" unknown to few of us to-day (2 Cor. 11. 26, 27; 12. 10).

For more than thirty years he had been

"in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Sometimes abounding, sometimes suffering need, ever "pressing toward the mark for the high calling of God in Christ Jesus" (Phil. 3. 14; 4. 12). "Lo, at last a Roman dungeon and a felon's chain" appear to be all the reward for such abundant suffering and service. A sweet human touch is expressed in his longing for "the cloak" to keep his aged body warm and "the parchments" to feed his soul upon the things freely given of God.

Yet he looks beyond the dreary dungeon, the brethren who had forsaken him, the enemies who had opposed him, the overwhelming perils of the past. Even the axe of the executioner has no terrors for him. His eye is upward and onward. "MY GOD SHALL SUPPLY" meets all the present need of "an Ambassador in bonds." "THE LORD SHALL GIVE at that Day" is the radiant beam of Hope in his soul.

Note also the largeness of that lion-hearted servant of Christ as he adds, "And not to *me* only, but unto *all* them also that love His Appearing." No frowns upon his fellows, no anathemas upon his opposers, his eye on the Lord, he embraces all His own, and rejoices with them in anticipation of "His Appearing."

Beloved in Christ, the darkness deepens, apostasy abounds in the Church, and chaos in the world. Home trials and heart burdens are in our midst as never before. Look neither within nor around, else despair shall abound, but look *up* "till thou knowest that the Most High ruleth in the kingdom of men" (Dan. 4. 25), and look *on* to that Day when the good fight fought and the victory won the pierced Hand places the crown upon thy brow. Surveying the months and the years now gone, with all their vicissitudes and surprises, and peering into the months or years ahead, let us join with the seer of the Old and the servant of the New Testament and sing:

"My God has helped me *hitherto*,

I know *henceforth* He will." HYP.

## JERUSALEM: The City of the Great King.

By WALTER SCOTT,

Author of "Exposition of The Revelation," "Palestine," etc.

THE nations are unconsciously fulfilling the prophetic will of God. In the destruction of the whore (yet future) by the ten-kingdomed Empire we read: "For God hath put in their hearts *to fulfil His will*, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled" (Rev. 17. 17). The great Confederation of Western Powers now openly advocated as a means of European safety is human policy, pure and simple; but it is God who instigates the movement and uses national fears to bring it about. In the murder of God's Son Jew and Gentile combined to glut their vengeance on the Holy and Silent Sufferer. In this they unknowingly carried into effect the "determinate counsel and foreknowledge of God" (Acts 2. 23). God's counsels and creature responsibility must each be firmly maintained, whatever the difficulty in reconciling the two.

The present European and Asiatic War is not directly prophetic, that is, it forms no part of the prophetic programme as unfolded in Scripture. Then, it may be asked, what will be the result of this world-wide conflict? It will, under the governing hand of God, bring about the prophetic situation as developed in the prophets in three marked respects.

### I. The Jewish Question.

The writer years ago, long ere the war was thought of, by voice and pen, more than suggested that Great Britain would be the delivering power who would reinstate Judah in Palestine, simply as a political move and to serve as a buffer state against Russian aggression (see Isa. 18).

### II. The Ten Kingdoms.

The effect of this War will be to bring about the consolidation of the Western Powers—ten in number. This Combination is already being discussed in Parliaments and in the Press. The Beast, or revived Roman Empire, will no doubt

emerge out of the governmental and social upheaval under the Sixth Seal (Rev. 6. 12-17). Its reappearance after a lapse of nigh fifteen centuries is a world's wonder (Rev. 17. 8).

It is a matter of interest that the first mention of the Beast in the Apocalypse is in chapter 11, where the scene is laid in Palestine, especially in Jerusalem. The Beast has left the West, the natural sphere of his activity. He enters Jerusalem and slays the witnesses. The streets of the Holy City run with blood. While no one can safely predict the names of the countries constituting the territorial strength of the Empire, we may rest assured that RUSSIA, GERMANY, and the Powers across the Euphrates form no part of the revived Empire.

### III. The Position of Russia.

The third effect of this world-war will be a complete severance of Russia from her Western Allies. Russia will have a Royal Ruler or a Dictator. This estrangement from Western Europe and revived persecution of her Jewish subjects are certain. Appearances hitherto have proved deceptive. But God is about to tear aside the veil, and, lo, the actors stand fully revealed.

PALESTINE and her justly renowned capital, Jerusalem, has fallen into just and generous hands. Jerusalem is named upwards of eight hundred times in the Scriptures. What a place it occupies in Holy Writ! The guiltiest city on the earth, Jerusalem will yet be witnessed in a splendour never yet beheld—the crowning glory of Jehovah's grace and goodness.

### The City of the Great King.

JERUSALEM was set in the midst of the political and commercial world (Ezek. 5. 5) as a light and vessel of Divine truth. Did she fulfil her high and holy mission? No. The scathing indictment and consequent judgment have been absolutely verified to the letter. The history of Jerusalem and the Jew forms the most thrilling tale ever written. All nations have a history which civilised peoples love

## “THIS PRESENT HOUR”—MYSTERIES.

to commemorate in book and monument, but the Jews are alone in this respect, that they possess wrapped up in their prophetic and ritualistic system an *anticipative* history.

Ere the glory breaks over the Land of Immanuel, ere the throne of Jehovah is established in Jerusalem (Jer. 3. 17; Ezek. 5. 6-17), the country for two hundred miles is deluged with blood (Rev. 14. 20), while blood, rapine, and slaughter of the inhabitants of Jerusalem fill up the horror of the situation. Read and study Psalms 74, 79, 83. Revelation 11. 1-13 describes circumstances in the city prior to those referred to in those Psalms. Only a third of the people survive those horrors (Zech. 13. 8, 9).

The pitiful story of woe, of sorrow, comes to an end by the personal intervention of the Lord descending to Olivet (Zech. 14. 4). The Western Confederacy is first judged (Rev. 19), then Israel's enemies, the North-Eastern Powers, and lastly Gog (Russia) and her allies.

### Jerusalem the Centre of the World.

Jerusalem is then cleansed from guilt. Then the grand times foretold by prophets, beheld by seers, and sung and harped of by bards, commence to know no setting sun till a thousand years have come and gone. Jerusalem becomes the seat and centre of Divine Government; to it the nations flock yearly to worship and learn the law from the Jew, then the head of the nations (Isa. 2; Zech. 14, etc.).

The translation of the saints of present and past ages is a matter of New Testament revelation (1 Cor. 15. 51; 1 Thess. 4. 15), and one quite independent of prophetic events. Connect *Public Government* with the World, *Prophecy* with the Jew, and *Revelation* with the Church. The Coming into the air, and our Lord's loud, gathering shout is our grand and distinctive Hope which may be realised at ANY MOMENT.

Whether the Jews are nationally re-gathered to Palestine *before* or *after* the fulfilment of the Christian Hope we cannot say. But we are fully assured that ere the

closing prophetic week of seven years (Dan. 9. 27) is entered upon we shall, through grace, be safely sheltered in the Father's House in the enjoyment of His presence and love.

May God preserve our hearts in a quenchless flame of burning, passionate, deathless love to Him whose love is, and ever will be, our everlasting joy and song! We wait for HIM, not for any prophetic event. He is at the door.

“COME, LORD JESUS, COME QUICKLY..”

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### The “Mysteries” of Scripture.

By W. E. VINE, M.A., Bath.

THE word “mystery” in Scripture does not denote that which is mysterious. Its meaning therefore differs from that of its current use in English. In Scripture it denotes that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and which is so made known in a manner and at a time appointed by God: In the ordinary sense a mystery implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are “made known”, “manifested”, “revealed”, “preached”, “understand”, “dispensation”. The definition given above may be best illustrated by the following passages: “The mystery which hath been hid from all ages and generations: but now hath it been manifested to His saints” (Col. 1. 26, R.V.); “The mystery of Christ, . . . which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit” (Eph. 3. 5); “The mystery which hath been kept in silence through times eternal; but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto the obedience of faith” (Rom. 16. 25).

In the heathen religion of the Greeks mysteries consisted of a set of rites and ceremonies esteemed as peculiarly sacred,

and observed with the strictest secrecy. Membership of the societies which practised them was open to any who desired to be initiated, granted the fulfilment of the necessary conditions. Those who had passed through the various stages of initiation were known as "the perfected". This was probably present to the mind of Paul when he said, "Howbeit we speak wisdom among *the perfect*; yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory. . . . We received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God" (1 Cor. 2. 6, 7, 12). This all stands in striking contrast to the methods of secrecy adopted by the priests of the heathen mysteries. Contrast also the following: "We have renounced the hidden things of shame, not walking in craftiness, nor handling the Word of God deceitfully; but by the manifestation of the truth, commending ourselves to every man's conscience in the sight of God" (2 Cor. 4. 2).

#### A CLASSIFICATION OF SCRIPTURE MYSTERIES.

- I. (A) The Faith, . . . 1 Tim. 3. 9
- (B) Relating to the Son of God.
- II. (a) The Godhead of Christ, Col. 2. 2, 9
- III. (b) Godliness, . . . 1 Tim. 3. 16
- (C) Relating to the Church.
- IV. (a) The Gospel, . . . Eph. 6. 19
  - (1) *Gentiles brought into the body*, . . . Eph. 3. 4, 6
  - (2) *Christ in His saints*, Col. 1. 27
- V. (b) The kingdom of God, Matt. 13. 11 with Luke 8. 10
- VI. (c) The seven stars and lampstands, . . . Rev. 1. 20
- VII. (d) The resurrection of the saints, . . . 1 Cor. 15. 51
- (D) Relating to Apostasy.
- VIII. (a) Israel's hardening, . . . Rom. 11. 25
- IX. (b) Babylon, . . . Rev. 17. 5
- X. (c) Lawlessness, . . . 2 Thess. 2. 7
- (E) Relating to the Consummation of God's Plans.
- XI. (a) God's purposes in judgment, . . . Rev. 10. 7
- XII. (b) God's will, . . . Eph. 1. 9

#### (A) THE MYSTERY OF THE FAITH.

Among the qualifications essential for those who render service as deacons is that of holding "the mystery of the faith" in a good conscience (1 Tim. 3: 9). The faith is the sum, or body, of Christian doctrine, "once for all delivered to the saints" (Jude: 3). This mystery therefore embraces all the others, and suitably comes first for our consideration. Revealed through the apostles, and recorded in the New Testament, the faith had been kept secret by God in preceding ages, until the advent of the One in whom its doctrines were to centre. There was "a fulness of the time" for the revelation of the faith; the doctrines pertaining to it had been embodied and somewhat dimly foreshadowed in the Old Testament; the clear enunciation was commenced by Christ Himself in the days of His flesh, and completed by His apostles.

#### Why "the Mystery of the Faith?"

The faith is so called because it is given as the object of faith. That which God reveals demands acceptance and necessitates faith. But faith is a spiritual activity, and spiritual apprehension is required for spiritual truths. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged." The revelation of the faith is essentially the work of the Spirit of God, and He it is who prepares the heart to receive it, in the acceptance of Christ by faith, on the ground of the necessity and sufficiency of His vicarious sacrifice as means of the remission of sins.

Now all this fulfils the conditions which characterise a Scripture mystery. There was (1) a period of Divine reticence, the faith not being then made fully known; (2) an appointed time for revelation, through the coming of Christ and His preparation and commission of His apostles to announce the faith; (3) a communication made to special recipients of the mystery (in this case to all who through the operation of the Spirit accept the Gospel).

"The Godhead of Christ" in next issue.



## DOES THE DREADFUL REVOLUTION IN RUSSIA INDICATE A FAILURE OF PROPHECY CONCERNING THAT LAND?

By ALFRED H. BURTON, B.A., M.D., author of “The Future of Europe,” etc.

MANY have been the inquiries that have been addressed to me on the subject of Russia in the light of recent events, and I have been asked to write a few lines on the above definite question.

First of all *prophecy can never fail*, for it is the inspired Word of God. True, but we may fail to rightly understand it. One of the surest causes of this misunderstanding is to be too much occupied with merely passing phases.

When writing my pamphlet on “RUSSIA”\* many years ago I was confining myself entirely to the exposition of the Scripture, and nothing that has happened since, or that is happening to-day, has shaken my firm conviction of the general outline then given. During the last three years of agony we have been witnessing

### Europe Bleeding to Death.

Not one drop of that shed blood but what will presently be disclosed, and not one corpse amongst the slain but what will be uncovered before the terrified eyes of those monsters of iniquity who were guilty in the sight of God and humanity of opening the floodgates of these horrors.

“Behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain” (Isa. 26. 21).

Speaking from a purely human point of view, the guilt of this fearful war lies at the door of the Central Powers, and nothing but the most insensate folly would lead the Allies to sheathe the sword till victory crowned their efforts for justice, liberty, and peace.

But as a Christian in the smallest degree familiar with the prophetic Scriptures, one stands in awe at the revolutionary spirit now manifest in the various nations engaged in the present great conflict of world powers. With bated breath one asks the question:

Is this God’s time for the closing of this dispensation and the fulfilment of His plans with regard to the nations of the earth?

Little do the Cabinets of Europe understand such a statement as that found in Revelation 17. 17:

“For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.”

Yes, His every word will be fulfilled. How often have I thought of that verse in Amos 5. 13:

“Therefore the prudent shall keep silence in that time; for it is an evil time.”

Consequently during these three years I have hesitated to print on the subject of RUSSIA, not wishing to weaken the hands of those in authority, nor to expose myself to infringement of the much needed Defence of the Realm Act. But the Revolution in Russia and its consequent falling out from the Allied Councils enables one to write more freely.

In July of this year I wrote privately to one well-known member of the Cabinet, saying, amongst other things:

### THE PROPHETIC SCRIPTURES MAKE IT PLAIN

1. That the whole of the Far East is to come under Russia.
2. That Russia and Prussian Germany are to fall together as the last King of the North.
3. That Western Europe is to be united under one Emperor, though made up of ten separate kingdoms that will give their power to him.
4. That the Western Alliance will gain temporary advantage over the Eastern Confederacy.
5. That this Western Alliance will itself be destroyed when gathered against the Jewish people by the Coming of the Lord as their Deliverer.

\*“Russia’s Destiny in the Light of Prophecy.” 4d., post free.

6. That the King of the North will meet his doom soon after that on the Mountains of Judea.

7. That this will be immediately followed by Christ's Millennial Reign of peace and blessing.

These things are as clear as possible in the Scriptures. The whole question is: Has God's time come for the carrying out of His long-foretold purposes and plan?

#### Russia and Germany United.

Since writing the above letter the Russian Revolution has assumed gigantic dimensions, and every evidence seems to point to an understanding being arrived at with Germany. Should this come about, and the Allies, weakened and wearied with war, accept a doubtful peace, then indeed the whole world will be face to face with a disaster that baffles imagination. It would then indeed be the period of "the latter time" when the "transgressors" should have "come to the full" (see Dan. 8. 23).

In the history of nations, revolution has always been succeeded by the springing into power of a strong hand that brings order out of chaos. Who can say what dread influence may not be brought to bear upon Russia by her Teutonic neighbour when torn and helpless through her own conflicting factions? We may see in the near future some startling reconstruction of the Muscovite Empire, whether Hohenzollern or Romanoff it matters little, so far as prophecy is concerned, or it may be a king of a new dynasty altogether. We are told that:

"A king of fierce countenance, and understanding dark sentences, shall stand up, . . . and through his policy also he shall cause craft to prosper in his hands" (Dan. 8. 23-25).

This no doubt refers to the King of the North, emanating as he will from the Grecian, that is, the third Gentile power.

#### The Present Chaos in Russia

is but a passing phase, and in the study of prophecy we must look beyond the present circumstances and see what God has declared is to be the final destiny of the

Nations. There can be no doubt that Ezekiel 38 and 39 refer to Russia\* and the nations that will in the end be allied with her. Magog, Rosh, Meshech, Tubal, Togarmah, Gomer, can all be seen in any ancient atlas. Gog will be prince of them all. But we are told that he is also spoken of by the prophets of Israel (Ezek. 38. 17). This no doubt refers to the Assyrian, who will be the great adversary of God's people in the last days. He is mentioned in Micah, and frequently in Isaiah.

Here we are treading on deeply solemn and interesting ground. The times of the Gentiles will not terminate immediately on

#### The Return of the Jews to Palestine,

nor at the moment of the removal of the Church at the Coming of the Lord. Jerusalem will then become the centre of all the conflict amongst the nations. Though Gog, the Assyrian, and the King of the North, are more or less the same, yet one must not here be too precise.

During the short period that follows the close of this dispensation Israel will more and more become the object of hatred on the part of the nations. But though God will use them as His rod of indignation (Isa. 10. 5) for the chastisement of His people, yet they will dash themselves against them in impotent rage and perish in the end. Ezekiel 32 describes their end:

"Asshur is there and all her company; his graves are about him: all of them slain, fallen by the sword, . . . which caused terror in the land of the living." The same is said of Elam, Meshech, Tubal, etc.—"famous nations." That will be the end of all man's military power.

Psalm 83 is of the utmost interest in this connection. Israel is here seen back in Palestine as a nation. They will be put back there while still in their unbelief through the instrumentality of a great maritime power.

"Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea," etc. (Isa. 18. 1, 2, R.V.).

\* This has been fully discussed in William Kelly's "Notes on Ezekiel" and "Lectures on the Second Coming." See also "Hale's Chronology."

## “THIS PRESENT HOUR”—THE FAR EAST.

This is a call to a certain nation outside the limits of the then known earth, beyond the Nile and the Euphrates, to go with all speed and bring back the scattered nation to their own land.

### May this not be Britain?

And may not Mr. Balfour's recent letter approving of the national establishment of the Jews in Palestine be the first step in this direction?

But soon after this restoration, when prosperity and riches shall abound in Palestine, the enemies of God and Israel will make a tumult. They will endeavour to cut them off from being a people. In this confederacy of the nations we find Asshur is joined with them. Here again we get the Assyrian. Isaiah is full of the most interesting allusions to the Assyrian, who will all through the last week of Daniel 9, and especially towards its close, be the enemy of the Jewish nation. Indeed it is to protect themselves against the Assyrian that they enter into a covenant with the Beast, or Roman Emperor. But all this would take us far from the immediate subject in hand.

We are living in days of quick changes. Russia has always been the enemy of the Jews and their bitter persecutor. Ezekiel 38 and 39 seem to describe the last attack upon the Jews on the part of Russia, combined with all the Far-Eastern Nations, and not only these, but Libya (Africa) is joined with them. By this time the Beast will have been destroyed, and this chapter seems to describe the assembling of the nations from every point of the compass, so that it is more than Russia, though Russia seems to be the leader.

It is an awesome thought that

### The Far East is To-day Watching Europe Bleeding to Death,

and when God's time has come for it will pour into the fray their untouched masses. An army of two hundred millions is spoken of in Revelation 9. 16. This will indeed be ARMAGEDDON in which the kings of the

whole habitable world will be involved.  
THE TIME IS NEAR!

“Alas, who shall live when God doeth this?” (Num. 24. 23).

### “There Yet Remaineth.”

By JOHN HAWTHORN.

WE enter this year with chastened hearts. Sorrow has touched many in the past days. From many homes the light has gone out. Hundreds mourn for the young manhood which has been ruthlessly sacrificed to human pride and ambition. New problems and difficulties present themselves, and the darkness of the last days deepens around us. The kingdoms of the world are being shaken, to be followed with the “abomination of desolation” (Matt. 24. 15), and no hope or comfort can be drawn from man's ever changing earth-born hopes.

We turn therefore to the assurance that

### “Thou Remainest”

(Heb. 1. 11). He who spake the universe into being, who holdeth the earth in the hollow of His hand, who giveth to all life, and who spared not His Son, but delivered Him up for us, is our Father. He changes not. He neither slumbers nor sleeps. He maketh the wrath of man to praise Him. With Him He will freely give us all things. His gifts forbid we should doubt His love, His divine purposes display His wisdom, and His longsuffering reveals His patience. He will perfect that which concerneth us. The good work begun in us will be complete in the day of Jesus Christ.

This knowledge brings with it rest.

### “There Remaineth

a rest for the people of God” (Heb. 4. 9). A rest prepared for us, and which we are invited to share. Rest, the result of ceasing from our own struggles, of casting ourselves on Him by faith. Rest, the result of putting our life's cares and burdens in His hands. Rest, the enjoyment of which depends on our learning of Him who is meek and lowly in heart, and who found it His meat and chief delight to do the will of His Father. Rest that “remaineth.”

## Quickly and Shortly.

A New York Message for the New Year.

By T. BAIRD.

THESE two suggestive words are of frequent occurrence in the book of Revelation, and we would make the first word the basis of a new year's message: "The ends of the ages" are on us (1 Cor. 10. 11). "What manner of persons ought ye to be in all holy conversation and godliness?" (2 Peter 3. 11). The word "quickly" is used:

1. **As a Warning.** "REMEMBER, else I will come quickly." "REPENT, else I will come quickly" (Rev. 2. 5, 16). These verses contain two distinct and solemn warnings. One was the removal of the lampstand of testimony from Ephesus; and the other a solemn declaration of war against those who held the doctrine of the Nicolaitanes in the Church at Pergamos. Christ's coming here is not to be confounded with His coming from Heaven for His Church. This is rather His coming to discipline His Church for laxity and heresy. These two threats have had a sad fulfilment, for Ephesus and Pergamos are no more.

2. **As an Exhortation.** "Behold, I come quickly; HOLD FAST" (Rev. 3. 11). A most appropriate exhortation for these fast and loose days. Whatever of God's revealed truth we possess, let us cling to it graciously and tenaciously. If our Lord should appear and find us in the act of

temporising with His truth, or compromising with His enemies, or minimising His authority, what shades of shame would flush our faces. "Hold fast that which thou hast."

3. **As an Encouragement.** "Behold, I come quickly; BLESSED" (Rev. 22. 7). The word "encourage" is not frequently employed in the Bible, but the *spirit* of encouragement breathes deep and strong in all its pages. He urges us here to keep the sayings of the prophecy of this book, and pronounces a blessing.

4. **As a Reward.** "Behold, I come quickly; MY REWARD" (Rev. 22. 12). All service is as yet unrewarded, but all service will assuredly be rewarded. Our Lord will bring His compensations with Him when He appears, and the recompense will be in proportion to service rendered. "To every one according as his works shall be."

5. **As an Assurance.** "SURELY I come quickly" (Rev. 22. 20). The word "surely" carries on its bosom all the confidence we require as to our Lord's personal appearing.

**Surely** CONVEYS CERTAINTY.

**I** DENOTES PERSONALITY.

**Come** SECURES ACTUALITY.

**Quickly** IMPLIES ALACRITY.

Our *Surety* says *surely*, and that is enough for the heart of every loyal disciple.

"With girded loins all ready stand,  
Behold the Bridegroom is at hand."

THIS Fateful Hour! Fateful as indicated by (1) the 46th Siege of Jerusalem ending in the ousting of the Mohammedan-Turkish Power and the replacing the Crescent by the Cross; (2) the severance of Russia from her Western Allies, and probably uniting with Germany, both lands outwith the former Roman Empire; (3) the official suggestion of a League of Nations, composed of what was virtually the last World Empire; (4) America in the Eastern Hemisphere joining with the Western, preparing the way for "the whole world" union of Revelation 16. 14; and (5) last, but not least, the plastic condition of the Eastern States, as well as many other parts of the world, ready for the next wheel-turn of the Great Potter to outwork His Divine Plan (Rom. 9. 21; Isa. 41. 9-11). We begin 1918 in the deepest gloom and uncertainty! We tremble as we think of the months of carnage and

agony ahead! WHO CAN FORETELL WHAT THE CLOSE OF THIS FATEFUL YEAR MAY BRING?

Hence we make this a special No. dealing with "This Present Hour," and fill it with words of Instruction, Edification, and Comfort in the assurance that "this is good for the present distress."

Next No. will (D.V.) contain a very precious paper on "The Ministry of Tears," the substance of an address which stirred all hearts at last Half-Yearly Meetings in Glasgow. Probably in March we will have a special number dealing with "God Our Father," a much needed truth for our hearts to-day. The papers intimated, by Dr. SCHOFIELD, Dr. FISHER, WM. HOSTE, B.A., GEO. GOODMAN, and many others; letters on the subject of "Ministry in the Morning Meeting," and several very important questions will also appear as space permits. HYP.

# The Ministry of Tears.

By L. W. G. ALEXANDER, Author of “The Lord’s Portion,” etc.

MAN was created in God’s image, after His likeness, and of him it has been truly said that his chief end is to glorify God, and to enjoy Him forever. Yet one of man’s most common experiences in life is that of weeping. Indeed he usually begins life weeping, for weeping is one of the first signs of life in a newly born babe, and the entire path of life is in measure sodden with tears.

We may rest assured that this is not God’s purpose for man. Nay, an enemy hath done this. God placed man, His perfect creature, in Eden. Man found in God everything that his sinless nature could desire. Man was perfect; his environment was perfect; his joy was perfect. God joyed in man, and man joyed in God. Heaven stooped to kiss earth, and earth rose to welcome the embrace of Heaven. Thus the bridal of earth and Heaven was consummated in joy and ecstasy.

But, alas, a malignant being beheld that blessed scene with hellish hate, and purposed its destruction. Quickly he compassed man’s fall; and by one man sin entered into the world, and death by sin. Man’s fair paradise has been lost, and this world has been turned into the valley of the shadow of death and

## The Vale of Tears.

Sin has not only affected man, it has affected God. Sin has moved the Godhead as nothing else in the universe has done. Sin brought the Son of God to earth; sin was the occasion of His being here in human form to ransom and redeem. His life below bears witness to God’s deep concern on account of the sorrows and woes of mankind.

Three times at least it is placed on record in Scripture that the Son of God wept during the days of His flesh. Surely the fact that He, the Source of life and joy, should stoop from His Godhood glory and shed a man tears on this sin-burdened earth

tells of grace and compassion that surpass comprehension.

## I. TEARS OF SYMPATHY.

“JESUS WEPT” (John 11. 35). More wonderful words than these are nowhere to be found in Scripture. The verb translated “wept” is unique in its employment here. It is not found elsewhere. Literally it is: “Jesus shed tears.” These were tears of sympathy with the bereaved—Heaven’s gems sparkling on the cheeks of Emmanuel, God with us, revealing to mankind the very heart of the Eternal.

The Lord stood by the tomb where a loved and only brother had been laid, and where two broken-hearted sisters mourned their loved and lost. Could He not have prevented this sorrow? Yes. Could He not have come earlier and robbed death of its triumph? Yes. But this sorrow was permitted for the glory of God. How true the words of the sisters: “Lord, if Thou hadst been here my brother had not died!” For His own His absence makes death and sorrow possible. Death cannot abide His presence nor can tears flow there.

## Why Tears are Permitted.

Here, then, we find it clearly taught that God permits death and sorrow to come upon His loved ones that He may be glorified thereby. This is a fact worthy of deep pondering. Had Lazarus not died these words would never have been written, “Jesus shed tears.” Had Lazarus not died these silent witnesses to the anguish that tore His heart in view of human loss and sorrow had never flowed. Had Lazarus not died this special revelation of the heart of God had never been granted to men to support them in the hour of anguish and sorrow. The death of Lazarus has enriched the race with a vision of God, the glory of which can only be discerned through tear-dimmed eyes.

These sisters had seen Him oft. They had ministered to His wants; they had

listened to His words. They loved to welcome Him to their home and to gaze upon His face. He brought the sunshine of Heaven with Him, and diffused its peace around. They rejoiced with Him, and He rejoiced with them. He touched them in their joy; can He touch them also in their sorrow? They had seen that face radiant with holy joy; they must see it likewise clouded with anguish and behold the tear-drops coursing down. Thus would He teach them, and us, how to "rejoice with them that do rejoice, and to weep with them that weep" (Rom. 12. 15).

Fellowship in tears ought to be an easy matter for the sons of men, for tears, sooner or later, are the lot of all. We reach a common bond in

### The Brotherhood of Tears.

I weep with my brother at morn; he weeps with me ere night. May the tears of the Son of God at the tomb of Lazarus not appeal to our hearts in vain! He has placed a holy dignity upon tears.

The tears of the Lord at this time are all the more wonderful as we contemplate the fact that He knew He was about to raise Lazarus from the dead and restore him to these sisters and thrill their hearts with an unexpected joy. Not for them alone, therefore, were these tears shed. They were shed to assure our hearts that He sees and understands. For true it is that

"Our fellow-sufferer yet retains  
A fellow-feeling of our pains;  
And still remembers in the skies  
His tears, His agonies, and cries.  
In every pang that rends the heart  
The Man of Sorrows had a part;  
He sympathises with our grief,  
And to the sufferer sends relief."

Of nothing are we better assured from Scripture than that the Lord is still able to enter into the sorrows of His people, as He did during the days of His flesh, to sympathise with them in bereavement, and to send them divine succour from on high. To this very end did He suffer when here below. It behoved Him in all things to be made like unto His brethren that He might be a merciful and faithful High Priest.

The words of the angels to the disciples after His ascension were: "This same Jesus" (Acts 1. 11). He sits upon the throne of God, having been absent in person from our world for nearly two thousand years, but these words prove that He is still unchanged, that He abides the "same Jesus." True it is that He now is where tears can never flow, but the compassion that caused Him to shed tears in the days of His flesh remains unchanged, and by the Spirit He draws near to assure our hearts of His divine sympathy.

### II. TEARS OF PITY.

"When He drew nigh, HE SAW THE CITY, AND WEPT OVER IT" (Luke 19. 41). The word "wept" in this case differs from the one found in John 11. 35. There the evidences of His grief were alone to be seen in the silent tears that rolled down His cheeks. Here, however, the word implies that His grief was accompanied with outward signs of mourning and lamentation. In John 11, however poignant His grief, He knew that presently that sorrow would be turned into joy; but here is a grief upon whose night no ray of light shall ever shine; and the shadow of that darkness oppressed His soul and caused Him to weep and lament.

His omniscient eye could scan the future, and the unparalleled woes that were to overwhelm His people, because they knew not the day of their visitation, were all unveiled to His gaze. The appalling spectacle oppressed Him; the city destroyed, the temple burned, the people slain, the remnant scattered; and yet how often would He have gathered them together as a hen gathereth her chickens under her wings, but they would not. The light of God they had deliberately rejected; their doom was sealed; the things that pertained to their peace were for ever hidden from their eyes.

### The Fellowship of Tears.

The Lord is not alone in His grief and tears on account of the impenitence of men. His servants in all ages have been permitted to share with Him in this fellowship of tears.

Pre-eminent in this respect was JEREMIAH. What his eye beheld affected his soul (Lam. 3. 51), so that he could say: “Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye poureth down and ceaseth not, without any intermission.”

The apostle PAUL frequently refers to his tears: “Serving the Lord with all lowliness of mind, and with many tears” (Acts 20. 19). “I ceased not to admonish every one night and day with tears” (Acts 20. 31). “I wrote unto you with many tears” (2 Cor. 2. 4). “Many walk of whom I have told you often, and now tell you even weeping” (Phil. 3. 18).

The tears of TIMOTHY on the apostle’s behalf are also placed on record: “Being mindful of thy tears that I may be filled with joy” (2 Tim. 1. 4).

Such, then, was our Lord. Such were His apostles and prophets. They served God with many tears. How, then, shall we account for the dearth of tears in our day in this respect? A modern writer has said: “We have tears for all things else than the infinite loss of those who have rejected the Gospel. For this, alas, no single drop trickles along the dry watercourses. We are smitten with a terrible drought, our hearts a very Sahara, our water-springs frozen by remorseless cold or scorched by relentless heat. In losing

### The Power of Tears

we have lost one great power of causing them. It is by broken hearts that hearts are broken, by wet eyes that eyes are made to brim over with the waters of repentant sorrow.” The picture here is not over-drawn. Tears are practically unknown.

Is it that the dangers which assail the Church of God are fewer than in the apostle’s days when he warned every one of them night and day with tears? Is it that the hardness and impenitence of men have passed away, and that they are more urgent in their response to the pleadings of God? Nay, verily! Is it rather that the preaching of old was impelled by a dread “woe is me,” coupled with the constraining power

of the compassions that filled the heart of Christ, and that the preaching of to-day is too often degraded to the level of mere professionalism? Yet the promise stands true: “They that sow in tears shall reap in joy. Though he goeth on his way weeping bearing forth the seed, he shall come again with joy, bringing his sheaves with him” (Psa. 126. 5, 6). Oh! might not a revival of apostolic tears yet bring to us a revival of apostolic power! Might not a revival of prophetic weeping yet bring to us a revival of prophetic vision!

The completion, Part III., “Tears of Agony,” in next issue.

### The Sobbing of a Thousand Million Souls

of poor heathen sounds in my ears, and moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean-depths, and in my Master’s Name I want you to measure them, I want you to think earnestly about them, I want you to look at them, until they appal you, until you cannot sleep, until you cannot criticise. C. INWOOD.

### The Unseen God.

LABOURERS of Christ, lift up your heads. Be not dismayed or disheartened. . . . God is for us: who can be against us? The mountain is full of horses and chariots of fire, and we must not trust the carnal vision to which spiritual forces are invisible and unreal (2 Kings 6. 17).

The only way to do any work for the unseen God is to work as well as walk by faith, and not by sight—to believe that beyond the range of our short vision and finite observation stretch limitless realms of truth and fact. *Behind all work for God stands God Himself*, its inspiration and its assurance, its warrant and its reward.

Let us believe that His command constitutes authority and His promise security, and in that faith to the end dare to do our duty as He has shown it, waiting for the end to interpret the beginning and all that lies between.

DR. A. T. PIERSON.

## The Mysteries of Scripture.

By W. E. VINE, M.A., Bath.

### (B) RELATING TO THE SON OF GOD.

#### (a) The Godhead in Christ.

TWO mysteries involve doctrines concerning the Son of God. The first is called "the mystery of God", the second "the mystery of godliness". The first is described as follows in our English Versions: in the Authorised, "the mystery of God, and of the Father, and of Christ"; in the Revised, "the mystery of God, even Christ" (Col. 2. 2). The ancient texts differ much. The latter part of the passage is evidently explanatory of the former, as in the Revised Version. Taking the text from which the Authorised is translated we should render thus, "The mystery of God, even the Father and the Christ". That is to say, the mystery of God is the Father and the Christ, expressing the Duo-unity of the Father and the Son (just as there is a Trinity, or Trinity, of the Godhead in the Father, the Son, and the Spirit). This divine unity is beyond human conception save by special revelation of God. Christ came to give the revelation. Early in His ministry He declared that "No one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him" (Matt. 11. 27). To His unity with the Father He bore testimony to the unbelieving Pharisees: "I and the Father are One" (John 10. 30); and again to the disciples, who heard it perhaps most impressively when, in prayer to the Father, He said, "That they may be one, even as We are"; and again, "The glory which Thou hast given Me I have given unto them; that they may be one, even as We are" (ch. 17. 11, 22).

#### Christ in John's Gospel.

In the introduction of John's Gospel (in which it was especially allotted to that writer to present the Saviour as the Son of God) Christ is thus strikingly brought before us as the Revealer of this mystery:

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1. 18).

In the text of the Revised Version, in Colossians 2. 2, the mystery of God is defined as "Christ", and this is supported, first, by the context, and, second, by the general teaching of the epistle. For, first, the apostle immediately says that "in Him are all the treasures of wisdom and knowledge hidden". Christ is the depository, in and through whom have been, and will be, revealed all that God wills to reveal. And, second, the aim of the epistle is to present the Deity, majesty, prerogatives, and power of the Son of God, and so to show that through His redemptive sacrifice, and in Him as our risen Head, we are completely supplied with all we need. Accordingly, in a sentence which forms the key to the whole epistle, we are told that "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full" (ch. 2. 9). The fulness of the Godhead is not something that was bestowed upon the Son. Nor did Christ ever "assume Deity". Its fulness ever abode in Him, and remained in Him when, partaking of flesh and blood, He became Man, perfect humanity and absolute Deity being combined. That is what is implied in the emphasis the apostle lays upon the word "bodily": The word "fulness" does not here mean a filling up. It implies unoriginated totality.

#### Assurance of The Mystery.

This, then, is the mystery into which we are to enter, with "all riches of the full assurance of understanding", not with a blind acceptance of the doctrine, but in that appreciation of the glory and power of the Son of God which will guard us against being deluded into any of the many errors concerning Him and so from ceasing to "hold fast the Head" (ch. 2. 4, 19).

GOD'S Word told out in fellowship with Himself will never go unblessed.—*Wm. M'Kenzie.*



## Transformation.

By Dr. WALTER FISHER, Central Africa.

“**BE YE TRANSFORMED**” (Rom. 12. 2). Do not we, who love the Lord Jesus, long to be transformed, being conscious of so much failure in our service for our beloved Master? The Greek word *metamorphoo*, here translated “transformed,” is only used in three other places in the New Testament, twice in the Gospels, where it is translated “transfigured” (Matt. 17. 2; Mark 9. 2), and once in 2 Corinthians 3. 18, where it is translated “changed.” All these contain deep and practical lessons for us in connection with our life and walk.

### I. EXTERNAL.

When our Lord was transfigured on the mountain we are told “His raiment became shining, exceeding white as snow” (Mark 9. 3). Those travel-stained garments of His; which had been touched by many a seeker after blessing, had not changed their texture, but they reflected the glory of our blessed Lord Jesus.

Does not this remind us of the glory we are permitted to see in the faces and lives of those who have been recently converted, and is not this the first way in which we are to manifest His glory? We are to reflect it. Mr. James Wright, of Bristol, used to sing the last two lines of that beautiful hymn, “In the secret of His presence,” thus:

“And whene’er you leave the silence of that  
happy meeting place,  
You *will surely* bear the image of the Master  
in your face.”

“**Transformed**” v. “**Conformed**.”

In Romans 12. 2 the word “transformed” is used in opposition to the word “conformed.” Conformation is a natural process which makes an object like to its surroundings. People who live together unconsciously become alike in language, customs, and habits. We are not to be “conformed,” but to be “transformed.”

The English word “metamorphosis” comes from the same Greek word as transformed, and helps us to understand its meaning. We use it in referring to the

wonderful transformation of a caterpillar into a butterfly. The caterpillar, which is blind, and can only creep from leaf to leaf, makes for itself a place of retreat, shutting itself out from all outside influences, and soon a wonderful change takes place, a new creature emerges, perfectly beautiful, and with eyesight and powers of flight.

### II. INTERNAL.

“Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” (Rom. 12. 2). Here we have the second way in which we may manifest the glory of our Lord Jesus. It is only by dwelling in the secret place with Him we learn the folly of self-will and the wisdom and goodness of God’s will; but with most of us the transformation is very slow. Do we not need to ask ourselves the reason? How long do we spend alone with God every day?

#### The Water Spider.

Years ago we had a small aquarium, and kept in it for a time a water spider which used to gather round itself a bubble of air and go beneath the surface of the water in search of food. Could the water have penetrated the bubble the spider would have been drowned. And if we go into the world without God’s presence and power, we become dead spiritually, and sooner or later “conform” to our ungodly surroundings.

### III. DEVELOPED.

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory” (2 Cor. 3. 18). This shows us the third way in which we may reveal the glory of our Lord Jesus. As we behold Him with unveiled faces we become “changed,” that is, “transformed” into the same image from glory to glory. That is, instead of becoming like our earthly surroundings, we must be so truly living in communion with our Lord and Master in one work and service that we really see Him and hear His voice, and the supernatural result is we become like Him, and those around us will see in us a growing

likeness of the meekness and gentleness of Christ, of the tender compassion of His love, and of His humility, manifested in the delight we show in serving one another.

God grant that every one of us may daily reveal more of the glory of our Saviour in our faces, in our delight to do His will, and in the "transformation," of our characters, growing more and more like our Lord, until we see Him as He is, and become perfectly like Him.

### Our Burden-Bearer.

By HENRY PAYNE, Barcelona.

WHAT burdens have come to thousands of hearts in our day! What need we have to turn to our God who has deigned to become our burden-bearer! Here, and here only, can we find relief. But there is something more than this for us. By confiding in Him we please Him, and this in turn brings about its own reward.

Does not the secret of David's triumph of faith in Psalm 3 lie in the very first words of the Psalm, LORD? His enemies were not permitted to come in between his soul and the Lord, therefore he could say, "I laid me down and slept; I awaked; for the Lord sustained me" (v. 5). He was like a little child put into its cot by the mother, of whose watchful care there was no shadow of doubt.

I do not write these words without some conflict. But I look back over the past, and mark some of the many deliverances of the Lord, and above all we are trained to look away to our Lord and Master, Jesus Christ, the Author and Finisher of faith, and so are encouraged. My never-to-be-forgotten friend, Mr. R. C. Chapman, used to paraphrase the above sentence in this way, "Looking unto Jesus, the Captain of the army of faith, and perfect example to all the soldiers." The cross of suffering and shame lay in His pathway, from which He never swerved, but His eye ever rested on the joy that was beyond. Thus our Captain was made perfect through sufferings to lead His children, who become His soldiers, on to glory.

### CORRESPONDENCE.

FOLLOWING on the Answers to Questions on "The Right to Minister" in November issue came—

*Suggestive Letter* No. 1 [from our esteemed brother, Dr. A. T. SCHOFIELD, of London,] a courteous and candid comment on the foregoing papers. As this subject is of vital importance, and evidently of widespread interest, it is purposed to insert a few more suggestive letters, on the understanding that the vast majority of our readers are of "ripe age" (1 Cor. 14. 20, *m.*), and thereby able to "judge with a righteous judgment" (1 Cor. 15. 29; John 7. 24).

The idea of controversy or a discussion is not considered profitable, as each could claim the right to reply, and lead to endless and unprofitable correspondence. One or two further suggestions, with Editor's review, in next number will sufficiently ventilate this needful subject.

The Editor is pleased to learn that in several districts the letters on "DECAYING ASSEMBLIES" are bearing fruit by city or "stronger" Assemblies seeking to "support the weak" (1 Thess. 5. 14). May these suggestions lead to similar practical results. ED.

### Ministry in the Morning Meeting.

To the Editor of THE WITNESS.

*Suggestion 2.*—The letter in your December issue expresses the growing conviction of many as to

#### THE SCRIPTURAL ORDER OF MINISTRY

at the Lord's Supper. The contention from John 13 that suitable and edifying ministry should precede the celebration of the Lord's Supper seems to be indisputable, but this should not preclude ministry after the feast if time permit, according to the Lord's example as in John 14. The wisdom of such an arrangement is evident when one reflects that perhaps the larger proportion of those present have been looking forward to the Lord's Day as a day of quiet and rest after a week of toil and strain, and who owing to the exigencies of domestic and business duties have had little time for meditation as well as for heart preparation before observing the feast. Hence the need of helpful and uplifting ministry in the power of the Holy Spirit, the power also by which alone we can worship.

In 1 Corinthians 14, where we have the gifts bestowed on the Church by her ascended Head, seen in operation in the Assembly, we see that ministry is enjoined, preceded by "prayer, praise, and thanksgiving," which appears to be the divine order for worship and ministry (see vv. 14, 15, 16, 19). With regard to

#### Those Who Should Minister

it is clear from Acts 15. 32 that such should have a measure of both gift and grace. It would appear that Judas and Silas spent a week-end with the

Church at Antioch, and being prophets or teachers they availed themselves of the opportunity of ministering the Word with much acceptance to that Assembly. It is also not without significance that it is specially mentioned that *they* only ministered, and which is in keeping with the instructions given by the great apostle of the Gentiles to the Church at Corinth, that not more than two, or at the most three, should do so (1 Cor. 14. 27, 29).

#### A Practical Suggestion.

When the Morning Meeting is begun by a concise, definite prayer for the Holy Spirit's guidance from first to last, in preference to opening the meeting by a hymn, it is invariably proved to be to the edification of all. Doubtless one reason why this meeting is usually begun by a hymn is owing to late comers, but such an arrangement savours of opportunism rather than the Spirit's leading, and is frequently the cause of disorder and lack of that spiritual harmony which is ever present when the Assembly is controlled by the Holy Spirit.

C. P. WATSON.

#### A SUBJECT OF THE UTMOST IMPORTANCE.

*Suggestion 3.*—The question as to the right to minister at the Lord's Day Morning Meeting, as well as the general character of that meeting, is one of the utmost importance. No meeting can be a greater blessing to God's people, or more to His glory, if its true nature is realised.

In this connection there are three points I should like to emphasise:

##### I. The Character of the Meeting.

It is of all importance, first of all, to have some insight into the truth of God's Assembly. Matthew 18. 20 reminds us that the Lord is in the midst. That fact necessarily determines the whole character and conduct of the meeting. Next, the first Epistle to the Corinthians, which deals with our coming together, dwells again and again upon the Lordship of Christ. The Assembly is where He exercises rule and directs everything. In four consecutive verses in chapter 1 we have our Lord Jesus Christ mentioned (vv. 7-10; see also v. 2; also chap. 5. 4). It is the LORD'S Table (chap. 10. 21) and the LORD'S Supper (chap. 11. 20, 23, 26). The Epistle is full of the thought of Christ as Lord, and everything is under His direction. If then our meetings are to be profitable we must give Him this place, and allow Him to direct. Moreover, chapter 12 connects not only the Lord Jesus Christ, but God and the Holy Spirit with the exercise of gift in the Assembly. If we realised this, should we not be very slow to take part, and would it not make us very dependent upon the Lord for guidance?

##### II. The Object of our Gathering.

The express and primary object of our coming together is to remember the Lord. Ministry is

but an adjunct. It is easy to see that the Lord's Supper is the centre of the Corinthian epistle. All leads up to it, and flows from it. And the reason of this is not far to seek. It gives the Lord the pre-eminent place, with this most important result, that we announce the Lord's death till He come. This is surely the greatest act of our lives. All God's thoughts centre in, and all our blessing is based upon, that death. It is the supreme event in time and eternity. It is of unspeakable value. Let this be uppermost in the minds of those who assemble, let the love of Christ, of which that death speaks, fill our hearts, and an unprofitable meeting becomes impossible. But for this two things are absolutely essential. Faith that recognises the Lord in the midst, and that can wait upon Him for direction, and the realisation that we are there first of all to remember Him. 'My soul, wait thou only upon God: for my expectation is from Him.'

##### III. The Place of Ministry and who should Exercise it:

It will be observed that in the Epistle to the Corinthians there is a specific order from chapter 10 onwards. Baptism and the Lord's Table, chapter 10; the Lord's Supper, chapter 11; the exercise of gift in the Assembly, chapters 12 and 14; and, lastly, the Gospel, chapter 15. There is surely design in this, and again the Supper holds the central place, as being the most important. Now, unless this order is recognised we do not think the fullest blessing can be realised. And it will be observed that the exercise of gift more properly takes its place *after* the Supper than before it.

May I respectfully ask my brethren to give this practical effect in their Lord's Day Morning Meetings, and see if it does not lead to a better result. Let the Lord have the first place, and ministry the second, and not only will the Lord be more glorified, but His saints will be more edified. The Supper brings us into His presence, and into remembrance of all that reveals His love, His sorrow, His suffering, His death. If we are in the enjoyment of this we must be edified, and ministry under such an influence can hardly fail to be profitable.

One word as to who has the right to minister, or, indeed, to take any part. The truth is surely that there is no *right* in the matter at all. No one has any inherent right, even if he be a prophet, *except as under the Lord's direction*. That, and that alone, gives the right. Where we fail most of all is in our lack of waiting upon Him. The flesh cannot brook pauses and silences, and so it rushes in to fill up a gap. But silence may be as truly edifying and as full of worship as any speech.

If only we come together with the Lord before us to wait upon Him to guide by His Spirit, and would put things in their divine order, instead of having to mourn over unprofitable meetings, we should have times of refreshing from the presence of the Lord, and God's heart would be refreshed also.

RUSSELL ELLIOTT.

### QUESTIONS AND ANSWERS.

More than a dozen of able and esteemed brethren have indicated their willingness to help the saints by answering questions relating to their special line of study. We thus hope, in our forthcoming issues, to cope with the increasing number of questions of general interest and profit which are being received from all parts.—ED.

SHORT AND POINTED REPLIES ARE INVITED TO THE FOLLOWING:

**Assembly Funds.**—Should one brother or two brethren jointly be responsible for the moneys of the Assembly? What is the regular method? A new company would value suggestions on this point.

**"Little Ones which Believe."**—If one of these (7 or 8 years old, for instance) expresses the desire to be baptised, should the request be granted, or should the little one be told, "you had better wait until you are older?"

### The Anointing of our Lord.

**QUESTION 722.**—Was the anointing of the Lord Jesus in the 12th of John in the house of Simon the leper, and if so, why His feet? Matthew 26 and Mark 14 mention His head.

**Ans.**—The anointing of the Lord in the 12th of John (Matt. 26; Mark 14) was in the house of Simon the leper. The house of Martha is mentioned in Luke 10. 38. The two houses and scenes are different. The anointing of the "head" is mentioned in Matthew (the royalty of Christ), and in Mark (Christ the Prophet of God). Kings and Prophets of old were anointed on the "head." In John the moral glory of the Lord is in question, hence the "feet" only are referred to. The fact that Simon had been a leper would account for the activity of the sisters. Was Simon the cleansed leper of Matthew 8? Probably.

WALTER SCOTT.

### The Scar Marks in Glory.

**QUESTION 723.**—What Scripture is there to justify the belief that in Heaven Christ will bear the marks of Calvary in His hands and feet?

**Ans.**—1. It was as the Risen Man that our Lord showed His pierced hands and His riven side to His disciples in the Upper Room in John 20. 20, proving to them that it was not an apparition appearing in their midst, but One possessing a tangible body, composed of flesh and bones.

2. Eight days after He invited the doubting Thomas to place his finger in the print of the nails; and to thrust his hand into His spear-riven side, and so personally prove that it was the same Person who had died upon the tree, and that He stood before him in the identical body which had been put to public shame upon the Cross.

3. In Revelation 5. 6 John beheld the Glorified Man in the midst of the throne, "as a lamb that had been slain" (or, newly, freshly slain), still bearing in His glorified body the marks of the Cross, and these manifested wounds will be

#### Heaven's Eternal Memorial

of His atoning death on the Cross of Calvary.

4. When His earthly people shall behold Him, they too will see those marks of Calvary in the glorified body of their Messiah, and some of these will be led to ask, "What are these wounds in Thy hands?" And He will answer, "Those with which I was wounded in the house of My friends" (Zech. 13. 6). They will then be taught by the Spirit to say, "He was wounded for our transgressions," etc. (Isa. 53. 5); and, like Thomas, be led to exclaim, "MY LORD AND MY GOD."

GEO. HÜCKLESBY.

### The Spirit's Leading.

**QUESTION 724.**—How can we reconcile the Spirit's leading in Acts 20. 22, 23: "I go bound unto Jerusalem, . . . the Holy Spirit witnesseth," compared with Acts 21. 4: "Who said to Paul that he should not go up to Jerusalem?"

**Ans.**—It ill becomes us to condemn in any way the acts of such an eminent and devoted servant of Christ. Still, as it is unnecessary to vindicate his every action, for there is only one perfect Servant, we may conclude that his course here was not altogether under the control of the Spirit (chap. 21. 4; 11). The reference in chapter 20. 22 is to his own spirit (cp., chap. 19. 21; Rom. 1. 9; 12. 11; 1 Cor. 5. 3). While we need to have the heart in constant exercise before God, we cannot trust its purpose, however pure the motive (Prov. 28. 26). God communicates His mind through others as well as directly to ourselves.

It is instructive to note that

#### The Course of Paul's Journeys

was often indeterminate, and was regulated at one time by simply convenient opportunity (chap. 21. 2; 28. 11), at another time by compulsion (chap. 14. 6; 17. 14), and at yet another by supernatural admonitions (chap. 22. 21; 16. 6-10). God does not confine Himself to one mode alone. Yet the Holy Ghost all through directed his movements. At one time the Spirit makes known His mind through prophets (chap. 13. 2), at another by the assembly in which He dwells (chap. 15. 22), while at another time the apostle himself suggests the journey (chap. 15. 36). In all these cases the Church concurs (chap. 14. 26; 15. 22, 40). But in chapter 18. 23 he simply departs on his last journey, and in chapter 19. 21 purposes in his own mind, not altogether in the latter case with the full fellowship of the Church (chap. 21. 4, 14).

Thus we find that the liberty of always choosing for ourselves is checked by the wise counsel of others (Prov. 12. 15), while the occasional direct announcement of the Spirit's will without the intervention of others guards against the other danger of usurpation and dominion (1 Cor. 16. 12), for there may be times when the servant of Christ may feel himself bound though in utmost lowliness of spirit and subjection to God to go on alone. But such occasions will be rare. W. R. LEWIS.

# Coming Certainties

As revealed in the “more SURE Word of Prophecy.” By T. ROBINSON.

**M**OMENTOUS events are impending, both for the world and the Church. The hope of the Church is Christ, who will descend into the air, when all His saints, the sleeping and the living, shall be caught up to meet Him in the “twinkling of an eye” (1 Thess. 4. 13).

## I. THE COMING ANTICHRIST.

That the ANTICHRIST will appear on earth *after* this event, and *before* the true Christ appears with “all His saints” in the clouds, is evident from the fact that the Lord shall “consume him with the spirit of His mouth and bring him to nought by the manifestation of His Coming” (2 Thess. 2. 8). The apostle says to these saints: “I told you, and ye know that which restraineth, to the end that He may be revealed in His own season;..only one restraineth now, until he be taken out of the way” (2 Thess. 2. 5-8).

We may not have sufficient light to know who the “one” is who is restraining the rising of this “lawless one,” the “son of perdition;” but when Christ has taken His saints up to meet Him in the air, then we may be assured that the restraining force will be removed; for the Holy Spirit will have completed His work of forming the Church, the Body of Christ. The “salt of the earth” having gone, corruption will set in; the “light of the world” removed, gross darkness will be the result.

That the Antichrist is to be a *man* is clear; his “number” is to be the “number of a *man*,” and his number is 666, *i.e.*, his initials in Greek numerals (Rev. 13. 18). He is to be a “king of fierce countenance, understanding dark sentences” (Dan. 8. 24). He is to have “a mouth speaking blasphemies” (Rev. 13. 5).

### The Pope not Antichrist.

A system like the Papacy, *anti-Christian as it is*, lacks the leading characteristics of the coming Antichrist. No Pope has ever “denied the Father and the Son”

(1 John 2. 22). No Pope has ever “set himself in the temple of God, showing himself as God” (2 Thess. 2. 5). Would the Holy Spirit recognise St. Peter’s at Rome as “the temple of God?” Has any Pope ever had a “prophet” who made an image to him and endued it with life, causing it to speak? (Rev. 13. 14). Moreover, all who worship the Beast share his doom, are for ever lost. Who could assert that all Papists are lost?

### The “Mystery” Man.

The system that will produce the Antichrist and be the means of his promotion from obscurity to the position of supreme power (for he is at first a “little horn,” Dan. 7) is called “Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth” (Rev. 17. 5). “Mystery,” *i.e.*, the real nature and tendency of this system will not be understood or perceived by men generally. Believers of that day will understand and will come out of her.

The inhabitants of the earth, we read, “were made drunk with the wine of her fornication” (Rev. 17. 2). Babylon’s system will well suit the nations thus intoxicated with her commerce and policy of peace, bringing prosperity, pleasure, and comfort to all.

### The Church of the Future.

There will be a general tolerance of all religions for the general good. A great union not only of all Christendom—ROMAN, GREEK, ANGLICAN, and FREE CHURCHES—but of MOHAMMEDANISM and JUDAISM will form “the Church of the future,” which men are hoping for. This will be Satan’s counterfeit of the true Church.

### “The Mystery of Iniquity.”

This “mystery of iniquity,” which was germinating in the apostle’s day (2 Thess. 2. 7), is here seen in its maturity. It is represented as to its *moral* character by

the symbol of a "woman" in Revelation 17; and as to its *material* character by a "city." Both are called "Babylon the Great." "Mystery" is dropped when the city only is described. The "woman" gives us the *ecclesiastical*, and the "city" the *commercial* aspect of Babylon. The woman is seen riding upon the "Beast with seven heads and ten horns." This "Beast" is the fourth and last great world-empire—the *Roman*.

The three that preceded this were Babylon, Persia, and Greece. These are set forth by a great image in Daniel 2, composed of four metals, and ten toes of iron and clay. The first three: *Gold* (head), Babylon; *Silver* (breast and arms), Medo-Persian; *Brass* (loins), Greece; *Iron* (legs), Rome. Also four wild beasts in Daniel 7. The fourth, the Roman Beast, is great and terrible, having "iron teeth and ten horns."

## II. THE COMING "LEAGUE OF NATIONS."

We are about to witness the resuscitation of the old Roman Empire. The "reconstruction," the "new world," anticipated as a result of this great war—the political and economic "league of nations"—is definitely indicated in the speeches of leading statesmen of the day. This is plainly foreshadowed in the "sure word of prophecy," the chart of the ages. The ten-kingdomed confederacy of the Roman earth is about to arise, lost for centuries, but now to be restored.

John, in one of his apocalyptic visions, saw this empire symbolised by a Beast emerging out of the sea, "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy" (Rev. 13. 1). The "seven heads" may represent seven kingdoms (see Rev. 17), the supreme sovereign powers of

### The Reconstructed Roman Earth.

(Germany and Russia were never included.)

The "ten kings" at the beginning of this alliance of kingdoms receive "no kingdom as yet, but receive power as kings one hour with the Beast." These are subordinate to the "seven heads,"

and are temporary in character, resembling Presidents of Republics. "These all have one mind" for one object, "for God shall put in their hearts to fulfil His will, and to agree and give their power and strength unto the Beast until the words of God shall be fulfilled," *i.e.*, until they have destroyed the great *religious* system of Babylon, represented by the *woman* gorgeously attired and bedecked with pearls.

The false church has been riding, as this woman, on the State, controlling it; now at length she is cast off. "They shall make her desolate and naked, eat her flesh, and burn her with fire." This would probably mean confiscating her emoluments and appropriating all her wealth. The "woman" is destroyed by the "ten kings" under "the Beast." The "city" of Revelation 18 remains as the great international metropolis, the maritime and commercial mart of all nations.

Now the Antichrist rises to the climax of his ambitions. "All the world wonders at him." They "worship the Dragon which gives power unto the Beast." They also "worship the Beast, saying, Who is like unto him; who is able to make war with him?" The world is overawed by him.

### "The False Prophet."

Another Beast arises out of the "earth," or "land" (Rev. 13. 11). This man is always afterwards spoken of as the "False Prophet." The sphere of his influence and activities is among the Jews in Jerusalem. He does not speak of or from himself; "he causeth the land and them that dwell therein to worship the *first* Beast, whose deadly wound was healed" (Rev. 13. 12). He directs the people to make an image to the Beast, and has power to give life to the image, and as many as will not worship the image shall be killed. He also introduces a mark, so that all who receive it on their right hand or forehead may be recognised as in his huge "*trader's league*." All others are to be "boycotted."

The miracles he performs are all by the power of the Dragon, who gives to the *first* Beast "his power and his throne, and great

authority" (Rev. 13. 2). This throne will probably be in JERUSALEM, and certainly also in BABYLON he will be supreme. The Jews will receive him as their Messiah, as our Lord foretold (John 5. 43).

### A Trinity of Evil.

Thus there will be a trinity—the *Antigod*, the "Dragon;" the *Antichrist*, the "Beast;" the *Antispirit*, the "False Prophet." The idol of the Antichrist standing in the holy place of the Jewish Temple, foretold also by our Lord (Matt. 24. 15) and by "Daniel the prophet" (see Dan. 8. 11, 12; 9. 27; 11. 31-37), will be the divinely appointed signal to the believing, godly remnant of Jews in Jerusalem to "flee to the mountains," to escape the horrors of the great tribulation, which will immediately follow, and which will last *forty and two months* (Rev. 11. 2), and end with the glorious appearing of the Son of Man in the clouds, with "all His saints," as the Deliverer and Redeemer of Israel (Rev. 19. 11, 21; Zech. 14. 4, 5).

To be concluded with "The Coming Babylon, Man's Golden Age, Christ v. Antichrist," in next issue.

## The Ministry of Tears.

By L. W. G. ALEXANDER.

FOLLOWING the twofold aspect of last month, I., *Tears of Sympathy*; II., *Tears of Pity*, we come to the "Strong Crying and tears" of the Saviour.

### III. TEARS OF AGONY.

"Who in the days of His flesh, having offered up PRAYERS AND SUPPLICATIONS WITH STRONG CRYING AND TEARS' unto Him that was able to save Him out of death" (Heb. 5. 7). Our Lord wept *in sympathy* at the tomb of Lazarus; He wept *in pity* over doomed Jerusalem; He wept *in agony* in Gethsemane. This latter is a weeping in which we cannot share except in so far as we yet are enabled by God to weep with Him who wept. The agony that caused His anguish with strong crying and tears must be borne by Himself alone. The dreaded hour has come, and the dark shadow of Calvary presses upon His soul. His sweat was as it were great drops of blood falling

down to the ground, and in this agony He wept and prayed. Moreover, He looked for some to take pity, but there was none; and for comforters, but He found none. Yes, we may not enter here; but we may, with unshod feet, draw near to gaze and search the depth of all His wounds, the secret of His woes.

There were two companies around the Cross. "Ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16. 20). The world's joy ends in sorrow; our sorrow issues in joy. It is clear from these words that the disciples did weep and lament for their Lord. They wept with Him who wept. He had won their hearts, and in His death their hopes were crushed.

This aspect of the fellowship of tears is an extremely blessed and touching one. To us also is given the opportunity of weeping with Him who wept. He must be a strange Christian whose heart has never been touched to tears as he contemplated the sufferings of Christ. He is a strange Christian who has never wept out his worship at these pierced feet. Ah! here perhaps is the point at which the tide of tears has too long been stayed, and where again that tide must flow. Surely there is abundant room and opportunity for

### A Revival of Tears

in view of the love of Christ, the sufferings of Christ, and the Cross of Christ. Then were it easy to weep over a doomed world and to shed tears in sympathy with every human woe.

The Lord's words to the disciples were: "I will see you again, and your hearts shall rejoice" (John 16. 22). This points to the resurrection morn. The first words placed on record as spoken by our Lord in resurrection were not addressed to any of the apostles, but to a lone woman desolately weeping for her lost Lord. They were: "Woman, why weepest thou?" (John 20. 15). "There is a time to weep, and a time to laugh" (Eccles. 3. 4), and in their place joy and rejoicing are as fitting

as weeping is in its place. And Mary's weeping was turned into joy as she gazed upon her risen Lord, and heard from His lips these cherished words: "I ascend unto My Father, and your Father; and My God, and your God" (John 20. 17). As with her so with us, "Weeping may endure for the night, but joy cometh in the morning" (Psa. 30. 5).

"Why weepest thou?" thus saith the Saviour still,  
 And speaks to thee, O heart, by sorrow's tempests torn;  
 Soon, in the glory, joy thy heart shall fill,  
 On darkest night of woe there dawns the brightest morn."

### How to Catch Men.

By CHARLES STANLEY.

IF you are sent of the Lord you will win souls. Jesus said to Peter, the fisherman, "From henceforth thou shalt catch men" (Luke 5. 10). What a fisher of men he was in Acts 2. A fisherman is a man who catches fish. A *sent* preacher of the Gospel is a man who catches men, who wins souls to Christ.

If you catch souls you are a fisher of men. Do you see that man with rod and *basket*? You will find he goes where he hopes to catch the fish. There is a likely place for a trout; see how carefully he puts the bait into the water. See, he has got a nibble. Does he say that is enough, and leave it? No, how carefully he seeks to land his fish. Ah! the fishers of fish are wise in their work. We might learn a lesson from them. You might find a quiet, suitable place to try these baits for precious souls.

Watch the effect of each bait. Is there a nibble, is there manifest interest? Now you need the wisdom of God to deal with that soul; such wisdom as He gives to those He sends. Then it is a mistake to suppose that the "fish" will come to a room always, or a hall. Oh, go and sow beside all waters.

And He may use the Gospel net in the open air or in the preaching room; but there is a field of labour, and especially in the use of tracts, which has been little tried. From house to house, in the street, or lane, or village, seeking to use each one as a bait or an introduction to one individual soul.

### The Mystery of Godliness.

The Twelve Mysteries of the Bible. III.

By W. E. VINE, M.A., Bath.

WE are now to consider the second mystery relating to the Person of the Son of God. This is called "the mystery of godliness," and Paul describes it as "incontrovertibly great." Possibly the words which immediately precede also form part of the description, which then would read thus: "The pillar and ground of the truth, and without controversy great, is the mystery of godliness." Then follows the definition: "He who (A.V., "God", a rendering for which there is a little textual support) was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory" (1 Tim. 3. 16).

The reason why this which relates to the Person is termed "the mystery of godliness" may be ascertained by observing the connection of the passage with the preceding context, and the contrast with the succeeding context, in the latter of which warning is given concerning the coming ungodliness of departure from the faith, through seducing spirits and doctrines of demons. In the preceding context the apostle's subject is the testimony which the Church is called to give to the world. The whole passage bears upon that. He has just pointed out the necessity that overseers and deacons should have a good testimony from them that are without, and now is giving instructions as to how men ought to behave in the house of God, which is the Church of the living God, that is to say, what should be the conduct of believers, as those who constitute the house of God, in bearing witness to the world, whether by lip or life. A church or assembly is the witness of God to men. Now the essential elements of this witness are the truths concerning Christ, and especially those bearing upon the relations between God and man. The doctrines are not stated merely as so many concrete facts concerning Him; they form



the basis of testimony as to godliness, expressed in what is predicated of Christ. For such a witness godliness on the part of those who bear it is essential. Thus the truths which the apostle states concerning Christ form the climax to the exhortations he has been giving concerning godliness. For how can truths which set forth the ground of the relations of God to man be rightly proclaimed by the Church of the living God, unless those who constitute it live themselves "in all godliness"? (2. 2, cp. v. 10).

It has been suggested that, adopting the marginal reading of the Revised Version, "which was manifested", the statements of verse 16, though definitely said of Christ, are at the same time, in a secondary sense, applicable also to the Church, concerning which Paul has just been speaking, and that the clauses "preached unto the Gentiles" and "believed on in the world" may contain a veiled reference to the truth concerning the Church and to its testimony respectively. But all this seems like pressing the meaning of the passage beyond the justifiable limits. We must not get away from the great foundation truths of

### Testimony Concerning the Lord.

1. He was "**manifested in the flesh**". The introductory word declares His Deity, whether directly, as in the Authorised Version, or indirectly in the relative "who", which may be connected with the antecedent "God" in verse 15, the intervening words being parenthetical. The word "He" does not form part of the original. His pre-existence also is clearly implied. That which is manifested has merely been hidden prior to its manifestation. He was "with the Father, and was manifested unto us" (1 John 1. 2). "The Word became flesh, and dwelt among us" (John 1. 14). Identifying Himself with humanity, apart from sin, He partook of flesh and blood. This was the first step toward the mediatorial relationship between God and man, established by the one Mediator, "Himself Man, Christ Jesus". That relationship could

only be brought about by His death and resurrection.

2. He was "**justified in the spirit**". The Mediator, in order to atone for sin by vicarious sacrifice, must be Himself sinless. The fact of the absence of all sin during the whole of His life has been proved in every possible way, His enemies themselves being witness. His was the spirit of holiness, of absolute freedom from all taint or possibility of defilement. "He was manifested to take away our sins; and in Him is no sin" (1 John 3. 5). He passed through the fire of fierce temptation unscathed. But how was He justified? Not as we are. We are justified by grace as sinners. He was justified in vindication of His sinlessness. Righteousness is imputed to us; righteousness was inherent in Him. To this the Father bore witness at His baptism and at His transfiguration, and completely vindicated His sinlessness by raising Him from the dead. Thus it was that God justified His Son, and thus was fulfilled the Messianic prophecy of Isaiah: "He is near that justifieth me" (Isa. 50. 8). He was "declared to be (or 'marked out', as) the Son of God with power according to the spirit of holiness" (Rom. 1. 4). That declaration was only consistent with His essential and manifested holiness. Albeit every test was applied, He was proved to be the Just One, the Holy One.

3. He was "**seen of angels**". Angelic witness is thus added to the Divine. This may refer to the angels who witnessed His resurrection. But we are perhaps not safe in limiting the time to that occasion. They had seen Him, had been with Him, and had attended upon Him during the days of His flesh. The mystery of godliness was made evident to them both during the days of His sorrows and temptations, and in the time of His resurrection glory.

4. He was "**preached among the nations**". The great foundation of the spiritual relationship between God and man having been laid in the Incarnation, Death, and Resurrection of the Son of God, the testimony could now go forth to

all the nations. Barriers between Jew and Gentile were broken down. The preaching was not to be merely that of the doctrines of a creed, nor that of godliness in the abstract; it must be that of a Person, godliness incarnate in the Son, incarnate with the one grand object of the redemption of sinners through atonement, and vindicated in His triumphant resurrection. "Christ is preached that He hath been raised from the dead" (1 Cor. 15. 12).

5. He was "believed on in the world". The preaching must be the presentation of Christ as the object of faith. Truly He was worthy so to be presented. Man is responsible to accept Him. Faith is the one great essential for men, and the faith of all sorts and conditions of men has reposed in Him. "Our testimony unto you was believed," wrote Paul to the Church of the Thessalonians. The saving faith of the vast multitudes of the redeemed during these nineteen centuries has been one long series of confirmations of the truths of the mystery of godliness centring and embodied in the Person of the Son of God.

6. He was "received up in glory". Thus the Spirit of God through the apostle completes the cycle of this mystery. Christ returned from whence He had come. "He that descended is the same also that ascended" (Eph. 4. 10). God highly exalted Him to His rightful place, the right hand of the throne of God, "the throne of the Majesty in the heavens". To sum up, godliness has been manifested, vindicated, and enthroned, in Him "in whom dwelleth all the fulness of the godhead bodily", the ever-living and unchanging Christ.

### Suggestive Topics.

For Bible Students and Christian Workers.

#### SEVEN PERSONS WHOM GOD DESTROYED.

- |              |   |   |   |   |                         |
|--------------|---|---|---|---|-------------------------|
| 1. Onan,     | - | - | - | - | Gen. 38. 10             |
| 2. Nabal,    | - | - | - | - | 1 Sam. 25. 38           |
| 3. Uzzah,    | - | - | - | - | 2 Sam. 6. 7             |
| 4. Er,       | - | - | - | - | 1 Chron. 2. 3           |
| 5. Ananias,  | - | - | - | - | Acts 5. 5               |
| 6. Sapphira, | - | - | - | - | Acts 5. 10              |
| 7. Herod,    | - | - | - | - | Acts 12. 20-23 F. P. P. |

### CORRESPONDENCE.

#### Ministry in the Morning Meeting.

FOLLOWING on the suggestive letters by (1) Dr. A. T. SCHOFIELD, (2) C. P. WATSON, (3) C. RUSSELL ELLIOTT, we give six more. The number of replies indicates the consideration which is being given to this subject in many parts. Two further suggestions by ALEX. STEWART, Glasgow, and L. W. G. ALEXANDER, Edinburgh, with the Editor's summary, will close the subject in next issue.

#### GOD'S PROVISION FOR MINISTRY.

*Suggestion 4.*—Regarding God's provision for His Church in appointing gifted men "apt to teach" for the comfort, exhortation, rebuke, and instruction of "His own," I would like to point out that God took elaborate pains in providing for Israel in the Tabernacle worship. Every one who took any part in the services had his appointed place and work. The dignity of publicly acting for God amongst His people was carefully safeguarded, so that those who were physically or morally unfit were not permitted to serve, although members of the exclusive family of the Aaronic priesthood, which was undoubtedly a *figure* of a deep spiritual truth (see Lev. 21 and 22, and Heb. 9. 9). Where there was any attempt to disregard these instructions we may assume that those who were responsible for the proper conduct of the Tabernacle services would take action.

From this we may safely conclude that God is no less careful in His appointments for the Church of this age, *in which "now"* (at the present time) unto the principalities and powers in Heavenly places might be known the manifold wisdom of God" (Eph. 3. 10).

Alas! have we not dimmed, through our self-will and disobedience, the glory belonging to God's great handiwork, and presented a spectacle of weakness instead of wisdom in the public gatherings of the saints? There is, of course, very much in which we can and do rejoice, for God in His mercy has not forsaken us, and where we find godly order and humble submission to the Head, and the manifestation of

#### A Ministry of Unction and Profit,

we do most gladly render thanks to our gracious God. But we cannot close our eyes to the painful fact that the saints are suffering much annoyance, and are unnecessarily tried through the precious moments being squandered by unprofitable and unsuitable talk, or they are famished through lack of spiritual food properly prepared and ably administered. We cannot expect to keep and hold the young manhood and womanhood in our Assemblies if we neglect this most important matter of proper ministry of the Word, and much less shall we attract thoughtful Christians who are exercised as to their ecclesiastical position, and who are thirsting for a ministry that shall satisfy their hearts' deep longing. THOS. FITZGERALD.

**THE PRIESTLY CHARACTER.**

*Suggestion 5.*—What is most needed, as far as I judge in moving amongst the Assemblies, is the development of the priestly character on Lord's day morning and week nights also. There is too much manward tendency. How few can get up and give God a note of praise of their own. They readily stand and chant some other one's words or phrases. ——— JAMES FORBES.

**EXERCISE BEFORE MINISTRY.**

*Suggestion 6.*—If ministry *before* the breaking of bread, instead of being directed to the remedying of a supposed neglect on the part of gathered saints, be directed to a presentation of the Lord Himself in some view of His unfathomable sorrow and suffering (with deep exercise of soul on the speaker's part, lest he be mistaken and be only a hinderer of the Lord's people, and so rob the Lord of His portion from them), this will surely discourage the unspiritual ministry which has so often caused sorrow of heart to the Lord's people, and will as surely call forth praise and worship according to His desire and design in the institution of the Lord's Supper. J. W. ASHBY.

**PRACTICALLY CONSIDERED.**

*Suggestion 7.*—The Church meeting at Central Hall, Wimbledon, has lately had two Bible readings for brethren only to consider the means of securing the utmost profit at the Sunday morning meeting. The first reading was entitled "The Lord's Supper," the second "The Guidance of the Holy Spirit in Worship and Ministry."

As these meetings were exceedingly helpful and are bearing the desired fruit, I think it will be well to remind other churches of this opportunity of frank discussion. We dealt with the subject of the state of heart which was essential for blessing, it being pointed out that no brother could expect to be guided in utterance at the Lord's Supper unless he was also guided by the Holy Spirit in his daily life. We pointed out that worship and ministry were

**The Overflow of a Full Heart.**

The unsuitability of some hymns for worship was admitted, and it was pointed out that the ease with which a hymn can be given out should not make a brother careless about seeking to announce a hymn only under the leading of the Holy Spirit.

We thought that no brother should come to what professes to be a meeting under the control of the Holy Spirit with a *resolve* to take part in a certain way. It was remarked that if addresses specially prepared for the occasion were allowed it was not only a denial of the Holy Spirit's guidance, but that if several brethren came to the Supper thus prepared to speak it would lead to competition among them as to who should manage to get on his feet first. Thus we would be taken away from waiting only upon God.

I am delighted to see the remark about opening the meeting with prayer instead of with a hymn.

If we were more guided by the Holy Spirit I believe this would take place more often. Late comers should not prevent this being done. The late comer is likely to take part less profitably than the one who feels that reverence to the Lord demands his attendance several minutes before the hour has come. J. T. CHURCHILL.

**\* THE ORDER OF THE SUPPER.**

*Suggestion 8.*—Ministry preceding the Lord's Supper as a preparation to its celebration, according to John 13, is Scriptural, but it should be *brief*, say, a ministry of "five words" (1 Cor. 14. 19), or very suitable Scriptures read may suffice to aid worship, otherwise the thanksgiving before "the feast" has to be abandoned, and the Lord is denied His portion and is disappointed, as in the case of the nine lepers (Luke 17. 17, 18).

John 13 having been suitably brought to our notice, do we not see in the chapters that follow the beautiful order our Lord observed concerning the supper?

1. John 13.—Preparation (feet-washing) and Institution of the Feast.

2. John 14, 15, 16.—Ministry after the Supper.

3. John 17.—Intercession for all saints.

The question as to who should minister is settled by 1 Corinthians 14. 29: "Let your prophets," etc. Whilst the gift of the prophet concerning any further revelation of the Word of God has ceased, the prophet's gift in knowing the mind of the Lord in the Scriptures has not ceased. Moses was a prophet, and he learned the mind of the Lord, as he heard a voice speaking to him from off the Mercy Seat (Num. 7. 89). And if there is a true waiting upon God, He will give the message in harmony with the special truth that has been before the meeting, and all will be refreshed and edified. ——— J. W. JORDAN.

**PRINCIPLES AND PRACTICES.**

*Suggestion 9.*—Of all the various appointments ordained of God, as Scripture gives us record, none has the place and value in

**The Divine Appreciation**

that the Lord's Table holds and for all it memorises. The Father looks on it with infinite complacency, and claims first place for it by the Lord's people. Alas, that the due measure of appreciation has in practice been sadly lacking! Professedly, Assemblies gather unto a remembrance of the Lord and in accord with Acts 20. 7, but take any of our meetings and judge how far in practice this obtains. Virtually in most of these meetings the table has been given a secondary and *inferior* place.

If Matthew 18. 20 is really apprehended, as it is professedly acknowledged, then the Lord is *there*, but is shown a very scant deference by being kept in the great majority of cases to the *end of the meeting*, to await compliance with His own and *only* command, "Do THIS." In a great number of cases the "breaking of bread" is deferred to

almost any hour, just sufficient to get it over with some decency before dismissal of the Assembly. **The Place of Ministry.**

No directions for ministry are found in connection with the Lord's command, neither did such occur till they went out, and the only directions given us by apostolic authority place the matter in its proper order: the table *first* (1 Cor. 11); ministry *second* (1 Cor. chs. 12 and 14). Can we improve on God's order? A commendable concern for the spiritual uplifting of the worshipper in order to a profitable and fitting apprehension of the exercise and service of the table is used to justify pre-table ministry. But ought that to be needful? Should anything that savours of unpreparedness be brought in? Such exercises as mostly obtain are to "one another" (Eph. 5. 19), inclusive of dissertation of Scripture. Meantime the Lord waits. The table itself is the thanksgiving *Eucharistias*, and even *Eulogias*, a still more significant epithet. If that were given its due place the inspiration of the worshipper would be much more likely to ensue as being in the way of God's order, and so being pleasing to Him, and would thereby be to the profitable energising and edification of the Assembly. As it obtains now, prayers, thanksgivings, and songs are multiplied even to *repetition*. Furthermore, much of such ministry is detached, vapid, and unsubstantial, and sometimes foreign to the purpose of the gathering, and, alas, too often serves to distract the mind and heart from the Person of the Lord Himself. **The Sphere of Ministry.**

A larger supply of ministering brothers has been suggested as a remedy, but ministers are God-given, not made. If the principle be divine, the needful and qualified ministry will be raised up if the Holy Spirit *is ungrieved*. Moreover, in an Assembly is the true place for teaching, but with the existing state of things, what is the gain if the time needful for teaching is frittered away beforehand? After the breaking of the bread there is seldom more than a quarter of an hour at most available, though the exhortation of the apostle (1 Cor. 14. 29) is for the prophets to prophesy by *two* or, at the most, by *three*. What room is there for edification? The answer to the default generally is that there is the week-night teaching, but apart from the fact that this is by human appointment, a very small portion of the Assembly is able to be present, and so suffer loss. In addition, many Assemblies have no fixed meeting for ministry of the Word.

#### Onlookers and Ministry.

Finally, we have, or should have, concern for those indicated in 1 Corinthians 14. 23, 24. There are wayfarers I have both known and heard of, who, exercised in heart as to the systems they may be found in, and anxious to know what is the divine way, have come in to observe, and have in some cases been repelled by puerilities they have witnessed. H. W. DAVIDSON.

## QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. Address, The Editor of *The Witness*, 229 Bothwell Street, Glasgow.

REPLIES ARE INVITED TO THE FOLLOWING:

**Delivered from the Lion.**—To what does Paul refer in "out of the mouth of the lion?" (2 Tim. 4. 17).

**Why Did the Lord Fast?**—What do you consider the purpose of the Lord Jesus in fasting forty days previous to the Temptation?

### The Resurrection "All Hail."

**QUESTION 725.**—In Matthew 28. 9, A.V. and R.V. give "All Hail;" WEYMOUTH, "Peace be unto you." GAEBELEIN in "Work of Christ"\* (p. 98), translates it, "Oh, the joy." I should much like to know which is correct.

**Answer.**—Matthew 28. 9. The verb *hairō* occurs more than seventy times in the New Testament, and is generally rendered to rejoice, or to be glad. But in some passages, as here, it is used as a salutation or greeting (see, e.g., Luke 1. 28, James 1. 1). Such a rendering as "Peace be unto you," or "Oh, the joy," is exegesis, rather than translation. It was in common use, as equivalent to our "welcome" or "good-bye." And just as, with us, such words may mean much or little, so was it with the Greeks. And we may be well assured that there was an intensity of meaning in the *hairēte* with which the Lord greeted the disciples. SIR ROBERT ANDERSON.

### Looking to the Future.

**QUESTION 726.**—Kindly explain through *The Witness* Luke 16. 9, "Make to yourselves friends of the mammon of unrighteousness," etc.

**Ans.**—The great lesson taught by Christ in the passage is, "to use the *present* fleeting opportunities of doing good in the light and power of the *future*. This was the very thing which this unjust servant was doing. He was making *friends* by means of that which his lord had *entrusted him with*. His lord did not commend his *unrighteous actions*, but he did commend his *great wisdom* and *clear foresight* in thus acting. So we are exhorted to be truly wise in the present, using our time and talents well, keeping our eye upon the eternal future. To make *friends* by means of the mammon of unrighteousness (that which often leads to unrighteous actions among men), "that when *it* shall fail (R.V.) *they* (that is, the *friends* thus made by our Christ-like benevolence and kindness) may receive us into everlasting habitations." Compare the apostolic exhortation in 1 Timothy 6. 18, 19, "To do good, to be rich in good works, ready to distribute, willing to communicate," and by so doing "*laying up in store* for ourselves a *good foundation against the time to come*, and thus lay hold (seizing these fleeting opportunities of so doing) on the life which is life indeed."

GEO. HUCKLESBY.

\* THE WORK OF CHRIST, by A. C. Gaebelin. *Every Christian's Library*. 1/9, post free.

# "GOD OUR FATHER."

Notes of an Address. By J. R. CALDWELL, Author of "Things to Come," etc.

THERE are two evidences that a man has become a child of God—**RIGHTEOUSNESS** and **LOVE**; these are the characteristics of the newly-begotten life. By nature we were "Children of the Wicked One" (1 John 5. 19) as to *parentage*, "Children of disobedience" (Eph. 5. 6) as to *character*, "Children of wrath" (Eph. 2. 3) as to *destiny*, and every man is born into this world in that condition. He is born, and is by nature, a child of wrath, a child of disobedience (or unbelief), and a child of the Wicked One; and in Scripture to be a child implies likeness, similarity of disposition. In John 8. 44 you will see how that is emphasised by the Lord Himself: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." Then in the 42nd verse: "Jesus said, If God were your Father ye would love Me." Thus you see that which characterises a child of God is *righteousness* and *love*.

## "Your Father the Devil."

The Lord Jesus is here speaking to those who did not love Him, those who saw "no beauty in Him that they should desire Him," those who hated Him, the generation that was about to murder Him, and He said: "Ye are of your father the devil." He was a murderer from the beginning. "He that hateth his brother is a murderer" (1 John 3. 15); that is to say, the seed of murder is in the heart, so that *love* is the test of the child of God, of those that are born of God, because "God is love." "If ye were of God, ye would love Me" (John 8. 42), says the Lord Jesus Christ. Scripture is very clear about this.

True, God at first had created man, breathed into his nostrils the breath of life, and man became a living soul. Paul, speaking to the Athenians, said: "As certain of your own poets have said, For we are also His offspring" (Acts 17. 28). But

that is in the sense of being created by God originally, when Adam was set in the garden in innocence, surrounded with every blessing God could bestow. But God said to Adam concerning that fruit which he was forbidden to touch: "In the day that thou eatest thereof, thou shalt surely die."

## The Need of the New Birth.

Men think of the death of the body as the great event, but the death of the body is merely an outward visible type of the great inner reality—that is the sinner dead to God.

When once you see that the sinner is dead in trespasses and in sins, then the meaning of his being called a child of the Wicked One, a child of disobedience, a child of wrath becomes apparent; then you see the need there is that he be born again—converted. To enter the kingdom of God not only must his sins be atoned for by "the precious Blood of Christ," for nothing less can atone for them, but he must be quickened into new, divine life by the power of the Holy Spirit—he must be "born of the Spirit" (John 3. 5, 6). Sin is an awful fact, and, blessed be God, deliverance from it is a blessed fact too.

Look at one other passage as to the character of those who are the children of the Wicked One. The 13th chapter of Matthew and the 36th verse: "Then Jesus sent the multitude away, and went into the house: and His disciples came unto Him, saying, Declare unto us the parable of the tares of the field. He answered, and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom (that answers to those elsewhere called the children of God, the born-again ones); but the tares are the children of the Wicked One"—whose end is to "be cast into a furnace of fire; there shall be wailing and gnashing of teeth," or, as in Matthew 22. 13, "Weeping and gnashing of teeth." An awful, solemn

word of our Lord. Weeping everywhere implies sorrow; wailing implies despair; the gnashing of teeth implies unchanged enmity towards God.

### The Great Contrast.

Now look at the contrast: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13. 43). You see how broad the distinction is between "the children of the Wicked One" and "the children of God." Why, men would make us believe that everybody is a son of God, that everybody has a right to say "Our Father, which art in Heaven," whereas only the child of God can say it from the heart.

But what I want you to notice is: Who are called "the children of the Wicked One?" They are the "tares." Now, what is the peculiarity of the tare, or darnel, which is a better name for it? It is a sort of bastard wheat that looks so like wheat that anyone going to pull out the tares might very readily pull up the wheat. The distinction was not apparent until "the time of the harvest." It was not until the wheat was in the ear that the tares became apparent.

### Christians v. Christendom.

Christendom consists of persons who have accepted the doctrines of Christianity, or they have been constituted "Christians" by the process called "christening," or it may be by education. There are many ways of becoming nominal Christians, but there is no way of becoming a true Christian but by being "born again" (John 3. 3, 7). It is the *professing* Christian that is here distinctly called the child of the devil. There are thousands in this land professing Christians, sitting in churches every Sunday, and hearing the Bible expounded, and bowing their head in prayer, singing in choirs, ministers in pulpits, Sunday school teachers, thousands who are "children of the Wicked One." They have never rejoiced in the forgiveness of their sins, never have been reconciled to God in Christ; they have never experienced the change called "conversion;" they have never known what it is to be "born again."

What an awful position to be in! These are what are called here "the children of the Wicked One." You don't see what a tare is, it is only God that sees that; not until the time of the harvest does it become manifest.

Is it any wonder the world, that wants to sleep on with an undisturbed conscience, hates the doctrine: "Ye must be born again?" Is it any wonder it loves the doctrine of "the universal Fatherhood of God?" No such thing as tares and wheat, children of God and children of the Wicked One; regeneration with them is simply an awakening to a relationship that has already existed. Therefore there is no such place as Hell, and therefore there never was such a thing as atonement by Blood. If these doctrines be true, all the Bible goes by the board.

### Born Children.

"Ye are all the children of God by faith in Christ Jesus" (Gal. 3. 26). This is a simple, definite statement as to how those who are the children of God became such. It was not by creation, not by natural descent, not by any educative process, not by the development of some inherent good, but "by faith in Christ Jesus."

John says: "Beloved, *now* are we the sons of God." That means, we were not such before; rather, we were naturally "children of the Wicked One," "of disobedience," "of wrath."

Born of the flesh, according to nature, I am a child of Adam, and I bear the likeness of Adam. Not the Adam that came from the hand of God, but the Adam who had fallen. He begat a son after sin entered "in his own likeness, after his own image, and called his name Seth" (Gen. 5. 3). Such are all his descendants; they have "borne the image of the earthy." But born of the Spirit by faith in Christ Jesus, I become a child of God. It is God's work, as it is written: "Of His own will begat He us with the Word of truth" (James 1. 18). This newly-begotten spiritual being is not a thing that you can see or feel; it has not flesh and bones, but it is nevertheless a great and blessed reality. In Eph. 4. 24 it is called

“The New Man.”

That which is born of the flesh, which I have inherited as a child of Adam, is “the old man.” That which I receive by faith in Christ Jesus is a new Spirit-begotten life. But what is the nature of this newly-implanted Spiritual life? It is “after God, created in righteousness and true holiness” (Eph. 4. 24). It is “renewed in knowledge, after the image of Him that created him” (Col. 3. 10). Now, God has predestinated that every one that is born of the Spirit shall be “conformed to the image of His Son.” This is God’s ideal. This is the end toward which He is working, and He begins by implanting the very nature of His Son in that new-born spiritual being that characterises every one who is a child of God. God sees in every believer the very likeness of His Son stamped upon that inner, divinely-begotten man. At first this new life is like that of a new-born babe. It is feeble; it requires to be nourished, like the babe, upon food suited to it, even upon “the sincere milk of the Word.” It is encumbered by the flesh, which lusts against it. Therefore from its very inception it has a conflict to wage. Blessed be God, He does not any longer regard us as in the flesh; He sees us no longer as branches of the old Adam tree, but as “in Christ,” even as the branch in the vine, or as the member is a part of the body, one with Christ.

**New-Born Instincts.**

And this new-born life has not only the lineaments, but the instincts of a child of God. The day before he was converted, if he met a Christian, they had nothing in common; he rather shies off, and is not desirous of having much to do with him. After he has received Christ there is a magnetic attraction, which draws one Christian to another—a kind of divine freemasonry, which recognises another member of the same body; the spiritual instinct of a new life, which apprehends, without knowing much about it, a new relationship; it is that of the sons of God.

The new spiritual being, begotten of

God, possesses eternal life, and cannot die. Death cannot touch the Christian’s life. If you were told that you were granted life, a new life, and that it would last for a thousand years, would that satisfy you? “Well,” you would say, “a thousand years are a long time, but even a thousand years will come to an end, and what then?” But suppose you were told you had life for ten thousand years, would you be satisfied? “No,” you say, “for ten thousand years will come to an end, and what then?” Then you try to comprehend Eternity, and you think and think until your brain seems to reel, and you give it up, conscious that the idea of Eternity is too great for a finite mind to grasp. Yet so are we constituted by God that nothing short of “eternal life” will satisfy us. Oh, yes; the new relationship, which is ours as sons of God, is eternal: “I give unto them eternal life, and they shall never perish” (John 10. 28).

“Adoption.”

This relationship is sometimes called “adoption.” But it is not the idea of adoption. Sometimes a man who has no children adopts a child. He calls him his son, loves him, makes him his heir, gives him a legal title to his property; but all that will never make him a son. But this does not represent the Scriptural idea of adoption; it is nothing less than sonship by birth, and the relationship is indissoluble.

“And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Gal. 4. 6). Here is something new, one of the privileges of those who are sons; the Spirit of Christ comes and unites Himself with your spirit, and thus there is abiding in the believer “the Spirit of His Son.” It is thus that we know experimentally God as our Father. It is the Spirit of His Son within us that enables us spontaneously to cry, “Abba, Father.”

Abraham, Isaac, Jacob, and all the Old Testament saints were just as much children of God as New Testament believers. They were men of faith, being born of God. But this spirit of sonship was not bestowed

upon them, nor was it given to them to cry, "Abba, Father." It is the peculiar language of this age, in which Christ is at the right hand of God, and the Holy Spirit has descended and made the bodies of the children of God His abode—His living temple. "Abba" is one of the untranslated words. It is just the first lisping of a little Hebrew child, very much as our little ones say "Da-da." The second word is the Greek "Pateer," and means the same thing, only in the language of the Gentile.

### "My Father—Your Father."

The first to use these words was the Lord Jesus Himself (see Mark 14. 36); but it was not until after His sufferings that He linked His disciples with Himself in His Sonship, saying: "I ascend unto My Father and your Father, and to My God and your God." He linked Himself with both Jew and Gentile, speaking the language of both, and His Spirit, the Spirit of Sonship, cries in the heart of the believing Jew, "Abba!" and in the believing Gentile, "Pateer!" Thus all are one, members of one body and partakers of one Spirit, and the children of one Father in Christ, and consequent upon that they are "brethren," for it is sonship that constitutes brotherhood, and "members one of another."

I once heard of a wealthy couple who had no child. At their gate in a cottage lived a man and his wife who had a large family. This man of means and his wife determined that if the parents were willing they would adopt one of the children of this cottage, bring it up as their own child, and provide for it. It seemed too good an offer to refuse, and so the child was handed over.

It was at once dressed in clothes suitable for its new position, and provided with toys such as it had never played with before, and so the first day passed off. Next day was not quite so happy, but with the help of new toys and other gratifications it passed off too. But the third day came, and the child was discontented. Everything was tried in vain. The child burst out a-crying, and would not be comforted. "What is it you want, my child?" said the lady; "have

you not got everything you can wish? Are we not kind to you?" But all in vain. The little one in a burst of crying let out the truth: "I want my mammy!" The spirit of sonship could not be imparted. Money could not purchase it; kindness could not develop it.

But God adds to all His loving kindness this, that He imparts to His children "the spirit of adoption" (or sonship), and so we know God as our Father, confide in Him, run to Him, love Him, and are at rest in His presence. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4. 6).

### The Father's Care.

Now remember, if God by His Spirit teaches me to call Him Father, that in itself is a pledge that He undertakes to fulfil all the responsibilities of a Father.

Those who are parents will understand something of what this means. The parent lives and labours for the children. Nature has placed them in their helplessness absolutely in his hands. They are entrusted to the parents as their first responsibility, and they are not worthy of the title of father or mother who do not exert every power they possess for the well-being of their children. Not one of my children ever at any time had one moment's concern or anxiety about where their next meal was to come from. They knew their parents looked after that, and that so long as it is in their power the children shall never lack. To-morrow morning's breakfast costs them no thought.

And is my "Father in Heaven," who has begotten me and taught me to call Him "Father," going to deny His responsibility? Is He going to show Himself less worthy of the honoured name of "Father" than an earthly parent? Would I not be a foolish child to carry the burdens and charge myself with responsibilities that belong to Him as my Father? Let us learn to take into our hearts the comfort of the Name, "our Father," "casting all your care upon Him, for He careth for you" (1 Peter 5. 7).



## A QUIET HOUR WITH "OUR FATHER." 33

**Our Father's Love.**—"For the Father Himself loveth you" (John 16. 26). The Father's love, of which the Comforter testifies, is an immediate love. It is the love of God that has visited the world in the gift of His Son (John 3. 16). It is of this love of the Father, as well as of the glory of the Son, that the Comforter tells us on the way homeward.

J. G. BELLET.

**Our Father's Power.**—Who can help us like our Almighty Friend, the Possessor of unsearchable riches? Do we want counsel or guidance? Who can give it like the blessed One who is the very wisdom of God, and who is made of God unto us wisdom? Oh! let us not wound His loving heart, and dishonour His glorious Name by turning away from Him. Let us jealously watch against the tendency, so natural to us, to cherish human hopes, creature confidences, and earthly expectations.

C. H. MACKINTOSH.

**Our Father's Promise.**—"Accounting that God was able" (Heb. 11. 29). Here is a glimpse of how faith rises from height to height of assurance: first, believing without doubt that our Father's power will be exerted and His promise will be fulfilled, and then, rising higher, and believing that it is already done. A promise to pay in three months is discounted at the bank as though the money were already on deposit. Infinitely more when we have God's promise may we count it as fulfilled, and build on it securely.

A. T. PIERSON.

**Our Father's Help.**—"Your Father knoweth" (Matt. 6. 8). Difficulties may arise, our Father may allow many things to come in to prove our weakness, but the simple path of faith is to go on, not looking beforehand at what we have to do, but reckoning upon the help that we shall need and find when the time arrives. It was no matter to David whether it was the lion, the bear, or this giant of the Philistines; it was all one to him, for in himself he was as weak in the presence of one as in the other, but he went on quietly doing his duty, taking it for granted that God would be with him.

J. N. DARBY.

**Our Father's Keeping.**—"He that keepeth thee will not sleep" (Psa. 121. 3). His wisdom is with us in devising means for our supplies, our safety, and our succour; and His omnipotence, by which in the old time He emptied seas and rivers of their waters, and rendered poisonous serpents innocuous. Mighty in strength, the angel of the Lord encampeth round about them that fear Him. Blessed security is theirs.

J. DENHAM SMITH.

**Our Father's Test.**—God delights to exercise our faith, first for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming. "If ye be without chastisement" (Heb. 12. 8). When trials come we should say, "My Heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards."

GEO. MULLER.

**Our Father's Purpose.**—"Holy and without blame before Him in love" (Eph. 1. 4). Now, as we are seen of God in Christ, this is accomplished, but the practical accomplishment of it is a thing that is going on. All God's dealings with you—every joy He gives you, every sorrow that He sends—are for one end, that you may be partakers of His holiness. This is His divine purpose. May we learn to fall in line with His will day by day.

DR. NEATBY.

**Our Father's House.**—If we saw our "Father's House" (John 14. 2) and that great and fair city, which is above sun and moon, we should cry to be over the water, and to be carried in Christ's arms out of this borrowed prison. Christ shall then appear a new Christ—as water at the fountain, apples in the orchard and beside the tree, have more of their native sweetness, taste, and beauty than when transported to us some hundred miles. I mean not that Christ can lose any of His sweetness in the carrying, or that He in His Godhead and loveliness of presence can be changed for the worse betwixt the little spot of earth you are in and the right hand of the Father. O Time, Time, go swiftly, and hasten that Day!

SAMUEL RUTHERFORD.

## The All-Sufficient God.

By W. M. ROBERTSON.

ABRAM was ninety-nine years old when the Lord appeared unto him. Old age disqualifies us for many things, but not for fellowship with God. Let this be some encouragement to those of us who are up in years.

### I. The Revelation.

"I AM THE ALMIGHTY GOD" (Gen. 17. 1), *i.e.*, *El-Shaddai*, "I am God all-sufficient." From *El*, strong one; and *Shaddai*, breasted. Strength-giver and Satisfier. There is just a hint here that Abram's faith in the fulfilment of the promise was failing somewhat. This fresh revelation of the all sufficiency of God was calculated to reinvigorate it. It brightens faith and trims afresh the flickering lamp of hope. To weary toilers it is a blessed inspiration—"I AM."

### II. The Exhortation.

"WALK BEFORE ME, AND BE THOU PERFECT" (v. 1). It is just possible that Abram had been walking too much before Sarah. Guided by her counsel he had already turned aside from faith in God (see chap. 16. 1-4). The exhortation now given was one that affected

1. **His Conduct.** "WALK BEFORE ME." In all things he was to act as one who lived in the immediate presence of God. It was a call not to a life of *fear*, but of *fellowship*. It was to be a holy, joyful, divinely-satisfied walk.

2. **His Character.** "BE THOU PERFECT" (v. 1). Sincere, whole-hearted. No suggestion of sinlessness. Do not be double-hearted. A divided heart means a defeated life. Half-heartedness is a sure precursor of failure. Our great need is Christian enthusiasts. So many take things easily, so few are really in earnest. Better far a whole-hearted devotion to Christ that may make mistakes than a cool, calculating, icily-perfect regularity that has no vitality nor quickening impulse. Believe in God, and "go ye."

### III. The Humiliation.

"AND ABRAM FELL ON HIS FACE" (v. 3). The best answer to God's high calling is a

humble and broken spirit. "The Lord resisteth the proud, but giveth grace to the humble" (James 4. 6). A vain-glorious spirit is utterly out of place. He "bowed his face." Such an attitude becomes us who are but children of the dust, when the Most High speaks unto us. We reverence an earthly monarch, shall we not therefore be in lowliness of mind before the Lord of lords? A deep, conscious sense of our own ignorance and weakness brings us into the right attitude to be taught of God.

Lower and lower, O Lord, at Thy Cross  
All the world's pleasure counting but dross;  
Down at Thy feet, blessed Saviour, we fall  
Lower and lower—Christ all in all.

### IV. The Transformation.

"NEITHER SHALT THY NAME ANY MORE BE CALLED ABRAM, BUT THY NAME SHALL BE CALLED ABRAHAM" (v. 5). Abram, *exalted*, is changed to Abraham, *fruitful*. He has bowed with his whole heart to the will and worship of God, and his character is transformed. To be exalted or conspicuous is not just the same as being fruitful. We have to avoid the popular taste for display and cultivate fruitfulness by walking humbly with God.

The folly of longing for a prominent place is seen in a suggested conversation a little watch, dissatisfied with its humble sphere, had with "Big Ben." "I wish I could be up there," said the little watch, "then everybody could see me." "You shall have your opportunity," said "Big Ben," as he stepped down. Then the little watch was drawn up the side of the great clock tower at Westminster. But when it had taken the place of its big relative no one could see it. Its elevation had become its annihilation.

Jacob only prevailed when he had *yielded* to the heavenly wrestler. Have we taken our true place? Only as we yield ourselves unto Him are we transformed into His holy image.

I live, not I, thro' Him alone  
By whom the mighty work is done.  
Dead to myself—alive to Him,  
I count all loss His rest to gain.

### “Fear Not.”

Lines for the lambs of the flock suggested by reading  
Isaiah 40: 11, 41: 10-13, 1 John 2: 12-28.

Fear not, thou timid, trembling lamb!  
Thy Shepherd is before thee;  
Each feeble groan, for all are known,  
Finds Jesus bending o'er thee;  
And every weak despairing one,  
By His own arm defended,  
Rests safely on His bosom  
Till the woes of earth are ended.  
Nor ever leave the sheltering arms,  
Or be dismayed by false alarms,  
The Shepherd says, “Fear not!” A. L.

### Coming Certainties.

SECOND PAPER.

By THOMAS ROBINSON.

#### III. THE COMING BABYLON.

**A**FTER ridding the world of all traditional religions the Antichrist says in his heart: “I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most High” (Isa. 14: 13, 14). This is the “King of Babylon,” the “Beast;” whose doom the prophet here describes.

“GREAT BABYLON,” the “GREAT CITY,” with her “GREAT MEN” and “GREAT RICHES,” has to be destroyed by a sudden avalanche of judgment, like Sodom, by earthquake and fiery hail under the pouring out of the “seventh vial,” when the kingdoms of the east and west shall be gathered together in Palestine and adjacent countries for the last great battle of history—“ARMAGEDDON” (Rev. 16: 16).

#### Babylon to be Rebuilt.

This great mart of nations has been regarded by many spiritually minded students of God's Word as a literal, modern city, yet to be built on the banks of the Euphrates. It would appear from many prophecies (e.g., Isa. 10; 18; 19; Ezek. 36: 8) that Egypt, Assyria, Palestine, etc., are to be revived under human agency before the end of this age. Even now we

are witnessing the slumbering East awaking under the influence of Western civilisation, and why should not Babylon participate in the general renovation? Mesopotamia was the *cradle* of human greatness; may it not be the *coffin* of it also. It is at once the most central and the most fertile country on earth.

The vision of the “Ephah,” symbol of commerce, being borne by two women who had the wings of a stork, and the wind carried them eastward, would indicate the new centre of the world's commerce. The prophet inquires of the angel who showed him these things: “Whither do these bear the Ephah?” And he replied: “To build it an house in the land of Shinar, and it shall be established and set there upon her own base” (Zech. 5: 5-11).

#### The Doom of Modern Babylon.

Ancient Babylon was not suddenly destroyed, indeed has never been visited with such divine judgments as are recorded in Isaiah 13 and 14: It is plainly stated that her doom comes at the “day of the Lord,” when the stars of Heaven and the constellations thereof shall not give their light, and, saith the Lord, “when I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger.” Hence we are compelled to regard the Babylon of Revelation 18 as a *modern city*.

Ancient Babylon *gradually* sank in decay, but has never to this day been completely destroyed. HILLAH, with its population of eight or ten thousand, stands nearly if not exactly on the very site, and the apostle Peter sends salutations from the saints at Babylon (1 Peter 5: 13).

The city of Revelation 18, with which the kings of the earth and the nations have lived deliciously, is characterised by her commerce; her commodities include every conceivable kind of merchandise, from “gold,” the world's coveted idol, down to the “bodies and souls of men.” She is to be a maritime, international metropolis. Neither religion nor militarism find any

place in her. The warring and jarring of the past are banished. Men have at last learned that war is a ruinous business, that confraternity, concentration, and centralisation are the secret of success.

### Man's Golden Age.

The city will sit as a queen in the midst of the earth, saying, "I shall see no sorrow." Her senators and orators shall say, "Peace and safety" (Thess. 5. 3). Rid at last of a corrupt Christianity, men are free to pursue the peaceful arts and sciences and cultivate free international exchanges. Every personal end will be merged into the common good; every institution will bend to the great brotherhood. Despots, dynasties, aristocrats, and landlords must all come into line with the "new age." This will be man's "golden city," the devil's "millennium," the "fool's paradise."

The Antichrist's reign in his royal city will probably be only three and a half years, though the city may be built and flourish for thirty or forty years before this. For the "seventieth week" (seven years) of Daniel 9. 27 may be preceded by a period of years.

*The interval between the rapture of the Church and the appearing of Christ is nowhere revealed.*

### CHRIST v. ANTICHRIST.

We shall conclude by noticing seven parallelisms between Christ and Antichrist.

1. CHRIST came from "above." ANTI-CHRIST ascends from the "abyss" (Rev. 17. 8).

2. CHRIST possessed "all the fulness of the Godhead bodily." ANTI-CHRIST receives from the "Dragon" "his power, his seat, and great authority."

3. CHRIST "humbled Himself." ANTI-CHRIST exhalteth himself (2 Thess. 2. 4).

4. CHRIST "died and rose again." ANTI-CHRIST receives a "mortal wound" and yet lives.

5. CHRIST is "the true Vine." ANTI-CHRIST is the "vine of the earth" (Rev. 14. 18).

6. CHRIST's public ministry was three and a half years. ANTI-CHRIST's reign, three and a half years (Rev. 13. 5).

7. CHRIST and His people enjoy "eternal glory." ANTI-CHRIST and his adherents "go into perdition" (Rev. 20. 10, 13).

### All for Me.

1. A whole *creation* for my enjoyment (1 Tim. 6. 17).

2. A whole *Saviour* for my salvation (Matt. 1. 21).

3. A whole *Bible* for my guide (Psa. 119. 105).

4. A whole *Church* for my fellowship (1 Cor. 1. 9).

5. A whole *life* for my service (Rom. 12. 1).

6. A whole *world* for my parish (Mark 16. 15).

7. A whole *eternity* for my worship (Rev. 5. 14).

T. BAIRD.

### "Our Own God,"

"THOU REMAINEST" (Psa. 67. 6; Heb. 1. 11, 12).

O H, Lord! I turn my gaze from transient scenes of earth

To my Eternal Home, where changes have no birth;

To Thee, "who art the same" throughout unnumbered years—

'Tis only there I find true rest amid life's cares.

Thou changest not, O Lord, what comfort to my soul!

Though all else pass away as waves that onward roll,

Leaving with ebb of time a desolation drear,  
No tide of change can reach my heavenly treasures fair.

No failure e'er can shake that mighty rock of love,  
It reaches lowest depths to highest heights above;  
As endless ages past and countless years to come,  
So great Thy changeless love which bears me safely Home.

No language e'er can tell the value of Thy love,  
Unlike earth's fitful gleams, unclouded Thine doth prove;

It bore with patient grace e'en Calvary's deepest woe,

Unmeasured sorrows tell how changeless love did flow.

Thy promises so vast, I fear not to explore,  
I rest upon Thy Word, it stands for evermore;  
My future is secure, 'tis sealed and kept by Thee,  
Whilst "Thou remainest," Lord, Thy Word Thy bond shall be.

V. R.

# The Soul of the Soldier.

Satanic Doctrines v. The Truth of God. By ALEX. MARSHALL.

THE terrible war now raging is causing men and women to ask the question: “Does death in battle save?” Some strenuously assert that the views held by our fathers on future punishment need to be revised. Those who speak of salvation by self-sacrifice on behalf of one’s country are teaching a doctrine that is “Satanic in its origin, anti-Christian and pagan in its nature, absurd in its application, cruel and destructive in its import, and entirely outside of truth.”

A book published recently, entitled “God and the Soldier,” written by two well-known Edinburgh ministers—NORMAN MACLEAN, D.D. and J. R. P. SCLATER, D.D.—has caused a sensation. Dr. Sclater was “Director of Religious Services on behalf of the Y.M.C.A.,” and Dr. Maclean was “Preacher and Lecturer with the Scottish Churches’ Huts.” The book consists of addresses given at “the Front.” It is not to be wondered at that a reviewer in the *Life of Faith* has expressed his surprise that such representative ministers should preach such

## Unscriptural Doctrines

to the soldiers. We endorse his summary:

“If the views expressed in this volume are typical of the views held by any large number of men in the Churches represented by the authors, there are stormy days ahead, not only for the Churches in Scotland, but for the Churches throughout the whole land. *That ministers and clergymen are believing and declaring these views we are fully convinced, but not all of them have the courage or the ability to set them forth so boldly and clearly.*”

If the Y.M.C.A. allows such errors in fundamentals to be proclaimed to the “men at the Front” under their care it is time the matter was looked into, and if the “Scottish Churches” disregard the heretical views taught by their distinguished representative it is time that *Evangelical* Christians in the denominations

should buckle on their armour and “contend earnestly for the faith once delivered to the saints” (Jude 3).

With much of the book we are in agreement, but the chapters entitled “IMMORTALITY” and “THE LAST ISSUE” are exceedingly unscriptural, dangerous, and misleading. The writers allow what they call “human nature” to decide what is right and what is wrong in doctrine.

## The Love of God.

Regarding the unchangeable love of God, the question is asked:

“And how are we to square that great teaching with a doctrine that banishes erring lads, struck down by a German bullet, eternally from the divine presence? The fact is, it is a circle that cannot be squared. Love does not shut doors; the gates of its city are open continually.”

Is it necessary to “square” the circle? Why appeal to sentiment? Why not appeal to Scripture? If by the expression “the gates of its (love’s) city are open continually” is meant that there is salvation after death for Christ neglecters or rejecters, the Scriptures nowhere teach such a doctrine.

## Human Nature.

Again we quote—

“The view of the Reformed Church does not square with the facts of human nature. It proceeds upon a hypothesis of black and white, whereas most of us are grey.”

Is fallen “human nature,” apart from the teaching of God’s Holy Word and Spirit, capable of forming a correct judgment in such a matter? The Word of God teaches that there are but two classes, journeying on two roads, to two destinies. As to the “grey” class, the “middling” people, God does not recognise such. “He that is not with Me is against Me” (Luke 11. 23).

In answering the question, “What does really happen to the soldier who dies in battle?” we are told that:

"To consign the overwhelming majority of mankind to such a Hell would only argue a malicious God. . . They lived in grime, how could they be but grimy? Are they to be damned for the grime they did not create? But no grime of man's creation can hide the God-like in them."

What a misrepresentation of the views of Evangelical Christians! Speaking of the bravery of soldiers, the writer adds:

"It is inconceivable, whatever infallible theologians may say, that Hell can be the portion of these. . . There is so much good in them that Hell cannot be their portion; and so much of evil that Heaven cannot receive them. What, then, can be their lot?"

Here is a complete denial of the teaching of God's Word regarding man's state by nature. The Scriptures are ignored, which declare that "The wicked shall be turned into Hell, and all the nations that forget God" (Psa. 9. 17). "These shall go away into *everlasting punishment*" (Matt. 25. 46). Why is it "inconceivable" that those who *refuse Christ* as their Saviour will be punished eternally?

#### The Ground of Condemnation.

Speaking of men "living in grime," the question is asked, "Are they damned for the grime they did not create?" We are amazed that a Presbyterian "Doctor of Divinity" should ask such a foolish question. The Lord Jesus says: "He that believeth not is condemned already, *because he hath not believed* in the Name of the only begotten Son of God" (John 3. 18). The ground of the sinner's condemnation is the fact that, though God at an infinite cost has provided a full and free salvation, multitudes despise or neglect it.

That many men, remembering Gospel truths taught at a mother's knee, in Sunday school or elsewhere, have looked and lived, in the trenches or on the battlefield, we rejoice to believe. That many others, like the dying thief, have accepted Christ at the eleventh hour we also freely admit, but that any one who "*believeth not*" can

have salvation in this life, or the life to come, we utterly reject as unscriptural. Does God's Word not declare that "He that *believeth not* shall not see life, but the wrath of God *abideth* on him?" (John 3. 36).

#### A Presbyterian Purgatory.

"The revolution made by war in the social organisation brings in its train a revolution in the realm of the soul. *The Church must find a third category.* It must propound not only a doctrine of Heaven and of Hell, but *also a doctrine of an intermediate state.*"

Indeed! The "Church" has no liberty to "propound" *new* doctrines. In writing to the Corinthians the apostle Paul asks: "What! came the Word of God out *from you?* or came it *unto you only?*" (1 Cor. 14. 36). The Word of God has been given to us, and we are to listen, believe, and obey. All believers ought to be able to say, "I esteem all Thy precepts concerning all things to be right, and I hate every false way" (Psa. 119. 128). God's Word does not speak of any purgatorial state.

#### Universalism Pure and Simple.

"Man must be free as here to fall away from the road that leads to splendour; free also to lift his eyes Heavenward *in the midst of Hell*; free even there to say, 'I will arise and go to my Father,' and in the long, long end God will win. *The eternal harmony will at last be broken by the crying of not even one lost soul.*"

This is Universalism pure and simple. "Man is to be free to lift his eyes Heavenward in the midst of Hell," we are told. The Lord Jesus speaks of one who did so (see Luke 16), and Abraham said to him that there was a "great gulf fixed." That absolutely prohibits this new Universalism.

#### Prayers for the Dead

are commended. No Scriptures are given, because there is none to support the heresy. There are assertions and reasonings in abundance, but no Scripture.

"If prayer be the mightiest weapon placed in our hands, we dare not re-

strict its power merely to the aid of the living. For the dead are on the same great stream of life as we are, and they, too, need the shepherding and the shielding of God."

Where does the Scripture say that there is any hope of salvation beyond the grave? And where are prayers for the dead enjoined?

"Multitudes to-day pray for their dead, and *the Church must give expression to this yearning of their souls.*"

"The Church must give expression!" Who says so? An Edinburgh Doctor of Divinity! Who empowered him to issue new "commandments?" We thought that the Word of God was the sole court of appeal. "To the law and the testimony, if they speak not according to *this Word*, it is because there is no light in them" (Isa. 8. 20). His concluding "argument" on behalf of the Romish theory of "prayers for the dead" is found in this remarkable statement:

#### Man the Umpire.

"Whatever the theorisings of the *theologians* may say, *the heart of man settles this matter.*"

We have had enough "theorisings" of the two Edinburgh theologians! God's Holy Word declares that "The heart is deceitful above all things, and desperately wicked" (Jer. 17. 9), and that "He that trusteth in his own heart is a fool" (Prov. 28. 26); and yet Scottish theologians are to be found to-day who through lack of Scripture precept for the doctrine of "prayers for the dead" declare that "the heart of man settles" the question whether or not we should pray for the departed!

How important to have "the Word of Christ dwelling in us richly," so as to be enabled to test the sayings and teachings of men by God's Holy Word. And above all, let us do whatever we can to spread the Gospel among our gallant soldiers and sailors, that they may be saved and satisfied with Christ as their portion for time and Eternity.

## Our Eternal Refuge.

By T. MORTIMORE SPARKS, Sheffield.

PSALM 46 is one of the priceless bequests to the people of God. Right through the centuries since it was indited it has proved their comfort and consolation and strength in all generations. In family and public reading it has been upon their lips on occasions of sorrowing and rejoicing. The wonderful majesty of the inspired words breathes a power which cannot be interpreted articulately, but its force and meaning are not to be denied. Circumstance after circumstance arises in one's experience to which no other Psalm could be so aptly applied. In times of stress it is like an anchor of the soul. In seasons of happiness and safety it seems to lift one up to the atmosphere of Heaven and to sanctify our very being. It has the same wonderful, awe-inspiring opening as the first chapter of Paul's Epistle to the Hebrews—"GOD."

#### "A Very Present Help."

After the storm of Revolution had subsided in this country, and OLIVER CROMWELL appeared at Westminster to open the Commonwealth Parliament, his first act was to read Psalm 46. When, in the Afghan War, that fine Christian soldier, Sir HENRY HAVELOCK, was informed by the sole survivor that the relief force, for which the General had been waiting anxiously for weary days and sleepless nights as his only human means of succour, had been ambushed and massacred, he formed his desperate men into a British square and standing bareheaded in their midst read in a voice that all could hear Psalm 46. So has it been always. To His people, "God is our Refuge and Strength, a very present help in trouble; therefore will we not fear though the earth be changed."

#### "Therefore we will not fear."

Sheltering upon the mountains DAVID, the royal refugee, had experienced the full blast of a terrific storm, accompanied by thunderings and lightnings and the appalling

rumbblings of earthquake. Yet in the midst of it all his heart was inditing this paean of triumph and praise and peace for which we can never be sufficiently thankful. "Though the mountains be moved in the heart of the sea; though the waters thereof roar and are troubled; though the mountains shake with the swelling thereof" he would know no fear.

### The Glad City of God.

The storm spends its fury and passes, and as David emerges from his shelter in a cleft of the rock and descends to the valley amid the gleam of returning sunshine and the singing of birds he comes by the side of a calm, even-flowing watercourse, and his very soul breaks out in a note of thankful triumph, as one who has truly proved the "goodness and mercy" of Psalm 23. "There is a river the streams whereof make glad the city of God."

### The World -Wide Storm.

The storm of this world-war is engulfing us, the roar of battle is appalling, the cry of suffering humanity is heart-rending. The very foundations of what has been regarded as stable, modern civilisation are shaken to their base. The whole earth seems changing, and men are even asking, "Where is God?" Truer to-day even than in David's time is it that "God is our Refuge, a very present help in trouble."

Is the fury of the storm beating you down? Does it seem that overwhelming anxiety, perhaps bereavement, is searing your heart and testing your faith almost to the breaking point? Your refuge is God. Could there be a greater, a safer? He will not permit you to be overwhelmed, to be beaten down. He will hide you in His pavilion, and presently lead you by the banks of the river of peace. And then you will realise something which, but for the storm, you could never have experienced, for thousands of God's people never do—**THE PEACE OF GOD**, which passeth all understanding, and which will garrison your troubled, grief-stricken heart, and even keep in calm confidence your very thoughts in Christ Jesus. So may it be to-day.

## The Mysteries of the Bible.

By W. E. VINE, M.A., Bath.

### (C) MYSTERIES RELATING TO THE CHURCH.

IN writing to the saints at Ephesus Paul earnestly requested them to pray for him that utterance might be given him in making known

#### "The Mystery of the Gospel,"

that he might speak boldly concerning it (Eph. 6. 18, 20). It was one of the chief subjects about which he had written to them. The Gospel itself is not the mystery; the mystery of the Gospel is that which belongs to the Gospel, or is comprehended in it. The apostle had called it "the mystery of Christ" (3. 4), and pointed out that a special dispensation (*i.e.*, stewardship) of the grace of God had been given him in regard to it.

#### (1) Gentiles Brought into the Body.

Human faculties could never have conceived either the foundation truths of the Gospel or the mystery relating to it. Receiving it by divine revelation, Paul had been granted an understanding in it, and the leading feature of it was "that the Gentiles are fellow-heirs and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel" (vv. 2, 6). This, he says, had been hidden from the sons of men until God's time came for revealing it to His apostles and prophets (cp. Rom. 16. 25, 26). Of the special revelation and trust given to Paul himself in the matter, he says: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see (or perhaps as in the margin, 'to bring to light') what is the dispensation of the mystery which from all ages hath been hid in God" (Eph. 3. 8, 9).

The wisdom of God is seen in the particular time appointed for the declaration of this mystery. To bring Gentiles into spiritual union with Jews prior to the dispensation of Grace would have nullified the



very purposes for which the dispensation of Law was ordained. The middle wall of partition had been built up by God, and separation had to be maintained. Albeit, even while the wall was in existence, blessing for the Gentiles was foretold from time to time, a matter to which Paul directs attention in Romans 10. 18-20. The mystery relating to the breaking down of the barrier, and the incorporation of believing Jews and Gentiles into the one body of Christ, was, however, withheld until the divine purposes of the Law had been fulfilled and the message of full and free salvation through faith in Christ could be sent to all men irrespective of nationality.

### Spiritual Union.

We should observe that the leading feature of the mystery is not merely that regenerate Jew and Gentile are brought into joint blessing, but that in Christ, in whom they are no longer Jew and Gentile, they are united in a living, spiritual organism, as His body. Again, the mystery is not that of the Church itself, but that of its relationship with Christ.

When the apostle uses the illustration of the natural relationship between husband and wife, he says: "This mystery is great; but I speak in regard of Christ and the Church" (Eph. 5. 32). That is to say, the mystery has to do not with the natural relationship, but the spiritual union which it illustrates. All is headed up in Christ. "Christ is the Head of the Church, being Himself the Saviour of the Body" (v. 23). The Church is His fulness; she is His glory. But this is the fulness of One who Himself fills. In and through her are, and are to be, displayed His infinite love, His redeeming grace, and glorious power. In that the Church is His fulness He will present her to Himself; He will rejoice in her spotless beauty as the fruit of His sufferings and the reflection of His own image. In that He fills the Church His splendour will irradiate creation through her; in the day of His manifestation He will come forth to be marvelled at in her. The mystery of the union will be unfolded to wondering worlds.

### Eternal Union.

But there is a present unfolding, and that to the principalities and powers in the heavenly places. To them is being "made known through the Church the manifold wisdom of God" (or, more literally and expressively, "the much-varied wisdom of God", chap. 3. 10). With admiring interest these angelic beings had watched the dealings of God with man, as the divine plan developed in the ages prior to the period of Gospel grace. By variety of action but unity of design, by difference in method but harmony in development, the wisdom of God had been displayed. All, however, was but a preparation for a more stupendous manifestation. The condescension and humiliation of their own Creator, His atoning sufferings for rebellious man, His triumphant resurrection and ascension, followed by the sending of the Holy Spirit, issued now in a creation far transcending all else that the mind of God ever devised, namely, the formation of a body composed of redeemed sinners, Jew and Gentile, brought from the depths of sin and alienation, and joined to their Redeemer in spiritual and eternal union. Here was the grand culmination of the varied actings of omniscient and manifold wisdom. Now at length was revealed to these heavenly principalities and powers the infinite fulness of the love, grace, and power by which that wisdom had operated and was yet to operate. These things the angels desire to look into.

### (2) Christ in His Saints.

The apostle refers to the same mystery in another way in the Epistle to the Colossians. There he speaks of it as "Christ in you, the hope of glory". In Ephesians the prominent thought is the union of the saints in Christ; in Colossians it is the indwelling of Christ in the saints; in Ephesians the union of Jew and Gentile in one body is chiefly in view; in Colossians attention is more particularly called to a special feature of the mystery, namely, that in Gentiles, formerly "alienated and enemies" (chap. 1. 21). Christ now in-

visibly dwells. In both Epistles the figure is that of the body of which Christ is the Head (chap. 1. 18). Here again Paul speaks of the stewardship committed to him. For the sake of the body, the Church, he had been made a minister according to the stewardship given him "to fulfil the Word of God", even the mystery, formerly hid, but now manifested to His saints, "to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (vv. 25, 27).

### The Cycle of Doctrines.

We should not fail to observe that in unfolding this mystery the apostle describes himself as fulfilling the Word of God. This cannot mean the fulfilment of his service in the Gospel; for to declare the mystery was something more than to preach the Gospel. Nor can it mean the fulfilment of the promise of God; for the truth of the mystery exceeded the promises inasmuch as it had never been made known before. The declaration of this transcendent truth was the completion of the whole cycle of the doctrines given in the Word of God. The Scriptures written later, by the apostle John, for example, either revealed in a new light what had already been communicated, or supplemented the doctrines of this mystery. The mystery of the union of Gentile with Jew in the Body of Christ has to do with the interval between Pentecost and the Lord's Second Advent; and the special revelation entrusted to Paul not only set forth the divine counsels concerning that interval, but gave finality to all the revelations of the Word of God.

### The Morning Cometh.

By CHAS. P. WATSON, Glasgow.  
Suddenly called Home, 2nd April, 1918.

"**W**EEPING may endure for a night, but joy cometh in the morning" (Psa. 30. 5). One of the great perils of the present distress is the paralysing power of darkness. Millions are walking either

in the gloomy shadow of death, or in the almost equally oppressive gloom of the fear of death. The world is full of sorrow and sadness. It is our ministry in Christ Jesus "to give light to them that sit in darkness." "In Thy light shall we see light" (Psa. 36. 9).

We are now in the fourth year of the world-wide War, and it was in

### The Fourth Watch of the Night

that the Lord came to the disciples as they lay tossed by the storm in the darkness. The Scripture declares that "the Morning cometh." We therefore

"Wait to see the Morning Star appearing  
In glory bright.  
This blessed Hope illumines with beams most  
cheering  
The hours of night."

That most blessed event is surely drawing nigh; we "can almost hear His foot-fall." The predicted signs of the end of the present age are beginning to be fulfilled before our eyes. Jerusalem is now occupied by the soldiers of the allies, reminding us of Psalm 122. 6: "Pray for the peace of Jerusalem, they shall prosper that love thee."

The wonderful manner in which Palestine is at the present time being

### Opened up for the Return of the Jews

to their own land brings the parable of the fig-tree vividly before the mind: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24. 33). Multitudes are now "looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2. 13).

Let us earnestly pray for uplifting, heart-searching ministry in the power of the Holy Ghost in our meetings, that faith may be strengthened, minds illumined, and the hearts of all blessed by the diffusion of "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4. 6), who shall award all His faithful servants on that fair "morning without clouds" so soon to dawn!

## Ministry in the Morning Meeting.

IN the first of these letters by Dr. A. T. SCHOFIELD the aim was to awaken interest and make practical suggestions. In order to ventilate this important matter we have inserted suggestive letters from several active brethren in different parts—each of which has contained at least one point well worth considering. In concluding, the vigorous and weighty words of two men, tried and true, are worthy of careful and prayerful consideration. A succinct summary by the Editor gives the reader a focusable grasp of the whole.

### THE WELFARE OF ASSEMBLIES.

**Suggestion 10.**—There is no subject of greater importance for the welfare of the Assemblies with which we are associated than the subject of ministry. As the years go by the evidences are increasing on every side that the greatest weakness in connection with what has been termed "the brethren movement" has been the utter lack of provision for a regular and an efficient ministry. Clearly the subject is too great to be dealt with within the compass of your correspondence column, and urgently calls for conference amongst elder brethren. The matter which has been raised regarding ministry at the morning meeting is only a small part of the wider subject. That the morning meetings as usually conducted amongst us are times of

#### Unsurpassed Blessedness

where spiritual power and a spirit of worship are present many know from experience, but where these are lacking it is difficult to exaggerate the utter barrenness of these meetings. It is generally believed that this form of meeting has unqualified Scriptural sanction, and that the slightest divergence from the stereotyped form is unscriptural. This form may be described as a succession of hymns and prayers and thanksgiving, leading up after the space of an hour or so to the partaking of bread and wine in remembrance of the Lord.

Some believe that there should be *no ministry* before the remembrance takes place, but that it is in order *afterwards*. Some believe that there *may be ministry* before the bread is broken, but that it must be of a *certain nature*. Others believe that there is *wide scope for ministry before the breaking of the bread*. Does not such diversity of opinion on the part of equally experienced brethren clearly prove that God has not legislated on the point? If there is a clear word of God on the subject, that will settle the question for all, but where is it? Inferences there are; deductions there are; but no rule can be binding that rests on these, as few will agree in their inferences and deductions, as your correspondence column abundantly proves.

Does not every consideration of the subject lead to the conclusion that God has purposely refrained from forming

### Hard and Fast Rules,

and is it not a dangerous proceeding to exalt our inferences to the status of laws? A very safe and true guide where God has not definitely legislated for our guidance is experience. Unquestionably the Spirit of God witnesseth with our spirits, if we are in touch with God, as to the fitness of what takes place, and as to the measure in which it is well pleasing to Him.

There are Assemblies where a special meeting for ministry is held before the Lord's Supper, and this is found to be to profit. Such the present writer believes is perfectly permissible, and for many considerations is to be commended.

In other Assemblies considerable prominence is given to ministry at the morning meeting before the bread is broken, and such ministry when in the Spirit invariably raises the Assembly to the throne of God in worship. All ministry that is of God exalts Christ, hence no God-given ministry can be out of place before the Supper.

In other Assemblies again prominence is given to ministry only after the remembrance of the Lord is over, with evident edification as the result.

Who dares say that any of these arrangements are contrary to the mind of God when they result in His Name being glorified, in Christ being exalted, and in the saints being edified? On the contrary, is it not evident that God expects sanctified common sense to be in operation, so that each Assembly may proceed on the lines that experience indicates as most suitable in the circumstances? Let us have a holy dread of making laws where God has made none, and of leading the saints into bondage to our traditions when God calls them to liberty. L. W. G. ALEXANDER.

### THE IDEAL MORNING MEETING.

**Suggestion 11.**—When Christians come together in Assembly the objects of their gathering are fitly expressed in certain well known words. They assemble and meet together "to render thanks (to God) for the great benefits that they have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary as well for the body as the soul." There is here, however, an object, and that the main object, which is not expressed. Christians do not assemble only for the purposes set forth in the words which have been quoted. They come together to partake of the Lord's Supper, and in doing so to show forth His death in anticipation of His Coming again. The Supper is not to be regarded as an adjunct to the other services. The partaking of it is the main object of the Christian Assembly.

When Christians meet together for the purposes which have been indicated, believing at the same time that the Holy Ghost is ever present in the Church, and trusting Him for guidance and for the power which is necessary to enable

them to fulfil the ends for which they have assembled, it is evident that

**It does not fall to them to make rules** for the conduct of the meeting. The rule which has been imposed upon them is: "Let all things be done unto edifying" (1 Cor. 14. 26).

But take the facts. Suppose the believers gathered together and waiting upon God, what of the spiritual state of those who compose the Assembly? Are all of them at worshipping point? And, if not, what would be suitable to meet that condition and to bring them up to that point? Think of the burdened and anxious persons present, think of those who in the quiet of the meeting are finding that instead of being full they are empty, and of those to whom in that quietness sin comes to remembrance. Here it is that the solicitude of those who care for the flock is called out, and that spiritual discernment has its place. It is evident that in such a state of matters what the believers present require is that words of such a nature as to feed the hungry and bring the whole meeting into tune should be spoken. It is of no use merely to say that all, from the beginning, should be in a fit condition to worship. Nor is the remedy to scold them for not being in that condition. What is required is gracious ministry that will help them to fulfil the purpose for which they have come together.

To this it may be added that it will be found profitable that the ministry should be such as not to obscure the great object of remembering the Lord in partaking of the Supper, but rather to lead on and up to that observance.

#### The Ideal

of course is that from the beginning the gathered company should be like those of whom we read in 2 Chronicles 5: 13, who were as one to make one sound to be heard in praising and thanking the Lord, who praised the Lord saying, "For He is God; for His mercy endureth for ever." When this is attained we may well believe that the glory of the Lord will fill the house. ALEX. STEWART.

### SUMMARY OF SUGGESTIONS.

From the many suggestions received—the gist of which has been given—two things are evident—*divergence* as to minor points, *unison* as to the major purport of the Morning Meeting.

#### Matters of Judgment.

**DIVERGENCE** as to (1) the application of John 13; (2) the method of preparation of those who worship and those who minister; (3) the connection of meetings for ministry with the morning meeting; (4) the restrictive functions of guides over that which is admitted to be unprofitable ministry; (5) and other points concerning ways, methods, and usages. Each individual writer being able to say, like Paul, "I give *my judgment*" (1 Cor. 7. 25).

Some have imagined that in *Suggestion 1* Dr. Schofield meant to give up the form of "gathering under the guidance of the Spirit," as practised

for wellnigh a century, and revert to a meeting with everything humanly controlled as practised in most religious gatherings to-day.

What was suggested was the closer union of ministry and worship meetings. The two, whilst kept distinct, have been conjoined for many years in MERRION HALL, Dublin, so long associated with the saintly names of J. Denham Smith, F. C. Bland, and others; in BERESFORD CHAPEL, London, long the sphere of ministry of the honoured Wm. Lincoln; in PORTMAN ROOMS (now Carton Hall), London, where Dr. Schofield and other well-known brethren of to-day "serve and wait;" as well as several places in Britain and abroad.

Yet, as wisely pointed out in *Suggestion 11*, "the Supper is not to be regarded as an *adjunct* to the other services. The partaking of it is the *main* object of the Christian Assembly."

#### The Vital Issues.

**UNISON** as to (1) the importance and urgency of this question, and the lack of edifying ministry. The practical part of *Suggestion 7* might well be repeated in many Assemblies, towns, or districts; (2) no lack in the Head to "give gifts unto the work of the ministry for the edifying of the body of Christ" (Eph. 4. 12); (3) the realising and owning

#### The Lordship of Christ.

Were this done by all most of the present-day difficulties, like the doubts of Thomas, would be transformed into adoring worship—"My Lord, and my God" (John 20. 28); (4) the increasing need, in days of supreme stress and spirit tension, for mind and heart preparation of brethren who minister the "good Word of God" (Heb. 6. 5), and of *all* to remind themselves of the "preparation" as well as the observance of the feast (Matt. 26. 17; Luke 23. 54); (5) the "unsurpassed blessedness" of what has proved itself to be a divine institution, the gathering in the Lord's Name; to show forth the Lord's death in view of the Lord's Coming again; "the Lord Himself," centre and controller of all. Hallowed moments of "Heaven on Earth"

(Deut. 11. 21) have been experienced by myriads of His own in many lands as they upon the first day of the week sought to enter more fully into "the sufferings of Christ and the glory that should follow" (1 Peter 1. 11).

In meetings where self-confident brethren persist in ministry which is not to edification, special prayer for *restraining* grace should be made by the guides. If continued, plain words should be used to the transgressor as to the object of ministry (1 Cor. 14. 3, 31), the qualifications (vv. 16, 25), and judgment (v. 29) as to its helpful or hurtful character. All should aim at the convincing testimony—"God is in you of a truth" (v. 25).

May these *suggestions* lead to the friendly intercourse of "guides," the arousing to activity of "able ministers of the Word," the heart preparation necessary for acceptable worship, so that He who alone is worthy may be exalted and extolled, and the goal of ministry be attained—"PEACE in all the Churches of the Saints." HyP.

# Through Trial to Triumph.

Notes of an Address at Half-Yearly Meetings, Glasgow, by HY. PICKERING.

ONE of the remarkable features of the Bible is that it throbs with human life. Men and women of like passions to ourselves abound and increase in number from the Garden of Eden to the Great White Throne. According to the list in the "Oxford Family Bible" there are about 5000 proper names in Sacred History, probably half of the names are those of men and women. These thousands can be divided into three classes:

1. Those who were TRIED AND TRIUMPHED, as Abram, Moses, Joseph, David, Daniel, Mary, Martha, Paul, and the chief among the tried, as He shall be among those who triumph—our Lord JESUS.

2. Those who were TRIED AND FAILED, as Adam, Cain, Saul, Samson, Jonathan, Peter, Thomas, Demas, and the greatest of all failures—JUDAS.

3. Those who NEITHER WERE TRIED NOR TRIUMPHED, so far as their records go, and their name is legion.

Each one of us to-day may safely class ourselves with one or the other. Class 1 demands our special attention in these days of unbounded sorrow. We select five sample cases to show that "Blessed are they that are tried, and trust alone in the Living God, for they shall surely triumph."

## I. Distress. Genesis 28. 10-17.

JACOB is a fitting picture of one in distress. Through seeking the blessing in a carnal way he finds himself in the wilderness, going back from the Land of Promise, in the midst of danger, with a doubtful future in front of him—fatherless, motherless, friendless, homeless—less everything but GOD. Yet in that night of distress, with a bed of sand and a pillow of stone, he had a Vision of God. (1) "Behold a ladder" (v. 12), reaching from the wandering boy to the Eternal Throne. (2) "Behold the Angels of God, ascending and descending" (v. 12). Ascending first, because God's guardians were there before the ladder, or

before Jacob saw the ladder (Heb. 1. 14). (3) "Behold THE LORD above it" (v. 13), controlling ladder, angels, darkness, circumstances, and all. (4) "Behold I am with thee, and will keep thee, and will not leave thee" (v. 15). Well might Jacob say, "The Lord is my helper, I will not fear what man shall do unto me" (Heb. 13. 5, 6). A desert spot of trial became "none other than BETHEL, the House of God," the place of triumph to Jacob, as it has been to thousands in all ages who have followed in his train.

## II. Disaster. Genesis 37. 24.

JOSEPH is sent by his father to look after his brethren. He follows them from Hebron, the place of *communion*, to Shechem, the *shoulder*, and to Dothan, which means *decrees*. Here all the decrees of his brethren to hinder only helped in a marvellous way to develop the counsels of God. The disaster of the Pit is followed by the tragedy of Potiphar's house, and by the greater trial of the Egyptian Prison.

You can almost understand trials coming upon cunning, crooked Jacob; but here is obedient, loving, true-hearted Joseph, *how* does trial upon trial crowd upon him?

Turn to the Period of Triumph. See him with "a gold chain about his neck," ruler over all the land of Egypt, and named Zaphnath-Paaneah, which means "the Saviour of the World" (Gen. 41. 40-45). See his brethren at last bow down and make obeisance before him whom they had despised and rejected. Hear Joseph give the golden key which unlocks all the mysteries of God, as he says, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life" (Gen. 45. 5). They meant ill, God meant good (ch. 50. 20), and His Eternal Counsel triumphed in the case of Joseph, as it will finally triumph with all the "blessed who put their trust in Him."

## III. Dearth. 1 Kings 17: 9-14.

A WIDOW WOMAN of Zarephath, rightly named Sarepta, or the smelting-house, is seen in her deep trial gathering sticks to share the last meal with her darling boy ere they lie down and die in the land of dearth. A *widow*—breadwinner gone; a *handful* of meal—barrelful gone; a *little oil*—larger supplies gone; a little flicker of flame—hope gone; a few moments more—mother, son, and all will be gone.

Now comes the test, "Make me a cake first, and after thee and thy son." God *first* even in dire moments of dearth. "She went and did" (v. 15). She obeyed, and she triumphed. Hear the ringing notes, "FEAR NOT, thus saith the Lord God, the barrel of meal shall not waste, neither shall the cruse of oil fail."

Hudson Taylor, of China fame, once said we should be able to sing the doxology even when the flour barrel was empty. Not many days after his wife reminded him of his boast in God, and suggested that he should put his head in their barrel, which was now empty. "I will do it on condition that you put yours in with me." There and then the two heroes sang, "Praise God" inside the barrel, then empty, but soon full, and filled for many years.

That Sarepta barrel not only satisfied prophet, widow, and son for "a full year" (v. 15, margin), but has been the bread of God to the "destitute, afflicted, tormented" as centuries have rolled by. The scraping of the bottom of the barrel precedes the song of deliverance (Psa. 32. 7).

## IV. Despondency. 1 Kings 19: 2-8.

ELIJAH the Prophet is a fitting type of despondency. The victory on Carmel is followed by Jezebel's threat. He fled for his life 200 miles to Beersheba, left his servant, then to be more secure went alone a day's journey into the wilderness. Exhausted he sat down under a juniper tree, and uttered the despondent wail, "O Lord, take away my life; for I am no better than my fathers." Far down, indeed, must be any prophet, any preacher, or any one when he confesses himself to be

a useless creature, no better than his fathers, only fit to die.

Yet in the dire moment of weakness strength is perfected. An angel touching him, says, "Arise and eat," not once, but twice. He arose, obeyed, and was so refreshed that he "went in the strength of that meat forty days and forty nights unto Horeb the mount of God" (v. 8).

John Milton well said, "The martyrs conquered the powers of darkness by the invincible power of weakness." That "cake and cruse" is still sufficient to enable the tried to say, "My strength is made perfect in weakness" (2 Cor. 12. 9).

## V. Death. John 11. 11-44.

LAZARUS and the home of Bethany bring us face to face with the trial of all trials—Death, the king of terrors and the terror of kings. Sickness is followed by death, death by burial, burial by the lamentation—"If Thou hadst been here."

Into this, the most famed of all the scenes of sorrow and death, come the ringing notes of Resurrection triumph, which have cheered countless thousands in the hour of woe and the home of sorrow. For here we see a threefold cord of triumph.

1. A WEEPING SAVIOUR. "Jesus wept." Of all the 31,173 verses in the Bible this, though least, would be the last with which we would part. Which of us have not stood by the open grave of a loved one and by faith seen those true tears of sorrow fall afresh from the Man of Sorrows and felt our burdened hearts relieved as we blest His thrice Holy Name.

2. A RISEN BROTHER. "Jesus said, Thy brother shall rise again" (v. 23). Assuring us that mother; brother, son, babe, and every loved one laid to rest in lovely mausoleum or nameless grave, in quiet churchyard or battle-scarred ground, on land or sea, "*shall rise again*." (Dan. 12. 2; Rev. 20. 19).

3. A REUNITED FAMILY. "There they made Him a supper" (ch. 12. 2). MARTHA, busy serving Martha; MARY, quiet, studious Mary; LAZARUS, dead, decayed Lazarus, types of the saints of to-day, all supping

with their Lord.† The home of sorrow now turned into the house of fragrance, worship, and re-union, with no whisper of parting.

Bethany, "the house of humiliation," has at last become a true house of triumph, as every Bethel or Bethany shall yet become when all the purposes of God "which He hath purposed in Himself" (Eph. 1. 9) are attained, for as Frances Ridley Havergal sweetly sings:

"The end of all creation is leading up to this,  
To God the greatest glory, to man the greatest bliss."

### The Pivot of all Prophecy.

By WALTER SCOTT.

THE Second Advent of our Lord is a vital part of Christian testimony, and never more needed to be insisted upon than now, especially in light of the solemn reflection that both the Church and the world are *about* to enter on their final phases of accumulated guilt before being dealt with in sharp judgment. But it is essential to distinguish the two distinctive parts into which the Coming divides. There is a class of passages, confined to the New Testament, which directly refers to the Coming of the Lord *for* His saints, as John 14. 3; Philippians 3. 20; 1 Thessalonians 4. 15-17; and 1 Corinthians 15. 23. But there is another set of texts, common to both Testaments, which distinctly teaches the Coming *with* the saints, as Jude 14; Zechariah 14. 5; Colossians 3. 4; and Revelation 19. 11-14. Now, while both these aspects of the *one* Coming of our Lord should be increasingly pressed on the earnest attention of Christians as a part, and by no means the least important, of the faith of God's elect, yet the *second* part or stage of the Coming is the one before us to-day. The former, *i.e.*, the Translation of all saints at the epoch of the Lord's descent into the air (1 Thess. 4. 17), necessarily precedes the latter, *i.e.*, His Coming with His saints (Jude 14) and angels (Matt. 25. 31).

#### Judgment and Glory.

The Apocalyptic testimony, "Behold He cometh with the clouds" (Rev. 5. 7),

coalesces with that of the Hebrew prophet, "I saw in the night visions, and behold one like the Son of Man came *with* the clouds of Heaven" (Dan. 7. 13); and also with the prophetic utterance of our Lord on Olivet, "They shall see the Son of Man coming *on* the clouds of Heaven with power and great glory" (Matt. 24. 30). All refer to the same time and event. The Epiphany of the Son of Man in such majesty as has never been seen by mortal eye will strike terror to the hearts of all on earth save those of His own people.

The prophets of old, each in his own way, and according to his personal characteristics, but all under the direct guidance of the Spirit, descant on the two great prophetic themes: JUDGMENT and GLORY.

#### "In-on-with Clouds."

Christ is nowhere said to come with the clouds to gather His own. On the contrary, *they* go up in the clouds (1 Thess. 4. 17). These are the royal carriages provided to convey us from earth to meet the Lord. The cloud of old was the well-known symbol of Jehovah's presence with His people (Exod. 13. 21; 40. 34-38; Luke 9. 35). But observe, Christ is not only said to come *in* the clouds (Mark 13. 26), but *with* them (Rev. 1. 7), and *on* them (Matt. 24. 30). The clouds which attend His Coming are symbols of His majesty (Psa. 18. 9-12). He sits *on* them as on His throne (Matt. 24. 30). We are caught up *in* the clouds (1 Thess. 4. 17). He ascended *in* a cloud (Acts 1. 9), and shall come *in* a cloud (Luke 21. 27). Such minute distinctions are interesting.

Here, then, we are directed to the culminating point of all prophecy—the pivot of blessing for Israel, the Church, and the world. The *first* and *last* testimonies in Revelation are to the Coming of the Lord (chaps. 1. 7; 22. 20), and we may further remark that the word "quickly" applied to the Coming is alone found in this sublime prophecy.

The Coming of the Lord to break the manifested power of evil on earth, to scatter the combined forces marshalled

under the leadership of Satan, to grind to atoms every hostile power, will be an event of so public and overwhelming a character that it is added, "Every eye shall see Him." What a sight in the heavens! The descending Lord with many diadems on His head, clad in the insignia of royalty, saints and angels swelling His triumph, clouds around and beneath, will then appear in a manner befitting His majesty.

From the new "Exposition of the Revelation," 5/6, post free.

## The Vine and the Branches.

Brief Exposition of John 15.

By WM. HOSTE, B.A.

IT is important to distinguish the figures, as well as the facts, of Scripture. When the eternal security of the believer is in question, three figures are used in the New Testament: that of a SHEEP necessary to complete the number of the flock (John 10. 28), of a TREASURE to be kept intact at all costs (Col. 3. 3), and of a MEMBER without which the Body of Christ would be incomplete. Here fruit-bearing, not security, is the thought, and another figure is employed, that of the VINE. A body could not lose a member without contracting a permanent blemish; a vine can lose a branch without detriment to the parent stem, and indeed the branch can be grafted in again (see Rom. 11. 24).

A branch of the vine is looked upon in this passage in three distinct relations to the vine: as (1) attached and abiding; (2) attached, but not abiding; (3) detached from the place of fruit-bearing, so that abiding is no longer possible.

Verse 1. "*I am the true Vine, and My Father is the Husbandman.*" Here the Lord reveals Himself under a new figure and His Father in a new relation.

Verse 2. No branch escapes the sweep of the Husbandman's knife, whether for excision (like the erring Christians at Corinth, cut off by the chastening of God, "that they should not be condemned with the world," see 1 Cor. 11. 30-32) or for pruning, that it may increase in fruitfulness. For note, it is "*Every branch in ME,*" not in Christendom, as some have taught, "*which beareth not fruit is taken*

*away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.*" The first condition then of fruitfulness is to be in the vine. The second condition is fitness to be in.

Verse 3. "*Now ye are clean through the Word that I have spoken unto you.*" A man at court needs court dress. The Lord refers back to His words in John 13. 10. It is the washing of regeneration which bestows this fitness. The believer is all fair, there is no spot in him. Then Judas was present, and the Lord could not say "ye are clean" without adding, "but not all." Now in his absence He makes no exception.

Verse 4. "*Abide in Me, and I in you.*" A third condition for fruit is necessary. You must have the *right* to be in. A burglar might be in the palace, but he has no right there, because uninvited. The believer is invited to abide in Christ.

Verse 5. "*I am the Vine, ye are the branches.*" And the contrast is not between much fruit and little fruit, but between much fruit and no fruit; "*for without Me,*" that is (not bereft of My help, but), out of touch with Me, "*ye can do nothing.*" The great secret is out. Christ is not only the only way of salvation, but the only source of fruitfulness. Union, fitness, invitation are all of grace, abiding is the responsibility of the branch.

Verse 6. The consequences of non-abiding are not only negative, but positive, leading to removal from the sphere where fruit-bearing is possible, and to a withered condition, like that of branches severed from the parent stem and only fit to be used as firewood. For as Ezekiel 15 tells us, you cannot carpenter with vine wood. It is only good for fruit or fuel.

Verses 7, 8. "*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.*" This is the other side of the picture, the result of abiding—not only much fruit, but success in prayer, glory to the Husbandman, and ability to learn of Christ.



## The Mystery of the Kingdom.

THE TWELVE MYSTERIES OF THE BIBLE.—V.

By W. E. VINE, M.A., Bath.

THESE form the subject of the parables recorded in Matthew 13, Mark 4, and Luke 8. In Matthew they are called the mysteries of the kingdom of Heaven (lit., "of the heavens"); in Luke, "of the kingdom of God"; in Mark they are summed up as "the mystery of the kingdom of God". The terms "the kingdom of God" and "the kingdom of the heavens" are frequently interchangeable (cp. Matt. 19. 23 with v. 24; Matt. 19. 14 with Mark 10. 14; Matt. 13. 11 with Luke 8. 10), but are not entirely identical in significance. Nor is the difference merely titular, though they do differ in this respect, the one speaking of the King Himself, the other of the sphere of His sovereignty. Again, a glance at the reference above mentioned shows the inaccuracy of the supposed differentiation that while the kingdom of Heaven includes evil principles with good, the kingdom of God contains the good alone.

### "The Kingdom of God."

"The kingdom of God" is a general term for the kingdom in all its aspects, in all dispensations, and viewed whether in the past eternity, or during the periods of human rebellion prior to, and including, the rejection of Christ as the King, or in the present age in which the kingdom is in mystery, or in the coming age when it will be in manifestation, or in the ages beyond. "The kingdom of Heaven" is a comparative term, implying the existence of a contrary sphere and contrary principles of operation. In this respect it is of course identical with the kingdom of God in one of its phases, since the latter is descriptive of the kingdom at all times. The phrase "the kingdom of Heaven" is confined to Matthew's Gospel, where it occurs some twenty-five times. Its use there shows a constant reference, expressed or implied, to antagonistic forces. The opposing element is prominent in the parables of Matthew 13, which treat of that period in which the kingdom is in mystery. That it should be

in mystery was immediately due to the rejection of the King by the Jews. For this they were temporarily cast away (Rom. 11. 15), and the offer of submission to the King and entrance into His kingdom was made to men of every nationality. The kingdom has not, and does not, yet come with outward manifestation (Luke 17. 20, margin).

### The Church and Christendom.

The Church is not coextensive with the kingdom of Heaven. The Church has its part therein, but when it is removed the operations of the kingdom will continue in the earth. Nor, again, is Christendom coextensive with the kingdom in its mystery phase, which seems to have been introduced during our Lord's personal ministry in the days of His flesh. All this is evidenced in the scope of the parables setting forth the mysteries of the kingdom. In the first parable, that of the sower, the general principles of the kingdom are symbolised in their activities in the world during the rejection of the King. In the next three, those of the tares, the mustard seed and the leaven, the outward aspect of the kingdom is presented. In each the forces of evil are seen at work. The parable of the tares and the Lord's explanation draw our attention to final issues. The tares are bound in bundles by the servants (perhaps indicating ungodly associations) and left in the field for the time prior to their being burned; the wheat is taken into the garner. The true are removed before judgment is executed on the false, the binding in bundles being a preparatory step to that. The saints are to possess the kingdom, but that does not take place until "all things that cause stumbling and they that do iniquity" have been cast out of it. In the parables of the sower and the tares the individual is especially in view; the parables of the leaven and the mustard seed have a collective aspect. The last three parables were spoken privately to the disciples. The first two of these, relating to the treasure and the pearl, present the inward aspect of the kingdom, and bring

into greater prominence the Divine appreciation of that which is true and genuine therein. In the last parable, relating to the net, the principles of the kingdom and their operations are again viewed in their ultimate issues, evil being purged out of it.

### The Kingdom of Heaven.

Thus the Lord unfolds the secrets of the kingdom of Heaven during the period in which it exists in mystery. Throughout this period the forces of darkness work within the sphere of the operations of the kingdom, the former operating from beneath the latter from above. Hence the significance of the expression "the kingdom of the heavens". The earth is the immediate arena of the conflict, and there Satan aims at absolute dominion. But "the heavens bear rule". The Adversary will not ultimately triumph. The darkness will not overpower the light. The King will intervene in Person. Satan will be bound and consigned to the abyss, and his human instruments will be destroyed. The mystery phase will be over, and the kingdom of God will be in manifested glory. "Then shall the righteous shine forth in the kingdom of their Father."

### Suggestive Topics.

For Bible Students and Christian Workers.

#### CHRIST IN HIS PEOPLE.

1. Their life, - - - Gal. 2. 20
2. Their strength, - - - Eph. 3: 17
3. Their hope, - - - Col. 1. 27 G. H.

#### THREEFOLD ATTITUDE OF THE BELIEVER as set forth in Matthew 5.

1. Salt of the earth—Preservation,  
as Lot and Noah
2. Light of the world—Illumination,  
as John the Baptist
3. City set on a hill—Observation,  
1 Thess. 4. 11, 12  
W. G. P.

#### A STUDY IN RUTH.

1. Her distress, - - - Ruth 1. 9-14
2. Her desire, - - - " 1. 10
3. Her decision, - - - " 1. 16
4. Her devotedness, - - - " 1. 17
5. Her diligence, - - - " 2. 7  
W. J. M.

### Daily Trust in God.

By GEORGE MULLER.

JUST in proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, "My Heavenly Father puts this cup of trial into my hands that I may have something sweet afterwards." Trial is the food of faith. It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children!

Now the nearer we come to this in our inmost souls the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait and see what good God will do to me by it, assured He will do it." Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others in God, the Living God.

## The Last Supper.

THE day has passed—the day of sweet communion,  
 And now the shadows of the night are near,  
 And still once more with Him in sweetest union  
 His chosen ones are gathered round Him here.  
 Yes, all is o'er—the days and nights of gladness;  
 Long, precious hours of fellowship divine;  
 And now in this, the crowning hour of sadness,  
 What glories on the Saviour's features shine.  
 He knows, full well He knows, what lies before Him,  
 That He the Holy Paschal Lamb must be;  
 He feels the shadow of the Cross fall o'er Him,  
 Yet calmly waits the hour of Calvary.  
 How lovingly He looks on those around Him,  
 Who until now have ever faithful been;  
 What tender ties of sympathy have bound them,  
 Yet soon the fear of man will intervene.  
 He knows it all, yet shows it not toward them  
 By look or word less loving or less sweet;  
 E'en Judas, who so basely will betray Him,  
 Dreams not that Jesus knows his plans complete.  
 For nought must now disturb this precious hour;  
 Peace, perfect peace, must mark this time at least;  
 Let demons rage, if soon to feel their power,  
 Earth, Hell, nor Satan may disturb this feast.  
 "This bread take, eat, it is My body broken;"  
 How strange the words. What is this mystery new?  
 Yet gladly they obey. The Lord had spoken—  
 Enough for them—'tis broken thus for you.  
 "The wine now drink. My blood it is; 'tis given  
 That you, that all its healing power may know.  
 This in My memory do, until from Heaven  
 I come again and take you where I go."  
 "Where, Master, must you go?" the white lips falter,  
 And fear hangs o'er them as they eat and drink;  
 Some dread disaster which no love could alter  
 Was surely near, and how their spirits sink.  
 How soon they knew the meaning which their  
 Master  
 Would fain have shown them e'er He went  
 His way!  
 Though they were slow to understand their Pastor,  
 The blessed feast is *ours* to keep to-day.  
 Sweet, solemn feast, by Jesus instituted.  
 So simple, unassuming, yet so grand!  
 The emblems so significantly showing  
 None but Divinity the feast had planned.  
 And now to every heart which doth adore Him,  
 This feast is ever and more truly sweet;  
 When Christ Himself draws near, and spreadeth  
 'o'er them  
 Love's banner as they're kneeling at His feet.  
 Linthouse. J. A. W. HAMILTON.

## The J. R. C. Question Box.

QUESTION 1.—In what way can we "Excel to the edifying of the Church?" (1 Cor. 14. 12).

Ans.—As to the ministry of the Word of God I believe this is a service that is sadly, fearfully neglected. It is a common belief that the Spirit of God will enable a man to teach and preach without labour. That he will just get from God, on the spur of the moment, something to say! Hence the responsibility of ministering the Word of God is cast aside, and any one who can readily talk, and who delights to hear his own voice, occupies precious time with that which neither comforts, nor edifies, nor sanctifies.

Edifying ministry will never be found apart from humble, diligent, prayerful searching of the Scriptures. A man who desires to excel to the edifying of the Church must make it *his business*—must be prepared to be counted ignorant, it may be, as to the world's learning; but give his whole energy, mind, and heart to understand and to communicate simply, clearly, practically to the understandings of the saints the mind of God.

In connection with this subject there is a passage of Scripture which I commend to you, Daniel 12. 3, "They that be wise (or rather, literally, 'they that *make wise*,' or as in the margin, 'they that teach') shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Here are two departments of the ministry, as we have often noticed. Those who minister wisdom to the saints, and those that minister righteousness to the ungodly.

What a promise to encourage the weary labourer! When knowledge is increased, and love waxes cold, and many run too and fro in restless feverish hurry—blessed is he who calmly but resolutely sets himself to serve the Lord. He shall in no wise lose his reward.

### QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. Address, The Editor of *The Witness*, 229 Bothwell Street, Glasgow.

## Defiling the Temple of God.

QUESTION 727.—What is the meaning of 1 Corinthians 3. 17: "If any man defile?" etc.

Ans.—The word *phtheiro* rendered *defile* and *destroy* is the same in both instances. It occurs about eight times in the New Testament, and on six occasions is rendered *corrupt* or *corrupted*. It is not the word generally used for destruction or destroy. Its meaning is to *spoil*, *corrupt*, *mar*, so that the passage in question might be translated: "If any man mar the temple of God, him shall God mar." In verse 16 of this chapter it is to be observed that the assembly is called "the Temple of God," making it the holy habitation of the Spirit of God. The Church at Corinth allowed the fornicator mentioned in 1 Corinthians 5 to remain in God's temple unjudged, and as a

consequence he was marring God's temple, and upon all such the judgment pronounced of the Lord is: "If any man mar the temple of God, him shall God mar." — J. W. JORDAN.

### "The Lord Reigneth."

QUESTION 728.—Does the verse "The Lord reigneth" (Psa. 97. 1) mean that He reigns over the earth to-day?

Ans.—That the Lord is not yet reigning as He will when all His purposes are fulfilled is clear from many Scriptures and from what we see around us. The believer's prayer is still "Thy kingdom come."

We may therefore answer the question thus:

I. In an absolute sense the Lord is not yet reigning. Nor will He till Revelation 19. 6 is fulfilled and the triumph cry goes up, "Alleluia, for the Lord God Omnipotent reigneth."

II. He nevertheless governs as the great Overruler in the following respects:

1. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. None can stay His hand, or say to Him, What doest Thou?" (Dan. 4. 25, 32, 35). The gift is in His power.

2. "He removeth kings and setteth up kings," and "He changeth the times and seasons" (Daniel 2. 21).

These Scriptures cannot, as the Psalms that speak of the Lord reigning, be regarded as prophetic or anticipatory. They must be taken as present and continuing facts.

Romans 13. 1: "The powers that be are ordained (margin, ordered) of God" confirms this, because this whole chapter deals with our present relations to such powers.

3. He gets glory to Himself even from man's wrath (Psa. 76. 10).

The writer of "Safety, Certainty, and Enjoyment" has recently issued a most helpful tract on this subject. He illustrates the overruling power of God among the nations by a shepherd, who, knowing the nature of a dog is to worry sheep, allows that nature to be in exercise for the government of the sheep, but restrains it when it goes too far or will injure the flock. So we may say

4. He restrains the remainder of wrath (Psa. 76. 10). And this is so particularly in His deliverance of His own people (till their time is come) from kings and rulers, as He did Peter (Acts 12. 7) and the apostle of the Gentiles (2 Tim. 4. 17).

III. He reigns in the hearts of His saints. Christ the King being sanctified there as Lord. He is now King in that kingdom that is within, and this is a foretaste of the time when He will reign for ever and ever over the whole new Heaven and new earth. — GEO. GOODMAN.

### Assembly Funds.

QUESTION 729.—Should one brother or two brethren jointly be responsible for the moneys

of the Assembly? What is the regular method? A new company would value suggestions.

Ans. A.—The writer who began a meeting of working men thirty-eight years ago began by never opening any box or counting money from any basket without another brother being a witness. A memo book was kept in the box on which one of the two made the entry. This elder brother took charge of all money *by request*, and gave all as required, month by month or quarter by quarter, when the Assembly disbursed the same for various purposes, one of which was for foreign missions. H. W. CASE.

Ans. B.—God's true Assembly has no "rubrics" which lay down regulations on matters of practice in eternal things. Such would be contrary to the genius of the New Testament, which embraces a people who are not under law, and whose worship is in spirit and in truth. On such subjects the most we ever have is an incidental reference to what was done, without any command to do the same, or even a suggestion that there was no other way of doing it. As to the disciples' treasury, if money could have its true place it would be relegated to the care of those least esteemed (1 Cor. 6. 4). It was so with the Lord Himself, who left the "bag" in the hands of a man whom He knew to be dishonest. But in the Assembly more is involved than the mere handling of money; in fact, the welfare of the saints is affected. Accordingly, we find in Acts 6 that seven men are appointed for such duties as appertain to dealing with Assembly funds. But no command is given or implied that there shall always be seven. In Acts 11. 29, 30 we see disciples entrusting their contributed funds to Barnabas and Saul. On the other hand, the Philippians seem to have sent their offering to Paul by the hand of Epaphroditus alone (Phil. 4. 18). So there is no rule, but in the absence of rule there is (under the Holy Spirit's guidance) the exercise of judgment. This is seen in Acts 6, for in the second verse the disciples are appealed to on the ground of *reason*, and men were chosen "of honest report, full of the Holy Ghost and wisdom." Herein we ought to appreciate the value of experience (too often discounted), and experience has shown that (apart from special circumstances) it is better for at least two brethren to share the responsibility. — F. ORTON SMITH, B.A.

Editor's Note.—In Acts 6. 3, when it is the collecting or taking charge of money collected, it is "*men*;" in Acts 11. 30, when it is the distribution of such funds, it is two *men*; in Philippians 4. 18, when it is the passing on to an individual of moneys collected, it is a *man*. Long years of experience and some glaring cases of dishonesty in connection with Church or mission funds, have confirmed above. We should be more careful about the Lord's money than our own, have every sum received and disbursed properly checked, and a proper audited statement submitted so that all may be satisfied and encouraged to "liberality" (Rom. 12. 8; m.):

## “SATISFACTION.”

A Soul Refreshing Study of John 4.\* By Dr. THOMAS NEATBY, London.

THERE is nothing more refreshing than to follow the footsteps of the Lord Jesus in the world; there is nothing more strengthening than beholding the glory of the Lord. It cannot be otherwise, for we never truly behold His glory without being “changed into the same image.”

In the Gospel of John, chapter 4, we read how the Lord goes into Galilee to the poor of the flock, and as it says:

4.—“He must needs go through Samaria,” not as a *geographical* needs-be, for they were not in the habit of going through Samaria to get to Galilee. Samaria was constantly a disturbed district for a Jew to pass through, and habitually they passed on the south, along the east of the Jordan, and entered Galilee on the north, missing Samaria altogether. It was a *moral* needs-be. There was a woman there that God had His eye upon. There were many in that city which should believe on Him through her word, and there were many more that should believe because of His own Word.

6.—“Jesus therefore, being wearied with His journey, sat thus on the well.” Is it not very remarkable the way the Spirit of God calls our attention to His being hungry, thirsty, weary? “Jehovah fainteth not, neither is weary” (Isa. 40. 28), and yet Jehovah is there weary, fainting. Jehovah humbled down to a weary Man, a hungry Man, a thirsty One at Sychar—thirsting for a drink of water.

The Lord Jesus stooped very low, and there at that well adds to His fatigue, nay,

### He Rests His Fatigue!

He finds joy and repose in opening His heart, in opening the heart of the living God; and bidding a poor, needy woman find her refuge there.

\* This address, given to a large company of Christians in the Christian Institute, Glasgow, on Lord's Day, 9th September, 1900, was specially taken for *The Witness* by an expert stenographer, JAMES H. ALSTON, who loved the work. Those who heard our veteran brother, Dr. NEATBY, in his sweetest vein will again call to mind the happy face, the saintly smile, and hear the intonations of his voice as he exalted the Master whom his soul adored, and whom He now sees face to face.—ED.

In the tenderest way He wins her confidence and speaks to her heart—a steeled heart—a heart accustomed to evil, a heart far from God, and yet the Lord Jesus knows how to bring it nigh.

6.—“It was about the sixth hour.”

It is a very unusual thing for a woman to draw water at twelve o'clock at noon. But this poor woman is there at an unlikely hour, and is there alone. There may be two reasons why she is alone: (1) Because her neighbours did not care to go out with her, and they were right, for “Evil communications corrupt good manners” (1 Cor. 15. 33). (2) That she might meet alone the One who was the Judge of the quick and the dead—not to meet Him as a Judge, but as a Saviour. It is all arranged by the infinite God.

7.—“Jesus saith unto her, Give Me to drink,” making Himself obliged to her for a drink of water. She at once turns upon Him with the statement that He was a Jew and she a Samaritan, and they had no dealings the one with the other.

10.—“If thou knewest the gift of God.” There is a wonderful calm in what the Lord speaks to that poor woman in answer to the rebuff she gives Him. If thou knewest the *free* giving of God that He has come out to give, not to ask. If thou knewest who it is that saith to thee, Give Me to drink! If thou knewest that it is the One who fainteth not, neither is weary, that asks for a drink of water. If thou knewest that it was the One who

### Made the Well

of water “thou wouldest have asked of Him, and He would have given thee.” Oh, what a sermon for a sinful soul!

13.—“Whosoever drinketh of this water shall thirst again.” We are all agreed that the water of this world does not satisfy. “Vanity of vanities,” saith the Preacher, “all is vanity and vexation of spirit” (Eccles. 1. 2). Yes, *beneath* the sun, but not *above* it. “Who will show us

any good?" (Psa. 4. 6). You have asked it in spirit if not in words a thousand times. I have asked it many times.

14.—"But whosoever drinketh of the water that I shall give him shall never thirst." Some look at that verse and wonder when they feel themselves practically thirsting again.

A dear brother once said: "They must keep drinking, or else they will thirst." That is the whole question. You may burst, but you can never thirst when you are drinking the water. It is true of earthly water, and it is certainly true of heavenly. The difference between the earthly water and the water Christ gives is that with the one you thirst *again*, with the other you *never* thirst.

When I speak to a company of Christians I speak to a number that are not thirsty, and never will be. I take my Saviour at His Word:

**"Shall Never Thirst."**

Yes, Lord Jesus, I believe this. I don't explain it away, but I believe it. "SHALL NEVER THIRST." It means that for the last time the thirsty one has said: "Who will show us any good?" It means that souls have found the source of blessing that is the fountain of blessing inside.

Does this describe you, my brother? Have you reached that point? Have you found satisfaction in the Lord Jesus Christ? What a sad witness is that of a Christian whose testimony every day is that he is not satisfied! That he has come to Christ, and Christ does not satisfy him. Is that it? No, never, a thousand times never. Christ does satisfy the heart, Christ fills it with "joy unspeakable and full of glory" (1 Peter 1. 28).

Then what is the water? The Holy Spirit. The truth here is altogether new to Christianity. The Holy Spirit in the soul, the power of endless life, was an unknown truth until the Lord taught it to the woman of Samaria. It is the abundant life of which He says, "I am come that they might have life, and that they might have it more abundantly" (John 10. 10).

God breathed into man's nostrils the breath of life, and made the life he lived an entirely different thing from the beasts that perish. So Christ risen, for the first time breathes

### The Abundant Life

that He gave to His disciples.

The Holy Spirit acted first in creation, and acted in all the ways of God in coming upon prophets, in coming upon men for special purposes, sometimes unbelievers, as Saul the king, and Balaam the prophet. But never until the blessed Lord came, and died, and rose again, was the Holy Ghost given in the way He is now given to all that yield the obedience of faith. He is the abundant life, then He is the perfect spring of blessing in the soul. That keeps the soul from thirst, that keeps the soul satisfied:

It is a blessed thing for one that has been in the habit of saying, "Who will show us any good?" now to say:

"My soul is at the sacred source  
Of every precious thing."

It is a soul finding its portion in God Himself. A spring, not a reservoir, however deep, however wide.

28.—"The woman then left her waterpot, and went her way into the city." When this poor woman finds it she leaves her waterpot, and goes away with the spring bubbling up in her heart. Naturally she would need the waterpot for daily need here below, but metaphorically she needs it no more, for she has got a spring in her soul.

### Away with the Waterpots!

The Christian has no need of the waterpot; he has a spring inside. God has come to His temple, and in His temple they all speak His praise.

29.—"Come, see a Man: is not this THE CHRIST?" God means us to be happy, God means us to be satisfied, to have "enough" with the portion we are having in Christ. JACOB and ESAU were very different men, though both professed they had "enough" when they made

their confession. Have you enough? Do you mean for to-day, here, and now? Then I have enough. I have CHRIST, and I don't want any more. I have Christ ministering by the Holy Spirit, and I want nothing more.

Yet there is

**An Unsatisfied Longing,**

and only one, in my bosom. It is to be with Him; to see His face. No other! No other! What could a man add by giving a few coppers to the Duke of Westminster, or some of the millionaires in America? Could he make them richer? Some of them would not be conscious of any increase of wealth, even though they were given another million, and what, oh, what? I have “the unsearchable riches of Christ.” I *have*, I am glad. A millionaire has a great deal of anxiety about his millions. I have none about mine, thank God! They will never be exhausted, never pass away. They will be all the better in the hour of death; but I expect the Victor of death to come and take me to be with Him where He is, and where I shall see Him as He is, and where I shall begin to count my riches. But I shall never have counted the sum, I shall never fully know how rich I am.

That is what I call satisfaction. That is what is meant by “he shall never thirst,” never ask for a drop of water to cool a scorched tongue. Never, thank God, never!

“I thirst,” said my Saviour. “I shall not thirst,” blessed be His Name! I could not have conceived that Christ, the Son of God, should have come down to such thirst, to such sorrow for a poor, guilty sinner like me. But He has done it; He has done it without being asked. He has done it with His own royal bounty. He has done it, blessed be His Name! I shall never thirst here nor there. Realising this, God expects us to attain to humble, perfect satisfaction.

Oh, if the heart is satisfied, if the heart proves, knows, enjoys this well-spring that springs up in every believer's soul without ceasing, it will be a satisfied face, it

will be a testimony for God and for Christ in this poor world. So it was for that poor woman.

16.—“Go, call thy husband, and come hither.” He touches with a master-touch the spring of her soul. At once it brought all her life before her. It was like the opening of the books before the Great White Throne (Rev. 20. 11). The moment those books are opened the conscience of every one there will tell him “all things that ever he did.”

The Lord by that one word summoned her conscience, her whole life. She fences.

19.—“I perceive that Thou art a prophet.” He had not charged her with anything. This is a prophet, because He has spoken to her soul of what God only knows. He is a prophet, and she raises the question of worship “when Messiah cometh.”

26.—“I that speak unto thee am He.” It is all done. She knows that He is the Christ. He has told her what no one but God could tell her. And now that He says He is the Christ she knows, and Christ does not repel her. Christ who knows all about her, Christ sits on the well, speaks to her, and wins her heart to Him.

The message of this poor woman to the persons who knew her well is a remarkable message: “Come, see a Man that told me all that I ever did. Is not this the Christ?” She has forgotten not only her waterpot, but she has forgotten *herself*, for she goes to the men and women who knew what a life she was leading, and she says: “He has told me all that ever I did.” Doubtless they turned round and said: “And pray, did He tell you anything good?” But she thinks not of her bad or her good, she is full of a new-found Saviour. It is to tell of Him that her heart is full to overflowing, satisfying. She has got a Saviour, the Christ, the Son of God. Oh, what a satisfied heart can do!

‘ Oh, Christ He is the Fountain,  
The deep sweet well of love.’”

God be praised! It is a well of water springing up into Everlasting Life.

## The Unwearied Worker's Reward.

By JAMES STEPHEN, Paisley.

THE following striking incident was recently related at a special gathering in London by a well-known teacher and author who had it fresh from the worker on the day he related it, and who vouches for its accuracy. It is related solely with a view to encourage "always abounding in the work of the Lord" (1 Cor. 15. 58).

### Scene I.—A London Street.

A Christian worker, who devoted her time to rescue work on the streets of the great metropolis, after a season of prayer sallied forth at the midnight hour on her errand of pity and mercy. On arriving at the place laid upon her heart she spied a young woman being decoyed by a man bent on the ruination of her body and soul. The worker went near to intervene and deliver the woman. The man in a state of fury kicked the Christian, causing her to fall to the ground. On recovery from the stun the wearied toiler sorrowfully retraced her steps home.

The following evening she was again constrained to search the streets, and with earnest prayer for guidance and strength set off. The same spot was laid on her mind, and thither she proceeded. There, at the place of the encounter the previous night was the young woman, who, upon seeing her kind friend ran to her, putting her arms around her, beseeching her to take her away from the evil which surrounded her. This request was gladly complied with.

After a lapse of time this poor, down-trodden woman learned of the love of Christ, and found peace and pardon through believing the record God has given of His Son. Now she is happily married and the mother of bright children.

### Scené II.—Somewhere in France.

The Christian worker, who watched for opportunities of helping the needy, felt the call of the many wounded and dying men at the front, and in due course was

installed in one of the hospitals in France. There, alas, she witnessed many sad sights as maimed men were brought in from the fighting lines. Among the number was a man who had lost both feet. This soldier at once recognised the lady, and remarked, "You will be glad to know it is impossible for me to kick you again." To this she replied, in keeping with the spirit of her Master, "I would gladly give you my own feet if that were possible." Conversations ensued. The man expressed again and again how the memory of that brutal kick had tortured him, and a life of sin was sorrowfully reviewed as he lay there. The soul-winner anxiously dropped a word here and there for her Lord and Saviour. Thus it came to pass, as we trust in many more cases, this soldier received the forgiveness of his sins solely through the appropriation of the merits of his Saviour's precious blood.

### Scene III.—A London Mansion.

Again the Christian worker is calling to say good-bye to the preacher who related this story ere she returns to France to pursue her good work. The morning-before, she said, in a fine mansion near London, a man of rank and position had breathed his last on earth, but did so rejoicing in his acceptance before God in the Lord Jesus Christ. That was the transformed man of the London street and of "somewhere in France."

Let thanks be returned for the power of the Gospel (Rom. 1.16). Let intercession be made for all, who, like this Christian lady, after the pattern of the Good Samaritan, go to where they are and lend a helping hand to those

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

Now, like the old warrior Paul, she "bears in her body the marks of the Lord Jesus," but in the Coming Day shall receive the full recompense of her reward for what she did out of love to her Lord to

"Rescue the perishing  
And care for the dying."

"The night is far spent, the Day is at hand" (Rom. 13. 12).



# Christ the Centre of the Circle. 57

Notes of an Address by J. R. CALDWELL:

IN the Epistle to the Hebrews angels are spoken of, man is spoken of, Moses is spoken of, Joshua, Aaron, and the other Old Testament shadows of Christ are touched upon, and they are all set aside, for the great reality now stands before us.

“Christ being come” (Heb. 9. 11). Christ the centre of the circle, towards which every line converges; and Christ is pointed at as the substance, the end of all; Christ the kingly priest, the Prince of Peace, the King of Righteousness, a priest for ever after the order of Melchisedec. Christ, our beloved, is brought in as the great sin-offering, making atonement for our sins; as the burnt offering making us perfectly acceptable before God; and as the peace-offering, speaking peace to our souls.

“Who through the Eternal Spirit offered Himself without spot to God” (v. 14). The Three Persons of the Godhead being engaged in that hour on Calvary in accomplishing that one vast work—our eternal redemption.

“How much more shall the Blood of Christ purge your conscience from dead works to serve the living God” (v. 14). The first essential to serving and worshipping God is a purged conscience. If there is on the conscience a sense of guilt, then it is not possible to worship God acceptably.

“And for this cause He is the Mediator of the New Testament” or (Covenant) (v. 15). You will notice that the truth of Christ is sometimes brought out by likeness and sometimes by contrast. God takes away the first man, Adam, in order that He may establish the second Man, Christ; He takes away the first covenant with Israel, and establishes the new covenant with Christ; He takes away the old creation and establishes the new—mercy is built up for ever in Christ. He took the place of all—king, servant, prophet, priest, are all gathered into one in the Person of our glorious Christ—God’s Christ—our Lord and Saviour.

“Lo, I come to do Thy will, O God” (Heb. 10. 7), He said, and He has done it. What was it? To lay down His life in

atonement for our sins. In John 10 the Lord Jesus says: “Therefore doth My Father love Me; because I lay down My life that I may take it again.” Did He not love Him before? Was He not beloved in the bosom of the Father before the world was created? Yes, but there is a special love here that the Lord Jesus Christ has earned for Himself, and drawn forth from the depths of the Father’s heart. Again, He says: “No man taketh it from Me, but I lay it down of Myself.” “This commandment have I received of My Father.” What was the commandment? Was it merely to live? More than that; it was to die. Was it only to die? More than that; it was to die the death of the Cross. To be made sin, to be made a curse for us. There was the test of obedience; and there was the temptation that the devil was continually bringing before Him. “Shirk the Cross,” said the devil; “I will give you everything in this world without the Cross if you will worship me.” Christ saith, “Get thee behind Me, Satan.” The old serpent’s voice tried to beguile our Saviour, but Christ kept the commandment before Him. He kept death before Him—the death of the Cross. Again, in the person of Peter, Satan brought the same temptation to evade the Cross, but again to Peter He replied, “Get thee behind Me, Satan.” He set His face to Jerusalem, and the dark shade of Calvary hung over His path. But He went to the Cross. God calls us to look at Jesus finishing the work; and then, as He points us to Jesus, what does He tell us? “By one offering He has perfected us for ever!”

“This Man, after He had offered one sacrifice for sins for ever sat down on the right hand of God” (v. 12). That is to say, there are no more offerings for sin, because there is no more need. There is One that has perfected forever, so that the believer in Jesus is made meet for the inheritance. The nearer I come to the light of God, the brighter that light shines on me, the more I see the corruption that is in me; just as with the atmosphere of this room. Let a sunbeam come in, and you will see a mil-

lion motes in one inch square. How then in such an intolerable light can I worship God? Must I go somewhere else? Not at all; keep in the light. In the very midst of the throne there is the Lamb as it had been slain. It is a throne of grace, a mercy seat to which we are called, and it is sprinkled with Blood. Let us go to the throne of grace, to the mercy seat, and there in the presence of God let His light search us and condemn us, for there is the Blood. So that whilst the conscience is searched by the light of God, the Blood of Jesus purges me so that I can worship God.

“By one offering He hath perfected for ever them that are sanctified” (v. 14). Perfected for ever; that is a marvellous thing. We are perfected for ever, but it is in Christ. Christ is my righteousness. Christ is the measure of my acceptance with God. Christ is the measure of God’s love to me. And as regards Christ’s love for us, He says, “As the Father hath loved Me, so have I loved you.”

### The True Test of Love.

By WM. SHAW, Maybole.

THE question has been asked: How is it, with so much light on God’s truth, and so much profession of blessing received through reading or hearing certain addresses, that nevertheless the results are so small? So-and-so enjoyed such a meeting, or such an article, so much; it was so much to the point, and so much needed. But, strange to tell, So-and-so just remained the same as ever. The address made no change on him. There was no confession of past unfaithfulness, no appearance of a deepened spirituality. And the question has been asked:

How is this?

The question is certainly as *practical* a one as could well be asked. It lays the axe to the root of the tree. But in this, as in all similar questions, God’s Book has a ready answer. The question is not at all a hard one. The explanation is simply this: That there is all the difference in the world between *knowing truth* and *obeying it*.

This is the key to the whole matter. In the present day the greater part of the spare time of very many is spent in *hearing truth*. They believe in a good feast from some brother who can open up the Word and bring out the subject in “such a wonderful way.” Yet, strange to tell, they never seem to get any fatter.

Like the lean kine in Pharaoh’s dream, which swallowed up the seven well-favoured and were nothing better, so many dear children of God swallow up the believers’ addresses without number, and still remain lean. Good feeding, and plenty of it, should make fat sheep. But that does not seem to be a law of God’s kingdom, and for a very simple reason—that He has marked a great distinction between *hearing* and *obeying*. Many, alas, are piling up knowledge as if the great aim was, “How much can I *know*?” forgetting that knowledge by itself merely “puffeth up.” If it does anything else, it is this, that it increases our responsibility, in that we knew our Lord’s will and *did it not*.

### The Solemn Problem.

Fellow-believers, this matter of knowing God’s truth, and failing to do it, is a solemn one. We attend, let us suppose, some conference, some gathering for getting at the mind of God concerning us, and also for getting filled with Himself. Some brother delivers a message from God in the power of the Holy Ghost; and we say “Amen,” we enjoy it so much; and off we go, and perhaps we don’t obey a twentieth part of it. And we wonder how it is we are so lean and so “out of sorts.” But surely the wonder would be if it were otherwise.

Or it may be, when reading God’s Word for ourselves, we find things in it which He calls on us to do; but *we don’t do them*. We get conscience soothed asleep with some excuse or other; and then when we fall in with some one full of faith and of the Holy Ghost we wonder how he has got so far up; when the long and the short of it is just this, that God is as ready to fill us, if we would just come so far *down* as to do what He says, and let Him look

after the consequences. O these terrible consequences! They seem to be a stock-in-trade excuse for making the Word of God of none effect. As if the Lord did not see the consequences! But we are persuaded better things of you.

### The Scriptural Solution.

Whatever you know of God's truth, *do it*. That is what the disciples were told: "Whatsoever He saith unto you, do it" (John 2. 5). And it is just what the King of Egypt said respecting Joseph: "What he saith to you, *do*" (Gen. 41. 55). But, above all, it is what the Lord Jesus Himself says: "Ye are My friends, if ye *do* whatsoever I command you" (John 15. 14); "Blessed are they that hear the Word of God, and *keep it*" (Luke 11. 28).

We never read of purifying our souls in *hearing* the truth; but we read of those who have purified their souls in *obeying* the truth (1 Peter 1. 22). "He that hath My commandments and *keepeth them*, he it is that loveth Me" (John 14. 21). Obedience, you see, is the test of love. God has joined the two together; and they cannot be put asunder. If we would know the extent of our devotion to Christ, it is the exact measure of our obedience to His Word.

In view of His near Coming, let us ask: How is it to be with us? Are we going to allow His Word to search us and try our ways? In a word, are we prepared to obey the Lord in whatever He says in His Word? It will bring reproach, it will bring suffering (if it did not, where is the offence of the Cross?). But are we ready to count reproach for Christ greater riches than the treasures of Egypt? (Heb. 11. 26). If so, in *keeping* His statutes you shall find great reward (Psa. 19. 11). Then, indeed, you shall be able to say, "I rejoice at Thy Word, as one that findeth great spoil" (Psa. 119. 162). If ye *know* these things, happy are ye *if ye do them* (John 13. 17).

AFTER reading through this special "Satisfaction" Number, make a practical point of posting it to a Soldier at the Front, Sailor on the High Seas, or some friend whom you know in a lonely part at home or abroad. It may refresh the soul of one for whom the Saviour died.—ED.

## The Inner Line

OF THE SPIRITUAL BATTLE FRONT.

**B**EHIND the roaring cannon,  
Behind the flashing steel,  
The defenders of the inner line  
Steady and constant kneel;  
Some bent, some grey, or crippled,  
Some three score years and ten,  
Just praying, always praying  
For the front line fighting men.  
These cannot lead a sortie,  
Nor breast the ocean's foam,  
But their fervent prayers, like incense,  
Rise from hall and cottage home;  
The poor man or the wealthy,  
All form the inner line,  
Wherein the one great sorrow  
Forms a brotherhood divine.  
You can hear old voices quaver,  
You can see the slow tears fall;  
Yet the inner line keeps steady,  
For Christ and heathen call.  
They pray, and who can measure  
Such prayers' resistless might?  
They trust the God of Heaven,  
Who will defend the right.

J. F. FORBES.

### QUESTIONS AND ANSWERS.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. Address, The Editor of *The Witness*, 229 Bothwell Street, Glasgow.

REPLIES ARE INVITED TO THE FOLLOWING:

**The Millennium Saints.**—When will the saints who live in the Millennium and the short season be raised?

**The Children of the Kingdom.**—Who are the Children of the Kingdom? as Matthew 8. 12 and 13. 38 seem conflicting.

**Factions.**—What Scripture would guide as to our acting towards a number of believers who leave an established Assembly (probably with much to induce division), and commence breaking bread in same district without seeking the fellowship of neighbouring meetings?

### Incentive to Prayer.

**QUESTION 730.**—Is it right for a believer to use Luke 16. 9 in prayer at the Breaking of Bread as an incentive?

**Ans.**—As an incentive to what? it may be asked. Not to worship, which is not referred to in the passage. The right use of money is the question. Our Lord uses the prudent foresight of the steward on the worldly plane to inculcate the same to His disciples on the heavenly.

"Make to yourselves friends of the mammon of unrighteousness (*i.e.*, earthly wealth); that, when it (it, according to the preponderance of authority) fails, they (the friends) may receive you into everlasting habitation." So use your money down here while it lasts, that the beneficiaries of your bounty may welcome you up there. It would be strange indeed to question the fitness in prayer as an incentive to liberality, *say before* the collection, of words which our Lord spake for that very end. — W. HOSTE, B.A.

### Attaining unto the Resurrection.

QUESTION 731.—What is the meaning of Philipians 3. 11: "If by any means I might attain unto the resurrection of the dead?"

Ans.—The apostle cannot have intended that the resurrection of the saints at the Lord's Coming is a matter of attainment. That would contradict the teaching of other passages, *e.g.*, 1 Corinthians 15. 22, 23. How, then, are we to understand his seeking to "attain unto the resurrection *from* (not *of*, as in A.V.) the dead"? Firstly, in the light of the preceding part of the sentence, which really commences at verse 8. His desire was to gain Christ, to know Him, and the power of His resurrection (v. 10). We are thus taken at once to the resurrection of Christ from the dead, and the ideal presented in the power of that resurrection as the standard for the life of the believer. To attain to that ideal would be to know the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; thus only could Paul "apprehend that for which he had been apprehended by Christ Jesus" (v. 12). Secondly, he doubtless also had in view the counterpart of Christ's resurrection, namely, that of the saints, of which His is the firstfruits; but this, again, as an ideal state, to find its spiritual counterpart in the present life of the believer. The Person, however, is before the apostle's eyes rather than the event; Christ, in His resurrection power, to be magnified in His body, and manifested in Him in all His ways. Looking back upon many years of devoted service for the Lord, even Paul had to say: "Not that I have already obtained, or am already made perfect; but I press on." Such an ideal forbade Antinomianism on the one hand and any claim to sinless perfection on the other. W. E. VINE, M.A.

### How Many Should Speak at the Morning Meeting?

QUESTION 732.—Is there any Scripture regulating the number of those ministering at the Breaking of Bread? In other words, does 1 Corinthians 14. 27 apply to present-day circumstances and mean that it would be out of order for more than two or three brethren to minister during any one morning meeting?

Ans. A.—In my opinion 1 Corinthians 14. 27 does not apply only to meetings for the Breaking

of Bread, but to all in which saints are gathered, subject to the Lord's presence and guidance.

In chapters 10 to 16 there are two comings together—one in chapter 11. 17-20, another in chapter 14. 23, and the custom amongst so-called brethren in our day has been to blend the two together. I do not wish to imply that this is wrong, but details are not taught in such matters in Scripture. They are in divine wisdom left for Christians to arrange, subject to the Lord's providence as well as Scriptural dealings. I remember a meeting in Ireland for the Lord's Supper that habitually lasted from 12 (noon) to 2.30 p.m. As a rule our morning gatherings are from 11 to 12.30, and are supposed to include the two purposes to which I have alluded. They may be described as *before* and *after* the breaking of the bread.

I hope humbly, but for nearly half a century I have tried to teach by word and example that the *first* should be mainly, if not exclusively, occupied with the object for which we are together, the remembrance of the Lord and the proclaiming of His death (chap. 11. 24, 26, R.V.): Scriptures read, hymns sung, audible words in worship (eulogy, chap. 10. 16) should contribute to this purpose and to no other. In the *second*, as a rule, for convenience and expediency there should be opportunity for ministry of the Word in wider application.

Whether we meet for the Breaking of Bread or for edification, or for both, I think that the principle of chapter 14. 27 should be observed, and that no more than two or three should speak. It is one of the commandments of verse 37. I differ from those who encourage teaching before the partaking of the feast to prepare Christians for that great privilege. The *individual* believer should examine or prove himself, and so eat (chap. 11. 28, R.V.).

It is not my wish to write disrespectfully of the customs or judgments of those who differ from me, nor to invite controversy, which has always been distasteful to me, but only in compliance with a request to express my increasing conviction of nearly fifty years' experience.

J. A. OWLES, M.D.

*Editor's Note.*—These sober and solemn words of a veteran should be taken to heart by all. On a recent Monday morning a visitor to one large assembly reported that they had a "jack-in-the-box" meeting. No quiet waiting or worship of God—hymns, prayers, reading and speaking all being kept at express speed. Another visitor in a different direction the same day sorrowed over a large morning meeting in which the Word of God was neither opened, read, nor spoken from. The pauses were painful and long. The soul left unrefreshed. "My brethren, these things ought not so to be" (James 8. 10). The Saints are sorrowing, the Word is precious, the Spirit is powerful, the Father seeketh worshippers, the Coming of the Lord draweth nigh (John 4. 23; James 5. 8).

## “COMFORTED OF GOD.”

The Ministry of Comfort.—I. By L. W. G. ALEXANDER.

FEW things are more needed in the world to-day than comfort. They must have strange thoughts of God who imagine that He is the cause of things around us, or that He regards with complacency or indifference the anguish and sorrows of His creatures. The desolations in the world are caused by sin and by Satan, and these are matters of the deepest concern to God.

God's intense yearning for the blessing and comfort of His creature man can only be learned in the light of the Cross, and yet even the Cross does not measure “the kindness (*Greek* philanthropy) of God” (Titus 3. 4), but only bears eternal witness to its immeasurableness. By that Cross God would throw His everlasting arms around a lost world, and raise it redeemed and justified to eternal comfort on His breast.

In Scripture we find God spoken of as

### “The God of Comfort”

(2 Cor. 1. 3). What a captivating revelation of our God this term conveys! Yea, He is not only the God of comfort, but “The God of *all* comfort.” He is the Eternal Source whence alone comfort flows. Many a time comfort reaches our hearts by means of wayside brooks, but these are ever from this eternal Fountain fed!

The word “comfort” means “a bringing alongside of,” or “a summoning near.” Hence comfort is something or some one brought near to sustain us in the moments of anguish and sorrow. When the heart is broken and loneliness and desolation overwhelm, then it is that a well-known voice whispers, “When thou passest through the waters, I will be with thee” (Isa. 43. 2). In the midst of the fire One draws near whose “form is like unto the Son of God” (Dan. 3. 25). In Colossians 2. 1 (R.v.) the question is asked, “If there be therefore any comfort in Christ.” It is not suggested, of course, that there is any doubt upon the point, but the certainty

of the infinite comfort there is in Christ is made the basis of the tender appeal which follows.

### “Comfort in Christ.

How full of comfort He is! How blessed to know Him and to be “in Him,” and thus be able to draw through Him from the inexhaustible Fountainhead of comfort in God the Father! How utterly would we be cut off from the God of all comfort were we not “in Him!” “In Him” and “through Him” is the channel through which the divine comfort reaches our souls.

The Holy Spirit is

### “The Comforter”

who abideth with us, and is in us (John 14. 16-18). These comforts that are stored up “in Christ,” having their source in the heart of the eternal God, are ministered to our hearts by the divine Comforter who dwells within us. The Holy Spirit then is the Person who has been brought alongside of us, who has been summoned near us to be our strength and stay in every moment of sorrow and woe. How He loves to reveal Christ! How He delights to unfold to our hearts the comfort that is stored up in Him.

Thus we find the Triune God—Father, Son, and Holy Ghost—together employed in this work of ministering comfort to the hearts of the redeemed. By the Spirit, through Christ, we draw from the Fountainhead in the Father. Therefore no child of God need ever be cut off from comfort. For all alike this Fountain flows.

Some of the means which God employs to minister comfort to our hearts may be noted.

### I. “THE COMFORT OF THE SCRIPTURES”

(Rom. 15. 4). Unquestionably this is the means pre-èminent. In His ministry of comfort the Holy Spirit employs the Scriptures. The measure of the comfort

He is able to minister to us will consequently be determined by the measure in which we give ourselves to the Scriptures and know the Scriptures. The writer of the 94th Psalm is heard to say at verse 19, "In the multitude of my thoughts within me Thy comforts delight my soul." This speaks of the Word of Christ dwelling richly within us and our meditation upon the same, so that the Spirit thereby may be able to reveal the comfort with which the Scriptures are laden.

#### Why were the Scriptures Written?

For what reason has God left on record the trials and sorrows, the conflicts and fears of saints of old? Why has He told us of Job and Abraham, of David and Daniel, and others? "Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope" (Rom. 15. 4). Thus God had His eye on us, and His heart was occupied with us when thousands of years ago He caused the Scriptures to be written. One specific reason why they were written was our comfort. Do we prize the grace displayed in this sufficiently? Do we value the Scriptures as we should?

Are we in

#### Trying Circumstances,

and is our way enclosed as it were "with hewn stones?" (Lam. 3. 9). Is there no way out? How the Scriptures comfort our hearts, assuring us that as God made a way through the sea for Israel of old, so can He do for us! Thus we have hope. Is our case as desperate as DANIEL'S, and is the lions' den our doom? Then the Scriptures assure us that God can close their mouths as He did of old, and we have hope. Is our bereavement as sore as JOB'S, and, like RACHEL, are we weeping for our children, and refusing to be comforted because they are not? Then the Scriptures remind us of the endurance of Job, and we catch a glimpse of the end (goal) of the Lord, and are assured that He is full of pity and merciful, and we have hope. Thus, however sore our trials and loss, we

find the Scriptures overflowing with comfort. Let us beware, therefore, lest overwhelmed by our loss we permit our sorrow, which in itself is perfectly legitimate, to turn us from the Scriptures and to come between us and God, for thereby assuredly do we cut ourselves off from the only source of true comfort.

#### Two Dangers in Sorrow.

There are two dangers to which we are exposed in times of sorrow and trial. These are set forth in Hebrews 12. 5, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of Him." To regard the Lord's dealings lightly or to faint under them are both alike disastrous. Perhaps the latter is more serious than the former, as it is unquestionably more insidious.

In times of calamity and distress the truly exercised soul is frequently distressed to know the meaning of the Lord's dealings. Then it is that Satan often draws near with his foul suggestions. He adds to our load of anguish by insinuating that the Lord is dealing in judgment with us because we have sinned against Him. That such may be the case of course is true, but that such must of necessity be the case is very far from the truth. The Father's dealings in chastisement may not be of a corrective nature at all, but may aim at raising us to

#### A Higher Experience

of His grace and comfort, and perfecting in us more fully the image of Christ.

There was no man on earth so well pleasing to God as Job in that day when God permitted Satan to strip him of all he loved. Yet God desired for Job a greater experience of Himself. Job had heard of Him by hearing of the ear, but this knowledge left a sense of distance still unbridged, and God would lift His child to a higher plane, and give him a more intimate experience of Himself and an eye-to-eye vision.

Never was Abraham so well pleasing to God as that day when the supreme test of his faith was reached and God said unto him, "Take now thy son, thine only son, whom thou lovest, even Isaac, . . . and

offer him for a burnt offering" (Gen. 22. 2). The feelings of that father's heart can be better imagined than expressed, yet Abraham bowed to the will of God and yielded an instant response, and has earned thereby the unique name of "The friend of God" (James 2. 21-23). To such an intimate experience of Himself, and to such a nearness of blessed friendship has God introduced multitudes of His people through the gateway of sorrow, suffering, and woe.

#### Marks of God's Favour.

Some time ago a pamphlet reached us, from some unknown quarter in which the writer appeared to find secret satisfaction from the fact that certain of his brethren had recently been called upon to suffer the loss of their sons, and clearly wished his readers to draw the inference that this was proof of the Lord's displeasure. Few things surely can be more hateful to God than the combination of callousness and wickedness that such sentiments reveal. And when these ways are resorted to in order to advertise one's own supposed superior spirituality such conduct can only be reprobated by every being who carries in his bosom the heart of a man, let alone the heart of a Christian.

To be followed with THE COMFORT OF II. THE MINISTRY OF THE WORD; III. IMMUTABILITY OF GOD'S COUNSELS; IV. PROVIDENTIAL CIRCUMSTANCES; V. THE COMING OF THE LORD.

### Heavenly Balm.

By GERHARDT TER STEEGEN.

"Let not your heart be troubled" (John 14. 1).  
"He that shall come will come" (Heb. 10. 37).

THERE is a balm for every pain,  
A medicine for all sorrow;  
The eye turned backward to the Cross,  
And forward to the morrow:  
The morrow of the glory and the psalm,  
When HE shall come;  
The morrow of the harping and the palm,  
The welcome home.  
Meantime in His beloved hands our ways,  
And on His heart the wandering heart  
at rest;  
And comfort for the weary one who lays  
His head upon His breast.

### The Mystery of the Seven Stars.

THE TWELVE MYSTERIES OF SCRIPTURE.—VI.

By W. E. VINE, M.A., Bath.

THE mystery of the seven stars and lampstands of the opening vision in the Book of the Revelation, in which Christ was seen walking in the midst of the lampstands was interpreted by the Lord Himself. Other beings were employed by Him in the interpretation of later visions; these were of a different character from that of the first, which was connected directly with the Church. An angel, for instance, explained the symbolism of the woman and the beast in chapter 17. That the Lord in Person revealed the meaning of the symbols relating to the Churches seems to be indicative of their intimate relationship with Himself and of His jealous care for them.

#### The Seven Churches in Asia.

His description of the seven stars and the seven golden lampstands as a mystery suggests that the seven Churches in Asia and their angels, or messengers, had a significance beyond their immediate individuality and locality. This is confirmed in several ways.

1. The very title of the book shows it. It is "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Thus the contents of the seven letters to the Churches were for all the Lord's people.

2. In each of the seven He calls upon all who are His to give heed to the messages: "He that hath an ear let him hear what the Spirit saith unto the Churches."

3. Whatever view may be taken of the application of these seven letters, whether, for instance, they represent successive periods of Church history, or whether simultaneous spiritual conditions are set forth, the very character of the letters indicates a more comprehensive scope than that of the localities mentioned.

4. The Churches appear to have been selected, and the various messages framed, with respect to the conditions prevailing

in each assembly, in order to convey truth applicable to Churches generally throughout the present era, and to set forth the responsibilities attaching to testimony—all as beneath the searching gaze and in the unerring estimation of the Lord. There are evidences, indeed, of progressive phases of Church testimony generally throughout the dispensation, but consideration of those lies beyond the limits of this article.

5. The number seven in Scripture clearly suggests totality, universality, and completeness. Thus the numerical significance here indicates that the seven Churches were representative of local Churches everywhere and at all times, and of prevailing characteristics of the Church at any particular period.

#### The Angels of the Churches.

In reference to the symbolism, the angels of the Churches, seen as stars on the hand of the Lord, were not improbably the individuals in the Churches upon whom would devolve the responsibility of reading aloud the epistle to the assembled saints. Neither is a spirit-being necessarily denoted, nor the general or ideal spirit characterising a Church, though the latter is more likely than the former. Nor, again, would the reference to a single person as the messenger of an assembly imply the existence of a single pastor over each Church, or a one-man ministry. The word "angel" means a "messenger." That a man should be recognised in an assembly as the person to whom would be entrusted the public reading of a letter would not mean that he was the sole "minister" of the assembly. The responsibility attached, however, to such reading was extremely solemn, as these messages came from the risen and ascended Lord Himself, and through an apostle whose words were divinely inspired. Here, it may be, lies the significance of the declaration at the beginning of the book, "Blessed is he that readeth," *i.e.*, publicly. The reader, as the deliverer of the message, would be the messenger to the Church. That the messengers should be symbolised

as stars on the hand of the Lord is suggestive of the solemn character of the epistles they were to communicate and of the comprehensiveness of the contents as of universal application.

#### The Lampstands.

The symbolism of the lampstands is to be distinguished from what is set forth by similar imagery in the Old Testament, inasmuch as a mystery involves the revelation of something not previously made known. Each lampstand is set upon its own base, in contradistinction to the one lampstand in the Tabernacle. Each Church is responsible, independently of the others, to the Lord, who judges each separately. At the same time He has a common relationship to all, a relationship of authority involving the approbation or disapprobation of what is pleasing or displeasing to Him, and a recompense according to works. He walks amidst the lampstands. They, again, are lights not in the sanctuary but in the world. The responsibility of testimony is in view, and the testimony is regarded externally and historically. It therefore seems to include profession as well as reality. Sardis, for instance, had a name to live, but was dead. Laodicea so failed that the Lord took His stand outside. Thus, as with the parables in Matthew 13, this mystery, though distinct from the mysteries of the kingdom, is seen to contain the admixture of evil with good, of corruption with purity, of error with truth, of loyal devotion to Christ with declension from His will, such as has been and is evidenced in what is known as Christendom.

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#### The Most Precious Truth.

GEN FOR THE MONTH.—DR. R. A. TORREY.

**T**HE truth of our Lord's Return is the most precious truth the Bible contains. It fills the heart of the believer with joy, and girds him with strength for the battle. It lifts him above the sorrows and fears, and necessities and trials, and ambitions and greed of this world, and makes him in all things more than conqueror.



## He Killed James—He Could Not Kill Peter!

Or, The Power of Unceasing Prayer. By HY. PICKERING, Glasgow.

“NOW about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed JAMES, the brother of John, with the sword. And he proceeded further to take PETER also” (Acts 12. 1-3).

### “He Killed James”

the elder, doubtless in fulfilment of the Saviour’s prediction: “And some of you shall they cause to be put to death” (Luke 21. 16). Was it because of cowardice? Nay, he who *immediately* left friends and fishing boat (Matt. 4. 2) at the Command of the Master; he who was promised the same baptism as his Master doubtless became the earliest martyr to Jewish ferocity because of his prominence and zeal in the new cause. Was it because he was less loved than others? Nay, had not James been with his Lord in His moment of brightest glory on the Mount, and with Him in His night of deepest sorrow in the Garden?

Without peering into the why or wherefore, let it stand as revealed. “He killed James,” and concerning this act, and all other mysterious acts of life, be it sufficient that James knows *now*, and “thou shalt know *hereafter*” (John 13. 7).

### He could not kill Peter!

Herod took Peter, he imprisoned Peter, he “kept” Peter in prison, he planned the death of Peter, he even garrisoned him with sixteen Roman soldiers, he determined his murder “after Easter.” Yet he could not kill him. WHY? Was Herod’s might waning? Nay, he had not yet reached the zenith of his power and glory (v. 21). Was Peter better than James? Most readers of the New Testament would reverse the order of merit. Was he more useful or of greater need to the Church? Nay, the secret lies in the simple words:

“But prayer was made

without ceasing of the Church unto God

for him” (v. 5). “BUT” emphatically sets the Church in antagonism with the power and precaution of the king. “PRAYER” links the apostle in prison and the saints on their knees with “the Lord God Omnipotent” (Rev. 19. 6). “WITHOUT CEASING” telling of undying love for Peter, unflinching trust in God, and unwearied earnestness and fervour for that which would be for God’s glory and their good. The “days of unleavened bread” might pass without an answer to their peculiar and persistent petition, but they “continued in supplication” until the answer stood at the door (v. 13).

“But Peter continued knocking.”

Most of us pray too little; they prayed too much. For eight days they had continued in prayer, and even when the answer was knocking at the door “they were gathered together *praying*” (v. 12). Surely they ought to have been on the outlook for the answer and getting ready for praise and thanksgiving. Had they not with great persistency asked a great petition from a mighty Potentate; why then not be fully persuaded as to the fulfilment of the promise, “Whatsoever ye shall ask . . . that will I do?” (John 14. 13).

Yet the astonishment was only for a moment, for after Peter had declared unto them how

The Lord had brought him out,

I can hear the Hallelujahs of true heart praise ascending unto the God of deliverances and the tale of how Herod killed James but could not kill Peter, because he was hedged about with prayer, told in many a Catacomb gathering, secret conclave, or Hillside Assembly to the encouragement of all to “PRAY WITHOUT CEASING.”

Nay, is it not resounding in our hearts to-day that our only Refuge in times of unparalleled anxiety and sorrow is in united and unceasing supplication to “our own” God who hears and answers Prayer!

## Who Will be Caught Up?

Brief Exposition of 1 Thessalonians 4. 14-18.

By WILLIAM HOSTE, B.A.

THIS picture of the Return of Christ is framed in two matters, regarding which the apostle says he had "no need to write"—"brotherly love" (chap. 4. 9), and "the times and seasons" (chap. 5. 1). Mere reminders were enough for these; ignorance was inexcusable. It was otherwise with the Coming of the Lord for His saints. A new matter demanded a new revelation.

Verse 15. "*This I say unto you by the word of the Lord.*" The immediate occasion was a query "concerning them which are asleep." Their friends not only mourned losing them, but also, it would appear, *their* losing a share in the kingdom. The apostle offers a balm for their sorrow—JESUS, but in a new character. They believed He died and rose again; that was good, but not enough for present circumstances. He is Coming again, and God will bring the sleepers back with Him. They are with Him now as to the spirit; we and they will soon be with Him in body too. How is then explained.

Verse 15. "*We who are alive and remain unto the coming of the Lord,*" lit., are being left; no assertion here of actually lasting out physically till that event, "*shall not prevent. (i. e., anticipate or have preferential treatment over) them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of (the) archangel.*" Not, I judge, that the archangel will be present, but as we say "with a voice of stentor," to represent the loudest voice imaginable, a voice to raise the dead (John 5. 18). "*With the trump of God*" (see Num. 9), not the seventh trumpet of Revelation, which has no place here.

Verse 16. "*The dead in Christ shall rise first.*" The result is twofold. First, the resurrection of the sleeping ones. Not a selection, the faithful dead or the specially holy, as some erroneously teach, but all who have died in the faith. Next, the living will "*be changed;*" again with no thought of selection or special conditions,

but because they are Christ's (1 Cor. 15. 23, 51, 53).

Whatever "the resurrection from the dead" in Philippians 3. 11 may mean, it cannot refer to the resurrection of this chapter, as the immediate context in Philippians 3. 21 shows, for the apostle clearly was not expecting to die at all, but was waiting with calm assurance for Christ to come and change him and all the saints into His likeness.

Moreover, the Thessalonian epistle was written years before the Philippian, and the apostle speaks in our chapter with complete assurance for himself and all his fellow-believers—they would all be raised; they would all be caught up. That was not the reward, but something quite different.

Verse 17. "*Then we that are alive and remain shall be caught up together with them in the air, and so shall we ever be with the Lord.*" This meeting will be in view of a future return with Him, after an interval not determined, at the climax of the period called "the day of the Lord." This the Thessalonians were conversant with from the Old Testament, and they knew "the times and seasons," a technical phrase referring to the setting up of the kingdom (see Acts 1. 5). This cannot be equivalent to the time of Christ's Coming just described, for the Thessalonians could not have known the time of an event of which they had only that moment heard for the first time. Sailors wrecked on a desert island could not know the day they would be rescued if they did not know they were going to be rescued.

Verse 18. The chapter ends with: "*Wherefore comfort one another with these words.*" Were the various theories true as to partial raptures, selective resurrections, exclusions from the kingdom, which, like evil weeds, sprout around us, it might be, "*startle one another,*" or "*puzzle one another;*" it could not be "*comfort one another.*" How could I know I should meet my dear ones at the Coming of the Lord if not sure that I and they would have a share in it? The argument of the apostle would fail, and the whole

basis of comfort crumble to dust. Thank God His comfort does not fail. Let us nourish the sense of it by not only holding the truth of the Coming, but by living more wholly for the Coming One.

## Correspondence.

### THE DISTRIBUTION OF TRACTS.

To the Editor of THE WITNESS.

THE London *Times* in a leading article dealt somewhat strongly with tract distribution. The article was based on a letter addressed to the *Times* by a gentleman who, following on an intimation in the newspapers of the death of his son at the war, had received not fewer than five copies of a tract entitled: "The way of transgressors is hard." We do not agree with much that article contained, but it cannot be denied that there is room for a great deal more discrimination in our tract distribution.

Our Lord gave quite a different message to Nicodemus in John 3 from that which He gave to the woman at Sychar's well in John 4. His hearers' capacities were different, their circumstances were different, and the different messages were given to lead them to the same conclusion. Alas, how often

#### We Disregard this Principle!

In distributing tracts to a crowd of people it may be difficult to make a selection, but in door-to-door and individual work it can readily be done.

No one doubts the close connection between a spoken message and its speaker. The relationship has been likened to that of a cow to its milk. Why then divorce the written message from its distributor? The world regards the message as emanating from the distributor personally. If we also did this there would be a more careful selection of the tracts themselves in the first place, and a greater discrimination in their distribution afterwards.

But even a good message may be spoiled by the manner in which it is given away. We are Ambassadors for Christ, who exhibited

#### Gentlemanliness in His Every Act.

We have no desire to discourage those engaged in this blessed but trying work. We have only on a very few occasions been given tracts by strangers, and we earnestly pray that their number may be increased, but, above all, we pray that the workers may be careful in their selection of their tracts, courteous and untiring in their distribution, and incessant in prayer that the good seed scattered beside all waters may be blessed and "THE DAY" hastened. J. H. B.

### SECTARIAN NAMES.

To the Editor of THE WITNESS.

HAVING had occasion recently to go over the Valuation Rolls of certain localities in Britain,

I was astonished to see entries like the following: "Gospel Hall, — Street. Tenant, The Plymouth Brethren. Occupier, the same." Such entries in a public registration list of property, or anywhere else for that matter, fairly make one wonder whether certain companies of believers really understand the divine principles of gathering.

To profess to leave all sects and then let themselves be calmly registered as an ordinary sect with a common sectarian name is a contradiction of the most flagrant description. Property factors and landlords must have names of some kind to give to the tax and similar officials, and if a name for the whole meeting must be given, then "Christian Church" or "Christian Brethren," or, best of all, simply "Christians," fully meet the need, and are Scriptural. But "Plymouth Brethren," or any other designation which implies earthly origin or designation is as sectarian as Church of England, Wesleyan, or other human titles. LEX.

[We fear many have equally transgressed by accepting this *Nickname* in connection with Military Service or with objections thereto.—ED.]

## The J.R.C. Question Box.

QUESTION 2.—Is it right for a Christian to remain in a situation where she can only get to "breaking of bread" every second Lord's day?

Ans.—There are many positions lawful and right in which this is the only feasible arrangement. It may be so with husband and wife whose very young or ailing children require constant attention. It is very generally so with servants where there is a large household requiring that some of the servants be always on the spot. And in farm service, and on board steamers, and many other situations, no other equitable arrangement is possible.

Whilst setting very high value on the privilege of getting to the gathering of saints around the Lord's Table every Lord's day, we should not deem *this alone* to be sufficient warrant for leaving a situation if in other respects it seemed to be the place the Lord had provided.

## Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. Address, The Editor of *The Witness*, 229 Bothwell Street, Glasgow.

REPLIES ARE INVITED TO THE FOLLOWING:

**Unprofitable Ministry.**—If a brother, whose ministry in the Morning Meeting is unprofitable, has been, by the unanimous desire of the elders, requested to refrain, but still persists in afflicting the saints, what further action should be taken?

**The Coming Near!**—It is often stated in Conferences that "the Coming of the Lord *must* be near," or similar expressions indicating the immanence of His Appearing. On what Scriptures is the suggestion based?

## SPIRITUAL ADULTERY.

QUESTION 733.—What is the meaning of 1 Corinthians 6. 15: "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot?"

*Ans.*—The answer is surely found in the context of that portion of the Scripture which involves the question.

Genesis 2. 21, 24 and Ephesians 5. 30, 32 (deleting that portion which the R.V. omits) give us the sum of the divine institution of marriage, and sundry Scriptures throughout the whole Canon show the *obligations* and *limitations* of same. Taken together, we see God setting forth in type in the first quoted instance, and in amplification of same in the second the spiritual status of the newborn believer in Christ.

Briefly, the man is a member of that mystical body (see verses 15 of the first quoted Scripture and 30: 31 of Eph. 5). That is the truth to be grasped. Christ has redeemed the whole man, body, soul, and spirit (1 Thess. 5. 23), and man has therefore no proprietary in himself. He has become severally and wholly a member of Christ.

Now if one in that position transgresses in the direction indicated in verse 15, and does not act according to verse 18 (and the numerous other denunciations to like effect), and if he break through the limitations suggested above, he brings about that very status in relation to the harlot as obtains in the marriage relation. Thus as in either case they are one flesh, we are faced with an unthinkable incongruity, one body with Christ and one with the harlot. How deeply solemn the apostle's warning, for how all-prevalent is the sin and the proneness thereto.

H. W. DAVIDSON.

## CHRISTIAN ZEAL.

"God is a good paymaster for His people's zeal. He is 'a rewarder of them that diligently seek Him' (Heb. 11. 6) Never did fervent prayer find cold welcome from Him. ELIJAH'S PRAYER FETCHED FIRE FROM HEAVEN BECAUSE IT CARRIED FIRE INTO HEAVEN." WM. GURNALL.

## WHEN WAS THE SUPPER CHANGED TO THE MORNING?

QUESTION 735.—Can any of your readers who are acquainted with Church history supply the following information: (1) At what date the hour of the "Lord's Supper" was changed from the evening to the morning? (2) By whom and under what circumstances was the change made?

*Ans.*—There is really no definite date of the change from evening to morning communion. I have examined carefully several standard Church histories, such as Mosheim, Dr. Milner, "The Compedum Theologicum," by O. Adolphus, M.A., and several other works, but can find nothing very definite or satisfactory on the question.

One of the spurious papal decretals attributed to Pope Telesphorus, A.D. 127, contains the order: "That no one should presume to offer the sacrifice before the third hour (nine o'clock). Damasus, A.D. 366, is made to issue the same regulations. Euphrosinus (fourth century), Sidonius, Apollinaris (fifth century), Gregory of Tours (sixth century), Gregory I. of Rome (sixth and seventh centuries) state that nine o'clock was the hour. It is clear that the practice of the early Christians was to keep the feast in the evening.

It is said Trajan's jealousy of club meetings compelled the Christians of the second century to transfer the communion to the forenoon (see Dr. Charles H. H. Wright, M.A., P.H.D., and Charles Neil, M.A., "Histories, Doctrines, and Practices of the Christian Church" on the word *Communion*).

The word (*deipnon*) occurs three times in the LXX—once in Proverbs 23. 1; Daniel 1. 16, and 5. 1. It occurs as a verb in Luke 17. 8; 22. 20; 1 Corinthians 11. 25; Revelation 3. 20; and sixteen times as a noun, where it is three times translated "feasts"—Matthew 23. 6; Mark 12. 39; Luke 20. 46. It is distinguished from "dinner" in Luke 14. 12. When thou makest a *dinner* (*ariston*), or a (*deipnon*) supper. According to Grim and Thayer it has reference to an evening meal. Parkhurst says in Homer's time it referred to *breakfast* or *morning meal*, but in the New Testament to evening meal or feast.

There is a danger of Christians being occupied with externals rather than with the Person of Christ. Our Lord said nothing about the *hour* we were to remember Him in the ordinance. He knew the difficulties which lay ahead of the saints through persecution and hatred that from Jew and Gentile would flow in on them in all directions, therefore anywhere and at any hour convenient for the saints to meet was satisfactory to Him. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20). It might be a cave, as it often was, or it might be a palace, but if they had His presence all was blessedly sweet, whether the hour was in the morning, noon, or midnight. Paul lays no stress on the "hour," nor gives a hint that it should be in the evening. A. HAMILTON.

*Editor's Note.*—Points as to hour, date, change, and everything connected with Scriptural customs or ways are ever of interest to the Christian. As the prophets of old "searched diligently" (1 Peter 1. 10) into the *meaning* of the words they penned, so we to-day may reverently inquire as to the how, why, or when of that which relates to our spirits. Yet, as the *Ans.* wisely emphasises, must we ever avoid that which takes mind, eye, or heart off the Person of Him who is "God blessed for evermore" (Rom. 9. 5). "In the midst" on the Cross, "in the midst" on the Throne, let us loyally yield Him His true place "in the midst" of our hearts' affections, adoration, and worship wherever or whenever we meet.

## A Message from Macedonia.

**D**URING the two years in which we have been attached to the Serbian Army we have lived on the plains of Macedonia, and have daily come in contact with scenes that are strongly reminiscent of Bible times. No farm-houses are seen on these far-reaching plains, but situated on the hillsides are the villages in which the peasants have collected to gain protection from marauding bands. Here the boom of the heavy guns and the hum of the aeroplane mingle with the song of the nightingale, and motor transport lorries slowly wend their way through great flocks of sheep and goats. It is a strange medley of peace and war. Macedonia has rarely enjoyed such peace as during these last two years of this great conflict. For now the comitadjes can no longer plunder, and the peasants find among the allied troops a ready market for their produce.

Residence in this country has changed us all. Some have grown careless in the things they once held dear, but others have become strengthened and confirmed in their most holy faith. Most of us, however, have developed a fresh interest in our Bible. We have wearily truded the very roads the apostles trod. We have been to Saloniki and experienced to our cost the greed of its merchants; we have witnessed with feelings of sadness the noisy but empty pleasures of that great port where there is plenty of religion but little of Christianity. Now we understand why Demas sought Saloniki when he forsook Paul and chose the world. But we have also seen Berea (Verria), beautiful for situation, high up on the mountain side, where men once found in the quietness of the hills both time and inclination to "search the Scriptures diligently" (Acts 17. 11).

Although this land is rich in the memories of the past, and has abundant monuments to its former greatness, nothing excites the thoughts of the Christian soldier so much as the simple pastoral scenes around him.

How often we watch the shepherd with his sheep, and wonder at his patience and care. When duty is done, and we sit in our tent in the evening, we hear the melodious tinkle of the sheep bells as the flocks graze around the camp. As we are just about to fall asleep at night there comes from the distance the call of the shepherd, answered by his companion on a neighbouring hillock, and often, too, the soft notes of the shepherd's pipe give us the assurance that the sheep are enjoying the protection of one who appears to neither slumber nor sleep.

**"The Lord is My Shepherd."**

The shepherd is fond of his sheep, and keenly interested in their welfare. The sheep respond to his kindness and follow his leading.

Once when walking through a wood we came to a patch of rich pasture where a flock was feeding. The shepherd, leaning on his staff, stood watching them. As he saw us approach he called one of the sheep, which immediately ran up to him, and waited until it received a piece of bread which he took from his broad waistbelt. We have a Shepherd who cares for each of us and calls us by our name, who even invites us into His immediate presence that He may give from the riches of His grace some valued blessing.

The soldier is identified by his regimental number, and in moments of depression he is apt to think that he is nothing more than a number. But the soldier of the Cross has the happy confidence that the Captain of his Salvation is always watching his career, helping him to fight the good fight, and filling him with that power which secures for him a victory over all his foes.

**"He Leadeth Me."**

Alongside our camp there runs a fast-flowing river. Two ranges of hills are not far distant, and after a storm the river comes suddenly down in a raging flood. Crossing is dangerous during the winter

and spring on account of the numerous quicksands.

One afternoon when riding along the river bank we watched the shepherd lead his sheep across to the fold on the other side. In the West the shepherds drive, but in the East they lead. This shepherd carried a lamb in his arms and waded through the water in front of the sheep, who followed close behind. Soon they were all on the other side, and later were safe within their fold.

What a comfort it is to know that our Saviour never leads us where He Himself has not gone before! We have all made many a perilous journey where the way was flanked by subtle temptations and lurking treacheries. But the figure of our Great Shepherd has ever loomed just ahead, and we have gained safety by carefully walking in His footsteps.

In these last days perilous times have come, and often we have been betrayed into thinking that our trials and difficulties are quite peculiar to ourselves. We do well to remember that our Saviour and Shepherd has been touched with the feeling of our infirmities, and was in all points tempted like as we are. As He watches our struggles His ear is quick to catch our cry, that in the hour of need we may be sustained by His mercy and strengthened by His grace.

**“Beside the Green Pastures and the Still Waters.”**

Summer has come, and day after day the sun in its course across a cloudless sky beats down upon these rolling plains. The ground is brown and baked, and the grass has become as yellow as stubble. As we rode across this sun-stricken country we could see nothing but thistles, and reeds, and locusts. No flocks were in sight, nothing but some oxen slowly drawing a waggon. But suddenly the path dipped, and we came upon a narrow valley, through which meandered a small stream. The sides of the valley were covered with tender grass, and on its slopes were flocks of sheep enjoying the sweetness of the pasture and the cool of the waters.

When faith is weak we look across the waterless land and picture the sheep fallen by the wayside panting from the heat and ready to fall a prey to its foes.

When faith is strong we remember that the Chief Shepherd accompanies us day by day. Often the journey of the day has been hot and trying, and no relief has been in sight, but evening has brought us again to a pleasant valley where our fatigue has vanished and our souls were restored.

“And I smiled to think God’s greatness  
Flowed around my incompleteness,  
Round my restlessness, His rest.”—*Browning*.

In pre-war days our lives were regular and methodical; and we thought we knew what the morrow would bring forth. Now we live in the midst of uncertainty and change; here we have no continuing city, rather a moving camp. No longer have we the opportunity of regularly assembling ourselves together, and for many a weary march we seem to be always walking the arid plains. Sometimes we seek to satisfy our needs by attending “The Parade Service,” but usually come away hungry and thirsty. Often we find the Master’s presence at an unofficial service. A few meet together in an old dug-out, a deserted trench, or in a tent. We have come from all parts of the British Empire, and, alas, we bear different party names. As we meet before the throne of grace we sing our favourite hymns, “Jesus, Lover of my soul,” or “Abide with Me.” We feel the Great Shepherd is beside us, and we know His voice as He tells us of His grace and love. We linger by the green pastures and the quiet waters until our care has fled and we are rejoicing in the sweetness of His companionship, and in His loving-kindness, which is better than life.

After such a service a corporal remarked with wonder in his voice: “It is true what the Bible says, ‘Where two or three are gathered together in My Name, there am I in the midst of them’” (Matt. 18. 20).

“The King of love my Shepherd is,  
Whose goodness faileth never;  
I nothing lack, if I am His,  
And He is mine for ever.”

## “Comforted of God.”

By L. W. G. ALEXANDER.

HAVING seen that the Triune God, Father, Son, and Holy Ghost are together employed in ministering Comfort to the hearts of the Redeemed, and noticed I. THE COMFORT OF THE SCRIPTURES, we proceed to

### II. THE MINISTRY OF THE WORD.

Remembering that the Scriptures are the supreme means which God employs to minister His comfort to our hearts, it follows that the ministry of His Word is of very great importance to this end. Every God-sent minister of the Word “speaketh unto men edification and comfort and consolation” (1 Cor. 14.3, R.V.). Every utterance that is indited by the Spirit of God must in measure be characterised by one or all of these things. Where these are absent such ministry should not be permitted in the assemblies of God’s people. The idea that any one can minister the Word, and that every one has a right to do so, is disastrous in the extreme. The apostle’s reference to speaking “five words” (1 Cor. 14. 19) has too long been regarded as justification for empty talk. If the sacredness and solemnity, yet withal the blessedness, of true ministry of the Word were realised such perversion of Scripture would surely cease.

#### The Storehouse of Comfort.

The Scriptures then are stored with comfort. They are written for this very end that divine comfort may reach our hearts so that therein hope may burn brightly in the darkest hour. To men who “continue steadfast in prayer and in the ministry of the Word” (Acts 6. 4, R.V.) the treasures of the Scriptures are revealed, and through them by means of ministry the divine comforts come to our heart. The needs of God’s people are great and varied, but He who knows these needs and alone can meet them can, and does, give to His ministers the words of life that exactly answer to these needs. How often have His saints experienced this!

It is therefore no light matter to neglect the ministry of the Word. “Not forsaking the assembling of ourselves together as the custom of some is, but exhorting one another” (Heb. 10. 25). God who knows us and understands our needs has arranged in His wisdom that through chosen vessels His comforts should reach our hearts through the Scriptures by means of ministry. This divine arrangement cannot be ignored with impunity.

A point was reached in Israel’s history when God was so moved with compassion toward His people that He had to appeal to His prophet in the words: “Comfort ye, comfort ye My people, saith your God” (Isa. 40. 1). True, His people had departed from Him, and brought upon themselves their calamity, nevertheless He would draw near to minister His comfort, and thus reminds His prophets of the responsibilities of their calling. May God’s appeal not be unheeded by His ministers in these days of darkness and sorrow! There is abundant need and opportunity for the opening up of the sacred Word with a view to ministering “comfort and consolation.”

### III. “THE IMMUTABILITY OF GOD’S COUNSELS.”

(Heb. 6. 17-19). God was at pains to make to His servant Abraham assurance doubly sure by the combination of “promise” and “oath.” The promise was enough, but, remembering human frailty, God would support it by the added oath. Thus we have “a strong comfort” who have fled for refuge to lay hold of the hope set before us. Our Lord has passed through sorrow and suffering to His seat on the right hand of the Majesty on high. Moreover, He has entered there as the Forerunner. His presence there is the guarantee that all who “obey Him” (Heb. 5. 9) will presently reach that glorious rest into which He has entered.

#### The Man of Sorrows.

In the days of His flesh our Lord sounded the deepest depths of earthly sorrows. “Is it nothing to you, all ye that pass by? Behold,

and see if there be any sorrow like unto My sorrow" (Lam. 1. 12) was the language of His soul. He was known as "A Man of Sorrows" (Isa. 53. 3). Yet, in the midst of it all, the immutability of God's counsels supported Him. "For the joy that was set before Him He endured the Cross, despising the shame" (Heb. 12. 2). Surrounded by overwhelming sorrows, "His heart was glad, and His glory rejoiced" (Psa. 16. 9). The light of resurrection, the glory of God's triumph, the certainty of His exaltation to enjoy these pleasures which are for evermore at God's right hand caused His spirit to rejoice.

And the exceeding great and precious promises of God's Word are for us, especially in times of sorrow and loss. When the pathway is darkest, when the sorrows are deepest, then it is that the immutability of God's counsels and the preciousness of His promises sustain our souls. Has He promised, and shall He not fulfil? The certainty of the fulfilment of every promise yields to us "a strong comfort." Assured we are that

"Every tempest-driven bark,  
With Jesus for its Guide,  
Will soon be moored in harbour calm  
In glory to abide."

#### IV. THE COMING OF THE LORD.

"Wherefore, comfort one another with these words". (1 Thess. 4. 18). What words? "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 to meet the Lord in the air: and so shall we ever be with the Lord." These words were given by God specially to meet the need of His people in bereavement. Causes not of their seeking and beyond their control, but causes permitted in the providence of God were snatching from these Thessalonians those whom they loved and cherished, and their hearts were wrung with sorrow. God's antidote was the revelation of the glorious truth of the Lord's Coming,

bringing with it not only their deliverance from anguish and sorrow, but, likewise, glad and eternal reunions with those who had been "put to sleep through Jesus."

And "these words" and "that blessed Hope" are for our hearts. Never was the night darker, the loss greater, or the sorrow deeper than to-day. Never were so many hearts so torn and desolate. Perhaps with many of us the lamp of hope was burning dimly; perhaps the Lord's Coming, though held in theory, was not known in power. **But now eternal values are estimated at their true worth, and earthly things are reckoned the dross they truly are.** Thus by means of "these words" does God truly comfort our hearts, and despite our sorrow enable us to say, "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Psa. 73. 25, 26). If this truly becomes our experience we shall for ever have cause to bless God for affliction.

#### V. THE PROVIDENTIAL ORDERING OF CIRCUMSTANCES.

The apostle tells in 2 Corinthians 7 how that in Macedonia his flesh had no relief, and how he was afflicted on every side. Without were fightings and within were fears. Then he adds: "Nevertheless God that comforteth those that are cast down comforted us by the coming of Titus" (v. 6). Herein is clearly discerned the guiding hand of God and the divine ordering of circumstances, so that the coming of Titus should be timed to coincide with special affliction and fears in the experience of the apostle. And we in the midst of the anguish and sorrow of our day are not strangers to that divine ordering of events which reveals the tender thought of God on our behalf when our way seemed darkest and loneliest. By many a circumstance, answering to the coming of Titus, has God comforted us when our hearts were cast down. May we learn to appreciate His grace and bless the hand that guides and the heart that plans.



## The Transformation of the Bodies of the Saints at the Resurrection.

The Twelve Mysteries of the Scriptures—VII. By W. E. VINE, M.A., Bath.

WE are now to consider the last of the groups of mysteries connected with the Church. The first, the mystery of the Gospel, relates to its formation, the last relates to its consummation. “Behold,” says the apostle, “I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15. 51-53).

### Resurrection not a Mystery.

It should be observed that the resurrection itself is not a “mystery”. Many revelations predicting that event had been given prior to the especial instruction imparted to Paul. Job knew that his body would be raised from the dead (Job 19. 23-27). So did David (Psa. 16. 9-11; 17. 15). The resurrection of saints collectively was prophesied by Isaiah (chap. 26. 19), by Ezekiel (chap. 37. 12), and by Hosea (chap. 12. 14), and was made known to Daniel (chap. 12. 2). The Lord predicted it in fuller detail, both publicly to the Jews (John 5. 28, 29; 6. 39, 44), and privately to His disciples (chaps. 11. 24-26; 14. 19). Martha’s words to the Lord concerning Lazarus, “I know that he shall rise again in the resurrection at the last day”, and the ironical reference by the Sadducees to “the resurrection” (Matt. 22: 28, 30) show that the doctrine of the resurrection was commonly accepted, save by those who formed or followed the sect of the Sadducees. The doctrine was regularly taught by the Pharisees (Acts 23. 6, 8). It constituted an essential truth of the Gospel preached by the apostles (Acts 4. 2). And in this chapter of 1st Corinthians it has been the subject of Paul’s main argument up to this point.

He has something now to add beyond the fact that there will be a resurrection of the saints, something not hitherto made known,

namely, that not all the saints will fall asleep, but that the bodies of all, whether of those who have fallen asleep, or those who are alive, will together be changed.\*

### A New Revelation.

This change involves resurrection for those whose bodies have died, but the point of the mystery is the simultaneous transformation of the bodies of all. That this was a new revelation is confirmed by the passage in 1 Thessalonians 4, where the apostle, predicting the same event, declares that it was made known to him by the word of the Lord (lit., by a word of the Lord), that is to say, not by the Scriptures, but by a revelation from the ascended Christ.

This particular truth, like the mystery of the Body of Christ, seems to have been committed to Paul to be made known to the Church. There is no indication of its having been revealed before. In the Thessalonian passage we are taught that one event will follow another; first the resurrection of those who have fallen asleep, then the simultaneous rapture of all. In 1 Corinthians 15. 51-53 the leading idea is the instantaneous transformation of all—the corruptible, the body upon which death has passed, putting on incorruption, and the mortal, the body liable to death, but without the actual experience, putting on immortality, and all taking place “in a moment, in the twinkling of an eye”.

### The Last Trump.

This mystery is to have fulfilment “at the last trump”, the only indication here given of the time of the occurrence. The assumption that this trump is identical with the last in the series of trumpets mentioned in Revelation, chapters 8, 9, and 11, is gratuitous. The trumpets of the Apocalypse, like the seals and vials,

\* It would always be better to translate by “fall asleep”, “fallen asleep”, etc., than simply by “sleep”, save, of course, in Daniel 12. 2, where reference is to the body. See the Revised Version of Matthew 27. 52, John 11. 11, and 1 Thessalonians 4. 13, 14, 15. To be consistent the Revisers should have similarly rendered the verb by “fall asleep” in 1 Corinthians 15. 51.

are symbolic. Paul is not speaking in the symbolism of visions. His language, if figurative, is metaphorical rather than symbolic. But this passage, compared with 1 Thessalonians 4. 16, suggests the actual sounding of a trumpet. Moreover, the visions in the Apocalypse were of later date than 1 Corinthians.

“The last trump” is apparently contrasted with the trump of Sinai. The subject of the Law was so constant in the apostle’s teaching and writings that an indirect reference to the occasion would be readily grasped by the readers without further explanation.

### The Two Trumpets.

Further, that the two trumpets should be distinguished as the first and the last is quite in keeping with the similar distinction given just before between “the first Adam” and “the last Adam” (v. 45), where, not a series, but two beings only are in view. The first trump was an announcement of condemnation, the last will be an announcement of emancipation. The first proclaimed a curse and threatened with death, the last will proclaim the blessing of immortal life. The first separated the terror-stricken hearers from the presence of God, the last will bring the saints to their Saviour in the joy of perfect union.

“So thus in Him accepted, and made meet  
To share His glory bright,  
We’ll see His face and worship at His feet—  
‘A day without a night.’”

## Correspondence.

### A NOTE OF THANKSGIVING.

To the Editor of THE WITNESS.  
Montauban, Ootacamund, India, 23rd May, 1918.

AFTER nearly four years of war, with its unprecedented conditions of stress and difficulty, we, assembled here in Conference from all the fields in South India and Ceylon, feel our hearts constrained to acknowledge with deep gratitude to God the abounding grace He has shown us in permitting us to continue in His service to this day, unhindered and unmolested amidst war’s terrible turmoil and devastation. We cannot fail to recognise herein the good hand of our God upon us, and we pour out our hearts in praise to Him for such signal preservation and help.

Not being unmindful of the extent to which this has been due to the prayers and liberality of the saints of the home Assemblies, we magnify the

grace of God revealed in them by their increased care of us amidst so much distraction and their generous self-denial in spite of world-wide financial stringency and the straitened means of many. Unitedly would we record our

### Heartfelt Thankfulness

for this loving fellowship and the cheer it is to us all to witness this fruit unto God. It also greatly encourages our faith as we look on through the ever deepening shadows to the soon coming Day of Christ when this precious fruitage of their devotion to Christ and His Gospel shall redound to His eternal glory and praise.

Desiring that you may rejoice with us that, save in the case of our two German brethren, not one of us has suffered want or been turned aside from the service entrusted to us in this land, we send this as a testimony and tribute of grateful praise. Signed on behalf of the Conference,

Yours very sincerely in His service,

WM. C. IRVINE, *Secretary for India.*

[Similar expressions of gratitude from individual workers or smaller groups in many lands have been received. Above may be taken as typical of the “heartfelt thankfulness” of all the workers known to us.—ED.]

### YOUNG FOLKS IN CONFERENCE.

To the Editor of THE WITNESS.

As it was my privilege to attend the M.S.C. Conference at Sutton Coldfield, extending from Aug. 3 to 7, I should like to give a few impressions. To house and cater for a hundred and eighty resident members in war time was in itself a task for organisation, which was splendidly undertaken. There were two or three house parties, presided over by prominent missionary advocates and missionaries. The Town Hall was a very fine meeting place, whilst the various rooms, as well as the beautiful grounds, were at our disposal. Lunch and tea were served indoors and on the lawn as weather and circumstances permitted.

The afternoons were free from meetings, and during these seasons the party kept together for rambles and other kinds of healthy recreation. The main sessions of the Conference were held in the morning and evening. The speakers were, for the most part, well known men in missionary matters. Captain A. RENDLE SHORT, Mr. W. E. VINE, and Mr. A. E. GREEN each gave set addresses during the Conference. Other speakers addressed us twice. On the Sunday afternoon an Open-air Drawing Room Meeting was held on the Terrace, when Mr. Vine gave the fullest account of the inner workings of the *Echoes of Service Office* at Bath I have yet heard, while Mr. Percy Last, of Central Africa, spoke helpfully on this occasion.

All the meetings were characterised by

### Quietness and Power.

It is a fact that definite results have accrued from these M.S.C. Conferences at Weston as well as

at Sutton. It was simply grand to see such numbers of young people gathered together from all parts of the British Islands, while New Zealand had worthy representatives. It was also pleasing to observe the following missionaries mix among the folks: Mr. C. A. SWAN, Mr. PERCY LAST, Mr. and Mrs. ASHDOWN, Mr. A. J. SHALLIS, Mr. and Mrs. ROSE. Mrs. LESTER, and Misses M'CANN and THOMAS. All these, as well as the speakers, were available for quiet talks during the afternoons, and from what I gathered many availed themselves of the opportunity. A certain lady interviewed some fifteen persons who are exercised about service abroad, and has undertaken to correspond further with them.

I believe that this style of informal Conference meets a long standing want. I see new hopes for keeping our younger people among the Assemblies. Ideas were freely exchanged as to the best methods to prepare for the reception of

#### The Boys from the Front

after the war. It is also satisfactory to find that at least one prominent speaker gives addresses on the principles we stand for. This is as welcome as it is necessary. Thereby a future generation is grounded in the things most surely believed among us. The statement of principles did not take the form of denouncing all who do not agree with us, but rather it was a dignified exposition of truth.

I am sure all who have any knowledge of our gatherings have been perplexed as to the problem of keeping our young folks, and it is sad in the extreme that so many have been quietly drifting away to other places.

If the Lord tarry, it is confidently expected that there will be a considerable advance made towards the evangelisation of the world in this generation after the war. The conveners of the Conference are very much alive to this fact, and steps were definitely taken to ensure that every possible and Scriptural means be employed towards this grand end.

On the Wednesday morning a special meeting was held of all the representatives of M.S.C.'s throughout the country. It was the most satisfactory and business-like meeting of the kind I have ever attended. Brethren frequently meet in different centres to discuss problems, and at the close we often inquire, "What has been accomplished?" At Sutton a resolution was formally passed, and steps are being taken to carry the message of the Conference further afield.

Being well aware of the pessimistic spirit which is abroad respecting the future of our Assemblies, I came away from this memorable Conference, rejoicing in the more optimistic view taken of the situation, and feel certain that nothing but good can follow.

I may add that as many as four hundred were present at one meeting, and that the local Picture House was engaged for a Special Gospel Service on Sunday evening. Yours, JAMES STEPHEN.

## Questions and Answers.

*Replies to these two questions should reach the Editor of THE WITNESS, 229 Bothwell Street, Glasgow, by Sept. 16, with a view to insertion in October issue.*

**Unprofitable Ministry.**—If a brother, whose ministry in the Morning Meeting is unprofitable, has been, by the unanimous desire of the elders, requested to refrain, but still persists in afflicting the saints, what further action should be taken?

**The Doctrine of Christ.**—Please state what is meant by "the Doctrine of Christ" in verse 9 of 2nd Epistle of John. Does it mean the truth as to His Divinity, or the general teachings of Christ? Also, should verse 10 be understood that one who brings not this doctrine should not be received as a guest in the house of a believer?

*Replies to the following will be welcomed until a later date, especially as to the question of Punishment. Coming from a missionary, workers in various lands might give their judgment.*

**The Children of the Kingdom.**—Who are the Children of the Kingdom? as Matthew 8. 12 and 13. 38 seem conflicting.

**Non-Eternal Punishment.**—What should be the attitude towards persons in an Assembly holding non-eternal punishment views? Should they be permitted to continue in fellowship on the condition that they do not propagate this doctrine?

**Factions.**—What Scripture would guide as to our actings towards a number of believers who leave an established Assembly (probably with much to induce division), and commence breaking bread in same district without seeking the fellowship of neighbouring meetings?

#### THE MILLENNIAL SAINTS.

**QUESTION 736.**—When will the saints who live in the Millennium and the short season be raised?

*Ans. A.*—Does it not seem clear from such passages as Isaiah 33. 24, "And the inhabitants shall not say, I am sick;" Isaiah 35. 5: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," etc.; Ezekiel 34. 25: "They shall dwell safely;" Isaiah 65. 20-25: "For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands;" that

#### Death will not Overtake the Saints

during the Millennium, accordingly a resurrection will not occur. Death will be a mark of judgment upon the *sinner* in that glorious age, and such who die will be raised to stand before the Great White Throne (Rev. 20. 12). The saints who die, or are slain, during what the questioner terms "the short season," live and reign with Christ a thousand years (Rev. 20. 4), therefore have part in the *first* resurrection. F. BUTCHER.

*Ans. B.*—It would appear from the general teaching of Scripture concerning the Millennium that the saints that live on earth during the Millennial reign, though having mortal bodies, will nevertheless be preserved from death. I

this be so, there can, in the case of these saints, be no question of resurrection. Yet

#### At the Close of Christ's Reign

over this earth, in order that they may be suitable to eternally dwell on the new earth, it is evident that their bodies must be changed by mortality being swallowed up of life. CHAS. HICKMAN.

#### SHOULD CHRISTIANS ASK FORGIVENESS?

QUESTION 737.—Is it Scriptural to offer the following petition: "Forgive us our sins?"

Ans.—Nothing is specially said in 1 John 1. 9 of asking for forgiveness, but of confession. Merely asking for forgiveness is morally a shallower exercise than a frank and full confession. But between admitting that and absolutely excluding asking for forgiveness is a wide step, and in view of the fact that our Lord expressly taught His disciples to utter the words, "Forgive us our trespasses," a very solemn responsibility. Dispensationally the Lord's Prayer, so called, belongs rather to the prepentecostal period, and the spiritual intelligence of anyone contenting himself with the repetition of this prayer as a fixed form might well be questioned. It is not addressed in the name of Christ, and we have now the Holy Spirit to teach us "what to pray for as we ought." On the other hand, there is not a single petition which is not perfectly suitable for the present day.

But, some one will object, we are not forgiven now on the ground of our forgiveness of others. No, there is only one *ground*, the Blood of Christ, and there never was nor could be another (Heb. 9. 22). But the *ground* of forgiveness must not be confused with the *condition* of forgiveness. Because God has put away all the sins of believing sinners it does not follow that the Father takes no account of the sins of His children. He does, but to deprive them not of their acceptance, but of their communion. To have this restored, two conditions must be fulfilled—*confession*, not necessarily excluding a cry to God for forgiveness, who could do so from the cry of the prodigal, and a *forgiving spirit*. If we do not forgive, neither will our Father forgive us, and hence no doubt much darkness of soul among believers to-day.

Dispensational distinctions are not so cut and dried that we may safely set aside as unscriptural what our Lord definitely taught His disciples. Peter did not understand it so when he said to Simon: "Pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8. 22).

WM. HOSTE, B.A.

#### WHERE ARE OUR LOVED DEAD?

QUESTION 738.—Can you state, simply the present condition of those who have died in the Lord?

Ans.—The teaching of the Lord Himself concerning the "after-death" state is clear and

conclusive. From the parable of the rich man and Lazarus we learn that, immediately after death, the lost are in suffering and the redeemed are "comforted" (Luke 16. 25). But, we are told, the parable is based upon Rabbinical beliefs. Its framework may possibly be thus explained, but this affords no warrant or excuse for rejecting or evading the truth which it was given specially to teach. Nor will it avail to plead that the "flame" and "Abraham's bosom" are figurative expressions. Figures must be either true or false, and the test of truth is whether they represent realities. One who lives for this world passes at death to a state of suffering; and one who has chosen God is "comforted." There is no question here of the award of the Day of Judgment. In the one case as in the other

#### The After-Death Condition

is the sequel of the great life-choice.

The parable was the Lord's answer to the ridicule which the Pharisees cast upon His solemn words, "Ye cannot serve God and mammon" (Matt. 6. 24). Can we tolerate the thought that He was merely scoring a point against them by appealing to their own superstitions and false beliefs?

The question at issue resolves itself into this, whether God is really the God of the departed, or whether, for the time, they have practically ceased to be. And here again the Lord's teaching is definite and full. "God is not the God of the dead, but of the living" (Matt. 22. 32), He declared; and in proof of it He cited the words spoken to Moses at the bush, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Matt. 22. 32). The force of this is lost if we take it as merely an assertion that God was the Patriarchs' God when they lived on earth, and that He will be again their God at the resurrection. The Lord's use of these words was to teach that, in the sense in which the Sadducees understood death, the Patriarchs were not dead but living. "For," He adds, "He is not a God of dead men, but of living men; *for all live unto Him*" (Luke 20. 38).

#### But Where are They?

some one perhaps will querulously demand. To faith the question is already answered by the assurance that they are "with Christ" (Phil. 1. 23). When the Lord comes, we are told, God will bring them "*with Him*" (1 Thess. 4. 14.). For He died for us "that whether we wake or sleep we should live together *with Him*" (1 Thess. 5. 10). "Thou shalt be *with Me* in Paradise" was His promise to the dying thief (Luke 23. 43).

Here then is the answer which Holy Scripture gives to the fears and longings of those who mourn the loss of loved ones gone from earth. They are "with Christ, which is far better;" they are "comforted" by Him who is "the God of all comfort;" and though dead to earth, they are "living unto Him." SIR ROBERT ANDERSON.

# “The Glory of His Grace.”

An Address at Half-Yearly Meetings, Glasgow. By RUSSELL ELLIOTT, London.

GRACE is the spring of all our blessings. It means that we get everything without deserving it; and not because we are good, but because God is good. I would rather be blessed because God is good than because I am, though His Grace makes us good, and nothing else will. Grace is all that God can righteously do for us out of the abounding goodness and liberality of His own heart, and when we consider for a moment that our blessing is only limited by all that God is pleased to give we can put no limit to that blessing. Grace springs from love. If God had not been love He would never have shown us the Grace of His heart.

We must not confound GRACE and LOVE. It is quite right for a mother to love her children, but you could not call that Grace, because the children have a claim upon a mother's love. When God created Adam there was not one single thing wanting to Adam's happiness, but that was not Grace, because if God brought a creature into existence He was bound (speaking with the deepest reverence) to do the best for that creature. Adam, however, lost everything, and all we get now is on the ground of Grace, and we are better off in consequence.

## The Recipients of Grace.

In the parable of the PRODIGAL SON, when the younger brother said to his father, “Give me the portion of goods that falleth to me,” the father “divided unto them his living.” That was not Grace; the younger son had a claim to that. He could say, “Give me the portion that *falleth* to me,” but when he had spent all, and when he came back a beggar, then everything had to be on the ground of Grace, but was he not better off? Had he ever before had the best robe? had he ever had such a kiss?

So we have been brought nearer to God than ever we should have been had Adam remained in innocence. We know now

what it is to be welcomed in Grace—to be welcomed for Christ's sake. We are loved in Christ, and when we learn what Christ is to God we learn something of our own nearness and the love of God. But we must never forget that it is quite undeserved and all of Grace.

We get another illustration of Grace in the HISTORY OF JACOB. When fleeing from his father's house disgraced there could hardly be a more contemptible character than Jacob. He falls asleep on the desert sand, and has that wonderful vision of the ladder set up on earth, the top of which reached to Heaven. If it had not reached to Heaven it would have been no use, and if it had not touched earth it would also have been equally useless. One end rested on the earth and the other reached to Heaven, and the Word of God says, “The Lord stood above it.”

When the Lord speaks to Jacob He does not mention a word about Jacob's folly, deceit, or failure. Why? Because the Lord stood above the ladder, and He was not looking at Jacob. He was speaking to him from the height of His own Grace, and as a consequence it is nothing but blessing. “I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of” (Gen. 28. 15). Was not that Grace? Jacob did not deserve one bit of it.

## The Source of Grace.

“Ye know the Grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. 8. 9). We reach the source of Grace here—what was in His own heart. It was no burden in one sense for Christ to come to earth, it was the joy of His heart to minister to us and even to become poor. Which of us could have possibly put in a claim that

Christ should have become poor on our behalf? It was all voluntary on His part.

Can we tell how wealthy He was? All worlds were His. We consider a man wealthy who has only a fraction of this world at his disposal, but Christ made this world, and He could have made ten thousand worlds like it by a word. All Heaven's treasure belonged to Him; He gave all up. What for? To seek greater wealth? Nay, to come into the world to save sinners! Does that not reveal the heart of God to us in a most wonderful way?

If we cannot tell how wealthy He was, we cannot tell how poor He became; He had no riches here. This verse is an indirect testimony to Christ's Deity. He was rich, but when was He rich as a man? Never! It was only as God that He was rich. You know how poor He became. "No room for Him in the inn" (Luke 2. 7). When He grew up He was no richer. "Foxes have holes, and birds of the air have nests (the very things He Himself had made), but the Son of Man hath not where to lay His head" (Luke 9. 58). But if we want to know how poor He became we must go on to the Cross. They parted His garments among them; friend and lover were put far from Him, and at last "forsaken" by God He was the poorest of the poor.

Notice that it is through His poverty we are to be made rich. It does not say that His riches can make us rich. They could not. All the wealth of Heaven could not make us rich, because we were sinners. He had to become poor to take away sin, and it was through His poverty that we become rich. Oh, wonderful poverty! The poverty of God can do what the wealth of men can never do. If we cannot estimate the riches of God and of Christ it is equally impossible to state how rich *we* are. He has made us so rich we cannot tell how rich we are. Listen: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3. 21-23). Never let us talk about our poverty. Let us talk about the wealth

of Christ, the inheritance that fadeth not away. "If children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8. 17). Do we half thank Him enough?

### The Purpose of Grace.

We have seen the Grace of Christ and what that Grace enabled Him to do, but God's Grace is always intended to have a very practical effect, and so we read, "God is able to make all Grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9. 8). The Grace that was in Christ led Him to come down here and abound to every good work, and the purpose for which He bestows His Grace on us is that we also may abound to every good work.

Notice the fulness of this verse: "God is able to make all Grace abound toward you." Think of it. Is not that to be rich? It does not say He *will* do it; it says "He *is able*." It leaves room for our faith, and you and I get just as much Grace as we have faith for. God sets it before us here; the amount we get depends upon ourselves. Just as when the two blind men came to Christ, and cried, saying, "Thou Son of David, have mercy on us." Jesus saith unto them, "Believe ye that I am able to do this?" They said unto Him, "Yea, Lord." Then He touched their eyes, saying, "According to your faith be it unto you, and their eyes were opened" (Matt. 9. 27-30).

God is saying to us here, "I am able to make all Grace abound toward you." Do you believe it?

"Oh," you say, "I am so tried, I get vexed, and angry, and disappointed." Then come to this verse, "God is able to make all Grace abound."

"But," says some one, "I am in a position of great temptation, you have no idea of it. I fear that some day I shall fall." But this verse meets that condition too. "God is able," you are unable; but "God is able to make all Grace abound toward you."

Mark the language: "That ye, always

having all sufficiency in all things." You cannot find a fuller verse in the Bible. Can you find a verse with more "alls" in it than this verse? Well, take it *all*, and make it your own as you have never done yet. Whatever your circumstances, whatever the condition of your life, and whatever your past experiences, these "alls" are for you. Put God to the proof. I thank God I have in some little measure, or I would not speak to you about it. The promise is here for faith to appropriate.

As that dear servant of the Lord, C. H. Mackintosh, used to say when he had people to his house, when they were seated at table, he would say, "Faith appropriates what love provides." Do that now. Open an account at this bank; it will never fail; it will never stop payment, like the Kingdom "it shall stand for ever."

### The Proving of Grace.

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me; and He said unto me, My Grace is sufficient for thee" (2 Cor. 12. 7-9). The 9th chapter speaks of Service; the 12th chapter speaks of Suffering. There are many of God's servants called to suffer. Some are kept away from meetings through weakness of body. Many of us have some infirmity that may not wholly incapacitate us. Here was a distinguished servant of Christ, and it was as if he were impaled upon a stake. Is it any wonder he besought the Lord three times that it might depart from him? Have you ever put up a prayer to God like that? There is something in your life perhaps which has not direct reference to yourself, but it comes to you through a second person; some load that you want lifted, and you pray to God that it might depart. Well, that is how it was with the apostle here. "Oh," he says, "Lord, take it from me, take it away." Ah, but there was something better.

Remember this, if God does not always grant what you pray for or desire it is because He has something better for you.

He may keep you waiting. But He Himself has said that He is a God that "worketh for him that waiteth." And the answer Paul got was this: "My Grace is sufficient for thee."

### The Power of Grace.

I want you to connect that with the verse "Ye know the Grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor." Was not that Grace? Grace that enabled Him to give up everything. The Lord says, "Paul, that is at *your* disposal. My Grace is only measured by what I have done; that Grace is for you." And so we find Paul able to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Do you not find, fellow-servants of the Lord, that you hardly know what you are going to say some times? "My strength is made perfect in weakness." Is it not the case that when you have felt the most empty and the most feeble you have been the most helped? Then there was more room for the Grace and strength of Christ.

There are many ingredients in Grace. There is not only pity, goodness, etc., but Paul speaks of it as *power*. "That the power of Christ may tabernacle over me." And if you had gone to him and said, "Paul, will you have that stake taken away," he would have replied, "No, if I lose the thorn I will lose the Grace; it is because of this thorn I have the power."

You will perhaps say that Paul was an exceptional man, and that you are not like him. I thank God I can turn you to that closing verse in the epistle where Paul hands the Grace of Christ over to every one of us. He closes this marvellous epistle where Grace shines all through with what is commonly called the "Benediction" (2 Cor. 13. 14).

I wonder if I can pass it on to any one to-day. God grant it. "THE GRACE OF THE LORD JESUS CHRIST BE WITH YOU ALL."

## Three Aspects of Death.

By J. R. CALDWELL.

IN the Scriptures of Truth there are three distinct aspects of death.

### I. Physical Death.

"Fear not them that kill the body, but cannot kill the soul" (Matt. 10. 28). This is death physically; it is the death of the body, but the assassin's knife that can kill my body and leave me a corpse has not touched the soul; the soul remains, the soul exists, and that soul exists either in misery or in blessedness.

It is an awful delusion taught nowadays by many that death is annihilation, and that, I believe, is the reason why there is such an alarming increase in the number of suicides. Poor man! deluded by the devil. I would press upon you that this is only one aspect of death—it is the death of the body; but the killing of the body does not touch the soul.

### II. "The Second Death."

• When soul and body are cast into the "Lake of Fire" (Rev. 20. 14) which, again we are told by some, is extinction of being; but the Lord Jesus most emphatically declares it is not an extinction of being, for, drawing aside the veil of the unseen, He shows us a man after death "in torments" (Luke 16. 23), and asking for a drop of water to cool his tongue. He speaks again and again of "the fire that is *never* quenched and of the worm that *never* dies" (Isa. 66. 24). We read of "the smoke of their torment ascending up for *ever and ever*" (Rev. 4. 11). "These shall go away into *everlasting* punishment" (Matt. 25. 46).

"But," says some one, "it is everlasting extinction; the *consequences* are eternal, but not the *suffering*." In the First Epistle of John we read: "Fear hath torment." The word is the same as that rendered "punishment" in Matthew 25. 46. *Can torment be unconscious?* The whole Scriptures declare the awful, solemn truth of the conscious existence of man after the first death, and his conscious existence after

the second death—solemnly awful fact. It is not called life; it is the second death, but it is existence—it is conscious existence.

When God speaks of "life" He means something better, something higher, something more glorious. To talk of everlasting life in Hell is an absurdity. In Scripture "everlasting life" is union with the Lord Jesus Christ. The second death is an eternal death, but it is not annihilation.

### III. Death Spiritual.

"In the day that thou eatest thereof, thou shalt surely die" (Gen. 2. 17), and the day that Adam ate of that fruit he did die; it was spiritual death—his soul was severed from God. That very evening when the Lord God came into Eden to talk with His favoured creatures He did not find them; there was no response, they did not come to meet Him. "Adam, where art thou?" No reply! Where were they? They were hiding behind the trees of the garden. Something had come in that had severed them from God. It was spiritual death. In whatever sense Adam was "of God," he was not long "of God" in spiritual likeness; he was "of that Wicked One." He had believed Satan's lie, he had done the act of disobedience, and he was spiritually dead.

## Paul's Growth in Grace.

By T. ROBINSON.

### THREE STAGES.

I. APOSTLES (1 Cor. 15. 9). A.D. 59.

"THE last and least," said noble Paul,  
"Am I, of the apostles all;  
I am not meet to be enrolled  
With those who are apostles called."

II. SAINTS (Eph. 3. 8). A.D. 64.

"Of all the saints, I must confess,  
Whoe'er is least, then I am less;  
A servant of the least, I still  
The lowest place must meekly fill."

III. SINNERS (1 Tim. 1. 15). A.D. 65.

Of sinners, I the chief take rank,  
Yet God my Saviour daily thank,  
Who came to seek and save the lost;  
His sovereign grace is all my boast.



## God's Called-Out People.

By WILLIAM LINCOLN, London.

SEPARATION to God and from the world is the way of the Lord. This He has in His Word commanded and called His people in all ages to obey. Yet in nothing has full obedience been less known. The enemy has ever sought to blot out the line of demarcation between the saved and the unsaved, never more so than at the present time.

### A Peculiar People.

The death of the Lord Jesus had this object among others, to deliver His redeemed from the present evil world (Gal. 1. 4), that they might be unto Himself a peculiar people (Titus 2. 14). Such was the purpose of His love. By His death upon the Cross they have been crucified unto the world, and the world unto them (Gal. 6. 14). How will they act toward that world while for a brief period they are left in it to shine as lights (Phil. 2. 12) amid its darkness?

Will they be true to their Lord who was rejected and crucified by it, and who for a time has passed to yon throne, where in grace toward the world that rejected Him He awaits, while from it a people given to Him by the Father are being gathered out from the Nations? Or will they, deceived by plausible appearances, which the world for its own comfort chooses to adopt, not as in ancient times perhaps of its own inventing, but rather of its own corrupting, be decoyed thereby into unholy alliance with that world, which, however religious it may appear outwardly, is the same world still? That this it has been is, and shall be, the Word of God leaves us in no manner of doubt.

### A Delivered People.

When Israel, the elect nation, was about to be brought out of Egypt to become Jehovah's witness against idolatry in the earth, Pharaoh sought by strategy and craft, assisted by the sorcerers of Egypt, who imitated the miracles wrought by Moses in Jehovah's Name, to hinder the

people from entire separation from Egypt, its people, and its gods (Exod. 7. 10). And again, in the wilderness, and with more success, Balaam, the false prophet, taught the Midianite king to set a snare before the separated people for the purpose of causing them to amalgamate with the enemies of the Lord. How well that snare succeeded and with what consequences the history tells (Num. 25).

### A Separated People.

And now that God is calling out for Himself a heavenly people, who are not of the world, even as Christ is not of the world (John 17. 16), the adversary's great aim is to bring that people from their high estate down to the level of the world. In no way does he more frequently succeed in this than by getting the world to adopt the outward profession of Christianity, and then by co-mixing that which is of the world with that which bears the Name of Christ to produce the thing called Christendom.

The relation of the Christian to this world-church is clearly defined in the Word as that of separation, not in spirit only, but in person. The solemn words of the Holy Ghost in 2 Corinthians 6. 17, "Come out from among them, and be ye separate; touch not the unclean, and I will receive you," are plain and clear. Equally so are the words of 2 Timothy 3. 5 concerning those who have a "form of godliness, but deny the power thereof; from such turn away."

### A Pilgrim People.

It has been objected that to separate from the flimsy Christianity of the world and go forth unto a rejected Christ without the camp is to lose influence with those who still abide in or form that camp. To this we might make reply by inquiring whether Abram, who dwelt on the plain of Mamre in his tent, afar from Sodom, in the presence of God, or Lot, who sat in its gate, had the most influence. Clearly Lot had little respect from his fellow-citizens, as their words concerning him show (see Gen. 29. 9), while his rescue from its final overthrow was due solely to the prayers

of his pilgrim kinsman (see Gen. 18. 33), as his former deliverance from capture by the confederate kings had been due to his efforts (Gen. 14. 14-16).

The man who walks with God in the path of obedience to His will, he and he only has power with God and with men.

### On the Threshold of the Glory.

By WALTER SCOTT,

Author of "Exposition of the Revelation," etc.

"AND the gates of it (the Holy City) shall not be shut at all by day; for there shall be no night there" (Rev. 21. 25; 22. 5). The City foursquare is brilliantly lighted up. See how it gleams in the golden sheen of the divine glory! Its gates of pearl are ever open. "There is no night there," hence the gates are never closed. Peace reigns without and within. It is always Day; a Day which is never overcast with shadow and cloud. It will be one Eternal Day of gladness, of song, of light, of purity—a Day which knows no setting sun. It is always light in Heaven, "there is no night there." God wraps His love and glory around His beloved and redeemed.

No breaking heart is there,  
No keen and thrilling pain,  
No wasted cheek where the frequent tear  
hath roll'd—  
Hath roll'd and left its stain.

"No night" with its fears, its shadows, its restlessness, its hidden dangers, its darkness; no flagging energies, no wasted resources, no dreams, no tears, no death, no gloom. Earth's sins and sorrows for ever gone. "No night there."

The day is for work (John 9. 4) and walk (John 11. 9, 10). We are just on the threshold of the Glory-Land. We are about to enter it. In the vigour and strength of that Eternal Day we shall serve the Lamb incessantly and without weariness. We shall walk in the light of God and never stumble. In the occupations and enjoyments of Heaven how profound the repose—not, however, the repose that seeks night to recover from exhaustion. "No night there." How deep! how un-

fathomable the peace in yonder sphere of light and glory! The day is breaking, and now at any moment the gathering shout of our Lord in the air may be heard. We go up in the clouds to meet Him whom we adore.

The world recedes; it disappears;  
Heaven opens on mine eyes; mine ears  
With sounds-seraphic ring!  
Lend, lend your wings; I mount, I fly;  
O grave! where is thy victory?  
O death! where is thy sting?

### What Faith Does.

By GEORGE GOODMAN.

FAITH looks to JESUS crucified and risen from the dead.  
Faith rests upon His promises, believing all He said.  
Faith wakes confession of His Name, holds forth the faithful Word.  
Faith takes her cross and follows Him, her Saviour and her Lord.  
Faith sees beyond this passing world, with open vision keen.  
Faith all endures as seeing Him, beloved, but yet unseen.  
Faith suffers with her Lord below to reign with Him above.  
Faith ever seeks to walk in light and ever works by love.  
Faith loves to sit and worship at her Saviour's pierced feet.  
Faith breaks the alabaster box of precious ointment sweet.  
Faith mingles tears and kisses with devotion of the heart.  
Faith treasures all His sayings, choosing thus the better part.  
Faith loves to be obedient, for she hears her Master's voice.  
Faith walks in separation, and a pilgrim is by choice.  
Faith hastens to His Coming—O the rapture and the bliss!  
Faith knows she will be like Him when she sees Him as He is.  
O grant us, Lord, like precious faith, with them that went before,  
That we may keep our garments white until the conflict's o'er;  
Nor lose our crown, nor faint until the race is fully run,  
When we at last shall see Thy face and hear Thee say "Well done!"

GOD is revealed in Christ, and Christ is revealed in the Word.

## Questions and Answers.

*We had hoped to insert answers to the two following questions in this Number, but must defer till next issue. Any further replies will be valued by October 10, addressed to the Editor of THE WITNESS, 229 Bothwell Street, Glasgow.*

**Unprofitable Ministry.**—If a brother, whose ministry in the Morning Meeting is unprofitable, has been, by the unanimous desire of the elders, requested to refrain, but still persists in afflicting the saints, what further action should be taken?

**The Doctrine of Christ.**—Please state what is meant by “the Doctrine of Christ” in verse 9 of 2nd Epistle of John. Does it mean the truth as to His Divinity, or the general teachings of Christ? Also, should verse 10 be understood that one who brings not this doctrine should not be received as a guest in the house of a believer?

*Replies to the following will be welcomed until November 11, especially as to the question of Punishment. Coming from a missionary, workers in various lands might give their judgment.*

**The Children of the Kingdom.**—Who are the Children of the Kingdom? as Matthew 8. 12 and 13. 38 seem conflicting.

**This Generation.**—What is the meaning of “this Generation” (Matt. 24. 34) in view of the fact that those addressed have long since passed away?

**Non-Eternal Punishment.**—What should be the attitude towards persons in an Assembly holding non-eternal punishment views? Should they be permitted to continue in fellowship on the condition that they do not propagate this doctrine?

**Factions.**—What Scripture would guide as to our acting towards a number of believers who leave an established Assembly (probably with much to induce division), and commence breaking bread in same district without seeking the fellowship of neighbouring meetings?

### “THE OLD MAN.”

**QUESTION 739.**—What is the Scriptural distinction between the old man and the sinner?

*Ans.*—The term “old man” occurs three times: Romans 6. 6; Ephesians 4. 22; Colossians 3. 9. It is spoken of as a something belonging to us, hence “our old man.” Again, “Ye have put off the old man.” It follows, therefore, that the old man and the person are not the same. Responsibility is not attached to the old man, but to the person. *He* puts it off. This is done at conversion, and then the “new man” is put on. The terms the flesh, the carnal mind, the old nature, and the old man substantially signify the same thing, only the latter expression views the flesh in *outward* life and character as witnessed in the sinner; *that* has been crucified and *that* Christians have put off, *i.e.*, the old life of sin.

WALTER SCOTT.

### THE OMISSION OF DAN.

**QUESTION 740.**—Ezekiel sees Dan in possession of the land, why is he not represented in the 144,000?

*Ans.*—The omission of the tribe of Dan in the sealing of the 144,000 of Israel (Rev. 7. 4-8) is thought to be on account of his having been the first to lapse into idolatry (Judges 18); it is also believed by some that Antichrist will come from this tribe, who will institute the very highest form of idolatry by sitting in the Temple of God *as God*, to be worshipped (2 Thess. 2. 4; Rev. 13.12).

The following passages of Scripture appear to favour the thought of Antichrist coming from Dan: Genesis 49. 17—The subtilty and wiliness of the serpent overthrowing the rider by coming behind him. Jeremiah 8. 16—This verse speaks of the overcoming power of Dan, and is in harmony with the iron rule of the Antichrist (Rev. 13). Further, Amos 8. 14 mentions idolatry in the oath used, “*Thy god, O Dan, liveth,*” which lends force to the idea of Antichrist coming from Dan, and as there was a Judas amongst the twelve apostles, even so there may be one tribe that will become false to the Lord in producing the Antichrist, who doubtless will be a Jew.

The name of Dan means judging, and the prophecy in Genesis 49. 16 says: “Dan shall judge his people.” This he utterly failed to do, because he did not first judge himself, but, as we have seen, lapsed into idolatry.

Dan was engraved in the Beryl stone in the High Priest’s breastplate, and the word Beryl is the same as Tarshish, which means “breaking,” and this is in keeping with the exercise of judgment. Jonah had to reap this “breaking” through his disobedience in going to Tarshish before he would obey the command of the Lord, and evidently Dan will have to pass through a time of terrible judgment or “breaking” in the great tribulation to eventually bring him to repentance and into the land, where we see him, through the sovereign grace of God enjoying the portion according to Ezek. 48. 1. J. W. JORDAN.

### RESTRICTIONS IN MINISTRY.

**QUESTION 741.**—Should brethren accept invitations to preach at meetings where they are told, or given to understand, that such subjects as the Breaking of Bread, Baptism, and Gathering to the Name of the Lord Jesus must be left out of their addresses even to Christians?

*Ans.*—Surely to ask the question is to answer it. What child of God, of whom it is said, “Ye serve the Lord Christ” (Col. 3. 24), could accept such limitations? The very warrant which entitles him to enter every open door forbids him entering as the servant of man.

It is the duty of the *inviter* to know whom he is inviting, therefore if an unrestricted invitation is given, whatever may be the written or unwritten laws of the place, the true servant of the Lord is free to deliver his Master’s message without fear or favour. Consequences can safely be left with Him.

It is the duty of the one *invited* to see that no restrictions or limitations, implied or imposed,

be laid upon the message given by the Holy Spirit.

Some time ago a well-known brother, preaching the Gospel in a Mission, took up Acts 8, and quite naturally mentioned baptism. The leader informed him that "the dear people only liked the Gospel." "Then I am not to speak about what is in God's Word?" he queried. A kindly offer to take a night on baptism, intimate same, so that only those who desired to hear might come was declined. An offer to read *only* what the Word of God said about baptism without comment was also declined. "Then I cannot come here," was his reply. And for years both he and a dozen friends declined every invitation to take part in that work, the door of which had eventually to be closed.

Yet the apostle's example must not be forgotten. "I have fed you with *milk*, and not with *meat*, for hitherto ye were not able to bear it" (1 Cor. 3. 2). Wisdom and grace combined will adduce truth at the right time and in the right spirit, and lead on in "the ways that be in Christ" (1 Cor. 4. 17). At least a dozen what are now "recognised assemblies" in Scotland were thus helped from their ecclesiastical or independent connections to gather simply in the Name of our Lord, and to "earnestly contend for the Faith once for all delivered to the saints" (Jude 3, R.V.). Above all, let us remember our Lord's own words to His disciples: "*One* is your Master, even Christ, and *all* ye are brethren" (Matt. 23. 8).  
HyP.

#### CAN A TRUE CHRISTIAN BE A TRUE MILLENNIAL DAWNIST?

QUESTION 742.—Can a true Christian be a true Millennial Dawnist?

Ans.—Emphatically, No! One might as well assert that a true Christian can be a true Confucianist as give an affirmative answer to the above question. It is not now a question as to the liability of a genuine child of God *succumbing for a time* to the subtle sophistries of Dawnism; but, Can anyone be *at one and the same time* a TRUE Christian and a TRUE Millennial Dawnist? That the only proper answer to this query is an emphatic negative is clear for the following reason:

#### Dawnism Dishonours Christ.

Whatever other features it may possess, if it does not ring true on the Person of our Lord, let it be Anathema!

1. **It Denies His Deity.** He existed prior the incarnation, and is higher than the angels, but after all He is only a creature, and not the Creator. "Our Redeemer existed as a spirit being before He was made flesh. . . He was the first, *the direct creation of God*" (S.S., vol. 5, page 84).

2. **It Denies His Incarnation.** He did not possess two natures when on earth, nor does He possess two natures now, but only one. When He came to earth He dropped His spiritual nature;

when He went to Heaven He dropped His human nature. "Thus we see that in Jesus there was no mixture of natures, but that twice He experienced a change of natures; first, from spiritual to human; afterwards from human to the highest order of spiritual being" (S.S., vol. 1, page 180).

3. **It Denies His Resurrection.** His body was not raised from the tomb, but somehow or other supernaturally removed. It may have dissolved into gases, or perhaps is preserved somewhere as a memorial; no one knows. "Our Lord's human body was, however, *supernaturally removed from the tomb*. . . Whether it was dissolved into gases or whether it is still preserved somewhere . . . no one knows" (S.S., vol. 2, pages 128, 129).

This is Millennial Dawnism! He "who is over all, God blessed for ever" (Rom. 9. 5) is degraded to a mere creature. This of course robs the atonement of all value for us, for if Christ were but a man, and not God, how could He bear our sins on the tree? We cannot trust the salvation of our souls to a mere man, even though He were the greatest, wisest, best. "God was in Christ reconciling the world unto Himself" (2 Cor. 5. 19). And if He is not now man, but only a spirit being of the highest order, we may as well cease preaching. Our faith is eclipsed and our hope evaporated.

"When they had fulfilled all that was written of Him they took Him down from the tree, and laid Him in a sepulchre. BUT GOD RAISED HIM FROM THE DEAD" (Acts 13. 29, 30). Not dissolved into gases nor awaiting a post-mortem memorial service, but

#### On the Throne.

Blessed be His Name. There are other phases of Dawnism equally erroneous and subversive of true Christianity, but a system that so clearly strikes at the Lord Jesus Christ stands already condemned. A true Christian a true Millennial Dawnist? Never! When night is day and falsehood is truth then may such a thing be possible. "What fellowship hath light with darkness? and what concord hath Christ with Belial?" (2 Cor. 6. 14, 15).

Contrast the hideous caricature given by Dawnism with Christ's own words in John 5. 19-23. His equality with God is proven by

1. **His Divine Knowledge.** "The Son can do nothing of Himself, but what He seeth the Father do." Which means, not that the Son has power to do nothing but what He seeth the Father do, but that He has the *will* to do nothing but what He seeth the Father do. His will is the Father's will, and the Father's will is His will always and in everything.

2. **His Divine Power.** He quickens or raises the dead, whether physically or spiritually dead.

3. **His Divine Authority.** All judgment is committed into His hands. Verily each true Christian joins Simon Peter in declaring "Thou art the Christ, the Son of the Living God." WM. ROBERTSON.

# The Tribulation, the Great One.

By ALFRED H. BURTON, B.A., M.D., Author of “Hints on Daniel,” etc.

IN a day like the present, when the whole world is face to face with a crisis, the like of which has never before been known, a tremendous responsibility rests upon the Christian. How can we help perplexed and inquiring souls? This is my reason for craving a little space in your pages on this question.

**Are the saints of this dispensation—are any of them—to pass through the great tribulation?**

It must not be supposed that the divergence of view on this matter is of recent origin. It dates back to the middle of last century, when the Coming of the Lord and prophetic truth occupied such a large place in the thoughts of a previous generation of our brethren in Christ.

The subject was then fully gone into, and the Scripture earnestly searched and prayerfully studied. The results are within the reach of all in printed form, and contain expository teaching of priceless value to all who would seek to serve the Lord intelligently in the ministry of the Word.

I would most earnestly appeal to my brethren of this generation to make themselves acquainted with the writings of those who have gone before, and who wrote with all the power and freshness of men rejoicing in freshly recovered long-lost truth.

Thousands of Christians are to-day inquiring as to the Coming of the Lord. Driven through stress of these awful and critical times they are wanting to know what the Bible teaches. This is a unique opportunity to reach masses of people, both saved and unsaved, with a clear, simple, and powerful testimony on the Coming of the Lord. Let us seize it, and not drop out as unprofitable from our Master's service.

May I make a few suggestions and commend them to the prayerful consideration of my brethren?

We are all agreed that there is to be a

time of tribulation—a time more awful than words can describe. But how do we know? Because the Scripture tells us so. Granted, then let us look at the passages that speak of it. Let us take them in the order in which they occur.

## 1. The Time of Jacob's Trouble.

Though the word “tribulation” does not occur in Jeremiah 30. 7, yet there can be little doubt that this passage refers to that time of sore trial. On whom does it fall? Is it not clear that there is not one word about the Church or the saints of this dispensation? The whole passage is about Israel, Judah, Jacob.

## 2. A Time of Trouble.

The word “tribulation” does not occur in Daniel 12. 1, but this is the very passage that our Lord referred to in Matthew 24. 21. Is it not clear that this passage refers exclusively to Daniel's people, the Jews? There is not here a word about the Church nor the saints of this dispensation.

The same is true of Matthew 24. 21.

## 3. Then shall be Great Tribulation.

It is impossible to read the first portion of Matthew 24 without seeing that it has to do with the Jewish aspect of the Coming of the Lord as contrasted with the Christian. This has been so repeatedly gone over that it is needless to do more than ask all to read the verses for themselves. The reference to Daniel's prophecy already alluded to; Judea and the Sabbath day, are surely enough to show the local and Jewish points of view.

## 4. In those Days shall be Affliction.

The parallel passage in Mark 13. 14-37 is equally clear as to the Jewish standpoint. The disciples to whom our Lord addressed these words in Matthew, Mark, and Luke were still on Jewish ground. The Christian dispensation had not yet commenced. The Church's birthday was not yet. Not until the day of Pentecost

was fully come did the Holy Ghost descend from Heaven and baptise all the believers at that time alive into "one body." From that moment the disciples passed from Jewish to Christian ground. Their relationship to Christ became of a different character. They were no longer connected with an earthly Messiah, but with a heavenly and glorified Christ. Their hopes became completely changed. They ceased to be taken up with the times and seasons of Israel's earthly kingdom. Their citizenship became of another order, even heavenly, and they looked for the Saviour to come from Heaven and to take them there to be with Himself for ever.

Now, it is equally clear that at the end there will be saints on earth who stand in a totally different relation to Christ. No one can read the Psalms and the Prophets with any intelligent attention without seeing that those saints will be Jewish. They will be passing through experiences of trial and persecution. They will be looking for deliverance from their enemies by God's intervention in judgment when the Redeemer shall come to Zion and the enemy will be rolled back.

The saints of the Christian period have nothing to do with prophetic events on the earth. They know that events of a terrible nature will take place, but they are not looking for these. They are waiting for the Lord who will come and take them away from earthly scenes of judgment. But after the Church has gone other saints, as we have seen, will be found on earth. Some of these Jewish saints will be martyred, others will be spared. All the passages so far referred to have these Jewish saints in view.

### 5. The Hour of Temptation.

We now come to the solitary text that alludes to this time of tribulation in connection with the Church. In Revelation 3. 10 the word "tribulation" is not used, but it is admitted that the period referred to is the same. Only here it is more general and wider in its scope. Whereas the great tribulation has specially to do with the

Jewish people, it yet will affect in a more general manner "all the world." But an exception is made with regard to the assembly at Philadelphia: "I also will keep thee out of the hour of temptation." They will not be in it at all. They will be kept *out of it*, and not merely *through it*. Philadelphia is representative of all true saints of God alive at the Coming of Christ: "I come quickly: hold that fast which thou hast." Laodicea is mere profession, and will be spued out of Christ's mouth.

So far, then, we have seen that four tribulation passages refer to Israel exclusively, and that in the fifth the saints of this present period are promised to be kept out of it altogether. Just one remains.

### 6. The Tribulation, the Great One.

In Revelation 7. 9-17 we see a great multitude, without number, saved from amongst the heathen nations after the Lord has come and taken the saints of the Church period to Heaven. Of course the saints of all ages before Pentecost will be "caught up," and these are symbolically represented by the twenty-four elders seen in Heaven immediately after the close of the Church's history here on earth.

This Gentile multitude will pass through this time of great tribulation, and will come out of it alive.

I am not aware that any other passage of Scripture refers in any direct manner to the time of great tribulation other than these six. The first four prove that it has special reference to Israel, the fifth that the Church is assured of being kept out of it, and the last that a special class of Gentile saints will pass through it and come out of it without dying.

No words can be found to express the importance and interest of all the lines of truth and Scripture study that are suggested to the mind at **such a time of possible fulfilment of many prophecies of the Scripture as we are now passing through**. But do not let us get back into the confusion of thought out of which God graciously delivered His people during the course of last century.

### The Day of the Lord.

It may be well to add a word on 1 Thesalonians 5. 4. Some have thought that these words imply that some saints of this dispensation might be overtaken by the Day of the Lord, and so pass through the time of tribulation. But it should be observed that the Day of the Lord and the time of tribulation are not the same thing. The Day of the Lord is the day when Christ will appear, and that will end the tribulation. It is impossible for that Day of the Lord to overtake the Christian as a thief, for all Christians will have been "caught up" before "the Day," and will appear with Christ when He appears. They are children of the Day.

### The Testimony for To-day.

In conclusion, let me earnestly appeal to all my brethren to get their thoughts disentangled from these tribulation ideas. Especially would I urge all evangelists to give a clear and decided testimony with regard to the Coming of the Lord to take His people away "in the twinkling of an eye" (1 Cor. 15. 51). During the course of a long and varied experience in Gospel work in many lands and many languages, I have always found it in God's hands the means of awakening the unsaved and reviving the saved. The most remarkable conversions I have ever known have resulted from the preaching of the Lord's Coming. Indeed it is impossible to preach a full Gospel without including the "Blessed Hope and the appearing of the glory of our great God and Saviour, Jesus Christ" (Titus 2. 13).

Only let it be with unction from on high, ever remembering that we have to do with living men and women, and children too, who have Eternity before them. Apart from this it may become as dry and wearisome as an old almanac.

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"The More Sure Word of Prophecy" (2 Peter 1. 19) is apparently nearing a fulfilment before our eyes to-day. Hence we purpose inserting in January Number *an original Chart in colours*, making plain "the Book of the Revelation of Jesus Christ," with simple and readable explanatory articles by GEO. HUCKLESBY, London.

### The Recompense of Faith.

A Testimony after more than 70 years' experience.

By GEORGE MULLER, Bristol.

"JEHOSHAPHAT feared, and set himself to seek the Lord" (2 Chron. 20. 3). This fear under great trial is natural to us as human beings, but the great point is that we do not look to ourselves for help or to our fellowmen, but go to the Lord at once in this our fear, and at once roll our burden on the Lord.

Jehoshaphat reminded God of His promise. And this is one of the things we are to do when we seek help from God. This delights the Lord, because it shows we trust in Him as the fulfiller of His Word.

Then he says, "Our eyes are upon thee" (v. 12). How precious! That is just how we should come to God in our trials, in our difficulties, in our sicknesses, in all our family matters, in all our business matters, in our church matters, or in our need of any kind regarding spiritual matters. Owing our weakness, our nothingness, but having full trust in the living God, we should never, never be afraid He will not help us. It is the very joy and delight of the heart of God to help us. We may have a long time to wait before the help comes; faith and patience may be exercised before the answer comes, but at last it will be found that we did not wait on the Lord in vain.

Thus I have found it for seventy years and nine months. The trials of faith and patience have been without number, and if I were to say thousands it would not be an exaggeration; but I have invariably found in the end faith was recompensed, in the end patience was recompensed, in the end it was seen that it was not in vain to look to the Lord. And if any have not tried this, look to the Lord and you will find it is not in vain.

It is not always that so quickly the answer comes as the case of Jehoshaphat, but whether it comes at once or we have to wait some time, or a long time, our business is to go on trusting the Lord, and to repeat our requests if we ask for things

according to His mind until the answer comes, and on no account to grow weary in bringing the matter before the Lord and in exercising faith because it is delayed. God is glorified by our continuing to bring our petitions afresh again and again before Him, though we may have to bring them thousands of times before they are answered. Before I came to this meeting I brought a request before God that at least five thousand times I have brought before the Lord, if not ten thousand times. If it please the Lord I shall go to rest before the answer comes. I know I shall meet the answer in Heaven, and hundreds of times have I praised God beforehand for it. It *will* be answered, whether I see it in this life or in glory.

#### Thanks for Quick Answer.

Jehoshaphat returns thanks for the answer that had come so quickly. "And he appointed singers unto the Lord, to say, Praise the Lord, for His mercy endureth for ever" (v. 21). We should seek to have this deeply written into our hearts; it is so precious a truth. His love is unchangeable, His power is unfailing, His grace is unchangeable, and His mercy endureth for ever. Oh, if this were continually in our hearts, and we grasped it, what peace and joy in the Holy Ghost would be our precious lot at all times and under all circumstances!

### The Hardening of Israel.

The Twelve Mysteries of the Scriptures—VIII.

By W. E. VINE, M.A., Bath.

THE Epistle to the Romans treats of the Gospel, the needs it meets, the Person it proclaims, and the effects it produces. In the first eight chapters the subject is viewed in its application to every man, Jew or Gentile, without distinction. All are shown to be guilty before God; all, therefore, need salvation, which is offered to all on God's terms of grace through faith in Christ. In the next three chapters the apostle pursues the theme from the national and dispensational standpoints,

reconciling the preceding foundation truths with God's promises to Israel.

#### Israel Not Cast Off.

After declaring the absolute sovereignty of God in His designs and dealings, and showing how His admission of Gentiles into the blessings of salvation through Christ was consistent alike with His counsels of election and with His pledges to Israel, Paul proceeds, in the eleventh chapter, to prove in three ways that God has not cast off His ancient people. Firstly, He has not cast them off totally. Paul himself is an Israelite, an example of the fact that, as in Elijah's day there was a remnant of faithful ones, so now "there is a remnant according to the election of grace" (vv. 1-6). Secondly, He has not cast them off for ever. Though the rest of the nation are hardened, and are suffering the retribution of a spirit of stupor, yet their condition is not irretrievable. On the contrary, "through their fall salvation has come to the Gentiles." And, so far from absolutely rejecting them, God has done this to provoke them to jealousy (vv. 7-11). Thirdly, their Deliverer shall yet come and turn away their ungodliness. And if their temporary rejection has meant reconciliation for Gentiles, how much greater will be the result of their reception! The nation is still the Lord's. The firstfruit is holy; then the lump must be. The root of the olive tree is holy; then the branches are too. Some have been broken off, and others, wild branches, have, contrary to nature, been grafted in. Then how much more shall the natural branches be grafted into their own tree!

#### The Mystery and its Motive.

Now this interweaving of the counsels of God toward Jew and Gentile comprehends a mystery which Paul here makes known in confirmation of his preceding argument: "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved" (vv.



25, 26\). The declaration of this mystery was calculated to prevent a spirit of self-complacency on the part of Gentiles which might result in a similar retribution to that suffered by the Jews. The severity of God toward the latter and His consequent goodness towards the Gentiles should lead them not to highmindedness but, to fear.

### The Mystery and its Meaning.

The mystery consists, not in the fact that Israel will be restored to Divine favour and blessing—Old Testament promises had assured that—but in the partial hardening of Israel until the fulness of the Gentiles has come in. Thus there are two limitations to this hardening, one of extent, the other of duration. As to extent, the nation has not been hardened in its entirety. The apostle has pointed out that there was a remnant according to the election of grace, and that the rest of the nation was hardened (vv. 5-7). As to duration, a definite time-limit is set, marked by the coming in of the fulness of the Gentiles. We must now consider the significance of this.

### The Fulness of the Gentiles.

The expression cannot mean the blessing of Gentile nations as a whole, for that will be consequent upon the salvation of Israel, whereas the fulness of the Gentiles is to be preliminary to it. Nor is it equivalent to "the times of the Gentiles," the period during which world-dominion is allotted to Gentile powers, for neither the phraseology nor the context is suited to that meaning. Again, there is nothing in the passage to indicate that the consummation of Gentile iniquity is intended. The word "fulness" has just been used by the apostle to speak of blessing (v. 12). He has been showing, too, how God's mercy has brought salvation to Gentiles. When the number of the Gentiles who are to have part in the blessing of salvation in this dispensation is complete the "fulness" will have "come in," and subsequently Israel will be saved. This seems to be the meaning intended according to the context.

### A Distinction.

The fulness of the Gentiles is not quite the same thing as the Church. For those Jews who have accepted Christ have thereby become part of the Church, and these are distinguished from Gentiles in this passage, though in Christ there is neither Jew nor Gentile. Paul is not here speaking of the Church, but of the dispensational dealings of God with Jew and Gentile, of His judicial severity towards the former, His goodness towards the latter, and the present common blessing held out to all. The apostle shows, too, that Israel's salvation is not only subsequent to, but consequent upon, God's present mercy to Gentiles: "For as ye (*i.e.*, Gentiles) in time past were disobedient to God, but now have obtained mercy by their disobedience, even so have these also now been disobedient that by the mercy shown to you (literally it is 'even so these now have been disobedient to your mercy, in order that') they also may obtain mercy" (vv. 30, 31). The immutable designs and all-controlling power of the Divine will condition the motives and actions of humanity.

### Paul's Doxology.

Mercy is the paramount theme in the whole passage. There is no salvation by works either for Gentile or Jew, either for individual or nation. "God hath shut up all unto disobedience that He might have mercy upon all." "Who that has experienced the saving mercies of our God, and looks forward to the day of Israel's deliverance and the glory of Israel's Messiah, can refrain from joining in the apostle's doxology:

"O the depth of the riches,  
Both of the wisdom and the knowledge of  
God!  
How unsearchable are His judgments,  
And His ways past tracing out!  
For who hath known the mind of the Lord?  
Or who hath been His counsellor?  
Or who hath first given to Him,  
And it shall be recompensed unto Him  
again?  
For of Him, and through Him, and unto Him  
are all things,  
To Him be the glory for ever. . Amen."

### “To Cheer Your Heart.”

By ROBERT BARNETT, Bothwell.

FIVE years ago two young men travelled two hundred miles by rail to bury a relative. Through the zeal of some Christians in the district where the funeral took place, both of the young men were led to Christ. On their return a letter was sent to the elders of a little meeting near their home, giving the names and addresses of the young converts, and suggesting that they should be visited.

Last week the brother who wrote that letter, and had long forgotten the circumstance, received the following note from the brother to whom the communication was addressed, with the object, as he says, “to cheer your heart.” He writes:

“About the time your letter arrived we were pleading earnestly at the throne of grace for precious souls. Our little meeting was dwindling down in numbers, and it seemed as if the meeting would have to break up. That none of us saw the Lord’s hand in your letter is evident from the fact that two of the youngest brothers in the meeting were asked to visit the young men.

“The two young men promised to attend the meetings. They in turn visited their relations, neighbours, and old companions, going from door to door. One of them carried an old pair of shoes under his jacket, and anyone making the excuse of having no shoes to come in was immediately handed a pair. The result was that for about six weeks we saw

**Souls Saved at Every Prayer Meeting,** Bible reading, and Gospel meeting we held. About fifty professed conversion, and you can imagine what a sight it was to see fifty, and sometimes more, tramping a distance of two miles over fields and along a canal in all weathers.

“The revival spread like wild-fire, and the Roman Catholic priest became so alarmed at losing his flock—about a dozen of the converts were formerly Roman Catholics—that he gave out certain of their names in Chapel, warning the flock to beware of such heretics. A little per-

secution followed, but it only made the new converts more courageous.”

If we had only the “GREAT GRACE” to abound in such work, the “GREAT POWER” would be manifest to all, as in Acts 4. 30-33.

### Questions and Answers.

*Replies to the following will be welcomed until November 11, especially as to the question of Punishment, which we hope to answer in December Number. Coming from a missionary, workers in various lands might give their judgment. Address the Editor of THE WITNESS, 229 Bothwell Street, Glasgow.*

**Non-Eternal Punishment.**—What should be the attitude towards persons in an Assembly holding non-eternal punishment views? Should they be permitted to continue in fellowship on the condition that they do not propagate this doctrine?

**The Children of the Kingdom.**—Who are the Children of the Kingdom? as Matthew 8. 12 and 13. 38 seem conflicting.

**This Generation.**—What is the meaning of “this Generation” (Matt. 24. 34) in view of the fact that those addressed have long since passed away?

**Factions.**—What Scripture would guide as to our acting towards a number of believers who leave an established Assembly (probably with much to induce division), and commence breaking bread in same district without seeking the fellowship of neighbouring meetings?

**Spirit Guidance.**—Does John 16. 13 teach that the Spirit of God is sufficient of Himself to reveal the meaning of any Scriptural difficulty, without having recourse to the writings of men?

### THE SON OF PERDITION.

**QUESTION 743.**—In John 17. 12 the Lord calls Judas “the son of Perdition.” In 2 Thessalonians 2. 3 the same words are used of “that wicked one.” Are they the same person?

*Ans.*—Judas, the only Judean apostle, and the Man of Sin or the Antichrist are each termed “the Son of Perdition,” but they are distinct persons. To regard them as one and the same would be to ascribe incarnation to Judas, a baseless theory. Both Bethlehem and Jerusalem are spoken of as the “City of David.” The former because the place of his birth, the latter because he reigned there. But the cities are distinct, so also the persons of Judas and Man of Sin. WALTER SCOTT.

### UNPROFITABLE MINISTRY.

**QUESTION 744.**—If a brother, whose ministry in the Morning Meeting is unprofitable, has been, by the unanimous desire of the leaders, requested to refrain, but still persists in afflicting the saints, what further action should be taken?

*Ans. A.*—Let the elders in this assembly call upon this brother and point out lovingly and clearly that the Scripture says, “Let the prophets speak in twos and threes, and the others

judge" (1 Cor. 14. 29), and that they have judged his ministry unprofitable. Let them further inform him that unless he is silent two brethren will be stationed at the hall door to prevent his entering. This is a wonderful cure for troubles of this kind, and has never been known to fail.

J. S. COLLINS.

*Ans. B.*—A Scriptural test of ministry is that it is to "edification" (1 Cor. 14. 3). Since elders are to be "holding fast the faithful Word" (Titus 1. 9), and are responsible for godly rule and order in a Church, it seems quite within their province to request an offending brother to *desist* from unprofitable ministry. Where a brother refuses to acknowledge such ruling, Matthew 18. 17 would warrant the mentioning of this brother and his offence to the Church. Let us hope that no man who is called a brother would persist after that course. Yet might advice be tendered.

1. **To the Elders.** Such a brother cannot be put away from among you on this ground alone. See to it that you are perfectly sound in your judgment that the ministry is unprofitable.

2. **To the Brother.** We fear it must be very difficult for you to be in the right spirit to minister under such conditions, and also question if your fellow-saints are prepared to listen to, far less accept, ministry from you as things are. It would be therefore better for you to refrain from ministering until such time as confidence is regained. There are other ways of helping the saints.

JAMES STEPHEN.

*Ans. C.*—In my judgment it should be pointed out to the brother that even though he may think the elders to be wrong in considering his ministry to be unprofitable he should yield to their wish and submit himself (Heb. 13. 17), and he should also be lovingly warned (1 Thess. 5. 14) that if he does not do so it will be necessary to rebuke him before all in the assembly (1 Tim. 5. 19, 20) in order that the assembly may know that the brethren in oversight are not in agreement with him. Matthew 18. 15-20 also applies in principle. The spirit of democracy which is manifesting itself in some of the assemblies is very sad, and to my mind the only remedy is a godly oversight with an acknowledgment of rule and government (of course in love and in much grace) on the part of the saints (Rom. 12. 8; 1 Cor. 12. 28; 1 Tim. 5. 17; 1 Peter 5. 1-7).

W. W. HUNTER.

*Ans. D.*—I have recently witnessed two different types of meetings.

**TYPE 1. The Ordinary Meeting.** A large, new hall, with a handful of believers. In the morning, if there is a moment's silence, an aged and illiterate brother is on his feet, and will harangue the bored audience for half an hour. He is never less than three times up on his feet, and although the leading brethren are men of position and education they seem absolutely powerless to deal with a case like this. In the meantime the assembly is dwindling away, for young people and others who come to worship

find it intolerable to listen to such talk Sunday after Sunday. Years ago this room saw the elite of the neighbourhood gather together for worship, and many of these are now, I am told, back in the Church of England.

**TYPE 2. The Dual Meeting.** A nice hall in a working-class place. A resident brother who acts as "pastor" preaches on Sunday morning, 10 to 11, followed by the Breaking of Bread, which is an open meeting. Large congregations listen to the ministry, and are evidently profited, but one cannot hide the fact that these services approximate to the Baptist denomination, and their preachers, if not most of their people freely fraternise, which means that in the ordinary evolution of things the lesser will be swallowed up eventually, in the greater "cause."

Still the question of unprofitable ministry in our meetings ought to be faced. I think that the elders whose function in the Church is to "rule well" (1 Tim. 5. 17) are to blame for not putting a stop to this sort of thing; but some think that prayer ought to be resorted to that God might in some mysterious way intervene. In another twenty years, if the leakage continues as now, our meetings will be on the verge of collapse. In foreign countries, as far as I know, our missionaries conduct their work on the lines approximating to Type 2 rather than to Type 1. This may be worth considering.

A WITNESS.

*Editor's Note.*—*Ans. A.* is a short-cut solution which many might be tempted to apply, but it lacks the Authority of the Word, the Spirit of the Master, and the love of the Brotherhood. We can only *put out* for that which we can *keep out*—unsound doctrine or impure life. *Ans. B.* and *C.* are definite yet moderate. Speak to the offender, protest against his unprofitable ministry; if need be, tell it to the Church, only make sure that the ministry is unprofitable, treat all unprofitable speakers alike, act in grace, and count on God for help. *Ans. D.* is practical, and shows the real need of consideration, nay, of action. It equally indicates the sectarian terminus to which the human remedy certainly leads.

Perhaps the greatest need is for godly and gifted brethren to bestir themselves, for elders to act promptly and unitedly, and for all to count more and more on "the God of deliverances."

## The Witness Watchtower.

**BACK to the Rhine.** Look at the map of the Roman Empire at the back of your Bible, and notice one special part of the boundary of the fourth great Empire, *the river Rhine*. As Mauritania, Egyptus, Syria have been again brought within the boundaries of that Empire, see if the Power behind Presidents, Premiers, and United Potentates does not remodel Europe. The Most High ruled in Rome's great day, He rules to-day (Dan. 4. 32).

Palestine Free from the Turk and the Crescent

is a fact of vast prophetic importance. Scripture makes plain that JERUSALEM is God's chosen centre (Zech. 3. 2), will be Gentile ruled until the Times of the Gentiles be fulfilled (Luke 21. 24). She shall yet be the World's Metropolis (Zech. 8. 23) and Creation's Glory (Zech. 14. 21).

The Jews are already preparing to gather back,

even in unbelief; the wealth of the world will soon be centred in Palestine, the dry bones are coming together (Ezek. 37. 7), the moving hand of Jehovah is manifest in the Land for ever Holy. Well may we re-echo, "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21. 28). "Surely I come quickly." *hyp.*

## The Falling Asleep of R. E. Sparks.

WITH sorrowing heart I fulfil the request to pen a few details of the life and service of beloved Mr. Sparks, who fell asleep on Friday, 18th October, in his 74th year, after 24 years of devoted toil at Bath on behalf of the Lord's work at home and abroad in connection with *Echoes of Service*.

Converted in early years, Mr. Sparks became from the first a faithful follower of Christ, and was led to see from the Scriptures the will of the Lord in matters of Church truth and practice. A diligent student in the Word of God he was much helped in this respect by the late Mr. Thomas Ryan and others, and devoted himself to work and ministry among the Lord's people in Ireland.

In 1894, through the instrumentality of Mr. Henry Dyer, he was invited to join Dr. Maclean and Mr. Bennet in their work in Bath, and though he had for 20 years held an excellent appointment in Belfast as solicitor to the Ulster Bank, and had the prospect of superannuation, he readily consented to relinquish this and to give himself entirely to service in connection with the Gospel in other lands. This decision was made with the fullest consent and fellowship of Mrs. Sparks, who has always been whole-hearted in her sympathies and co-operation with him in his service. Accordingly, leaving his residence in Holywood, Co. Down, where he had entertained so many of God's people, he came to live at No. 6 Widcombe Crescent, Bath. Here he threw his energies unremittingly into the work in all its branches, as well as into the life and testimony of the local assembly, and indeed of assemblies in the whole district. He and his wife kept open house for the Lord's servants both at No. 6, and subsequently in the larger house at No. 1, whither the offices of *Echoes of Service* were transferred in 1909. Many are those who, either prior to entering upon their missionary service, or during their stay in this country from other lands, have enjoyed rest and loving hospitality and received wise counsel while under their roof.

In 1907 Mr. Sparks was called to undergo a heavy trial in the death of his son Elliott, who, after qualifying as an M.B. of London University, gave himself to service in the Gospel in Central Africa, and reached Bié in 1906. There, at Okapango, six months later, this devoted and beloved servant of God laid down his life. The trial was borne both by Mr. and Mrs. Sparks with quiet resignation to the will of the Lord, to whose service their son had been yielded.

The value of Mr. Spark's ministry is well known in assemblies all over the British Isles, as well as in places on the Continent. Mr. W. H. Bennet, his colleague, truly says of him that "he was not showy or eloquent, but he sought to give a clear exposition of what he had before him, his object being the true edification of his hearers." He was highly respected in Bath by Christians in various circles, and, in general, by all who came into contact with him in the way of business. The testimony given me concerning him by a local Bank Manager, whom he met only in business affairs, was "he walked with God." We, who have been so intimately associated with him in our united service, can fully endorse that statement. Many are the lessons which we have learned from his godly life, and to us who continue in the work the word applies in an especial manner "whose faith follow" (Heb. 13. 7).

The last public meeting he attended was the third of a series of early morning prayer meetings in April, at which friends were struck by the deep spirituality of his prayers. In the morning of that day he was taken ill, and lingered in increasing infirmity till the day of his departure. Mr. Sparks seemed to feel, at the outset of his illness, that his remaining days on earth were not to be many, and it was the especial desire both of himself and his wife that they might glorify God in this time of affliction. That desire has been abundantly fulfilled. His testimony as to the peace of soul has been constant throughout the months of physical weariness. The following are some of his statements during his closing days of extreme weakness: "After a fairly long life it is good to be able to testify that God is faithful and true." "I am in the hands of God." "Our ship can never be torpedoed." "The infirmities are not on God's side, but on ours." On one occasion he sang the verse:

"When I've been there ten thousand years,  
Bright shining as the sun,  
I'll have no less to sing God's praise  
Than when I first begun,"

and followed with the remark, "Why we shall only begin to settle down then."

His home-call was very peaceful. The interment took place in the Abbey Cemetery at Bath on Wednesday, 23rd October.

"Mark the perfect man, and behold the upright; for the end of that man is peace"  
(Psa. 37. 37). W. E. V.

# Things Removed—Things Remaining;

or, Looking Backward and Looking Forward. By HY. PICKERING.

IN the vista of the ages, from that fair scene in the Garden to the World of Revolution and Reeking Battlefields to-day, what changes have taken place. Crisis has followed crisis, catastrophe has trod on the heels of catastrophe in the lands of earth, the nations of men, and the families of Adam's race.

Yet in a steady survey of that vista of 6000 years one fact looms clear and plain—GOD HAD A PURPOSE FROM THE BEGINNING, He is working out His Plan, He is not, nor can be, thwarted by all the upheavals of the ages. The climax of His Purposes in “GLORY to God and GOODWILL to man” shall yet be manifest throughout the Universe of created intelligences.

## I. THINGS REMOVED!

“Yet once more I shake not the earth only, but also Heaven” (Heb. 12. 26).

1. **The Nations of Earth** are being “removed” in a remarkable way at this time. Think of the Battle nations—Belgians, Serbians, Poles, Roumanians, and others—thrown out of their own lands, to mix with peoples in lands of Christian freedom and Gospel light. God grant that many may thus come into the true light—the Light of Life (John 1. 9).

Think of the thousands of men from India, from China, from North Africa, from South America, from almost everywhere, moving and mixing amongst their fellow-whites. Sad to say, seeing and learning their vices, yet, thank God, also coming in contact with true Christians and hearing “words whereby they may be saved” (Acts 11. 14). May they so be, and thus return the best kind of missionaries to their native lands.

Again, what interchange of English-speaking men from Australia, New Zealand, Canada, United States, West Indies, and other parts with men of France, Portugal, Italy, Greece, Russia, Japan, China, the Balkans, and many varied lands.

Has God no purpose in this “removal”

N

of such masses of men? As surely as He had a purpose in scattering the Children of Israel throughout all the land of Egypt, so that at last there was “not a house” without a witness to the power of Jehovah (Exod. 12. 30). and as surely as He planned in Apostolic days that the saints should be scattered abroad so that they might “everywhere preach the Word” (Acts 8. 4), so surely shall He make the present awful “wrath of man to praise Him” (Psa. 76. 10) by and by when many sons are brought to Glory out of the soldier and sailor masses from every kindred and tongue named above, and others unnamed but known to Him.

2. **Thrones and Crowns** are being removed at a startling rate. Four in one week is surely a world's record. Who would have judged two years ago that the mighty Czar of Russia would lose his throne, his crown, and, sadder still, his life. Who could have judged two months ago that the “all highest” KAISER would have fled from Germany a disgraced and discredited monarch. The rulers of Greece, of Bulgaria, of Austro-Hungary, and others fill up the list of “removals” of the mighty and the great, and the end is not yet! All reminding us that there is only one “Kingdom which shall never be destroyed” (Dan. 2. 44).

3. **Young Life** has been removed from homes, assemblies, Sunday schools, tract bands, and other activities. By the ravages of war and the consequent epidemics a list which can never be tabulated of noble young men and women—the flower of the nations—“shall return no more to their homes” (Job 7. 7). When the marching legions of the victors or the vanquished are witnessed, how many sad hearts shall “weep sore for *one* that went away, for he shall return no more, nor see his native country” (Jer. 22. 10). Yet many sorrow not without hope, in view of that time when they living and dead “*together*

shall ever be with the Lord" (1 Thess. 4. 13, 17). O Lord, haste *that* Day.

## II. THINGS REMAINING!

Amidst all the removings of nations, thrones, and empires, we rejoice in some "things that remain" (v. 27).

1. **The Book of Books**, which according to Atheist prophecy should long ago have only been found in the lumber room, sits on a throne to-day as the most extensively circulated, most widely read, most beloved Book of all the myriads of books. This Book made by God remains amid "the making of books" by man, of which "there is no end" (Eccles. 12. 12).

During the year the "British and Foreign Bible Society," the parent of societies in many lands, circulated nearly ten million copies of Scripture. During the last four years they put into circulation the enormous total of forty million in 650 out of the 725 languages or dialects into which the Word of God has been translated. The "American Bible Society," in its Army and Navy editions alone, issued two and a quarter millions of Scriptures up to April, 1918. The "New York Bible Society" have supplied tens of thousands of young men with Testaments. The Scripture Gift Mission, other societies, agencies, and publishers have put into circulation millions upon millions more.

Amidst all the "removals" in lands of war the Bible depots in BERLIN, VIENNA, BUDAPEST, SMYRNA, CONSTANTINOPLE have never closed their doors. About 30,000 volumes in 50 languages were safe in the Bible House at JERUSALEM, and the strange scene was witnessed of British soldiers buying thousands of English Testaments which had been safeguarded by the Turk in the very City where the Central Figure of the Book "gave Himself a Ransom for all" (1 Tim. 2. 6).

Truly we can say of the sword of the Spirit, as was said of the sword of the giant, "There is none like that" (1 Sam. 21. 9; Eph. 6. 17).

2. **The Gospel of Christ** was never more clearly proclaimed than to-day.

Despite all the advances of Higher Criticism, New Theology, and kindred theories mostly "made in Germany," the mixture of law and grace preached from so many pulpits, the Satanic "salvation by sacrifice" proclaimed by many falsely called ministers of the Gospel, and "other gospels" without number, there never were so many heralds of the Cross, never so much printed matter circulated, and never such a clear-ring as to Man's Ruin and God's Remedy throughout the wide world as to-day. Hallelujah for the Cross!

3. **The Purpose of God** in "gathering out a people for His Name" was never more manifest than at present. "Three thousand souls in one day" (Acts 2. 41) was a remarkable haul, yet every Lord's day greater numbers than at Pentecost are being gathered in. At the beginning the Message was largely confined to one land, now it is proclaimed in all lands and almost all languages. Look at a map of the world and praise God for the thousands of Assemblies of Saints and multitudes of individual believers loyal "to God and to the Word of His Grace" (Acts 20. 32).

If at Jerusalem it could be said: "Thou seest, brother, how many *myriads* of Jews believe" (Acts 21. 20, R.V.), can we not see, brother, myriads more both Jews and Gentiles who love our Lord in sincerity and in truth? **THERE NEVER WERE MORE CHILDREN OF GOD ON THE EARTH AT ONE TIME THAN TO-DAY.** Surely they are prepared hosts awaiting the lifting up of the everlasting doors and the entrance of the King of Glory (Psa. 24. 9).

4. **The Blessed Hope** of the Personal and Pre-Millennial Coming of the Lord Jesus dear to the early saints, beclouded during the dark ages, revived by "early brethren" ninety years ago, remains the only hope of "ten thousands of His saints" amidst shaking dynasties, tottering thrones, sorrowing hearts, and the uncertain future. A feeble few of His own "looked steadfastly toward Heaven as He went up." A great host continue to look steadfastly up to see "this same Jesus so come in like manner," with outstretched hands of

blessing, visible to His own, to receive all the Ransomed to Himself (Acts 2. 10, 11; Luke 24. 50; John 14. 3).

5. **The Coming Kingdom.** "Yet once more I shake," or, as it is rendered, "Yet again, *once for all*, I will shake." The aforementioned removals, enormously greater in numbers and areas than ever before, are but premonitory signs of the final shaking.

The contrast is between the time when the earth trembled as with birth pangs at Sinai and the near approaching time when He shall once for all "shake the Heaven, and the Earth, and the throne of Kingdoms" (Haggai 2. 21, 22), to manifest His Chosen as "the Desire of all nations." Then shall the Saviour shine forth "as a *Signet*"—the immovable seal of His immovable Kingdom. All His enemies subdued, **JEHOVAH-JESUS** shall be King of kings and Lord of lords over earth's wide domains.

"Wherefore we receiving a Kingdom which cannot be moved" (v. 28). In that Kingdom all the truly born-again are today, in the manifestation of that Kingdom they shall share in the coming Day now nigh at hand. Though the "mountains be removed" (Isa. 54. 10) "the Covenant of Peace" (Num. 25. 12) and the Kingdom of the Prince of Peace "cannot be shaken, but abideth for ever" (Psa. 125. 1), Selah.

### III. THINGS RESOLVED.

"Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (v. 28). Let those who believe proclaim and rejoice in "things that remain," see to it that the closing portion of 1918 and the whole portion of 1919 is filled with happy service, reverent worship, and godly fear to the Glory of the Eternal King of the Everlasting Kingdom.

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**The Book for To-Day.** As each Period of Time has come round one or more books of the Bible have had special application to the Times. Without doubt the Study of the Revelation will help in these days of "overturning." Hence we begin in January No. a series of papers entitled "**Revelation Made Plain**," illustrated with an original Chart in colours. Kindly mention to friends in assemblies and elsewhere.—ED.

### "The Brotherhood."

"The brother for whom the Christ died" (1 Cor. 8. 11).

By Lieut.-Colonel S. K. B. RICE.

**T**HE great privilege of belonging to the brotherhood, to the family of which God is the Father, is surely one of the most inestimable mercies to which we are admitted when we are born from above. It is a privilege which is not always fully realised when we are surrounded by members of the family, and when we can count on being able to assemble together with them; but leave these quiet scenes and go, as so many have had to during these past months, where the brotherhood seems hardly to be represented, or where, if it is, schism ever to be deplored, has rendered it inoperative and functionless, and the great happiness of being in the family circle will be appreciated in its absence as a thing difficult to do without.

The writer recently landed at a port in the Southern Hemisphere, knowing that he was likely to be there for some time. Of his companions on board the transport that had brought him from England he knew none who was the Lord's. He therefore had to look to those whom he might find on shore for fellowship.

He had the address of a meeting, and on the first opportunity he made for it, only to find that he had come to an address which had long since been abandoned as a place of meeting. Being now at a loss where to apply for the information he needed, after some thought and some abortive inquiries, he found out the address of the Adjutant of the Salvation Army, and went to his house. There he found the Adjutant away from home, but his wife in. Five minutes' conversation with her showed him that he was speaking to a sister for whom Christ had died, for who but those of the family can talk with knowledge of the inner things of

### The Family Circle?

From her he obtained the address he needed, and went on his way cheered by the interview. The next day, being the Lord's day, he went to the meeting at the appointed hour, and was met at the door by

one who said to him: "Have you been here before?" He replied that he had not, but that he had a letter, which he produced, and which was read.

Now, what was the object of the inquiry? Only one to find out whether he was a brother for whom Christ died. He himself was a stranger, the letter of introduction was signed by one whose very name was unknown, but the terms of it were such that they satisfied the object of the investigation, and the stranger was no more treated as a stranger, but as a member of the family. He was made welcome at the meeting, and after it at one house for the midday meal, and at another for the evening meal. Do you think it mattered whether there was much in common in the things of this world between him and his hosts? No; for there was the indissoluble link of a common sacrifice on their behalf and the affairs of the one Lord and Master, Jesus Christ, to discuss.

During the three weeks he was at this town there came into port

#### **Another Big Transport,**

and from the men on board five soldiers came to the morning meeting, where they and the writer met and soon got into terms. When, some days later, they and he embarked for their onward journey on the same transport they quickly got into touch with each other, in spite of certain bonds of military discipline which both they and he fully recognised. That voyage was a time of great happiness, and, it is hoped, of some blessing to the unsaved, for the Lord was manifestly present to bless. There were some good Bible readings, though the only place available was far below the waterline, and in the tropics it was exceedingly hot; but these meetings of a company of brethren for whom Christ had died made light of discomfort and heat. And then the Gospel meetings on the deck, when the unconverted flocked round in hundreds each evening to hear the words of life, and when that little band of brethren of different countries stood up boldly and told of the Lord they loved.

Two of the five who had been at the

meeting ashore had been given an especial gift of the Gospel, and the Lord greatly helped them to use it. But what I want to emphasise here is the happiness of finding ourselves in the inner circle of the family, in circumstances so uncommon and ordinarily so unfavourable.

When the voyage was over there came a parting, not of acquaintances, not merely of friends, but of those who had met as

#### **Members of the Brotherhood**

and who knew that they would be together again in a day to come in the presence of the Lord, a thought which was both realised and expressed in commending each other to His care.

There are few privileges in the Christian life that do not carry responsibility with them. Thus, if we have a dispensation of the Gospel given to us it behoves us to see that we remain in no man's debt. What then as regards this privilege of the brotherhood is the responsibility that accompanies it?

Paul, in the passage under reference, applied it to a particular case, and warns us to run no risk of allowing our liberty vitally to harm the weak brother for whom Christ died, and the principle he enjoins is surely of a very wide application indeed. If our Lord showed such love for him as to die for him, is there not a great debt of love due from each one of us to this brother, be he weak or strong, for whom Christ died? Let it be such love as Paul through the Spirit writes of in the 13th chapter, of the love that "thinketh no evil, that beareth all things, believeth all things, hopeth all things; endureth all things."

Is such an admonition unnecessary for us, or is it not needed? The writer while recently in England was much struck by a spirit of criticism, not always kind, which was evident in certain assemblies. What better possible antidote than for us all to consider the other children of the family, not as in themselves, but as in Christ, as the brother, the sister, for whom Christ died; and hope that they may exercise the same love on our behalf and look upon us in the same light.



## A Striking Summary.

A Study in 1 Peter 2. 17.

By THOMAS BAIRD, New York.

IN the compass of one terse verse God compresses a veritable volume of divinity. One of the beauties of the Bible is its brevity. It expresses the maximum of truth in the minimum of words. We scarcely need add anything, as this chart speaks for itself.

The first innermost circle represents Deity

**“Fear God.”**

There are *few* gods—in fact there is only *one*, but that one God has been manifested in *three* Persons, *i.e.*, Father, Son, and Holy Spirit. “The Father is God; the Son is God; and the Spirit is God; and yet there is not three gods, but one God.” This Triune God then is to be feared.

**“Honour the King.”**

The second circle represents human Royalty. There are more *kings* than *gods*, but there are fewer *kings* than *men*. All such kings are to be honoured. In these days of democracy and anarchy let us remember to revere the monarchy.

No resistance, however passive, should be offered to the powers that be. The King is supreme (1 Peter 2. 13).

The third circle represents Christianity. When we say *Christianity* we don't mean *Christendom*.

**“Love the Brotherhood.”**

Here we are introduced to the divine brotherhood, and this brotherhood is to be *loved*. These are days of “hoods.” We have fatherhoods, and brotherhoods, and motherhoods, and sisterhoods. God's true brotherhood embraces all believers—not one *more*, not one *less*. Beware of satanic substitutes for the Scriptural Fatherhood of God and genuine brotherhood of believers.

The fourth circle is the widest of the four.

**“Esteem all Men.”**

Careful readers will observe the ever expanding nature of these circles. *One* God, *few* kings, *more* Christians, *still more* men. God would teach us our duty towards all these. Men are to be “esteemed” (marg.),

because they are *men*. This circle includes all humanity. Black and white, yellow and brown alike. Despite the fearful and fatal Fall, man is still to be esteemed, because he was originally made in the image and glory of God.

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## Nearing the Home-Call.

By A. C. GAEBELIN, New York.

THE present-day apostasy signifies the soon Coming of our Lord Jesus Christ. God cannot and will not tolerate apostasy for ever. His Son is rejected. The greatest possible dishonour is done to Him. He will vindicate Him. The vindication of our Lord Jesus Christ comes when the Father sends Him back to this earth, when He is revealed the second time in great power and glory. Then every tongue which denied His person and His Name will be silenced for ever.

Before this great public vindication takes place, before He comes “in flaming fire taking vengeance on them that know not God, and that obey not the Gospel,” He will take His saints to glory. Tribulation and wrath, which precede His visible Coming, are not for the true Church. When the Lord deals with apostate Christendom in judgment, the true saints of God, who constitute the Body of Christ, will be no longer on earth. In view of the present-day apostasy, the rapid increase of the falling away, the rejection of the faith, indicating the nearness of the final great apostasy and the Coming of the Man of Sin, in view of all this, we may soon expect the Home-Call to meet the Lord in the air (1 Thess. 4. 13-18).

That is the great imminent event signified by the present-day apostasy, “Behold, I come quickly” (Rev. 22. 7). It is the last word in the Apocalypse. The next will be the shout with which He will call us into His own glorious presence. Oh, may our hearts and our lives answer His last announcement, “Even so, Come, Lord Jesus!” May we expect Him daily and live soberly, righteously, and godly in the closing hours of this present age.

“COMFORT ONE ANOTHER.”

EXTRACT FROM A LETTER TO ONE BOWED DOWN WITH GRIEF.

“MANY of us who knew your loved one will greatly miss him, but we know that your heart will feel the desolating sorrow as no other can. He and the son he mourned for so sorely are together again, and you have a big heart-pull homeward, and it will be much more home there than here, but what a bond there is still. The One in whose presence your loved ones are is with you here too. They can look on His face, you by faith can realise His presence. And it is a comfort to think that you can rejoice in the same presence as they are rejoicing in, although not yet in the same place. You on earth and they in Heaven joying in the same loving One who tasted earth’s bitterest sorrow to make this joy possible. Israel’s words to Joseph when nearing the end of his pilgrimage come to mind, “Behold, I die, but *God shall be with you*,” and your dear one with whom you had no parting words would have assured you of the truth of that.

“I was thinking of the many friends I used to have in the homeland, and how the circle is narrowing. The day may not be very far away when we shall hear the call to “come up higher,” and then we shall meet Him, who is our Hope, and all the best folk who have ever lived in this world—those we want to meet, and those who are worth meeting. May God comfort your heart.”

ROBERT STEPHEN, China.

## Questions and Answers.

Replies to appear in the next number require to be sent in not later than 15th of present month, and so on; the 15th of the month being always the latest to which we can defer making up for press. Address, The Editor of *The Witness*, 229 Bothwell Street, Glasgow.

**Non-Eternal Punishment.**—What should be the attitude towards persons in an Assembly holding non-eternal punishment views? Should they be permitted to continue in fellowship on the condition that they do not propagate this doctrine?

**The Children of the Kingdom.**—Who are the Children of the Kingdom? as Matthew 8. 12 and 13. 38 seem conflicting.

**The Generation.**—What is the meaning of “this Generation” (Matt. 24. 34) in view of the fact that those addressed have long since passed away?

**Factions.**—What Scripture would guide as to our actings towards a number of believers who leave an established Assembly (probably with much to induce division), and commence breaking bread in same district without seeking the fellowship of neighbouring meetings?

## THE DOCTRINE OF CHRIST.

**QUESTION 745.**—Please state what is meant by “the Doctrine of Christ” in verse 9 of 2nd Epistle of John. Does it mean the truth as to His

Divinity, or the general teachings of Christ? Also, should verse 10 be understood that one who brings not this doctrine should not be received as a guest in the house of a believer?

*Ans. A.*—The meaning of this expression must be governed by the context. I think verse 9 indicates that the “doctrine of Christ” comprises the revelation of God, the truth as to the Father and the Son, and that any one who seeks to add to this any supposed development “goeth onward and abideth not in the doctrine,” etc. (R.V.). Verse 7 shows there were those who did not confess “that Jesus Christ cometh in the flesh” (R.V.), that is, they did not admit the personal return of our Lord to the earth, thus they would be preparing the way for Antichrist, and so are stigmatised with his name. Verse 8 shows that a Christian who fell under such teaching would be letting slip the very hope in view of which he was converted (see 1 Thess. 1. 10). The apostle warns her to whom he writes not to show hospitality to or encourage any teacher who did not bring the true Christian doctrine.

THEO. ROBERTS, London.

*Ans. B.*—The Revised Version translates “the teaching of Christ,” which would favour the interpretation “according to Christ,” not “concerning Christ.” This agrees with the analogy of usage. Though the expression “teaching of baptism” (Heb. 6) is clearly objective, *i.e.*, teaching contained in baptism, the phrases “teaching of Balaam,” “of the Nicolaitanes” (Rev. 2), “of the apostles” (Acts 2), “of Pharisees and of Sadducees” (Matt. 16), are subjective (*i.e.*, promulgated by Balaam, etc.). To this I judge we may add Acts 13. 20, though this may be to a certain degree ambiguous.

I do not think we are justified in limiting the teaching of Christ to His Divinity. Is a denial of His humanity to be any more passed over? His teaching, generally speaking, is one and indivisible; if one of the foundations were destroyed what could the righteous do? Though we refuse the expression non-essential, for no truth is that, we must distinguish between fundamental and structural. As there were weightier matters of the law, so are there doubtless weightier matters of Christian doctrine—foundation stones, enumerated in Hebrews 6, repentance, faith, regeneration, propitiation, resurrection, and eternal judgment, and the letting go of the teaching of Christ would include anything definitely antagonistic to His Person, Work, or Word, but clearly could not mean that the least divergence on some “mint, anise, and cumin” question should be made a matter of excommunication. Certainly I would judge the passage forbids receiving as a guest in our house one known to have abandoned fundamental truth. Bidding him God-speed would be a still more positive and public expression of fellowship, entailing a partaking in his evil deeds; the other a sufficiently grave error of hospitality. W. HOSTE, B.A.

## THE COMING NEAR.

QUESTION 746.—It is often stated in Conferences that "the Coming of the Lord *must* be near," or similar expressions indicating the immanence of His Appearing. On what Scriptures is the suggestion based?

Ans. A.—It has been well said that "though Christians are not told to look *for* signs, we are responsible to look *at* them." The movements of our time are solemnly suggestive that the return of the Lord is near. Amongst many things, I would draw attention to the following:

1. The impending return of the Jews to Palestine in unbelief. Isaiah 18. 1-6 thus seems on the verge of fulfilment.

2. The demand of all other oppressed races for a national standing. "All the trees," as well as the fig-tree, are accordingly shooting forth (Luke 21. 29, 30).

3. The call for a League of Nations. What is this but the evolution of the Beast of Revelation 13. 1?

4. The universal expectation of a religious teacher who will be able to unite all faiths. This is clearly the man of sin of 2 Thessalonians 2.

5. The growing apostasy of Christendom. Every divine truth is being more or less repudiated in our time.

Those who stand upon the watchtower can hardly fail to observe the significance of these things. The Lord is near. May we be morally ready to greet Him! W. W. FEREDAY.

Ans. B.—In the Scriptures no event is stated as having to take place before the Coming of the Lord for His saints. This has been the Hope of the Church in successive ages from the time of

the ascension of the Lord Jesus to the right hand of God, and believers should always be waiting for the Lord without looking at happening earthly events.

But in connection with the Coming of the Lord to the earth for the deliverance of Israel and for blessing to the world certain events must, according to the Scriptures, take place; and if we see these events framing themselves for fulfilment now, then the Coming for His saints must necessarily be near. Among the events which are thus to happen the more prominent are the Apostasy and the rise of the Antichrist (2 Thess. 2); the return of the Jews to their own land in unbelief—see the many prophecies relating to the restoration of Israel, and note that if their conversion nationally takes place in their own land by the Coming of the Deliverer (Rom. 11) they must have returned to that land in unbelief—and the formation of the ten kingdoms of the revived Roman empire (Dan. 2. 7; Rev. 13. 17).

The intelligent Christian will have noticed much in the direction of the fulfilment of these events in that which is happening around us today, such as the falling away of professors of Christianity, Jerusalem and the Holy Land wrested from the hand of the Turk, with the attendant desire to replace the Jews in that land nationally, and the proposed "League of Nations." At the same time we need to be careful in our application of these events, for they *may take much longer to develop* than we imagine. Let us rather cling to the Hope, and wait day by day FOR HIM, always joining in the cry, "Come, Lord Jesus, come quickly!" W. W. HUNTER.

## "He which testifieth these things saith, 'Surely I come quickly!'"

*Confirmatory to above, and as a closing note to our 48th Annual Volume, we cite well-known Christian teachers and leaders as to the certainty and power of "that Blessed Hope."*

"There is no predicted event between this passing moment and His Coming into the air."—Dr. J. H. Brookes.

"The precious One whose Coming we are so anxiously looking for at this present moment."—Earl Cavan.

"Our business is to expect our Lord always, to be always watching."—C. H. Spurgeon.

"We are on the eve of the Lord's Coming to the air for His waiting Church."—Dr. R. M'Killiam.

"The personal and Second Coming of Christ is distinctly and repeatedly taught throughout the entire Scripture."—Dr. A. T. Pierson.

"To me the Second Coming is the perpetual light on the path which makes the present bearable."—Dr. Campbell Morgan.

"The Coming of our Lord may be anticipated with joyful confidence and expectation at any time."—Henry Varley.

"The Expectation of the Lord's Return is an essential characteristic of the Christian Life."—W. E. Vine, M.A.

"If we think there is delay it is because we do not understand His heart who said, 'Behold, I come quickly.'"—J. R. Caldwell.

"We look for nothing, absolutely nothing, ere He comes."—Wm. Lincoln.

"The Epistles will be searched in vain for even a suggestion that any event of prophecy bars the fulfilment of what Bengel calls 'the Hope of the Church.'"—Sir Robert Anderson.

"It is as much an element of a Christian character, and a part of a plain imperative duty, to look for His Appearing as it is to live soberly, righteously, and godly."—Dr. Alex. M'Laren.

"The last milestone of our Journey is about reached. The welcome Voice is heard through the ranks of the advancing host and thrills our hearts with joy. 'Surely I come quickly.'"—Walter Scott.

"We are waiting for Him. That is the blessed Hope of His Church, that is the end of the Pilgrim pathway."—Dr. C. I. Scofield, of the "Scofield Bible."

## Home-Call of Sir ROBERT ANDERSON, K.C.B., LL.D.

WITH sincere sorrow we received the news that a friend, fellow-helper, and contributor to *The Witness* for many long years—Sir ROBERT ANDERSON—was suddenly taken from us on Friday, Nov. 15, 1918. A volume of no mean dimensions would be required to do anything like justice to such a long, active; and many-sided life. Meanwhile we supply a few notes.

Sir ROBERT ANDERSON, K.C.B., LL.D., was born in Mountjoy Square, Dublin, in 1841. His father was Matthew Anderson, Crown Solicitor in Dublin. The family were of Scottish origin, and had formed part of the migration into Ulster in the 17th century. Sir Robert proudly recalled how one of his ancestors took a prominent part in the historic defence of Londonderry. The "No Surrender" blood of those brave men seemed to run in his own veins, although the fire of patriotism pertained to "a better country."

Educated at Boulogne, Paris, and Trinity College, Dublin, he went for a time into the office of a Dublin brewery, but soon decided to follow his father's profession, and was called to the Irish Bar at King's Inn in 1863. Unlike many young barristers, he became self-supporting from the start. Acting as assistant to Lord Mayo, the Chief Secretary for Ireland, his ability was soon manifest, and led to his being appointed Irish Agent at the Home Office, and latterly Chief of the Criminal Investigation Department at Scotland Yard. His part in dealing with the Fenian outrages, the murder of Cavendish and Burke in Phoenix Park, the notorious "Jack the Ripper," whom he asserted was a Polish Jew, and other famous secret and criminal cases will be found in detail in "The Lighter Side of my Official Life," and other volumes relating to his official career. On his retirement in 1901 he was created K.C.B.

As a Christian worker, author, and leader he was best known and best loved. Converted in early life, when only a youth of twenty, he was actively engaged in winning souls for the Master along with some giants of days gone by. Associated with Townsend Trench, his brother Weldon Trench, and his cousin Geo. F. Trench, the former of whom was known as "the Trencher," whilst Anderson, his assistant, was significantly shortened to "Handy Andy."

The few papers he wrote describe the thrilling days of Revival in Sligo, Tullamore, Ballina, in 1860-4. Sometimes the preachers were blamed for stealing money boxes, getting drunk, preaching for pay; sometimes the hospitality consisted of a place called a room, with empty grate, bread and butter, and a jug of cold water for supper, yet "spiritual power was always manifest, and conversions never ceased." He meant when he reached the age of eighty to recount the story of these times, but the Master knows, and he will in no wise lose the reward. We only hope his vivid pen has left this part of the Autobiography in safe keeping.

As a Preacher he writes of himself: "My claim to a public speaker depends on an acquired

capacity to say what I mean in plain words." Thousands who heard him will endorse the claim, and thank God for his "plain words" concerning most of the vital truths of Christianity. Denunciation and Defence were his strong points. Denunciation of the fallacies of what is called "Higher Criticism." Defence of the inspiration and authenticity of the Scriptures of Truth. To the end he stood "foursquare on the Word of God," and most "earnestly contended for the faith once for all delivered to the saints" (Jude 3, R.V.).

In Dublin he assembled with believers meeting alone in the Name of the Lord, and for some time after his coming to London. Not many months ago he explained to the writer that his main reason for not continuing regularly with them was their unwillingness to provide intelligent ministry at meetings other than the Lord's Table, and their haphazard way of doing things. In one of his books he points out that brethren were strong on ministry and weak on ministers. Not thereby meaning clergymen, for no one abhorred sectarianism and clerisy more than Sir Robert. Yet he expressed his indebtedness and esteem for "brethren beloved," and had the joy of worshipping with them and helping them as opportunity occurred in London or elsewhere. His message at the Half-Yearly Meetings, Glasgow, and in many Conventions throughout the country will be remembered for years to come.

As an Author his fame has extended to thousands in remote parts of the earth, who have never seen his face or heard his voice. His best known book, "The Gospel and its Ministry," has had an enormous circulation; "Human Destiny," which Spurgeon described as "the most valuable contribution on the subject," follows hard after; "The Silence of God," answering "the greatest mystery of our existence—a silent Heaven," has been the means of comfort to many during the Great War; "The Coming Prince" gives what is admitted to be the best interpretation of the 70 weeks; among his other volumes, too numerous to detail, we may mention "The Bible and Modern Criticism," "The Lord from Heaven," "Daniel in the Critics' Den," "Redemption Truths," "Forgotten Truths," and his latest, "Misunderstood Texts of Scripture."

His Homelife was one of the secrets of his success. In 1873 he married Lady Agnes Moore, sister of the Earl of Drogheda, who proved a true helper and spiritual companion. They were called upon to mourn the loss of a son, a medical officer on board the "Clan Macnaughton" when she was sunk. Another son is Principal of the Westminster Schools at Chinchow, China. Missionaries and ministering brethren of all kinds were constantly found under the hospitable roof of 39 Linden Gardens.

On the platform he appeared warrior-like, in conversation he was professor-like, in friendly intercourse brother-like, and throughout his life bore the true test of Christian manhood, "the BETTER KNOWN, THE BETTER LOVED." **HYP.**

# PRECIOUS THOUGHTS

FOR INSTRUCTING AND EDIFYING THE  
CHILDREN OF GOD.



## INSPIRATION OF THE SCRIPTURES.\*

By W. H. BENNET, of Yeovil.

### I. RECENT TEACHINGS ON THE SUBJECT.

THROUGH "Some Thoughts on Inspiration" expressed in three lectures by the Dean of Westminster, in that historical building, Westminster Abbey, reported in ordinary newspapers and then published by himself, with a previous address of the same nature to Sunday School teachers, the great question of the *Inspiration of the Holy Scriptures* has again been brought into prominence.

Beginning with the expression of a desire to help those who are perplexed by conflicting teachings of the day, the Dean states clearly the point at issue: "If the Bible is inspired by the Divine Spirit, how can it record what did not actually take place? If an element of human misconception and mistake is to be recognised in the Bible, how can we regard it any longer as an inspired Book, or use it as an infallible guide of life?"

How does he endeavour to help those who are perplexed by such questions? Simply by doing his utmost to prove that the Bible *does* record what never took place, and that it *is* characterised by human misconception and mistake. His method is that of robbing a man journeying in "a dark place" of the one light which, if taken heed to, would guide his steps (2 Peter i. 19). So fully aware is he of the effect of his lectures that in the third he says: "I know that some earnest and devout minds . . . have heard me with

painful alarm. For to them it seems that the foundations are shaken when what is familiar and helpful to themselves is called in question." And well it may, that is if it were possible for *man* to shake the foundation GOD has laid.

What comfort, then, has he for those whose perplexities he has deepened? "I would earnestly remind them of the apostolic word of consolation spoken to the first generation *at a similar moment of distress* concerning 'the removing of those things that are shaken, that those things which cannot be shaken may remain'" (Heb. xii. 27). It is astonishing, to say the least, that any student of Scripture can compare the conflicts of Hebrew believers, when the glory of the Old Covenant was giving place to the surpassing glory of the New, to the present time, when, through the teachings which Dean Robinson is defending, confidence in the Bible is, on the part of many, giving place to absolute infidelity. Yet, be it observed, the Dean does not hesitate to speak of these writings as "inspired," for he says, "It has always been the Divine method to select certain men . . . to reach their spirits by the direct operation of the Divine Spirit . . . that they may be the teachers of their fellow-men"; yet that he disallows all that we have been accustomed to associate with the word "inspiration" is only too evident.

The use of words which have a clearly-defined meaning, while that meaning is disallowed, is one of the most mischievous devices of teachers of error, who seem to be aware that their doctrines could make little way were they not supported by at least the

\* The papers appearing under this heading were written early last year, but as Colonel Molesworth's helpful words on the same subject were being given, it was thought better to reserve these for 1906. Italics in quotations are mine.

semblance of truth. The common use and definite meaning of the word *inspiration* are settled by the statement, "*All Scripture is given by inspiration of God,*" a statement one would suppose the Dean must have forgotten when he asserted that the word "is primarily used of *persons*, and only in a *secondary* sense of *the words spoken by inspired persons.*" Yet this idea runs through his lectures.

He speaks of a "Divine inspiration which was fitting the Hebrew people for their appointed task," and bids us "regard the people as in some sense an inspired people, and, CONSEQUENTLY, THEIR NATIONAL LITERATURE AS AN INSPIRED LITERATURE." His idea of inspiration is made clear by his remarks on the Apostle Paul. He says, "No man ever claimed inspiration more boldly," but adds, "What St. Paul claimed for himself in the matter of inspiration, he claimed for the Christian society as a whole," and that inspiration has never been "withdrawn." In all this he finds "*an analogy with the position of the ancient chosen people.*"

Dean Robinson has said some excellent things of the prophets as being inspired that they may be teachers of their fellow-men, and he speaks of the letters of the Lord's "inspired apostles," but he maintains that only "in a *secondary* and *remote* sense their words, when they come to teach either by speaking or writing, may be called inspired words"; and, when they did speak, "they spoke a spiritual message *accommodated to the experience of their age.*" The last sentence may seem a harmless one; but it will be better understood if we are able to ascertain the assumed results of the inspiration recognised in these lectures. These results are, indeed, set forth without ambiguity.

The Old Testament, as "the national literature of a chosen and inspired people," contains "stories not essentially different from the Babylonian folk-lore, but purified and elevated by that Divine inspiration working in the people as a whole from very early times, and then AT LAST inspiring priestly and prophetic writers to combine these stories and preserve them in books for generations to come." Thus "a purified folk-lore was gradually fashioned into an inspired lesson-book." This, then, is Dean

Robinson's history of THE HOLY SCRIPTURES. "*You will find God everywhere,*" is indeed true; but IN WHAT SENSE? Let us go backward a little.

Inspiration, we are told, has never ceased, therefore the Church is as much inspired now as in her first days; the Church was then as much inspired as the Apostle Paul, or the other apostles. Here is an analogy with Israel; Israel was "in some measure an inspired people"; their prophets simply partook (in some sense) of the national inspiration. Israel, found in "ignorance and superstition," inherited a mass of "old-world stories." The Divine Spirit "remoulds the ancient stories of the people's ancestors and makes them the vehicles of eternal truth."

According to these statements the inspiration of Israel and their prophets has given us *purified fables* from which "immoral elements" had been gradually removed, but no reliable history!\* The record of Adam and Eve is simply an "old-world story," and these and "many other stories, like that of the talking serpent and the speaking ass, we do not now take (or, at anyrate, most of us—I do not) as literal statements of historical facts, but as imagery which clothes certain spiritual lessons." That Christ and His apostles treated them as "*historical facts,*" is evidently a small matter to Dr. Robinson, as it is to many other modern teachers.

It is refreshing to turn to the pages of another Dean, who wrote on the Inspiration of the Scriptures over forty years ago, when these novelties were first imported from Germany. Those who compare the Old Testament with the New "will perceive," said Dr. Burgon, "that they must positively make their election, and either accept the Bible as a whole or reject it as a whole. The New Testament stands committed irrevocably to the Old. Every book of the Bible stands committed to all the other books. Not only does our Lord quote the canon in its collected form, and call it 'The Law and the Prophets,' or simply *ἡ γραφή,* 'the Scripture,' and so set His seal upon it

\* The Bishop of Winchester speaks of Genesis i. as "the way in which the poetry of the Hebrew mind attired the cosmogony of the Shemitic folk-lore."—*The Record*, March 3, 1905.

as one undivided and indivisible roll of inspiration; but He and His apostles single out the very narratives which the imbecility of man was most likely to stumble at, and employ them for such purposes and in such a manner that escape from them shall henceforth be altogether hopeless. To eliminate the marvels of Scripture, I say, is impossible; for a Divine Hand has been laid upon almost every one of them." Dr. Burgon refers definitely to the Fall and to Balaam, with many other historical narratives (see Rom. v. 12; 2 Cor. xi. 3; Rev. xii. 9; 2 Peter ii. 16). He further says: "Common sense can see that an uninspired Bible is *no Bible at all*," and "he who surrenders the first page of his Bible, surrenders all."

In this first paper I have quoted Dean Robinson's words somewhat at length that I might not misrepresent the teaching of one who is using the position he occupies in such a strange manner. The apparent effect that departing from a faith once professed has upon the conscience is in itself a solemn warning (1 Tim. i. 19). Dr. Robinson could never have occupied the position he does occupy had he not solemnly affirmed that he "*unfeignedly believed all the canonical Scriptures of the Old and New Testaments.*" Yet the position he has reached on the ground of that affirmation he actually uses to spread the teaching that the historical narratives of these canonical books are mere "old-world stories."

What effect upon his hearers could his closing words have when he bade them remember that "this Book claims an authority over the human spirit such as no other book can claim, and that by our use of it, or our neglect of it, we shall be judged in the day when God calls us to account." Does he really mean that God will judge any man by his use or neglect of a book of *fables*?

We may further ask, If this Book—both Old Testament and New—is to be submitted to "the most searching and scientific investigation," that is, "examined and tested by the best apparatus that each generation in its turn can provide," when are we to arrive at any decision as to what is *fable* and what is *truth*? When are we to learn what burdened souls may rest upon for peace in the present time and hope concerning the future?

When are we to decide what we may proclaim to others with the preface, "Thus saith the Lord"?

The Book does, indeed, claim supreme authority over us, and for its use or neglect we shall be judged, but on far higher ground than that taken in these lectures, even on the ground that it is "TRUTH"—"true from the beginning" and true to its last page.

### GOD'S PROVISION.

GEMS FROM GENESIS. By S. H. STRAIN.

"AND the Lord God said, It is not good that the man should be alone. I will make him an helpmeet for him" (Gen. ii. 18). Thus early do we see the Creator making provision for the creature; nay, before man was brought into being God was preparing for him, and not until God had made ready the house was Adam brought to inhabit it. O! the goodness of God—goodness which is only equalled by His wisdom.

It is well for the believer to remember that He who provided for Adam in Eden is still the same who provides for His people here below. We are so apt to take God's blessings as matters of course—to think that what has been ever will be—nay, cannot be otherwise. Let us beware of such God-dishonouring thoughts; let us fear lest we get into the position of Israel, when God said unto them by His servant: "They forgot God their Saviour which had done great things for them in Egypt."

Yes, "they forgot!" Have we never done likewise? Ah! let us remember that "it is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness" (Lamentations iii. 22, 23).

Ever let us day by day raise our Ebenezer, and return the thanks of a grateful heart for the goodness of our Father—goodness which is infinitely beyond what we deserve—goodness which was without beginning, and will be without end.

Should not our hearts and our lives be full of praise as we remember that—

"New mercies each returning day  
Hover around me while I pray;  
New perils past, new sins forgiven,  
New thoughts of God, new hopes of heaven."

NARRATIVE OF FACTS CONCERNING BRISTOL ORPHANAGES.\*

THE sixty-sixth Report of the work commenced by Mr. Geo. Müller, and at present carried on by Mr. G. F. Bergin and his co-workers, is exceedingly interesting and instructive.

During the past year the work has sustained a heavy loss in the home-call of Mr. James Wright, who was associated with the institution for more than thirty-eight years. Interesting particulars are given of Mr. Wright's last illness and of his triumphant departure to be with Christ. Mr. Wright was beloved and esteemed by all the workers and orphans. In fact it was impossible to know him without loving him. Mr. Wright practised what he preached about systematic and proportionate giving to the Lord. "On examining his cash book," says Mr. Bergin, "I discovered that it was his regular habit to lay aside of every gift he received, whether one shilling or twenty pounds or more, not a tenth, not a fifth, not a quarter, but the HALF. The total value of his estate on earth was: Personal effects, £21 8s. 6d.; cash, £25 4s. 8½d.; together, £46 13s. 2½d."

CHOICE OF A COLLEAGUE.

For seven weeks Mr. Bergin waited on God to "point out the man whom He had chosen and fitted to be associated" with him in the directorate of the work. "In the eighth week I became assured," he says, "that the Lord had guided me to the one whom He had fitted by training in the path of faith for such a work, *Mr. Frederick Stanley Arnot*." Mr. Arnot accepted Mr. Bergin's invitation, and is now in harness at Ashley Down. May *Witness* readers remember these dear brethren and their fellow-workers at the mercy-seat, specially praying that they may be given needed faith, grace, patience, and wisdom to continue this most important and blessed service!

The total number of inmates in the institution at present is 2206. Seven died during the year, four of them through some form or other of tuberculosis.

The amount received *solely in answer to prayer* during the twelve months was £21,107 4s. 1¼d. The Lord has been testing the faith of His servants, the sums received being scarcely adequate to the needs. In the month of May Mr. Bergin was unable to pay the salaries of the resident helpers. "The joyful manner in which they, one and all, shared with me this trial of faith," says the Director, "was a very great cheer to my heart, and not a little helped me to cast my burden on the Lord. Through His goodness I was enabled to pay a portion of these salaries before the financial year closed." At several periods during the year the receipts were far below the expenditure, but He who hears and answers prayer intervened, and supplied all the needs of His servants.

SOME OF THE DONATIONS.

In reading the list of gifts, it is interesting to note that from different and distant parts God has been stirring the hearts of His stewards to "hold the ropes." "Susie," Belfast, sends 1s. From Laos, Indo-China, 100 franks; New York, £6; Malta, 11s. 6d.; Venezuela, 16s. 6d.; New Zealand, £5; from a blacksmith in Orkney, £1; Cambuslang, 1s.; Biarritz, £6; Port Elizabeth, 19s. 11d.; Cape Breton Island, \$2; Tokomaru, New Zealand, £3.

THANK OFFERINGS.

Many gifts are sent as "thank offerings" for blessings received from the Lord. It becomes all Christians to present not only sacrifices of praise and thanksgiving, but *thank offerings* to the Lord. LOVING AND GIVING are inseparable. Surely all of us could present "thank offerings" to God for some of the mercies specified in this report. From Bristol £20 is sent as a thank offering for the conversion of a wife; from Bristol 10s. as "a thank offering to God for increase of salary." Do we often praise God *in this way* for temporal prosperity? £5 5s. from two parents, "a thanksgiving to God for His abundant mercy in giving them nothing but joy in their sons and daughters"; £10 from Birmingham, "a thank offering for many and great mercies of our gracious God through another year." As the year of grace 1905

\* "Brief Narrative of Facts, by G. F. Bergin, relating to Orphan Houses, Ashley Down, Bristol." To be had at *Witness* Office, price 4d., post free.



has gone, surely all of us can give to the Lord a thank offering for His innumerable mercies to us during its ransomed moments! From Silksworth £3, "a thanksgiving for a good harvest safely gathered"; from Litchfield £4 11s., "a thank offering for the safe arrival of our first little one." A firm in Dunedin, New Zealand, sends £200. The firm began with giving 10 per cent. to the Lord out of the profits. Then it was increased to 20 per cent., and afterwards to 25 per cent. Their testimony is worthy of being prayerfully considered. It is as follows: "Ever since we decided to set aside the Lord's tenth, we have never had a year's transactions without a profit, and as we look over the past and remember how our God has helped us on many occasions in times of financial difficulties, it is marvellous in our eyes." £1 from Manchester, "God's tenth"; £100 from London, "a thank offering to God for timely deliverance"; "a tradesman's farthings," £2 15s. 6d.; £10 from Burnthorpe, with letter, saying: "As a working man I thank the Lord for my health and the joy I have in sending you a little donation"; Bristol, 4s., "My first week's wages as a thank offering to God"; £5 from Wandsworth, "restitution money"; from Peterhead £8, "SAVED BY ABSTINENCE FROM SMOKING." Mr. Bergin adds: "What a profitable example! Oh, that not a few may imitate it!" Mr. Bergin does not despise *small* gifts. "This year we received *much help* through small donations." Such is his testimony.

ANALYSIS OF DONATIONS AND LEGACIES.

The following is the analysis of donations and legacies for the past year:

The number which did not exceed 5s. was	2013
Above 5s. and not exceeding.	10s. - 1320
" 10s.	" " £1, - 1335
" £1	" " £5, - 1513
" £5	" " £10, - 212
" £10	" " £20, - 76
" £20	" " £50, - 66
" £50	" " £100, - 21
" £100	" " £200, - 11
" £200	" " £500, - 9
" £500	" " £1000, - 2
	£1954 15 11
	£2000

In addition to orphanage work, day schools, Bible and tract distribution and mission work

are carried on; 1,714,928 tracts and books were distributed *gratuitously*. Thousands of Bibles and Testaments were sold and distributed freely. Over £2000 was spent in assisting missionaries labouring in China, India, Africa, South America, Persia, and other lands.

We would earnestly urge our readers to "read, mark, learn, and inwardly digest" the report; and having read it, purchase some copies and pass them on to Christian workers.

A. M.

"MARANATHA"

(Our Lord cometh)—1 Cor. xvi. 22.

A MOTTO FOR THE NEW YEAR.

"MARANATHA," word of greeting  
 Passed between the saints of old;  
 Let our lips repeat when meeting,  
 Heirs of glory must be told—  
 "Maranatha," "Maranatha,"  
 Jesus comes, ye saints, behold!

"Maranatha," word of promise  
 By the Faithful and the True—  
 Precious parting words of Jesus,  
 "I will come again for you."  
 "Maranatha," Maranatha,"  
 Soon His glory we shall view.

"Maranatha," word of gladness,  
 Cheering star of hope is this,  
 Smiling through the rifts of sadness,  
 Till the cloudless dawn of bliss.  
 "Maranatha," "Maranatha,"  
 Shine, Thou blessed star of peace.

"Maranatha," this our Anchor,  
 Safely cast within the veil;  
 Winds and waves may rage with anger,  
 As across Life's sea we sail.  
 "Maranatha," "Maranatha,"  
 Lo! the haven fair we hail.

Oh! 'tis true, our Lord is coming,  
 Surely, quickly He will come;  
 As we muse, this word we're humming—  
 Here we would no longer roam.

"Maranatha," "Maranatha,"  
 Come, Lord Jesus, take us home. T. R.

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

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

EMBLEMS OF THE HOLY SPIRIT.

“Then appeared unto them cloven tongues, like as of fire.”

## THE DOVE.

WE are told that when Jesus was baptised by John in the Jordan He prayed, and whilst in this attitude of communion with His Father “the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him.”

In the Old Testament the Dove (*yonan* and *tor*, probably named so from its mournful note) was the Bird of Heaven and the Bird of Sacrifice. It is the “bird of love” (Cant. ii. 14) and the “bird of sorrow” (Isaiah xxxviii. 14). Linked together with its mate it is specified as fit for a burnt-offering or trespass-offering, in which the one serves for a sin-offering and the other for a burnt-offering; or for the cleansing of the mother, or in the case of a poor leper, or for the cleansing of the defiled Israelite, in both of which cases one was used for a sin-offering and the other for a burnt-offering. In fact, the dove was the commonest and simplest of offerings fit for the poorest penitent and the need of the utterly penniless. Thus in Psalm lxxviii. we find the dove used as a beautiful type of Israel. The Hebrew of verse 13 is rather obscure, but, so far as I can read it, the following is a fairly close rendering:

Though ye rest between the folds,

The wings of the dove shall be covered with silver,  
And her pinions verdure-reflecting gold.

It is early morning. The dawn has scarcely broken over the eastern hills. The animals are stirring here and there in the folds. The morning mists, not yet dispelled by the risen sun, are of a golden hue. It is early spring, and the earth is glorious in its fresh tints of tender green. . . . Ah! see yonder! a dove is rising on quickly-moving wings. As it mounts it catches the level beams of the rising sun, and its back and wings shine as if covered with molten silver. But in its course it scarcely tops the earth-born mists which tinge the earthward part

of its pinions with the morning's glory and the glistening feathers as they move, catch, and momentarily reflect the vivid tints of earth reclad by spring.

So shall Israel rise from amongst the nations to meet her Bridegroom, who comes to her as the Sun of Righteousness in resurrection power. Although through the night she has been cowering in the miry places trodden by the nations, yet at the Spirit's call “Come!” she rises to meet her Beloved, who, having redeemed her by Purchase, comes now to redeem her by Power.

“Silver and gold have I none,” said the Apostle Peter to the poor congenital cripple, “but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up.”

No silver, but deliverance by purchase; no gold, but deliverance by power: for, after setting forth the Name that was written upon the Cross, where, as elsewhere, he tells us “ye were not redeemed with corruptible things, as silver and gold . . . but with the precious Blood of Christ,” Peter takes hold of the man's right hand with his right hand (the hand of power), and, giving it a firm squeeze (so the verb intimates), lifts him up into perfect health.

Immersing in Jordan's stream, the River of Judgment that runs into the Sea of Death from whence there is no issue, John is putting Israel in her true place of hopeless ruin, seeking to bring home to her that, instead of shining in the light of God's favour, she is on the verge of becoming “Lo-ammi”—no longer His people.

Instead of being God's instrument of salvation to the world, she herself needs a Saviour. Therefore, to the proud Pharisee, who was prouder far than any Brahmin (since to be born once was for him sufficient, for to be born a Pharisee was the highest honour, a man could reach and a certain passport to heaven), John poured forth the fearful words: “O generation of vipers . . . flee from the wrath to come!” His words were indeed scorching words—words of cutting down, of chasing away as chaff, of burning with fire unquenchable.

In all four Gospels we are told of this

incident of the dove, but in the fourth we learn that this was a sign to John that his mission was ended. He had baptised them with water, but here came the One who should baptise them with the Holy Ghost. Some night, perchance, as John wandered amidst the rocks of the wilderness of Judah, listening to the wind as the gloomy ravines re-echoed its voice, looking up to the stars—these sentinels of the night that shine down so calmly on this troubled world—to this child of the desert—this mysterious figure that had broken in on Israel's age of self-satisfaction—there had come the message that his work was ended.

Another was coming, ay, was close at hand, so that any day He might be seen in the crowds waiting for baptism. John knew the voice. Many maybe had been the voices he had heard, such as men given to silence and seclusion often hear; but this voice he knew, for it was the same voice that had said, "John, go and baptise!" that said now: "Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost." And John's knowledge was verified, as all true knowledge is by experience—"And I saw, and bare record that this is the Son of God."

Like the dove that, on the day of its freedom from the ark, the third day, led Noah and his household, and all that were in the ark, forth into a new earth, with a new heaven overhead; so here we have Him who was to lead His people where all things are new, marked out at the commencement of His mission by a threefold sign—an opened heaven, a descending dove, and the voice of God: "This is My beloved Son, in whom I well pleased."

A descending dove that remains after lighting upon Him, for is He not the Man of Sorrows who loves with a love that the waters of death cannot quench or the waves of judgment extinguish, and who is also the beloved of His elect?

Consider for a moment what has just happened. The Lord Jesus has come to John the preacher of judgment. He has claimed the baptism at his hands, "for thus it becometh us to fulfil all righteousness."

John has immersed Him in the sullen waters of Jordan that flow irresistibly onward into the Sea of Death. As He rises again and stands upon the bank in the attitude of prayer, communing with His Father, judgment past, death past (in symbol), the Spirit descends and settles upon Him in the form of a dove. At once the mind of any true Israelite flies back to Noah in the Ark with his dove. You have an illustration of this in the case of the Apostle Peter, who was present probably on this occasion—at any rate his brother was. See how, in the third chapter of his First Epistle, he connects baptism with the Flood and with the resurrection of the Lord Jesus.

Now, you will remember that whilst the raven found a resting-place in the dead bodies that floated on the dark waters of the subsiding flood, and so never returned to the ark, the dove returned until she found a resting-place in the new land risen from the terrible cataclysm of judgment and death.

So amidst the ruins of humanity under the judgment of God, dead, doubly dead in trespasses and sins, where God can find no rest—hence His Son's pregnant saying, "My Father worketh hitherto, and I work"—there appears a new being, linked on to the past, it is true, therefore appearing after judgment and death, and consequently in resurrection, linked on to the heavens above, therefore under an opened heaven, linked on to God in communion, therefore praying and receiving His prayer's answer in the Living Voice. It is upon this New Being that the Spirit descends, to rest upon Him and to remain. Type and symbol, all this is typical of what is to come. When a new passage begins in any of the Old Testament books, we know it because the opening words are an epitome of what is to follow. Here in the case of the Living Word at the commencement of His three-and-a-half years of earthly ministry, we have an epitome in symbol of what that ministry will culminate in. Judgment, death, resurrection, ascension, enthronement, reception of the Spirit as a gift from the Father, a gift He received on our behalf, hence the cloven tongues on the Day of Pentecost and the indwelling Spirit ever since.

All this is in keeping with the dove as the bird of heaven, of sorrow, and of love : as the bird whose wings speak of deliverance by purchase, as well as of deliverance by power. The sorrows of Calvary bring the love that passeth knowledge to my poor heart. Canst thou fathom the depth of these sorrows or compute the power of that love? As in the physical world we may define energy as "moving-power," so in the spiritual we may say that love is energy, for 'tis the "moving-power" in that higher world, for is it not the "love of Christ constraineth us"? But love is an abstract term. Hence we read that "the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us."

Therefore writes the Apostle Paul to the Ephesian believers, "that He may give you . . . with power to be strengthened by His Spirit;" and again, "to know . . . what the surpassing greatness of His power toward us who believe according to the energy of the strength of His might which He wrought in the Christ, having raised Him from among the dead and set Him at His right hand in the heavenlies."

There is an omnipotent power in the believer and in the Church because the Holy Spirit, the representative of the risen and enthroned Redeemer, is present in the believer and in the Church. I would have you clearly see the links in this chain. Christ's representative is here in our hearts, in the assemblies, and in the Church, because our Representative is yonder enthroned at the right hand of God in the place of universal power, and occupies that place because He took our place on the cross. Power is based on purchase. Having bought us for His own, He proceeds to mould us into His own likeness. Now, what is one of the leading features in His likeness as drawn by the hand of the Spirit in the four Gospels? Power. What does He say when a poor woman touches His robe unnoticed by the surging crowd around Him? "Power has gone forth from Me."

Is that not just what you find you lack above all things else in your likeness to your Saviour? Power: spiritual energy or the power to move in the spiritual sphere. You

may be an impressive preacher. With a word you can either move to laughter or to tears, and you may even be famous for moving people's bodies into enquiry rooms. But your power of movement ends there.

I might mention many other ways in which you have failed in this matter; but let us take the question of Sin. It has three aspects—Its Penalty, its Power, and its Presence. The Saviour's Blood delivers from its penalty; the Spirit's Presence delivers from its power; and the Saviour's Coming delivers from its presence. Or take the sinner in this connection: the Saviour's Blood justifies him; the Saviour's Spirit sanctifies him; and the Saviour's Coming redeems, in the full and final sense of that word. I am scriptural in affirming that the sinner is justified by the Saviour's Blood, but 'tis the Saviour's Resurrection that gives to the Blood its justifying value. For justification is no mere legal fiction, but an eternal truth based on our Spirit-born union with Him whom God, the Judge of all, justified as our Representative by raising Him from among the dead.

This, then, is a small portion of the truth the dove, as an emblem of the Holy Spirit, teaches us—deliverance by purchase, deliverance by power, deliverance by the Man from heaven who is in heaven, deliverance from the past, deliverance for the present, and deliverance in the future. All of which—and much more—the Holy Spirit will teach us. What hinders? Who hinders? Ask in sincerity and faith, and the Holy Spirit will teach you from the Holy Word.

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### PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

**I**N malice be childlike. In love be womanlike. In understanding be manlike. Beware of unnatural spirituality. Spurious holiness is near akin to sin. Natural understanding is a born atheist. 'Tis an awful responsibility to have a Bible. The highest consistency sometimes seems inconsistent.

Satan draws closest to us when we draw closest to God.

Suspend all judgment till you know all truth.



## PRIESTLY JUDGMENT.

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

1 Corinthians iv.

5. "Judge nothing before the time until the Lord come." It is important to ascertain the meaning of such a Scripture as this. It is often quoted, as well as Matthew vii. 1, "Judge not, that ye be not judged," to support the idea that a Christian has no right to discern between believer and unbeliever; or, again, that we have no right to condemn that which we perceive to be contrary to the Word of God. But that this cannot be the meaning of these Scriptures is evident from chapter v. 3-12, where the apostle forms his own judgment concerning the evil-doer, and then calls upon the assembly to judge, showing that the Church is a sphere of judgment within which the saints are called to judge: "Do not ye judge those that are within, but those that are without God judgeth." A believer is commanded to marry "only in the Lord" (1 Cor. vii. 39)—then in such a case he must judge.

The evident meaning of such Scripture is, that we have not the power or the right to judge hearts or motives. Actions and ways we can compare with the Word of God, and so form our judgment concerning them—but man cannot see the heart, man cannot discern the motives, therefore the final judgment of all must be left till the Lord come—He searches the hearts. To be sitting perpetually in judgment upon others, attributing always the worst of motives, and at the same time to fail entirely in judging ourselves, is what the Word of God so uniformly declares to be evil: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way" (Rom. xiv. 13).

In Revelation i. we see the Lord in the midst of the Seven Churches in the attitude of judgment. As the priestly Judge He

pronounces His infallible judgment upon each (see chapter ii. 19): "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." WE may see one another's works and service, but we cannot see the charity, and faith, and patience that accompanied them. But the Lord sees all. He could say, whilst approving all that was good, "I have a few things against thee." Mark the gentleness of His judgment. He does not begin with "I have a great deal against thee," but first approves what He can approve, and then speaks of the *few* things He has to complain of.

In Exodus xxviii. 29 we read, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart." Notice here, that to the high priest and not to the king was committed the judgment of the people of God. The king had to obtain counsel at the lips of the priest. In the breastplate there were the names of the children of Israel, but in connection with these there was also what is called "the Urim and Thummim," or "*the lights and perfections*," by means of which the mind of Jehovah was infallibly made known to the priest. He alone could judge perfectly who, having the Urim and Thummim, was in the secret of God's counsel.

Turn to Numbers xxvii. 18-23: "Take thee Joshua the son of Nun, . . . and set him before Eleazer the priest, who shall ask counsel for him after the judgment of Urim before the Lord." In Joshua ix. 14, we find distinctly the reason of Israel's being deceived by the Gibeonites: "The men took of their victuals and *asked not counsel at the mouth of the Lord*." David, again and again, is seen resorting to the priest for Divine counsel (see 1 Samuel xxii. 10; xxiii. 9; xxx. 7\*).

The Lord answered David, but when Saul inquired of the Lord, the Lord answered him not, neither by dreams nor by Urim nor by

\* Up to 2 Samuel v. he appears to have made a practice of this. Then there is a period during which it is not once recorded that he asked counsel of the Lord. Then follows the disaster of chapter vi., the crime of chapter xi., and many succeeding sorrows. Then three years of famine—year after year (chapter xxi. 1) before David is found again inquiring of the Lord. Meantime man had usurped Jehovah's place, and Ahithophel's counsel was with David as if a man had inquired at the Oracle of God (2 Sam. xvi. 23).

prophets, and at last this child of disobedience went to the Witch of Endor for counsel.

The Lord Jesus Christ is the Priest with Urim and Thummim. The names of all His saints are borne upon His heart, and He, with the "light and perfection" of Divine knowledge, searches the hearts and tries the reins and pronounces His perfect judgment upon each, and rebukes and chastens whom He loves. With the Spirit of Christ and the Word of Christ to enlighten and to guide us, we need never be at a loss, even amid the trials and perplexities of these last days. It is our business to go to Him, to open His Word and ask that His Spirit may give us counsel therefrom, knowledge and understanding to fulfil acceptably our service and stewardship.

With open ear to hear His voice, and honesty of purpose to do His will, we need not fear His judgment now or when He comes. At His judgment-seat the priestly Judge will bring all to the test of the written Word: "The Word that I have spoken, the same shall judge you."

He will (5) "bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." What counsels are held within our hearts! How often the Lord tells us to speak to some one, or to do some service for Him—but immediately there is, as it were, a council held within. There is a conflict between flesh and spirit. Satan is there also, and says: "But will not this bring you into trouble?" "What will So-and-so think of you?" Thus the Lord's authority is set aside, and our own heart is listened to, and our own will is done instead of His. All this is open to the eyes of Him with whom we have to do. He sees it now, but at His tribunal He will manifest it to us. Perhaps we are contented if we pass well with fellow-men, if we pass for being upright or spiritual among fellow-believers, whilst in the secret of our hearts His Word is not controlling us, and we seek not our counsels from Him. All this will be tested and manifested when He comes.

He knows now all our crookedness, all our lack of faith and love, all the hypocrisy of our ways. Does He give us up because

of these things? No! He may rebuke us, He may chasten us, but never will He surrender one name upon His breastplate. He died for us, He lives for us, He maketh intercession for us, He will save unto the uttermost. It is perfect judgment combined with perfect love that we have to do with. And after all the testing and manifesting of the judgment-seat, what will be the result?

5. "Then shall every man have praise of God." Mark, it is not "then shall every man be praising God"—but then shall every man be receiving praise of God. "What!" you say, "Will God praise His people?" Yes, with all their faults, and sins, and rebellions, He will yet find something in everyone to praise. Take up the New Testament, and mark how the Spirit of God refers to the Old Testament believers. We read of David's knowledge of the heart and ways of God, when he took the shewbread and ate it (Matt. xii. 4), but not of the lies and deceit recorded in that same chapter (1 Sam. xxi.). We read of Solomon's wisdom and glory, but not of his folly and shame. We read of Sarah calling her husband "lord" (1 Peter iii. 6), but not of her laugh of unbelief recorded in the very same verse (Gen. xviii. 12). We read of the faith of Isaac when he blessed Jacob and Esau (Heb. xi. 20), but not of his love of venison that well-nigh led him to rebel against God. We read of the faith of Abraham, but not of his unbelief in going down into Egypt and saying that Sarah was his sister.

Thus God delights to blot out the past. He has mentioned *once* their sins, and He will never refer to them again. So at the coming tribunal, the manifestation will be complete, thorough, final. The judgment will be pronounced in perfect righteousness. What is of God will be mentioned to our eternal praise, what is of the flesh will be consumed and done with. Then will rewards be granted, the prizes distributed, the positions of honour appointed in the coming kingdom, according to faithfulness here: "Then shall every man have praise of God."

Let us now seek to walk under the eyes of Him who says, "I know thy works." Fellow-saints may praise us and think well of us when even our own hearts condemn

us; again, they may blame us and condemn us, when we know that their judgment is not just. Blessed it is to be able to look up into the face of Him that judgeth righteously and appeal to Him. It is a very small matter to be judged by man. Even in my judgment of myself I may greatly err. May we from this time earnestly seek to live in prospect of that day when each one of us shall give account of himself and of all his ways to God.

“*A HELPER in TROUBLOUS TIMES;  
OR, A PRAYER AND ITS ANSWER.*”

By W. HOSTE, B.A., Author of “Baptism,” &c.  
Nehemiah i. 6.

PAPER I.—THE PRAYER.

IN the Book of Ezra we have the rebuilding of the Temple at Jerusalem; in the first six chapters of Nehemiah the rebuilding of the wall of the city. The Angel Gabriel had foretold that the wall should be built “even in troublous times” (Dan. ix. 25), and this expression accurately describes the period of Nehemiah’s ministry. Many think that we are living in the “difficult times” foretold by the Apostle Paul (2 Tim. iii. 1, R.V.), so that it may be helpful to draw some lessons from the times of Nehemiah.

There is a gap of about eleven years between the close of the Book of Ezra and the beginning of Nehemiah. Much may happen to churches and individuals in eleven years. Ezra closes with the people of God in a right position, as far as it went, and aiming, too, at a right condition, by separating themselves from their heathen wives; but things had not got better in the interval, and the Book of Nehemiah opens on a scene of great weakness and discouragement. Hanani, in response to Nehemiah’s inquiry, draws a gloomy picture of the condition of things in the land. “Great affliction and reproach; the wall of Jerusalem broken down and the gates destroyed with fire”—in other words, trouble within and without; no separation from the world, no godly discipline possible among the people of God. There are walls and gates of man’s devising, be it noted in passing, that may well be broken down; there are others ordained of God which ought to be built up and strengthened.

It is not always safe to listen to the Hananis—men, that is to say, with their backs to Jerusalem and their faces toward Babylon. Such can see nothing right in the state of things they are leaving behind; but in the case before us, though Hanani passed over in silence the building of the temple and the reforms under Ezra, his testimony, on the whole, proved substantially correct. Nehemiah, though retained by his official position in the palace of Shushan, was in spirit in the ruined city. That he had a true heart for the people of God, able, like Timothy, to “naturally care for their state,” is evident both from his earnest inquiry for their welfare and from the way he received the news of their sad condition. He did not add to their reproach by hard speeches or harsh letters pointing out their failure and ruin, on the plea of “telling them the whole truth,” nor did he despair of a better state of things. *He wept* for the affliction of his people, *mourned* for the cause of it, and *fasted and prayed* to the Lord for His deliverance. This only showed how truly he was in fellowship with Jehovah and shared His thoughts. In the Revelation, though the Lord is seen walking in the midst of the churches “with eyes of fire and feet of brass,” expressive of righteous judgment, yet He notes the good, praises wherever possible before blaming, and even in rebuke and chastening reminds a Laodicean Church of His love. “As many as I love I rebuke and chasten.” Those who have drunk into His Spirit will manifest the same character in dealing with the children of God in declension or with the assemblies of God in “much affliction and reproach.”

*The Prayer.*—There are three points in the prayer of Nehemiah which may be noticed.

1. Like Daniel, he confessed the sins of his people as his own. “I confess the sins of the children of Israel, which *we* have sinned against Thee; both I and my father’s house have sinned;” and, like Daniel, he confessed them in private. It is unusual to confess our own sins in public, and doing so in the case of other people’s is not, as a rule, likely to be helpful.

2. Though he takes a low place about their sins, he does not forget who they are

for whom he is interceding. To Hanani, indeed, he calls them "the Jews that had escaped," but to God he speaks of them as "the children of Israel," adding in verse 10: "Now these are *Thy* servants and *Thy* people whom Thou hast redeemed by Thy great power," which recalls the prayer of Moses in Deut. ix. 26: "O, Lord God, destroy not *Thy* people and *Thine* inheritance, which Thou hast redeemed through Thy greatness." "In the sanctuary of God" the despised Jews become "Thy people whom Thou hast redeemed," and, on the other hand, Artaxerxes, the great king, becomes, in verse 11, simply "this man."

3. The prayer is no mere petty partisan supplication for the small section of Israel who were specially before his mind, but a broad, general intercession for the children of Israel as a whole. Possibly many prayers to-day come short in this respect; they are for a remnant of the Church rather than "for all saints" (Eph. vi. 18). We run every man unto his own house, while the Lord's house is waste (Hag. i. 9). As a sufficient plea for an answer to his prayer, Nehemiah falls back on a promise made by Jehovah to Israel through Moses almost exactly one thousand years before. "Remember, I beseech Thee, the word that Thou commandest Thy servant Moses" (Neh. i. 8). God's promises are never out of date.

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### "DEAD TO THE LAW."

By Dr. T. NEATBY, Author of "From Glory to Glory."

"For I through the law am dead to the law, that I might live unto God" (Gal. ii. 19, 20).

WHAT a deliverance for us that we are not under the law, but under grace! Peace or liberty there is none for a soul under law. So far from it, the testimony is that "as many as are of the works of the law are under the curse." A child of God under the curse—what a contradiction it would be! Impossible, altogether impossible for us to have had the relationship and the affections of children if God had left us beneath the power and authority of the law! It is of the highest importance that we should be clear about this. Judaizing

teachers are as little wanted now as when this Epistle was written; and our foolish hearts, alas! are as ready to turn again to the weak and beggarly elements as the Israelites were to go back in heart to the flesh-pots and the hard bondage of Egypt.

Yet the Word of God gives no uncertain sound. It leaves no doubt upon the mind of a simple child of God, whatever difficulties reason or theology may find. That the law keeps a soul in bondage, and that God has called us to liberty, the simple believer *knows* as taught of God. He hears God say: "Ye also are become dead to the law by the body of Christ," and he rejoices for the consolation. He hears God say: "Cast out the bondwoman and her son." He does not reason, but obeys.

This does no dishonour to the law. "The law is holy, and the commandment holy, and just, and good." Woe to him who despises it. "We know that the law is good if a man use it lawfully." But it is not a lawful use of it to put the Christian under it, for the Scripture says: "Ye are *not* under the law," and to make it the rule of his life is to dishonour both the law of God and the standing of the child of God. It degrades the son to the place of servant, and robs the law of its absolute authority, for how shall it curse whom God hath not cursed? Yet "as many as are of *the works of the law* are under the curse." Whether they seek by it to attain righteousness or to secure holiness of walk, "as many as are of *the works of the law* are under the curse."

Thank God! He has delivered us. He has magnified the law, maintained its authority, and yet done "what the law could not do, in that it was weak through the flesh." "I, through the law," says the Apostle, "am dead to the law." Its righteous and paramount authority is manifested in and by my entire deliverance from it. Its holiness and majesty, its righteous claims and divine authority, were too great to allow me longer to live. I died beneath the righteous judgment of God—a judgment executed not in my own person, but in Christ; and by the law I am dead to the law. Its utmost penalty having fallen upon me in the death of Christ, I am free. I live no longer in the



sphere of its authority. If I have another life—and, thank God, I have—I have nevertheless lost the life\* which was forfeited to the judgment of God by sin; I am dead. It was in that life that I was subject to the law,\* and that life I lost by the just action of the law upon me. I am therefore dead to it, and dead to it by its own unimpaired authority and by its righteous action. The law has not lost its authority, but I have lost my life beneath and by that very authority—the life of sin and rebellion I used to live when I was in the flesh.

“The law hath dominion over a man as long as he liveth.” But the Christian is dead (Col. ii. 20; iii. 3). We are “become dead to the law by the Body of Christ” (Rom. vii. 4). Its dominion, then, has ceased, not by the law dying or losing its authority, but by the death of those who violated it. This death has come upon us not in our own persons—it would have been perdition—but in the death of Christ. It is there and thus that we have “died to that wherein we were holden” (Rom. vii. 6, R.V.).

The practical importance of this entire deliverance from the law by our death to it can scarcely be overrated.

(1) It is a deliverance according to righteousness. A righteous law has condemned the sinner. Its sentence has not been revoked, nor passed over, but *executed*. The believer has died beneath it. What more can be required in righteousness? If a *new* life is given in grace, it is grace that reigns through righteousness. But the empire of law has ceased with the life over which it reigned.

(2) It is a deliverance according to holiness, and that in a very practical way. For not only has the sentence of death been executed in Christ’s death, but it has been wrought in the conscience of the believer. Romans vii. 7-24 is very explicit as to this. Sin is in the soul whether it be under the law or be lawless. When the law is brought

to bear upon the conscience sin is discovered. Every movement of it becomes transgression. The law does not give power against sin; it does not even help the renewed man to keep from transgression. Nay, without law there would be no transgression, though sin is ever there. Moreover, when that which the man loves is forbidden the energy of his nature is stirred to fulfil its own desires. “Sin taking occasion by the commandment wrought in me all manner of concupiscence.” This is terrible for the renewed man. In the struggle which ensues he is always worsted, always beaten. He has not the Holy Ghost, and therefore there is no power. Sin, on the contrary, is there in full force. It takes occasion by the commandment; deceives the man and slays him. The commandment which would have been to life (“Do this and thou shalt live”), had there been power to do it, turns to death. It condemns the sinner; it brings home to him the exceeding sinfulness of sin; it shows his helplessness to go out from under the power of sin. The hatred of sin may be there; it is there in the renewed man and the delight in the law of God, for God has wrought it. *But until DEATH sets the soul free* (and there is no other way of escape) *it is in hopeless bondage*. Until then the bitter cry is wrung from the despairing soul: “O wretched man that I am!” Until then the Spirit of God cannot take up His abode there, nor give the ransomed spirit its new place in a risen Christ. But when death has done its work and is wrought in the conscience, then “*who shall deliver me?*” finds its triumphant answer—“the law of the spirit of life in Christ Jesus hath *made me free* from the law of sin and death” (Rom. viii. 2).

(3) This deliverance is essential to Christian position and privilege. Impossible, while the law is in authority over us, to “be married to another, even to Him that is raised from the dead.” When *death* has dissolved the ties which bound us to the law (*we*—not the law—having become dead by the body of Christ) then we are free to be “married to another,” to be wholly given up to Christ risen. A Christian under law would be spiritual adultery.

\* Gentiles were never put under the law by God in a direct way. This, however, does not affect the question before us. We have all been under the law practically. Nor is there any other measure of what God requires of man if he is to stand well with Him in the flesh. The law applies to man in the flesh (never to “a man in Christ”), whether he be a Jew, formally under it by God’s command, or whether he be a Gentile not altogether lawless.

Our relations with Christ are all by the Holy Ghost. It is He who unites to Christ; it is by Him that Christ dwells in us. But "where the Spirit of the Lord is, there is liberty." No more "O wretched man that I am!" No more "spirit of bondage again to fear!" Thank God! the spirit in us is "the spirit of adoption, whereby we cry, Abba, Father!" "Wherefore thou art no more a servant (under law) but a son." Pure and precious grace! To be servants in the outer court would be the highest privilege the law could give to the obedient. And to the disobedient, what? *Death*. To be sons in the house—the Father's house—for ever is our portion, by grace, which reigns through righteousness unto eternal life, by Jesus Christ our Lord.

(4) This deliverance is needful "that we should bring forth fruit unto God." But we must consider this in a subsequent paper, if the Lord will.

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SUGGESTIVE TOPICS.

*THE PROSPECT THAT AWAITS US.*

- 1 "And there shall be no more curse,"  
Perfect sinlessness.
- 2 "But the throne of God and of the  
Lamb shall be in it," Perfect government.
- 3 "And His servants shall serve Him,"  
Perfect service.
- 4 "And they shall see His face,"  
Perfect communion.
- 5 "And His Name shall be in their  
foreheads," Perfect resemblance.
- 6 "And there shall be no night there,"  
Perfect blessedness.
- 7 "And they shall reign for ever and  
ever," - - - Perfect glory.  
Even so, come, Lord Jesus.

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**Correspondence.**

*THE REVIVAL IN INDIA.*

To the Editor of THE WITNESS.

DEAR BROTHER,—It is a hundred years since Henry Martyn landed in India, and much seed-sowing has been done since then. To-day it looks as if the time of harvest had come, according to the covenant promise, "Seed time and

harvest . . . shall not fail." From five different points of India the news of a Revival reaches us, and such Revival as has never been known in India before. This work of God is so widely separated that it marks its character as Divine, for it cannot have any earthly connection one with the other. Five of our great provinces are touched—north, south, east, and west, and also the centre, about as widely apart as possible. In Assam it is the hill tribes, simple devil worshippers, who have been visited. At Mukti it is largely native Christians—the Panjaub are mostly Moslems and Arcob Hindus—God is no respecter of persons. Again, the work begins in Assam amongst the Baptists; in Sealkot, the C.M.S.; in Berar, the Methodists; and in the south amongst Lutherans, while the community at Ramabai's station in Mukti are not connected with any sect. Has not this a voice for us? We are much stirred by the news coming in day by day, and look to see all India awakened and multitudes turning to God. It seems like the last effort of grace, the *compelling* them to come in at the last hour of Gospel invitation ere the door is shut and the Master comes. What God has wrought in the Khassia hills or Khedgaon He can surely do for every dry and barren field of labour.

A friend wires this week: "Sealkot in a blaze—first of Revival in Panjaub." A sober brother visits Arcot and writes: "There is a Revival, such as I was never in before. Yes, for the first time I have come in touch with the real thing. . . . It reminded me of the first day in heaven." After weeks of continued prayer in the Berars—one of the most difficult and unfruitful fields of India—a missionary writes: "On Saturday, at 10.30, the Holy Spirit fell upon us—some shouted, some wept, some ran. . . . Sunday was a day of wonderful blessing." A dear fellow-worker, very quiet and unemotional, writes me from Khedgaon, Pundita Ramabai's institutions: "We are in the midst of a most wonderful Revival. . . . The meeting, broke up, the slain of the Lord were so many. A great number cry aloud; it is of no use speaking to them. Then after God has shown them their sins they confess them; this often goes on for hours. When they trust the Lord they thank Him in the same manner. It is the work of the Spirit. Man can only sit by and pray. . . . Hundreds have been saved."

We have waited for Him, and now our eyes see the salvation of God. Blessed be His holy Name. I am sending you this news in the hope it may stir up much special and persevering prayer for us at this critical time.

Yours by grace,

Coonoor, Sept. 13, 1905.

HANDLEY BIRD.

Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING :

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a nation to their own land before Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

SUFFERING LOSS AT THE JUDGMENT SEAT.—In what way will a man suffer loss if all his works are burnt at the judgment seat of Christ?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

APPARENT SUPPORT FOR THE "FALLING AWAY" THEORY.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and over-coming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-

8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

CHRIST PREACHED OF CONTENTION.

QUESTION 508.—Help is desired on Philip-  
pians i. 15, 16. Who preached, or in what way  
could Christ be preached "of envy and strife"  
(verse 15) or "of contention" (verse 16)?

Answer A.—Doubtless there were those in  
Philippi, as there have been amongst assemblies  
in other times and places, who were jeal-  
ous of the Apostle's place in the preaching of  
the Gospel. While he was at liberty he carried  
on the aggressive work of the Gospel with great  
zeal, and some of those who believed they also  
were called to preach envied the esteem in  
which he was held by the others. Thus when  
he was shut up in prison they believed this to  
be their opportunity, and although they preached  
"Christ," it was from a very wrong motive.  
They wanted others to see that they were such  
as should be held in esteem for the gift they  
possessed. Blessed indeed is the reverse side  
of the picture, that some "waxed confident"  
through the Apostle's bonds, and however feebly  
they might fill his place, they were determined  
that the Gospel should not cease to be preached.  
We have the counterpart of this going on to-day  
where brethren put themselves forward in the  
preaching of the Word, and keep back better  
qualified and more gifted men. If such give  
place to recognised gift, they at least make it  
manifest that they expect their "turn" of  
preaching, and thus when strangers attend the  
meeting they are impressed with the barrenness  
of the preaching, and resolve to go elsewhere  
for the future. Unless the Holy Spirit has the  
control of every believer who takes part in pub-  
lic ministry, a repetition of the state of matters  
prevalent at Philippi is sure to result. "A man's  
gift maketh room for him" (Prov. xviii. 16).  
Usually the fittest to preach is the readiest to  
stand aside, for he indeed knows that unless the  
Lord give the word the preaching will be of little  
benefit. If the condition of our hearts enables  
us at all times to say, "Lord, what wilt Thou  
have me to do?" (Acts ix. 6), we need not fear  
for ourselves, and grace will be given to know  
"Diotrephes, who loveth to have the pre-emin-  
ence" (3 John 9), and to deal with such as the  
Lord may guide.

W. R.

Answer B.—Philippians i. 14 shows how many  
of the brethren, encouraged by Paul's brave en-  
durance, boldly preached the Gospel. But  
some—perhaps Judaisers, or others envious at  
his success—sought to preach to gain a party

to themselves and to vex the Apostle, yet he could rejoice if "Christ was preached," knowing that God could use the truth. Moreover, the prayers of others would bring him fresh supply of grace to endure.

A. O. M.

*Editor's Note.*—We are left in ignorance of the cause of the personal animosity to Paul which led to such hard, cruel behaviour. But when the flesh intrudes into divine things, its utter corruption becomes as apparent, and even more obnoxious, than in other matters. That Paul in his largeness of heart should rejoice in the fact that Christ was preached, whatever the motive, in no way palliates the guilt of those who supposed "to add affliction to his bonds." But those who are prominent in the work of the Lord may expect to encounter hard treatment, censorious judgment, the imputation of evil motives, and opposition from quarters where, it may be, they least expected it. The Apostle's "perils among false brethren" were perhaps more trying to him than his "perils in the sea." Happy is that servant who rises above it all, who hides in Jehovah's pavilion from the strife of tongues, and drinks in his strength and consolation at the Fountain-head.

### SALVATION AFTER THE RAPTURE.

QUESTION 509.—Is it scriptural to teach that no Gentiles will be saved after the Church is taken away?

*Answer A.*—The day of the Lord follows the rapture, and it is distinctly affirmed that during that day of the Lord's vengeance, "Whosoever shall call on the Name of the Lord shall be saved" (Acts ii. 20, 21). Though the Church be removed prior to the great tribulation, it is plain from Revelation xiv. 6, 7 that there is a Gospel for those who are left behind.

J. P. L.

*Answer B.*—In Revelation vii. 13, 14 we see after the 144,000 of all the tribes of Israel are sealed, another class comes into view, and the question is asked, "Who are these which are arrayed in white robes, and whence came they?" The answer is, "These are they which come out of the great tribulation" (R. v.), evidently showing a work of God's salvation during that period, and after the Church is taken away. But to proclaim this to the unsaved during the Church period would be to frustrate the purpose of God, who is urging upon all that "now is the accepted time; now is the day of salvation."

I. B.

*Answer C.*—As I understand the Scriptures it is not. It is clear to me from Matthew xxv. 10-12, Luke xiii. 24-27, with 2 Thessalonians i. 7, 8, and chapter ii. 11, 12, that those who have heard and rejected the present "Gospel of the grace

of God" (Acts xx. 24) will have no more opportunity after the Church is called home. When the Gospel by which God is now calling out His Church has fulfilled His purposes, and the Church is gone from this scene, "the Gospel of the kingdom," as preached by John (Matt. iii. 1-12) and by the Lord (Mark i. 14, 15) will be resumed as in Matthew xxiv. 14. This, to my mind, is foretold in Isaiah lxvi. 19, 20, and kindred passages. The primary truth in the Gospel now preached is—Christ as the propitiation and salvation through faith in His Blood (Rom. iii. 25). The primary truth in the Gospel of the kingdom will be the Messiahship of Christ. Jesus Christ, who was crucified, will be preached as the coming King, and that by Jewish missionaries as in Isaiah lxvi. These heralds of the kingdom and of Jesus Christ as the coming King will be sent by God to the nations who never heard the present gospel of salvation by faith in the atoning Blood of Christ. Those Jewish missionaries who "escape" the power of the Anti-Christ will probably have to flee in a condition of complete destitution, and those who will get their place on the right hand of the Son of Man, as in Matthew xxv. 34-46, are probably those who receive these persecuted witnesses for Christ as His witnesses, and in receiving them they receive Christ Himself. Those whom He calls "My brethren" seem to me to be His Jewish brethren, whilst those on the right hand are Gentiles converted through the Gospel of the kingdom. Then, again, we find a multitude which no man can number from amongst all nations in association with the Jewish remnant (see Revelation vii.). These probably are those Gentiles who refuse to worship the beast, or his image, or to receive his mark (see Revelation xiii. 14-17), and thus suffered his direct vengeance because of their allegiance to the Christ of God.

G. A.

*Editor's Note.*—Presumably this question refers to the period immediately after the taking away of the Church. Answer "C" shows this very clearly. But whilst we can find no warrant for holding out any hope for one who has rejected Christ, it would be quite another thing to say that all nominal Christians were Christ-rejectors. Many young people brought up in utter indifference to divine things, or taught to depend on ordinances, or saturated in scepticism, may really never have heard the Gospel of the Grace of God, and never imagined that for them God had provided a free salvation through faith in Christ alone. The taking to heaven of the Church answers, we believe, to the rising up of the Master of the house and shutting to the door (Luke xiii. 25). The door that shut Noah in shut out those who rejected His testimony.

OCCUPATION WITH CHRIST; OR,  
 "NO MAN ANY MORE, SAVE JESUS ONLY."

BY N. L. NOEL.

JOHN RUSKIN appears to have objected to the retention of the "Confessions of St. Augustine" amongst the hundred best books as selected by Sir John Lubbock, partly on the ground that religious people always think too much about themselves. This may be true concerning "religious people." We believe it to be so. But God's will concerning His own people is, that Christ shall fill the whole horizon of the soul (Col. iii. 11).

Three Scriptures (each recording a disappearance) will serve to show the mind of God in this respect. Matthew xvii., the scene of Divine glory on the Mount of Transfiguration is one of them.

For the sinister purpose of disposing of the truth that Moses and Elias were actually present, this manifestation has been slightly alluded to by some as merely a "vision." But the truth is that it was as much a reality as "the heavenly vision" (Acts xxvi. 19), wherein Saul of Tarsus saw the Lord in the glory. It was a spectacle observed by the disciples with the natural eye (Luke ix. 32); as the Apostle Peter testifies, "We . . . were eye-witnesses of His majesty" (2 Peter i. 16).

A wonderful revelation this must have been to those Jewish minds. Psalm xl. 6-8 (comp. Heb. x. 5-9) discloses to us this Holy One in the divine conference chamber of Eternity (Isaiah lvii. 15), in a glory peculiarly His own, communing with Another respecting "His decease" (John xii. 27) before He, "The Word," became flesh. Matthew xvii. shows us another conference—Moses, the Deliverer, who had viewed the land from Pisgah's Mount, now in the land itself with "that Prophet," his Companion-Lord (comp. Deut. xviii. 15-18; xxxiv. 1; and John i. 21). Elijah, the Restoration Prophet, was there also. And they both were occupied with "The Redeemer of Israel" (Isaiah lix. 20; Luke xxiv. 21), that same Holy One of Psalm xl.; and they were communing with Him, again in a glory peculiarly His own, on the same all-absorbing theme of "His decease."

What a test was this Divine glory for the

poor heart of man, Peter's remark in verse 4 clearly reveals; for, like others in a later day, who, to Christ's dishonour, boasted "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (1 Cor. i. 12), he took his place (unconsciously, Luke ix. 33) with the men of Matthew xvi. 14, in viewing "the Christ, the Son of the Living God" (chap. xvi. 16), as on a level with John the Baptist, Elias, Jeremias, or "one of the prophets," a mere benefactor of men. And why was this? It was because the occupation of his heart was divided between the glory of the Lord, the men that were with Him, and his own joy, instead of solely with the Lord Himself. His speech betrayed Him, for out of the abundance of the heart the mouth speaketh. But "while he yet spake" "there came such a voice from the excellent glory" that Peter never forgot it. "This voice," he says, "which came from heaven, we heard;" and, as though resenting the slight, and directing attention to the Lord Jesus, it said: "This is My beloved Son, in whom I have found My delight, hear Him!" What a reality was the vision! And how truly this lesson was learnt by Peter is evidenced in the record of his preachings (Acts x. 43, &c.), as well as in the closing words of his second Epistle, "To Him be glory both now and for ever. Amen."

"He must increase, but I must decrease," the Baptist had said (John iii. 30); and Moses and Elias were in full accord with this. Proclaimers of "Jehovah," the "I am that I am," and sent by Jehovah (Exodus iii. 14; 1 Kings xvii. 1) they both had been. But they may not share the glory which was (and is) due to the One who, sent by the Father, though ever in the Father's bosom (John i. 18, note the "is"), alone could declare "The Father" (Heb. i. 2; John i. 18). Hence, *they disappear* from the scene; and "suddenly," when the disciples "had looked round about, they saw no man any more save Jesus only" (Mark ix. 8).

"Jesus only!" This, then, is the will of God concerning His people. May it be increasingly realised in all of us!

"O, fix our earnest gaze  
 So wholly, Lord, on Thee,  
 That, with Thy beauty occupied,  
 We elsewhere none may see."

THE CROSS, THE THRONE, AND  
THE GLORY;

Or, The THREE MANIFESTATIONS of The LORD.

By J. HIXON IRVING.

Heb ix. 24-28.

INTRODUCTION.

AN eminent servant of God recently deceased, six days before his departure from this life sent a valedictory message to the Christians to whom he had for many years ministered, in which the following impressive words occurred: "The Lord ministers to my soul, and though I find it difficult to exercise continuous thought, I have indescribable joy in the three aspects of our adorable Saviour's work (Hebrews ix. 24-28).

1. In His appearing in the end of the age to put away sin by the sacrifice of Himself, thus triumphantly meeting every personal need of my conscience as a guilty sinner.

2. Then in His present appearing before the face of our God for us, thus bringing heaven's peace into my soul, in regard to all present things, cares, and needs.

3. And then in the certainty of His appearing 'the second time without sin unto salvation,' which is the hope of my heart."

It is upon the words of this Scripture which for eighteen and a half centuries have given such strength and comfort to the people of God we are about to meditate. The manifestations of the Lord may well be taken in their time order: His *past* manifestation in order to abolish sin; his *present* manifestation as High Priest in heaven; and his *future* manifestation apart from a sin offering unto salvation.

I. HIS PAST MANIFESTATION TO ABOLISH SIN.

"Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (verse 26). There are four things stated in this verse—His manifestation; the time of His manifestation; the object of the same; and the perfect accomplishment of that object.

(1) HIS MANIFESTATION. It should never be forgotten that "The words of the Lord are pure words; as silver tried in a furnace on the earth purified seven times" (Psalm xii. 6, R.V.). They contain no dross, no alloy or admixture of any kind, and are there-

fore of untold value. The "purified" word "appeared" in this verse occurs in the New Testament some fifty times, and is variously translated as to "make manifest," "manifest," "manifest forth," "manifestly declared," "to show," &c. It occurs in Heb. ix. 26 in the passive voice, and means, to show one's self to men. In this particular instance it has been paraphrased thus: "He hath been made manifest to the sight of men." From His birth to His burial He was under the gaze of men. From the hour when the shepherds of Bethlehem (who said, "Let us *now* go even to Bethlehem and see this thing which has come to pass, which the Lord hath made known unto us") gazed upon Him, until He was taken down from the cross and laid in the rock tomb, He was under human inspection. Some who saw Him possessed a double sight, such as Simeon, who said, "Mine eyes have seen Thy salvation;" and also like Anna, who, after she had seen the Divine Babe, spake of Him "to all them who were looking for the redemption of Jerusalem" (Luke ii. 30, 38, R.V.). Such as these aged saints were formed a godly remnant of Israel who saw Him as the Messiah, the Son of the Blessed; while others of the nation, blinded by unbelief, only saw in Him a "Nazarene," "the carpenter's son," "Joseph's son," a "sinner," and a "deceiver." Is it not the same to-day?

Some have seen Him and known Him in His true character, and their experience would find expression in the words of the apostle: "We know the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ" (1 John v. 20). While, on the other hand, many rejecting faith have allowed blindness to be sealed upon their eyes, and of such it is said: "The god of this age hath blinded the minds of them that *believe not*, lest the light of the Gospel of the glory of Christ should shine unto them" (2 Cor. iv. 4, R.V.).

Apart from a submission of mind to the illuminating power of the Spirit through belief of the Truth, there can be no knowledge of the Son of God. By no process of

mental culture, by no influence of mere moral teaching or acceptance of an ethical system, much less by the practice of religious rites and ceremonies, can the "natural man" obtain a saving knowledge of the Son of God. There is no "inward light" in man whereby he can obtain a revelation of the Son; it (the revelation) is the gift of God (Gal. i. 16).

All who have fully accepted the unveiling of the Son as given in the Scriptures can say: "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*" (2 Cor. iv. 6, R.V.).

If men would but put themselves by faith in the way of the "Light of the World," their natural and spiritual darkness would soon vanish, for He would give them light, verifying in them His own words: "He that followeth Me shall not walk in darkness, but shall have the light of life." But if the light is shunned, soon a denser darkness follows.

(2) THE TIME OF HIS MANIFESTATION. "Now once *in the end of the world*": hath He appeared." The "world" here does not mean the material creation, but has relation to time. Its real meaning is "age," and, being a plural word, it signifies ages, for so it is given in the Revised Version: "Once in the end of the ages hath He been manifested." The term "end" means, the completion, the consummation. Now, what were the ages which had their consummation when the Lord came ultimately to abolish sin? There were at least four such which had relation to man on the earth; they were, therefore, not pre-Adamite ages. The first was *the Age of Innocence*, which was measured by the length of Adam's life between his creation and fall. He by his self-will exchanged innocence for guilt, moral nearness to his Creator for distance from Him, and perfect physical life for weakness and death. It was a bright but brief period of time. The second was *the Age of Conscience*, during which man was left with a "knowledge of good and evil." He knew what was good, but chose what was evil, and thus "he corrupted his way on the

earth." This age was closed in judgment by the flood. And the third was *the Patriarchal Age*, which began when God called out of the Babel-tongued peoples of the East one who should be the head of a race which should become the depository of God's revelation to men. This age, which lasted less than 500 years, was a preparatory one. The period that followed was *the Age of Law*, which began at Sinai and ended with the advent of the Lord.

The laws of "God and His servant Moses" were domestic, political, ceremonial, religious, and moral. Law of some kind touched each point of the life of an Israelite from the time of his coming into the world until the day of his departure therefrom. These laws were imposed on Israel "until the time of reformation" (Heb. ix. 10), at the advent of Christ; for "when the fulness of time was come God sent forth His Son, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5).

These preparatory ages having run their course, "Jesus Christ came into the world to save sinners." He was neither before nor behind the time in His coming. His own words on the matter were: "*The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel*" (Mark i. 15). Then, again, the apostle wrote: "*In due time Christ died for the ungodly*" (Rom. v. 6). Yes, when the time and hour were due He came forth to accomplish the supreme purpose of God—the purpose of the ages—of Eternity, in which all the other glorious purposes of the Highest have their common centre, and from which they gloriously radiate.

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### THE OPENED HEAVENS.

PETER saw heaven opened (Acts x. 11). The opened heavens are mentioned seven times in the New Testament. Seven persons are recorded as having seen heaven opened: Noah, Ezekiel, John the Baptist, Stephen, Peter, Paul, and John the Apostle. Paul had a vision of the Church in its seven-fold: origin, unity, divinity, security, purity, un-earthliness, and destiny.

E. J. P.

## "A LITTLE WHILE."

## "A LITTLE WHILE."

"A LITTLE while," the darkness and  
the storm-cloud, [night,  
The deepening gloom, the chilly, starless  
Then the unsullied blaze of Heaven's glory,  
The entering into everlasting light.

"A little while," the sorrow and the heart  
pangs,  
The partings from the dear ones that we  
love,  
And then the glad reunions and the greetings,  
The words of welcome in the Home above.

"A little while," the wanderings in the desert,  
The lonely path, the cloudy, cheerless days,  
And then the resting with the journey ended,  
The singing of that hymn of endless praise.

"A little while" the cross to take up daily,  
To follow in His footsteps here below,  
And then His smile, so gracious and so  
tender,  
The joy His weary saints shall always  
know.

"A little while" to bear reproach and  
scoffing,  
The curling lip, the scornful look and  
word,  
And then to reign on yonder throne for ever  
With Him, our risen and our glorious  
Lord.

"A little while" to tell that wondrous story  
Of matchless love, of free, unbounded  
grace,  
And then these tongues shall only sing His  
praises,  
And worship Him in that most holy place.

"A little while" to walk, just simply trusting,  
Knowing whate'er He sends is always  
best,  
And *then* to learn the reasons "why and  
wherefore,"  
Our heads for ever pillowed on His breast

"A little while" and praying days are over,  
No wish unfilled, no want unsatisfied,  
But filled to overflowing every heart  
With praise to Him who once for sinners  
died.

"A little while." O haste that longed-for  
moment  
When we shall see Thee, Master, face to  
face,  
And sing with rapture thro' the courts of  
Heaven  
The wonders of Thy matchless, sovereign  
grace.

Brandon, Manitoba.

M. E. M'C. RAE.

## "ALIVE UNTO GOD."

By Dr. THOMAS NEATBY.

Gal. ii. 19, 20.

IT was the will of God—the blessed  
purpose of His heart—not only that we  
should be delivered from sin and its awful  
consequences, from His wrath abiding upon  
us, and the wrath which is to come, but  
that we might have our "fruit unto holi-  
ness." This is the positive side of our  
blessing in Christ. God has delivered us  
from this present evil world and all its  
doom. But He has left us here as witnesses  
of His grace, as "saints" in whom Christ  
is to be magnified—in whom God Himself  
is to find fruit. How beautiful the descrip-  
tion in Balaam's prophecy of the fruitfulness  
which He produces, and which He looks for  
in His privileged people! "As the valleys  
are they spread forth, as gardens by the  
river side, as the trees of lign aloes which  
the Lord has planted, as the cedar trees  
beside the water." But this the law never  
produces. *It* is the measure of man's respon-  
sibility. Only the grace and truth that came  
by Jesus Christ can produce fruit so fair.  
The Spirit of God outpoured consequent  
upon the glory of the Redeemer on high  
effectually does "what the law could not do,  
in that it was weak through the flesh."

What a marvellous work was the first  
public action of that outpoured Spirit at  
Pentecost! What fruit to God in its chief  
speaker! The man who had denied before  
a few servants that he knew the blessed  
Lord stands forth before His murderers—the  
rulers of Israel—and boldly says: "Him,  
being delivered by the determinate counsel  
and foreknowledge of God, ye have taken,  
and by wicked hands have crucified and  
slain: whom God has raised up." He was



empowered by the glorified Christ to do “greater works” than His Master had wrought in the days of His flesh. Three thousand believing Jews go forth to almost every part of the world with a new life manifested before all in fruit unto God. The change from darkness to light, from the power of Satan unto God, which is seen in all who are born of the Spirit, is itself fruit unto God. When Thessalonian idolaters “became followers of us and the Lord, having received the Word with much affliction, with joy of the Holy Ghost: so that ye became ensamples to all who believe in Macedonia and Achaia”; how sweet and fragrant the fruit unto God! Then was manifested a “work of faith and a labour of love, and patience of hope in our Lord Jesus Christ,” all to His praise, whose will had been done in their sanctification, all to His praise, for whom now they wait, “even Jesus, who delivered them from the wrath to come.”

Oh, for more conversions of this order! Oh, for more lives of this character in young converts and old believers! It was not only deliverance from idolatry and all the pollution that is in the world throughout, but it was a walk, “even as He walked.” It was a heavenly walk, feebly, but really after the model of the Son of God, whose meat it was to do the will of Him who sent Him. *He* went about doing good, so in measure do they. *He* was moved with compassion for the needy, hungry, perishing souls around Him. They, too, in their measure are centres of blessing in a world of sin. Out of *Him* flowed healing and blessing for even the guilty and ungrateful; out of them, too, by the blessed Spirit within them, flow rivers of living water for the salvation and refreshment of the needy and guilty around them.

How precious for God is all this! This new creation, how “good” He finds it! It is indeed fruit unto holiness—fruit unto God. The barren heart of selfishness that thought only of its own interests is now blessed, and a blessing to all around. The drunkard, whose excesses were the bane of his home and his neighbours, is now in some measure filled with the Spirit, and speaking

to himself, his family, and his friends in psalms and hymns and spiritual songs. The thief who robbed, it may be, a widow or fatherless children, is now working that he may have to give to him that needeth. Blessed fruit in which God delights, and in which He is glorified!

Nor is this all. The will of God is accomplished in the sending out of His Word to the perishing far and near. Andrew first finds his own brother Simon and brings him to Christ. There was no power for this in the law. But the heart that has found Christ its first instinct is to bring others to Him. The reality of its having found an all-absorbing object in the blessed Saviour is manifested by its efforts to bring others to share the same blessing. Divine Love in the heart begins at home; but it extends to all within its reach. “Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” Fruit unto God indeed! Fruit of the Spirit, too, who has come down as the power of such service and such fruit bearing! He unites us to Christ, who bears fruit in us and through us. “Herein is my Father glorified, that ye bear much fruit.” May God give us to be in a fuller measure to His glory in this scene of sin in the unshaken confidence of our souls in Him, in all patience and in all fruitfulness!

#### CHRISTIAN POSSESSIONS.

The Believer has	
A Life, which never can be forfeited, - - -	John x. 28
A Relationship, which cannot be broken, - - -	Gal. iii. 26
A Righteousness, which nothing can tarnish, - - -	2 Cor. v. 21
A Peace, which can never be disturbed, - - -	Eph. ii. 14
An Acceptance, which no one can question, - - -	Eph. i. 6
An Inheritance, which will never fade, - - -	1 Peter i. 4
A Title, which can never be disputed, - - -	Rev. v. 9

“For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us” (2 Cor. i. 20). J. M. H.

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

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

## STEPHEN.

"Stephen, a man full of faith and the Holy Spirit.  
... Stephen full of faith and power."—Acts vi. 5-8.

THE Cross still stood, and the night wind played with the wooden board hung from its crest, upon which was written with gypsum the accusation of Him lately crucified thereon. The accusation was brief—JESUS OF NAZARETH, THE KING OF THE JEWS. But the writing thereof took up some space, for it was written thrice over—once in Hebrew, once in Greek, and once in Latin—truly a tri-unity; for the first was the language of the religion of Monotheism as contrasted with the polytheism of the world; the second was the language of Intellectual Unity, for, like French in mediæval times, it was the passport of education all over the then known world; and the third was the language of Political Unity, for it was the medium of the laws that civilised the world. Thus, when we read the Acts we see how the early missionaries spread all over the Roman world, along the great Roman roads, protected by Roman laws. Take a good map which shows the chief Roman roads, and you will notice two things—first, that all these roads led to Rome; and, second, that the Churches of which we read in the New Testament are scattered along the line of these roads. Nay, more, if we read the Acts in the language in which it was written under the direct inspiration of the Holy Spirit, we shall find that it is written in Greek—the common language of that day. Now, we find two classes of people mentioned in the New Testament called "Greeks" or "Grecians." For instance, in John xii. 20 we have Greeks coming to Philip, saying: "Sir, we would see Jesus;" whilst in this sixth chapter of the Acts we have a "murmuring of the Grecians against the Hebrews." To many of us these appear but different words for the same thing; but in the original we find that *Hellen* is the word rendered Greek, whilst *Hellenistes* is that rendered Grecian. Now, *Hellen* was the appellation of a Greek-speaking Gentile, whilst *Hellenistes* was the

appellative of a Greek-speaking Jew. *Hellen* is the antithesis in the New Testament of Jew and Barbarian, and marks a difference of race. *Hellenistes* is the antithesis of Hebrew, and marks a difference in circumstance, mode of life, manner of looking at things, and training. Thus it occurs only twice in the New Testament—here and in chapter ix.

This fact brings us to the third medium of communication—the Hebrew tongue. It is well to remember that only a moiety of the tribes returned to Jerusalem from the Captivity; a greater number remained behind, and in time, as you may read in history, were scattered up and down the world. They still retained their language, their customs, their loyalty to the Holy City, Jerusalem. Although scattered far and wide—although taken in large numbers and planted in new cities by such conquerors as Alexander the Great, or such city builders as the Ptolemies, who held them in high esteem as law-abiding, industrious citizens, their attitude of mind was that so bitterly expressed in the 137th Psalm: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalemn above my chief joy." Towards Jerusalem they worshipped; from Jerusalem there gleamed the glittering sign that carried the news to many a land—the New Moon is come! To the Sanhedrin at Jerusalem they looked for legal decisions; and to the Treasury in the Temple at Jerusalem they sent their half-shekels—not to speak of gifts both rare and costly, such as the Magi from the East brought to the Infant Jesus. Not only so, as men and women all over the world to-day are thinking of the white cliffs and green lanes of England, or the towering crags and solitary glens of Scotland, and counting the years, months, weeks, and days when they shall take the road home to see them, so the Jew of that bygone day made great sacrifices to pilgrim to Jerusalem. Thus in its crowded streets you would find men from east and west, north and south, and off its shady courts and dingy bazaars you would discover synagogues (that is, meeting-

places), where these men met together.

Verse 9 gives us a list. "Of the Libertines," that is, where the Libertini or freedmen met. These were Jews who had been taken to Rome as slaves, and there had received their freedom; such were expelled from Rome by an order of the Emperor Tiberius about A.D. 19, and returned to Jerusalem in great numbers. These, or their descendants, would be amongst the bitterest opponents of Stephen, seeing that by his preaching that freedom for which they had suffered so much at Rome appeared to be endangered at Jerusalem. "Of the Cyrenians," Jews from Cyrene, amongst whom you might have met Simon and his sons, Alexander and Rufus; "of the Alexandrians," which would be large and filled with prosperous-looking men, for Alexander the Great saw that a third of the population of his new city of Alexandria should be Jews; "of Cilicia," where you would be sure to meet Saul of Tarsus, the university town of Cilicia; and "of Asia," which does not mean that Jews from India or China met there, although doubtless such came to Jerusalem, but those from the Roman province of Asia—men from Ephesus, Colossæ, Sardis, Thyatira, Philadelphia, Pergamum, and Laodicea.

These were all *Hellenistes* or Grecians; and such an active and zealous Hellenist as the Cilician Saul, a member of the Sanhedrin and a well-known student under Gamaliel, would be at home amongst them all. Speaking Greek, the language common to all these men, he could pass from synagogue to synagogue, instructing them in the Law, and doubtless helping to make these strangers at home in Jerusalem—their great spiritual mother, the home of all their hopes.

But though these men were zealous for the Law, their environment abroad was not conducive to that narrowness of mind that belongs to him who has never left his native place and mingled with other people of other tongues, with differing outlooks on life, who place emphases on facts of life and experience unknown to or slurred over by him. In fact, the effect of environment on the Jew abroad was far greater than the effect

of the Jew on his environment. Strict though he might be, he was a different being from the Jew who remained at home, and who thought and spoke of the great world lying beyond the mountains that ringed Jerusalem round, or the blue peaks that marked out the confines of Jewry, as "elsewhere," and therefore of no importance. I have often heard of the minister in Orkney who prayed for it as the mainland, "with the adjacent islands of Great Britain and Ireland." Such was the attitude of the Jew, whose ancestors, having returned from the Captivity, inherited the stay-at-home habit, and stayed at home. He, and such as he, were called "Hebrews" (verse 1).

Once more, before we end the consideration of these divisions: the Believers—for they were not yet called "Christians"—were still incorporated with the nation. They still went up to the Temple to pray; they still conformed with the ritual law of Moses; they still kept to the customs of their fathers; and they still looked upon Jerusalem as the cradle and home of the Church. True, there were some marks of separation or cleavage—the ordinance of baptism, the "breaking of bread," the prayer meetings in private houses, the splendid Socialism that differs from all other Socialisms the world has ever heard of, inasmuch as it is founded on the fact that "all mine is thine," instead of the claim "all thine is mine," and adherence to the great doctrine attested by the Apostles that the Messiah had come, was crucified, is risen. Had the believers chosen to have some large meeting-place like the others, doubtless it had been known as the "Synagogue of the Nazarene." That they had a meeting-place of some size is clear from the phrase, "and the Twelve called the multitude of disciples unto them" to consult with them about this murmuring between the Hebrews and Grecians.

But it is noticeable that up to the present the believers had only been persecuted by the small dominant party of men who were Sadducees—the astute Annas and crafty Caiaphas—men who were wholly given up to the service and worship of this world and its rulers, because they believed in no other. To them the facts of the Resurrection and

Pentecost were as gall and wormwood, for these two foundation-stones of the Christian's faith were stones between which their beliefs were ground to powder. Hence the believers in the risen and glorified Messiah, from Whom, as enthroned on His Father's throne, had come the descended Spirit, were tolerated as one of the numerous sects within the Jewish polity. Presently they were to be thrust out from thence and followed in their flight from the fury of both Hebrews and Hellenists to distant cities in other lands. Saul of Tarsus was both a Hellenist and Pharisee, yet no more furious and zealous persecutor of the Church of God was to be found. Far worse was he than any Claverhouse, Laud, or Jeffreys, for his was a spotless, blameless, noble life. Why this change? Why did a noble Pharisee lead in bloody work where ignoble Sadducees had led? The answer is to be found in the short, strenuous life of Stephen.

JOTTINGS ON THE PSALMS—I.

### SECURITY IN GOD.

Psalm xi.

HERE the soul of the suffering saint breathes out its calm repose in God, in the midst of fierce persecutions and of the removal of "those things that are shaken," knowing that he shall receive "a kingdom which cannot be moved" (Heb. xii. 27).

"If the foundations be destroyed, what can the righteous do?" (verse 3).

"Jehovah is in His holy temple." *There* is faith's foundation (verse 4).

"The foundation of God standeth sure."

"He that believeth on Him shall not make haste" (Isaiah xxviii. 16).

"How say ye to my soul, flee as a bird to your mountain" (verse 1).

"O Lord, I flee to Thee to hide 'me" (Psalm cxliii. 9). The righteous soul *does* know what to do.

The wicked may "bend their bow and make ready their arrow" (v. 2), but the wings of faith soar too high for them.

The foundations of society, authorities, laws, &c., may, nay *will*, be removed. "They know not, neither will they understand; they walk in darkness; all the foundations of the earth are out of course"

(Psalm lxxxii. 5). Such will doubtless be literally the case in the day of the remnant of Judah's sufferings under the Antichrist. At the Cross of Christ, the "foundations of the world were discovered, O Lord, at the blast of the breath of Thy nostrils" (Psalm xviii. 15). "Having spoiled principalities and powers, He made a show of them openly, triumphing over *them* in *it*" (Col. ii. 15). There were invisible spectators who witnessed triumphs that were invisible to human eyes.

The Psalmist, then, in this psalm, muses on his security in his God; also comforts himself by the thought that by these trials "the Lord trieth the righteous" (v. 5), and contrasts his happy lot with that of the wicked, upon whom God "shall rain fire and brimstone and an horrible tempest." "For the righteous Lord loveth righteousness."

T. R.

### A PRACTICAL POINT.

IF I had thought it was for the good of the brethren, I would have most gladly undertaken for all the expenses in —, and had no fear of being unable to meet them. But I could only do it on this principle, that it is God's business, in which, so far from grudging anything which I spend, I will be thankful to have the privilege of spending all that I have. To have a private purse of my own, the interests of which I will attend to first, and then, after it is well attended to, give any little that I can for the Lord's work in my hands, would ruin everything. All would then break down. I fear this is the principle on which many Christians live, and on which they deal with God's work. Their own ceiled houses first, and then a little thatch, if they can afford it, for God's house afterwards. I am sure the principle is workable, for I have tried it, and I am quite certain it is the truest and happiest.—J. G. M'VICKER.

OUR GREAT NEED.—We have given too much attention to methods, and machinery, and to resources, and too little to the Source of Power—the filling with the Holy Ghost: this has been the great weakness of our service in the past.—J. HUDSON TAYLOR.



*THE JUDGMENT of CHRISTENDOM.*

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

I Corinthians iv.

6. "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." From this verse we learn that the divisions in the Corinthian Church did not so much circle round Paul and Apollos as others in their midst whose names he does not mention.\* For the sake of illustration, and that no unnecessary offence might be given, he transfers it to himself and Apollos, the two best known and most used by God among them. He would teach them thus not to think too highly of men, and not to be "puffed up for one against another."

The people of God are always liable to overestimate those who have been used in blessing to them. The Spirit of God foresaw the danger, and thus warns us, lest the very gifts bestowed by the Lord for blessing should prove a snare to the Church. It is remarkable how many of the divisions which have rent Christendom into pieces have arisen through taking sides with gifted men of God, and being puffed up "for one against another." Hence many of the sects are called by the names of such men, *e.g.*, Lutherans, Wesleyans, &c., showing how needful was the warning here given.

Suppose that one is more highly gifted than another, having greater ability, more knowledge and influence among saints, the question is, Who made him thus to differ? Who made the members in the body to differ? Does one member boast itself against another? The same God makes one member to differ from another in the

\*One of these may have been Diotrephes, who caused division in the assembly where Gaius was resident, and from Romans xvi. 23, and other internal evidence, it is more than probable that this was actually at Corinth.

Body of Christ, setting each member in its place as it hath pleased Him, qualifying each to fulfil its own special function. What is there, then, to boast of or to glory in? What hast thou that thou didst not receive? All is of the sovereign bounty of the Lord.

If Paul laboured more abundantly than they all, he adds, "yet not I, but the grace of God which was with me" (1 Cor. xv. 10). The gifts and abilities which the Lord has given to any of us are not to be denied or buried—neither are they to be trusted in or boasted of by ourselves or by others; but rather are they to be held in trust, and diligently used in all grace and humility, in responsibility to the Lord and for His service.

8. "Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you." Here we have another aspect of warning to the Corinthian Church. They were becoming self-confident, proud, and boastful. They were getting into a state of worldly ease and respectability, because they were losing the stigma of identification with a crucified Christ.

The apostle had the mind of Christ, and walked in the Master's spirit; but Corinth had gone far from the mind of the Lord. Hence the contrast between the two so strikingly wrought out in this passage. But the Spirit of God foresaw the development of the worldly principles here at work, and gives the needed warning. We shall see a picture of the end to which it was inevitably tending in Revelation iii. 14, &c. There is an important difference between this epistle and each of the other six. It is not "the Church in Laodicea," but "the Church of the Laodiceans." It was their Church. They were thoroughly well pleased with it. The Lord addresses it in His character as "the faithful and true witness." The Church should have been God's faithful witness in the earth, but its utter and final failure in this trust is here viewed by the Lord, and hence this mode of address so strongly marking its real condition. Again, He calls Himself here "the beginning of the creation of God." It is His judgment upon the whole course of religious man. The Spirit

of God turns from it all to the new creation, where Christ is all in all.

"I know thy works, that thou art neither cold nor hot." This, I believe, is the character of the last stage of Christendom. It is not on the part of the unbelieving but professing Christians a day of red-hot opposition carried out by fire and sword. Neither on the part of true believers is it a day of burning zeal and fervent love. Everything is toned down and mixed up—a condition of things most aptly expressed by the term here applied, "lukewarm."

The end of it is that the mass of detestable profession will be spued out of the mouth of Christ, and this answers exactly to what we get in Romans xi., "If God spared not the natural branches, take heed lest He also spare not thee." Through the disobedience and unbelief of Israel, blessing has come to the Gentiles. Whilst Israel nationally (here called the natural branches) is cut off, the current of God's grace has been flowing past them to the Gentiles, even to the ends of the earth. But is this place of privilege to be continued to the Gentiles? Hear the answer, "Behold the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in His goodness; otherwise *thou also shalt be cut off.*" This exactly corresponds with the Lord's rejection of the Church as His witness in its Laodicean stage.

But mark what is said further about this Church, and see how it is just the fuller development of that which in principle was at work already in Corinth. "Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is the true verdict of the Lord upon poor self-satisfied Christendom. Unconscious of its need, and filled with worldly prosperity, it had been turned away from Christ. He is no longer within to order and preside over His house, but thrust out, and standing at the door knocking for an entrance. Turn now to Revelation xviii., and you will find fuller details as to the character at last developed in guilty Christendom, ripe for sudden judgment from God. In her was

found the blood of the martyrs of Jesus. Who lit the martyr fires and built the dungeons of the inquisition? Was it not professing Christendom, with Rome, the city of the seven hills, as its centre and place of dominion. The Church, instead of living according to its calling as a heavenly stranger on earth, espoused in holy separation to its rejected Lord at God's right hand, and waiting for His appearing, long ago settled down on the earth, joined hands with the world's power, assumed dominion in the absence of earth's rightful heir, and boasted, "I sit a Queen, and am a widow; I shall see no sorrow."

Thus the heart of apostate Christendom is unveiled. The hope of reigning with Christ when He comes again has been lost; the reigning time has been antedated. But that shall have an end, for the very beast on which the guilty woman sits turns round upon her and gores her to death. The infidel spirit that is rising up with such amazing rapidity on every side, and among all classes of the people, will no longer tolerate the restraints of a false religion. Under the guise of toleration for all religions alike, infidelity will in the end maintain nothing and tolerate nothing to which even the name of Christ is attached. Let God's own saved ones be taken away from the earth, and what would be left? A mass of mere profession; a hollow mockery, despised by the infidel rationalistic world. A religious incubus which political power will overturn and utterly destroy.

Whilst the Corinthians were becoming rich, worldly-wise, honourable in the eyes of men, how was it with the apostles? Holding fast to the testimony of the Lord, and owning their identification with a rejected Christ, theirs is the very opposite experience. They are fools, weak, despised, hungering, thirsting, naked, buffeted, &c., &c. What a contrast! They had the sentence of death in themselves, that they should not trust in themselves, but in God who raiseth the dead (2 Cor. i. 8, 9). Therefore, they looked for no better position upon earth; they were contented to let this life go if thereby they might serve and honour the Lord Jesus. The treasure was in earthen vessels, that the

excellency of the power might be of God, as he says in 2 Corinthians iv., "Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our mortal body, for we which live are alway delivered unto death for Jesus' sake."

Had these truths concerning fellowship with a crucified Christ been maintained, the Corinthian Church would not have been so respectable in the eyes of the world. But, though they were willing to have their reigning time without the apostle, he was not willing to reign without them. He says, "I would to God ye did reign, for then we also would be reigning with you." His eye is on the time when, with the Lord in the glory, Christ and His Church, Head and members, shall reign together.

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### INSPIRATION OF THE SCRIPTURES.

By W. H. BENNET, of Yeovil.

#### II. THE HISTORY OF ISRAEL.

IN studying the history of Israel the Dean of Westminster finds that "the trend was ever upwards," and that "the greatest advance was all the while being made in the knowledge of God" (page 36). The book of Deuteronomy was written between "Isaiah and Jeremiah," while "other parts of the Pentateuch were later, and tally with the work of Ezekiel and the Exile" (page 31). So these early books of the Bible, instead of being what they profess to be, were the fruit of Israel's ever onward progress in the way of the Lord, though they "came to be connected with the name and authority of Moses the Lawgiver, who was the very greatest of prophets" (page 15). That Moses was the writer of those books is entirely disallowed, even though an inspired apostle said, "Moses writeth that the man that doeth the righteousness of the law shall live thereby" (Rom. x. 5, R.V.; comp. Lev. xviii. 5), and Christ said, "Moses wrote of Me" (John v. 36). From Deuteronomy itself any plain reader can see that if it was not written by Moses it was a forgery" (see chapters i. 5; xvii. 18; xxviii. 58; xxix. 19, 20, 27).

But we are asked to believe that the book which was solemnly quoted by the Lord in His conflict with Satan, the quotation being introduced by the phrase "It is written," which He always used of the Holy Scriptures, is not what it professes to be. It may not be amiss to add that even from the language of the Old Testament alone men fully equal in scholarship to Dr. Robinson have entirely disproved the arguments he repeats, while any one who knows no language but English may readily see that all the rest of the Old Testament assumes the existence of the books of the Pentateuch, both by reference and quotation. See especially the words of David about carrying the ark, the remarkable prayer of Solomon at the dedication of the temple (1 Kings viii.), and, for its reference to God's dealings with Israel as recorded in the Pentateuch, the still more remarkable prayer of Nehemiah ix.

According to Dr. Robinson we are not to think of God as "suddenly stripping them of their ancient inheritance of thought, and customs, and worship," but rather of "the steady development of moral and spiritual ideas under the influence of the inspiring Spirit," resulting by degrees "in new ways of worship and of life," until their ancient "folk-lore" was so "purified," and their "new ways of worship" became so excellent because of their advance in "the knowledge of God and of His will," that their "priestly and prophetic writers" could embody all this in writing and get the books containing it "connected with the name and authority of Moses."

In contrast with these fancies, let us look at Israel's *true history*. "Thus saith the Lord God," by Ezekiel, "In the day that I lifted up Mine hand unto them to bring them forth out of the land of Egypt, . . . THEN SAID I unto them, Cast ye away every man the abomination of his eyes, and defile not yourselves with the idols of Egypt: I am Jehovah your God" (Ezek. xx. 6, 7). Did not the law given by Jehovah from Sinai require a *sudden* putting away of idolatry? Was not the setting up of the tabernacle, with the appointment of the Aaronic priesthood, a *sudden* setting aside of a false worship? Without something like this definite

dealing with the people, how are we to account for the repeated statement that as a result of "all the great works of Jehovah, that He did for Israel," through Moses and Joshua, "Israel served Jehovah all the days of Joshua, and all the days of the elders that overlived Joshua"? (Josh. xxiv. 31; Judges ii. 7).

Then, again, is there a scrap of evidence that the prophets were the outcome of Israel's national growth in "the knowledge of God and of His will," giving utterance to what they as an "inspired people" had *gradually attained*? Was it not quite the opposite? Was not prophetic testimony a witness to the failure of priests as well as people? Was not the aim of the ministry of Samuel, and subsequently that of Elijah, the correction and restoration of a people who had departed from God? In later days was not each prophet called as an individual, commissioned of God and *sent by Him to the people* to reprove their wrong-doing, tell of judgment coming on account of it, and encourage the faith of those who feared Him?

Isaiah was sent with a solemn intimation that his ministry could only harden an unbelieving people, whom his first words charged with rebellion and empty formalism (Isaiah vi. and i). Jeremiah was told at the outset of his ministry what opposition he would encounter (Jer. i. 19). To Ezekiel God said, "Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me: they and their fathers have transgressed against Me, even unto this very day" (Ezek. ii. 3). Six times at least by Jeremiah God speaks to Israel of *sending* prophets to them, using the bold figure of rising up early and sending them. By Zechariah the message was, "Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith the Lord of Hosts, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto Me, saith the Lord" (Zech. i. 4).

These solemn words present something very different from the picture of a people in whom there was "the steady development of moral and spiritual ideas under the influence of the inspiring Spirit."

The Dean says:

"The trend was ever upward." "The greatest advance was all the while being made in the knowledge of God and of His will."

JEHOVAH says:

"Ye have done worse than your fathers." "Ye will revolt more and more." "They rebelled against Me."

Can any careful reader of the history of Israel as depicted in the book of Judges and onward to the days of David find evidence of "the steady development of moral and spiritual ideas"? It is true that Israel occupied a position during the days of David and Solomon which they had never before reached; but it was by the special interposition of God (Psa. lxxviii. 65-72), and not as a *natural* result of their previous course. Then take their later history from Solomon to the Captivity; who can discern indications of a "growing knowledge of God" resulting in "new ways of worship and life" until their leaders wrote the books of Moses to give expression to what they had attained? Will not the most cursory reading of their history show that Nehemiah's confession is far more correct? "They and our fathers dealt proudly, and hardened their necks, and hearkened not to Thy commandments, and refused to obey: . . . they were disobedient, and rebelled against Thee, and cast Thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee" (Neh. ix. 16, 17, 26). God's own account of the matter is, "My people would not hearken to My voice, and Israel would none of Me: so I gave them up unto their own hearts' lust, and they walked in their own counsels" (Psa. lxxxii. 11, 12). The Lord Jesus said to the Jews of His day, "Ye are the children of them which *killed the prophets*," and the words of His servant Stephen, when filled with the Holy Ghost, were, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One, of whom ye have now been the betrayers and murderers."

To harmonise these solemn statements with the words about Israel's *progress* quoted above is absolutely impossible; we must make our choice between the two, and who that fears God will hesitate a moment as to which shall be accepted?



## THE VOICE OF GOD.

GEMS FROM GENESIS.

By S. H. STRAIN.

“AND they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves” (Genesis iii. 8). There was a time when the voice of God was pleasant to Adam and Eve—a time when the sound of His voice brought no terror. Not so now; sin had already done its work, and in fear and trembling they hid themselves from Him with whom they had formerly held sweet intercourse. Ah! how often the believer has the same experience. He gives way to some known sin; some old failing is allowed to have the victory, and at once his joy and his peace are gone. We cannot indulge in sin and retain in our hearts the enjoyment of peace with God. David sinned, and he had to pray that God would restore unto him the joy of his salvation. Yes, the joy was gone; peace and sin never inhabit the same heart. Believer, have you lost the peace you once possessed? Does the voice of God now bring terror to your soul? If so, examine yourself; search out, by the Holy Spirit’s aid, the sin, whatever it may be; get grace to put it away, and, kneeling again at the feet of your Saviour, forgiveness will be yours, and once more the voice of your God will be pleasant to the ear of your soul.

“Is there a thing beneath the sun  
That strives with Thee my heart to share,  
Ah! tear it thence, and reign alone,  
The Lord of every motion there:  
Then shall my heart from earth be free,  
When it hath found repose in Thee.”

“A HELPER in TROUBLOUS TIMES;  
OR, A PRAYER AND ITS ANSWER.”

By W. HOSTE, B.A., Author of “Baptism,” &amp;c.

## PART II.—THE ANSWER:

Nehemiah i. 6.

WE should not have expected that the answer to such a prayer would have been long delayed, nor to a careless reader would it appear that such was the case. A closer scrutiny, however, reveals the fact that Nehemiah was kept waiting for the answer from the month Chisleu, the ninth month, with which the book opens, to Nisan,

the first month of the ecclesiastical year (chap. ii. 1), a period of at least three months—a time of testing for the faith and patience of the Lord’s servant. It was just when his faith had apparently almost failed—“for he had not been beforetime sad in the King’s presence”—that God moved the heart of Artaxerxes to grant his request, and allow him to return to Jerusalem, to the great grief of the enemies of Jehovah “that a man was come to seek the welfare of the children of Israel.”

Nehemiah, on his arrival, though consciously sent of God for a special work, proceeds with marked caution and circumspection. He waits three days before taking any step, and informs no one even of what his God had put in his heart to do at Jerusalem. Even Christians are apt to be a little suspicious of any man, however gifted, who lets it be too clearly known that he has come to set them to rights. Moreover, before even attempting to put things right, it was necessary that Nehemiah should know at first hand what was wrong; and so he makes a tour of inspection by night, and informs himself of the true condition of affairs. It was only then that, identifying himself with the rest of Israel in their sad plight—“Ye see the distress that *we* are in”—he gives them his advice as to what should be done. Was it that they should return *en masse* to Babylon or demolish the remnants of the wall that were standing, and give up all distinctive testimony, for what use, it might be asked, could there be, amid so much failure, in even pretending to any separation from the heathen around? His counsel was far different. “Come and let us build up the wall of Jerusalem, that we be no more a reproach!” To this end he encourages them in God by recounting the goodness of His hand upon him, with the result that “they strengthened their hands for this good work,” and arose and built.

Chapter iii. contains the list of the workers and of their work; and we may compare it with the salutations of Paul in Romans xvi. Some worked over against their own homes, as Jedaiah (verse 10), Benjamin, Hashub, and Azariah (verse 23), and others as well. Some set up “the doors” (to let in the

people of God) "with their locks and bars" (to keep out their enemies), as the sons of Hassenaah (verse 3), Jehoiada and Meshullam (verse 6), and several others.

Then, again, of many it is said "they repaired;" of one—"Baruch, the son of Zabbai"—we read "he earnestly repaired" (verse 20), recalling the case of "the beloved Persis who laboured much in the Lord." In one case we are told that women helped—the daughters of Shallum—not serving independently nor leading the men, but modestly working under the eye of their father (verse 12). Some did double work—the priests (verses 1 and 28), Meshullam, the son of Berechiah (verses 4 and 30), and the Tekoites (verses 5 and 27), in spite of the fact that "their nobles put not their necks to the work of the Lord." Foreigners, too, like Melatiah and other Gibeonites (verse 7), probably Hashub, the son of Pahath-Moab (verse 11), are found among the workers—trophies of divine grace. Nehemiah took note of everything, and the Spirit of God has caused it to be "written for our learning, upon whom the ends of the world are come." Nothing is omitted, nothing confused. Some built well, some perhaps badly, some not at all. The work of each will be manifested, and "every one shall receive his own reward, according to his own labour." The great point is that, in spite of the deadly opposition of the enemy, their cruel mockings (chap. ii. 19), their indignation (chap. iv. 1), their great wrath (chap. iv. 7), their underhand plottings (chap. vi.), the whole wall was set up in the 25th day of the month-Elul, in fifty and two days (chap. vi. 16), for "the people had a mind to work," and "this work was wrought of our God," for "except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Ps. cxxvii. 1).

### Correspondence.

#### THE FINANCIAL DIFFICULTY CONCERNING MISSION WORK.

To the Editor of THE WITNESS.

DEAR SIR,—A small country assembly has been remitting gifts month by month, and I was so impressed with it that I totalled up the amount for last year, and find that it comes to

£34 15s. I could scarcely understand how such a small company could contribute so liberally, and was led to write them asking a little information as to their numbers and means, and have received the following reply: "Your letter was read to the assembly, and the brethren are encouraged very much with its contents. I trust it will lead us to honour more than ever Him who is worthy. We are all working men depending on our weekly wage, but there are a number of us who believe in systematic giving to the Lord, and we have proved for a number of years that we are not losers by giving to Him a little of our earnings. As to numbers, there will be 24 on an average breaking bread every Lord's day."

I feel that the above needs no comment, and may the Lord use it to stir up God's people everywhere to Scriptural giving and faithfulness.

—Yours in Him,

THOS. M'LAREN.

Glasgow, 12th January, 1906.

#### THE NEED OF WESTERN CANADA.

To the Editor of THE WITNESS.

DEAR SIR,—I should like to bring before your readers the need of young men with some ability to preach the Gospel in this great and rapidly-growing Western Canada of ours. This vast and wonderful country is opening up everywhere; thousands upon thousands of all nationalities are flocking into it. Generally, their attitude towards eternal things is that of indifference. Their sole object is to get houses and land, or money. God is not in all their thoughts. In the small towns scattered here and there several churches can usually be found; but, alas! like the older countries, they are with few exceptions filled with *dead* men and women, both in the pulpits and the pews. We enjoy perfect religious liberty, and the various sects are not slow to take advantage of it. Opportunities abound for preaching the Gospel; the many school-houses throughout the country can usually be obtained for Gospel meetings free of charge, unless some sectarian missionaries occupy them. There are good opportunities for industrious men and women of all classes, especially for those with a little capital, to work with their hands, and to have to give to him that needeth. Although I have been only six months in the country, I have had the privilege of holding meetings in log-huts many miles from any settlement, and now, while engaged in business in a small village, I am enabled to drive out every Sunday to some school-houses where people of all nationalities gather to hear the Word of Life. While visiting Edmonton on the occasion of the inauguration of the North-west Territories, I was overjoyed to meet the pioneer

evangelist J. J. Rouse engaged in the good work of tract distribution. He was holding meetings in a tent, giving addresses on the "Two Roads" chart, and the inauguration ceremonies gave him the opportunity of distributing some 3000 tracts among the thousands of visitors who came from many miles around; many of whom never hear the Gospel.

The meetings have been the means of bringing together a small but promising number of believers who meet in the Name of the Lord Jesus. They have rented a hall in the main street, where Mr. Rouse continues to hold well-attended meetings. He is desirous of visiting some of the many scattered settlements throughout the country; but as no gift of preaching is among them at present, it would mean the discontinuing of the Gospel meeting in this most important centre.

The harvest truly is great, but the labourers are few. May the Lord of the harvest send forth labourers into His harvest—whole-hearted men and women who, while following their occupations in town or country, are willing to devote themselves unreservedly to their Master's service.

W. A.

Leduc, Alberta, Canada.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a nation to their own land before Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

APPARENT SUPPORT FOR THE "FALLING AWAY" THEORY.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

## SUFFERING LOSS AT THE JUDGMENT SEAT.

QUESTION 510.—In what way will a man suffer loss if all his works are burnt at the judgment seat of Christ?

Answer A.—In answer to the question concerning suffering loss at the judgment seat of Christ spoken of in 1 Corinthians iii. 15, I would refer to 2 John viii. as throwing clear light on the subject: "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." Here we have *work wrought*, yet with the possibility implied of its being *lost* when the rewarding day arrives, when all the work of each will pass in review before Him (the Lord) and each, and we shall see much vanish (consumed by fire) that we may have counted on for approval, and therein and thus we shall suffer loss. Please note, however, that there is no Scripture ground here for implying that any servant will find *all* his works burnt, as the question supposes. In fact, the very context implies otherwise, for it says, "And every man (or each) shall receive his own reward according to his own labour" (1 Cor. iii. 8), and in the next chapter (1 Cor. iv. 5), still referring to the Lord's judgment, "and then shall every man (or each) have praise of God." No hint as to anyone receiving *no* reward, not even in the case of one "suffering loss," for it is quite evident to me that, although I look for a reward, I cannot hope

to escape suffering loss in much that I have done. I speak, of course, for myself, and not of others.

D. T.

*Answer B.*—This question is both important and difficult. In 1 Corinthians iii. 12-15, the thought is that of spiritual work, specially towards the Church, and the loss is loss of *reward*. In chapter iv. 1-5 the thought is that of *stewardship*, regarding which we have no right to judge one another, but leave judgment of this until the Lord comes. In chapter ix. 24-27 the thought is that of the believer running or striving for a crown, and the loss will be the loss of that crown (see also Revelation iii. 11). In 2 Corinthians v. 10, and in Colossians iii. 25, the question is more difficult to answer. How a believer will receive for the "bad things" done in the body, and how the servant who doeth wrong will on the reckoning day receive for the wrong which he hath done, is not easily answered. It seems to me that in Scripture there is no room for the thought of *positive punishment* being meted out at the judgment seat of Christ to any believer. But the loss of the Lord's approval, the loss of His commendation and of His rewards, will be a much greater loss than most of us count upon. In Luke ix. 26 the Son of Man being *then* ashamed of those who are *now* ashamed of Him, cannot mean that He will be ashamed to acknowledge any of the redeemed as His own, but rather as father would be ashamed of the sinful or cowardly conduct of his children, because they are *His own children*. It is a solemn thing to think of the Lord Jesus, the Saviour who died for us, being ashamed of our cowardly conduct by our practical denial of Him now, and it may be to see the crowns that we might have received from His hand on that day bestowed upon others who had been more faithful than we had been.

G. A.

*Answer C.*—I do not know that any man has a right to expect wages for bad work. People in these days often do manage to obtain payment for "scamped" jobs and good money for inferior articles. But when the Righteous Judge, whose eyes are as a flame of fire, whose discernment is perfect, and whose even-handed justice never fails to hold the scales evenly, tests the works of His servants, they may make sure that every one of their deeds will be estimated according to its true value. He will not mistake a piece of gilded wood for gold, or a sack stuffed with hay for a sack of wheat, or a wooden house painted to look like stone for a building that will stand fire. The master has a right to give directions to his workmen as to what, how, and when they should work. He promises them good wages for good work. The promise is, "Each one shall receive his own reward (wages)

according to his own labour." He does not accept any one as a workman unless he is on the foundation—*i.e.*, has faith in Him; and to those on it he says: "Let each one take heed *how* he buildeth thereupon." It is not a difficult matter to understand that much work that we have spent time, strength, and energy on will turn out to be *not what was wanted*, and so all our labour will be thrown away. Why should the Lord pay for what he never ordered? You would not do it yourself.

R. W. B.

*Editor's Note.*—In the current articles, entitled "The Charter of the Church," bearing upon the early chapters of 1 Cor., the leading features of this subject have been dealt with by the Editor, so that it is not necessary to repeat what has already appeared.

The distinction between "life eternal," which is the free gift of the sovereign grace of God, and "the recompense of the reward" which the Lord, as the righteous Judge, will bestow upon His own redeemed servants according to their faithfulness, cannot be too clearly apprehended.

*Righteousness, life, and glory* are the inalienable portion of every believer in the Lord Jesus. "He that believeth hath everlasting life;" "All that believe are justified from all things;" "whom He justified, them He also glorified." But we read of "a crown of life," a "crown of righteousness," and "a crown of glory." These are rewards to be given "in that day" as the Lord's public acknowledgment of true service rendered to Him in the time of His rejection. There is doubtless a foreshadowing of this in the honours bestowed by David, when he came to the throne, upon men who had been true to his person and his claims while yet he was a fugitive and Saul was in power (see 2 Samuel xxiii. 8-23).

The importance of this subject is indeed little apprehended by most. To "suffer loss," and yet surely to be saved, is clearly possible, as we learn from 1 Cor. iii. 15. As children in the Father's house, all are alike loved according to the love of the Father to Christ the First-born. But in the everlasting kingdom of our Lord and Saviour Jesus Christ all will not be alike honoured. The parables of the pounds and the talents show different degrees of dignity and responsibility in the coming kingdom of our Lord. His principle of selection for posts of honour will be simply this: "He that is faithful in that which is least is faithful also in much." As has been said, "the thick of the sufferings here means the thick of the glory there." But Scripture lends no countenance to the idea of a positive infliction of punishment or a purgatory of any kind. All the "purgatory" the believer can ever know is in this life.

THE INSPIRATION OF THE SCRIPTURES.—III.

TESTIMONY OF SCRIPTURE TO ITS OWN INSPIRATION.

By W. H. BENNET, Author of "More than Conquerors," &c.

THE fact that the very same sentence may have a totally different meaning when used by different persons is both curious and instructive, and may well lead us to be careful how we speak or hear. The Dean of Westminster expresses the desire "to learn all that the Bible can teach me of the method of its growth and of the manner of its inspiration." Yet he disallows the plain testimony given in the New Testament concerning the earlier Scriptures, and the fact that they were inspired of God, the result being that he really denies the existence of what is generally understood by inspiration.

We believe most fully that it is only from Scripture that we can learn anything about Scripture; we have no other source of information. From its pages alone can we discover how we are to regard it, and with what amount of authority it comes to us. The testimony it bears to its own inspiration is so very decided that we are bound to accept the whole Bible as of supreme authority, or else to treat it as unworthy of credit. We cannot see that any middle course is possible to a mind that is not warped or prejudiced by mere human reasonings and teachings. If a book gives a false account of its own origin, and professes to be what it is not, how can we be assured that it speaks the truth on any subject? And that the Bible does profess to be wholly from God is evident to the merest child that can read.

The epithets applied to those writings, which, in the days when our Lord was upon earth, were fully recognised as *The Scriptures*, distinguish them from all other writings. Touching the word "Scripture," the late Dr. Wordsworth said: "It is remarkable that the word *graphē*, which means simply *writing*, is reserved and appropriated in the New Testament (where it occurs fifty times) to the *sacred* writings, *i.e.*, to the *Holy Scriptures*; and marks the separation of the *Scriptures* from all 'common books,' indeed, from *all other writings* in the world." Thus the Lord, when quoting a psalm to the Jews,

reminded them parenthetically that "the *Scripture* cannot be broken."

We have only to turn to the first chapter in the New Testament to learn how the Holy Spirit sets the seal upon the truth that the earlier Scriptures are of Divine origin, or that, as He affirms in Heb. i., "*God . . . . spake* by [or *in*] the prophets." Thus we read in Matt. i. 22 and ii. 15, that certain things came to pass "that it might be fulfilled which was spoken *by* the Lord *through* the prophet"; in iv. 14, "that it might be fulfilled which was spoken *through* Isaiah the prophet"; and in ii. 5 we have the striking expression, "for thus it is *written through* the prophet" (see R.V.).

In the Acts of the Apostles the testimony is very explicit. Peter says: "This Scripture must needs have been fulfilled, which *the Holy Ghost* by [through] *the mouth of David spake* before concerning Judas" (i. 16; see also iv. 24, 25). They clearly recognise *God* as the *Speaker* and *David* as simply His *mouth-piece*. Not less clear are the words of the Apostle Paul, as the Jews departed from Him in unbelief, "Well spake the Holy Ghost by [through] *Esaias* the prophet" (Acts xxviii. 25). The words quoted were spoken to *Isaiah* by the Lord who was "seated on a throne" (Isa. vi.), that is, as the Apostle John tells us (chap. xii. 41), by the Son of God, through whom God ever reveals Himself. When Paul asserts that the words were spoken *by* the Holy Ghost, *through* *Isaiah*, he must refer to the fact that the Holy Ghost inspired *Isaiah* to *write* them.

When we come to the Epistles we find that the apostles always settled any question by appealing to the same collection of writings which the Lord had used, as the only standard of truth. In writing the great Epistle to the Romans, the Apostle Paul speaks of "the Gospel of God, which He promised afore through His prophets in the Holy Scriptures." Observe, *God* promised, *through* the prophets, *in* the Scriptures. In chapter iii. 2 these Scriptures are called "*the oracles of God*." Few expressions could more clearly declare that the Scriptures are the *very words* of God. An oracle is *something uttered*. The word was frequently used with reference to pretended communication from false gods,

but to speak of any utterance as an oracle was equal to saying that it came direct from a deity; and, therefore, to say that the Old Testament Scriptures were *God's oracles* was equal to saying that they were strictly the *utterances of God*.

In writing to Timothy the apostle speaks of them as "the *sacred* writings," using an adjective which is from the same Greek word as that for temple, and thus asserting their peculiarly sacred character. He further makes the positive statement that "*all Scripture is given by inspiration of God*." The last five words represent one Greek word which signifies *God-inspired*, or *God-breathed*, meaning, says Mr. A. E. Humphreys, in *The Cambridge Bible*, "'filled with the breath of God' so as to be 'living oracles'" (Acts vii. 38). The passage asserts that Scripture is not simply *authorised* by God, or *superintended* in its being written, but that it *was actually written under the direct inspiration of the Holy Spirit*.

The Revised Version rendering of this verse is open to the objection of being ambiguous. The reader feels that he must mentally supply some word before "inspired," either "*being* inspired" or "*that is* inspired," and the latter has long been contended for by men who disallowed the full inspiration of all the Scriptures. Above forty years ago Dr. Patrick Fairbairn remarked that, so read, "instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt; for while it had been affirmed of the Scriptures generally that they are fitted to make wise unto salvation, *now* it would be intimated that only such of them as had been inspired of God are profitable for spiritual uses." But Mr. W. G. Humphrey, one of the Revisers, in his "Commentary on the Revised Version," says the meaning of that version is expressed by Bishop Wordsworth's rendering: "*All Scripture, being inspired of God, is also profitable*." This, of course, *assumes* the inspiration of the Scriptures. Mr. A. E. Humphreys also understands the Revised Version to mean "every Scripture, inasmuch as it is inspired of God, is also useful for teaching,"

*i.e.*, he says, "*Inspiration is assumed*," whereas in the Authorised Version "*it is asserted*." This, of course, makes very little difference, and it is good to know that a Reviser thus understands the Revised Version; but it might have been expressed more clearly, and the Revised Version margin is greatly to be preferred to the text, "Every Scripture (is) inspired of God, and profitable for teaching." Thus rendered, as the Chairman of the Revisers long ago explained, it "enunciates the vital truth that every separate portion of the Holy Book is inspired, and forms a living portion of a living, organic whole.\*"

The way in which Scripture is quoted in the Epistle to the Hebrews is significant. The words of Psalm xcvi. are given as the command of God: "And let all the angels of God worship Him," *i.e.*, the Son. Psalm civ., which we might have read simply as the expression of a heart filled with wonder and worship in contemplating the words of God, is quoted with the preface, "*He saith*." A quotation from Psalm xcv. is introduced with the phrase, "As the Holy Ghost saith"; and we are told that in the words of the New Covenant, spoken by Jeremiah the prophet, "the Holy Ghost is a witness to us" of the perfection of those sanctified by the one offering of Christ.

In the same Epistle single words, or brief expressions, are dwelt upon as the emphatic words of the Holy Ghost, and full of significance—*e.g.*, in chapters iii. and iv., "*to-day*"; in chapter vii., "Thou art *a priest* (verse 17); "*Jehovah swear*" (verse 21); *after the order of Melchizedek*" (verses 13, 15); "*for ever*" (verses 16, 24); in chap. viii., "*new*" (verse 13); in chap. xii., "*Yet once more*" (verse 27). In chapter vii. it is shown that the very silence of Scripture has its deep significance. It was not *by accident* nor *from ignorance* that Moses did not give some particulars about Melchizedek; but *so much* was said, and *no more*, in order that he might stand forth in the sacred page as a type of the great King and Priest.

It is worthy of remark, too, that in Gal.

\* But it must never be forgotten that many able scholars contend that "all Scripture" more exactly represents the Greek than "every Scripture," and that *kai* here must be rendered *and*, and cannot mean *also* any more than it can in 1 Tim. iv. 4 and Heb. iv. 13—similar passages in form and construction.

iii. the Apostle Paul grounds an argument upon a *single word* of Scripture, "He saith not, 'And to *seeds*,' as of many, but as of one, 'And to thy *Seed*,' which is Christ."

In the Epistles of Peter there are two passages which speak with great decision on the subject—namely, 1 Ep. i. 10-12; 2 Ep. i. 19-21. The latter passage, after speaking of the importance of the prophetic word, says: "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost" (R.V.). The word rendered *moved* is a strong one, and signifies *borne along*, as a ship before the wind (see Acts xxvii. 16, 17). The late Dean Plumptre said: "The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own." This explains the statement of 1 Peter i. 10-12, that "the prophets enquired and searched diligently" concerning the salvation of which they spake—that is, they endeavoured to understand what they themselves had written.

In no manner could the absolute inspiration of the Scriptures be more strongly stated than it is thus incidentally expressed. Instead of prophets being the mouthpiece of the people, or making themselves masters of their subject, and then expressing it as they pleased, they spoke so directly under Divine influence, and their writings were so far above their own insight, that it was necessary for them to ponder the very words they had written—to learn their meaning. Even then they had not the comprehension of the truths expressed that believers now may have, to whom they are *reported*, or openly declared, by the preaching of the Gospel.

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"ONLY A STRANGER;"

OR, OCCUPATION WITH CHRIST, By N. L. NOEL.

IN Luke xxiv. the same thought may be traced as in Matthew xvii. as to the sufficiency of Christ for the people of God. It has often been referred to as the "opened" chapter. In verse 2 we find the open grave; verses 27 and 32, the opened Scriptures; verse

45, the opened understandings; verse 47, the opened door of grace; verse 51, the opened heavens; verse 53, the saints' mouths opened; but in verse 31 we find eyes opened to look upon the Object of heaven's gaze when down here.

The scene of death, in chapter xxiii., has for ever passed away; the Jordan crossed; and the new creation is unfolded to view, where One Man occupies the entire vision, and that Man is the risen Lord. "Behold My hands and My feet, that it is I, Myself" (verse 39).

The incident of the journey of the two sorrowing ones from Jerusalem to Emmaus has ever been one of deepest interest to the children of God. They were talking of "His decease," and were sad. The dark transactions of the previous chapter filled their hearts, and their utterances showed that disappointment had nearly overwhelmed them. Listen! "Jesus of Nazareth . . . condemned to death . . . and crucified;" "and beside all this, to-day is the third day since these things were done." The women's word had startled them, certainly, but "they found not His body." Certain of their acquaintances also had seen the empty tomb, "but Him they saw not." And, "we trusted that it had been He which should have redeemed Israel."

Oh! the desolation of the heart that has lost Christ! for here, in Luke xxiv., there is nothing said, until now, of any one seeing Christ. "I sought Him whom my soul loveth; I sought Him, but I found Him not" (Cant. i. 7; iii. 1, 2). Such were the apparently shattered hopes of these two devoted ones at the moment "Jesus Himself drew near," and elicited from them the suggestive question: "Art Thou only a stranger in Jerusalem . . . ?"

Yes, indeed, more emphatically such than ever before. Despised and rejected of men, born in a manger, dying on a cross of wood, buried in a borrowed grave, He had been but as "Jesus of Nazareth," save where the eye of faith penetrated the garb of humiliation and discovered Him to be the "Son of David," or the owner of a "kingdom" (Luke xviii. 38 and xxiii. 42).

It has been truly remarked that we natu-

rally open up about ourselves to those who take an interest in us; so the Lord will speak to those about "Himself" who take an interest in Him. On the Holy Mount He had conversed with His beloved servants, Moses and Elias, touching "His decease," looking, as it were, from the heights of glory into "Calvary's depth of woe"—infinite measure of eternal love! And now, to these two other sons of Israel likewise, He, the unrecognised "Conqueror both of death and hell," expounds the record of Moses "concerning Himself," types, shadows, prophecies being all passed under review.

In the wilderness journeyings it was the brazen altar alone that was covered with the purple, for "the glory rests upon the Cross." "Ought not Christ to have suffered these things and to enter into His glory."

"Only a stranger!" But he was freighted with the very fulness needed for their condition (comp. Luke x. 33 with Luke xvii. 18). They were wandering from Jerusalem, but He journeys with them to the end of their wandering, for He went in, as constrained, to tarry with them, and, repeating the action of that wonderful evening in Matt. xiv. 19, "He took bread, and blessed it, and brake it, and gave to them." Their eyes were opened! They recognised Him! but—He was gone!! The "*stranger*" had *disappeared*, and "Jesus" filled their wondering minds! It was enough! Their hearts were entranced! Each could say: "I found Him whom my soul loveth!" (Cant. iii. 4). The glorious antitype of the Ark, with the covering of blue, on the resurrection side of Jordan, filled, for them, the whole scene. Like the disciples on the Holy Mount, "they saw no man any more, save Jesus only!"

With souls enthralled, they rose up that same hour of the night, and, drawn by the loadstone of the love of Him who revealed, in this way, that His occupation was at Jerusalem, and not at Emmaus, they retraced their steps over the three-score furlongs back to Jerusalem, and there returned to the gathered ones in time (may we say it?) to meet the Lord "in the midst;" in time to hear His precious word of "Peace;" in time to behold Him "carried up into heaven," with hands uplifted in blessing;

in time to return again (but in the company of their fellow-believers) to Jerusalem, "with great joy," continually . . . praising and blessing God." And this is the will of God concerning His people.

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CRUMBS FROM ABERDEEN  
CONFERENCE, 1906.

"NOTHING will compensate for the loss of a good conscience."

"The power of God goes with the grace of God."

"Let us think far more of the Lord of the Table than we do of the Table of the Lord."

"When we confess our sins God forgives, and when He forgives He also gives power to forsake."

"As the sun in the sky brightens everything, so ought the people of God to shine so as to make every one glad." J. S.

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THE SHEPHERD.

SING of Jesus as our Shepherd,  
Able both to save and keep;  
In His love He came and sought us—  
Yea, He died to save His sheep.

Well He knows the name and number  
Of each lamb for which He bled,  
Carried on His mighty shoulder,  
Loved, and saved, and daily fed.

Oh! the matchless love and power,  
Love to cherish, power to keep;  
Shepherd *good*, whose heart and shoulder  
Join to seek and save His sheep.

Shepherd *great*, and yet so gentle,  
Faithful, true, and kind is He;  
Royal Shepherd, meek and lowly—  
Heights and depths of mystery.

Chief of Shepherds, He is coming—  
Chief among ten thousand He;  
All His flock then gathered round Him  
Shall His perfect beauties see.

Good and great, and chief of Shepherds,  
Worthy Thou, the Lamb once slain;  
Thine the love, and Thine the power,  
Thine the kingdom, Thou shalt reign.



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

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

*HEBREWS AND HELLENISTS.*

“Stephen, a man full of faith and the Holy Spirit.  
 . . . Stephen full of faith and power.”—Acts vi. 5-8.

**B**EFORE entering more particularly on that let us have a clear view of the divisions amongst the disciples. We begin with two great classes—Circumcised and uncircumcised. The circumcised believers were divided into (1) Hebrews, (2) Hellenists, (3) Proselytes (Acts vi. 5). Again, the (1) Hebrews may be divided into (a) Strict (Gal. ii. 12), (b) Liberal (Acts xi. 3); whilst the (2) Hellenists may be divided into (a) Narrow (Acts ix. 28), and (b) Broad (Gal. ii. 14). Returning to the second class—the Uncircumcised—we find it divided into two—(1) Proselytes (Acts x. 2), and (2) Converts (Acts xxi. 29).

Alas! there were all kinds of brethren in those days, narrow and broad, strict and liberal, men who never went beyond their own set in their own land and city, and men who had travelled abroad and had come face-to-face with all the horrid rites of heathenism and felt the power where Satan's throne is. Therefore within the Church, as without in the world, there existed the distinction still between Hebrew and Hellenist; and I would have you mark that fact well in consideration of what follows.

Thus in the murmuring of the Hellenists against Hebrews we have the first “little rift within the lute” that ends in making “the music mute.” Jerusalem poverty was proverbial in those days when the legions of Rome had carried away all the treasures of temple and palace, and the myrmidons of Rome remained to see that any crumbs of comfort left behind were collected by continual and vexatious exactions. Yet we do not find that the Commune of the Spirit meant that able-bodied men should not work, or that young men and maidens should not seek employment. It was Christian Socialism, and the Commune was of the Spirit, therefore they who had possessions sold them and placed the money at the apostles'

feet. A new place for pelf! A rare place to find money to-day! Some place it on their heads, or round their necks, or in their bosoms next their hearts, or in their pockets, or in some old stocking stowed away in some secret place, or in the bank; but they placed it in its right place at their feet and—kept it there, for Peter could still say, “Silver and gold have I none!”

What became of this money? It was distributed amongst the necessitous—the widows, the orphans, the aged, and the ill. Thus there arose trouble, for the apostles, what between being haled before the unjust judges, being beaten, being imprisoned, as well as testifying before the Sanhedrin and singing praises in the midst of the assembly, were kept busy. So the Hellenists began to complain because their widows in the daily distribution of doles seemed to come worse off than the Hebrew widows.

Notice the wisdom and grace of the apostles. They did not stand on their dignity. They admitted that they might have given cause for this murmuring, but the cause might be removed. How? By mutual co-operation. Community of possessions means community of responsibility, and community of responsibility means community of labour. Thus we see there can be no unemployed in the true Commune. Do you suggest that these widows were unemployed? You are mistaken. Hear what the Apostle, who had when he was Saul doubtless carefully watched all these methods, writes: “Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day.” (Read carefully 1 Tim. 5.) Therefore the multitude of disciples were exhorted to look out from among their own ranks seven men of good report, full of the Spirit and of wisdom. These were to attend to this pressing matter, whilst the apostles themselves continued—to take it easy. Nay, verily, “but we,” say they, “will continue stedfastly in prayer, and in the ministry of the Word.”

See here what a living thing is the Church. The old Hebrew polity was cast in a rigid mould. In the law were given directions for every emergency that might arise. But

it is not so with the Church of the Living God. It is the habitation of the Holy Spirit. It is a growth, and every growth is the product of two forces—life and environment. It is not the creation of tradition nor the creature of circumstance. But every organism has a law. Only cancers and horrible malignant growths that cause pain, deformity, and death are lawless growths. What is the law of the Church? It is “the law of the Spirit of Life in Christ Jesus.” But every law is capable of statement, so this wonderful “law of the Spirit of Life in Christ Jesus” has its statement in the words of that self-same Spirit—in the Word of God. For instance, there we find this written: “Bear ye one another’s burdens, and so fulfil the law of Christ.”

Try every community, every society, every small unnoticed gathering, every disciple, yea, even try thyself, by this Word of God, and see whether there is law or lawlessness in the life of the organism so tested. Yet remember the other lesson we have in this sixth chapter. Your friend may be suffering from some cancer that has eaten away his features beyond recognition; you cannot even draw near and look upon him without a shudder; but the true life is there. Behind it all is the living person that loved you, that loves you still, aye, that shall love you yonder where all is fair and beautiful beyond the tomb. It is only that certain cells in his being becoming utterly lawless have caused such grief and pain and horror. Could they be cut away and the lawlessness stamped out there would be hope yet. So with fellow-saints, and gatherings, and companies of fellow-believers, lawlessness has obscured the image of Christ in them, but if they belong to Him the life in Him is there. See that the lawlessness be cut away, but hurt not the life. Think of the Hellenists and Hebrews—the apostles did not say, Let us get rid of them, for “separation from evil is God’s principle of unity”; instead of that they judged themselves and sought by some means both to abort the threatened schism and to enable themselves to give more time to prayer and to the ministry of the Word wherein is the law of the Spirit of Life in Christ Jesus.

## THE CROSS, THE THRONE, AND THE GLORY;

Or, The THREE MANIFESTATIONS of The LORD.

By J. HIXON IRVING.

Heb ix. 24-28.

### III. THE OBJECT OF HIS MANIFESTATION.

“TO put away sin.” The word here translated “put away” occurs only in the Epistle to the Hebrews, and that but twice—here and in chapter vii. 18, where it is given “disannulling,” “a *disannulling* of the commandments.” It means that the law which went before the Gospel has on the one hand been put away, while on the other, by the same Gospel, a better hope has been brought in. The word evidently means a rejection, an abolition. Some of the ablest and most spiritually-minded students of Holy Scripture render the words in Hebrews ix. 26, “For the putting away of sin.” If such a rendering be correct, it therefore means that the Lord was manifested at the consummation of the ages to offer a sacrifice adequate to the putting away of sin in its widest and most perfect sense.

How important it is to get at the full meaning of this statement: how much depends upon the attainment of that object. In what sense has sin been put away? Is it put away as a *fact*? It is not put out of the world, for there is in the world “the lust of the flesh”—that is, sensuality in its many and varied forms; “the lust of the eyes,” vanity, personal and relative; “the pride of life,” that is, ostentatious and empty show. How could it be otherwise when morally “the whole world lieth in the Wicked One” (1 John ii. 16; v. 19).

It will not be always so, as we know: “For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John iii. 8). He will yet accomplish this on the ground of His sacrifice for sin. Sin is not even put out of the regenerate; it is still an indwelling principle. “If we say we have no sin, we deceive ourselves, and the truth is not in us” (1 John i. 8). If we think of Satan, the world, and self, sin as a fact exists in all.

And yet there are senses in which it has been put away. Remember, we are thinking of sin, not of sins. Sin has been removed

by sacrifice as a hindrance to the glory of God. Hence the Lord could say at the end of His life: "I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do." Through His expiatory sacrifice every attribute of God, if possible, seemed to shine with greater lustre, and His throne with brighter glory. Through His sacrifice for the putting away of sin, God has spared a world of sinners for thousands of years. "For God sent not His Son into the world to condemn the world, but that the world through Him might be *saved*" (John iii. 17). Hence Christ is, "the Saviour of the world" in the sense of its Preserver through His work upon the Cross.

Sin has been dealt with—put away as a hindrance to the Gospel going out into the whole world. And this sin-bearing work of Christ is the ground upon which God's evangel is yet to be sounded world-wide. Sin has been so far abolished as to present no hindrance to the salvation of any. It has been tried, sentenced, and is now under judgment. It has now no standing or status upon which it can appeal against the salvation of men, for "God *condemned sin* with the flesh of His Son" (Rom. viii. 3). So no matter however deeply a soul awakened by the Spirit from slumber may feel sin within to be a barrier to peace and forgiveness, nevertheless it has no power to hinder such blessings being possessed. For sentence has been passed upon it at the Cross, and its judgment power is therefore gone. So men are not lost because they have sin within them, but because they have upon them sins unrepented of, unconfessed, and unforgiven.

This work of the Lord looks forward into the future—to the final putting away of sin. Then shall the words of the Baptist concerning the Lord and His work be fulfilled: "Behold the Lamb of God that taketh away the sin of the world" (John i. 29).

Sin will be greatly lessened in its effects in the kingdom time, though it will not be absolutely abolished then, as in the "new heavens and the new earth," when the earthly and the heavenly sphere alike will be free from a trace of it or its effects. Sighing, sorrow, tears, pain, and death are earthly conditions, and are the fruits of sin; but in

"the day of Eternity" these will all be absent, for sin will then have been entirely abolished through the sacrifice of Christ. It is this happy consummation in its final fulfilment that is looked forward to in Heb. ix. 26.

#### IV. THE PERFECT ACCOMPLISHMENT OF THE OBJECT

by a once-for-all sacrifice. The letter to the Hebrews is the Christian's epistle on sacrifice, because that while the word translated "sacrifice" occurs in the New Testament some thirty times, it is met with more than half that number in the Epistle. And the culminating word on the great subject is this: "He put away sin by the *sacrifice* of Himself." He could not put away sin as a barrier to the outflow of free grace in salvation, and the final abolition of the same to the everlasting glory of God apart from sacrifice. Sacrifice is therefore the procuring cause of such a glorious consummation. The Lord was the offerer: "But this Man, after He had offered one sacrifice for sins, for ever sat down at the right hand of God" (Heb. x. 12). "He offered Himself without spot to God" (Heb. ix. 14). Though death reached out its icy hand and laid hold upon Him, for "His life was taken from the earth," yet His death was a voluntary one. He willingly gave Himself up to its grasp (John x. 15-18). It was on His part a willingly offered sacrifice.

"He offered Himself." His entire being was given up in death upon the Cross. He found no substitute—no proxy: none could be found for Him. He alone among the sons of God, angelic or spiritual, was fitted for the work: The finality of the sacrifice is frequently referred to in Hebrews, and the fact is guarded in every possible way. It was once-for-all, as the word translated "once" signifies. He did not offer Himself more than once on earth, and He certainly did not enter heaven to do so.

"Nor yet that He should offer Himself often as the High Priest entereth into the Holy Place every year with the blood of others; for then He must often have suffered since the foundation of the world; but now once [once for all] in the end of the world hath He appeared to put away sin by

the sacrifice of Himself." In love deep, eternal He gave His all for the accomplishment of His purpose. It is on this ground alone, and in virtue of His sacrifice, that the repentant sinner is forgiven his sins, has his conscience purged and pacified, and he has the privilege to draw near unto God to offer the sacrifice of praise, and thus glorify His Name. It is this sacrifice which alone gives confidence now, and an entrance into glory in the future.

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### CHRIST ENTHRONED.

JOTTINGS ON PSALM CX., BY THOMAS ROBINSON.

THIS Psalm begins a section wherein Christ is seen exalted in heaven, while his people are seen on earth, praising, trusting, serving Him and testifying for Him during His absence, and then welcoming Him back in Psalm cxviii., saying, "Blessed is He that cometh in the Name of the Lord." This section was called by the Jews "The Great Hallel."

It follows most fittingly the previous Psalm, where the Messiah as "the poor and needy" One is seen on earth and heard to exclaim, "I will praise Jehovah . . . for He shall stand at the right hand of the poor to save Him from those that condemn his soul" (verses 22, 31). But here in our Psalm He is the "highly exalted" One "seated at God's right hand."

The first verse is quoted no less than in six different places in the New Testament, and in each place it is applied to Christ's present session at the "right hand of God." In Matthew xxii. 44, Mark xii. 36, and Luke xx. 43 it is quoted by the Lord to prove His Divine Sonship, as being greater than David, though He was his son after the flesh, but his Lord after His Divine Sonship: "The root and the offspring of David" (Rev. xxii. 16). In Acts ii. 34 it is quoted in support of His resurrection. In Hebrews i. 13 it is adduced to show His Divine Majesty, "Being so much better than angels." In Hebrews x. 12 to show the eternal efficacy of His sacrifice and His authority to come again. "From henceforth expecting till His enemies be made His footstool." As our Psalm says, "Jehovah shall send the rod of Thy strength

out of Zion; rule Thou in the midst of Thine enemies."

No sooner is His session at God's right hand proclaimed, than His coming again is anticipated, when His people, "made willing" in the "day of His power," shall be clad in the "beauty of holiness," having the "dew of youth," eternal freshness taking the place of age and decay.

As King and Priest, He shall come in the moment of victory to His kingdom and people Israel, as Melchizedek did to Abraham (Gen. xiv. 18), regaling him with "bread and wine." Israel shall then in their day discern the "body and blood" of the Lord Jesus as the ground of *their* redemption. "He shall strike through kings and wound the head (not heads) over many countries" (*i.e.*, the Antichrist).

In this Psalm, then, we are presented with

- (1) An Object for faith to contemplate, viz., Christ enthroned in heaven.
- (2) A subject for hope to anticipate, viz., Christ enthroned and ruling on earth.

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### THE CUP OF SALVATION.

LORD JESUS! Thou didst drink the cup  
Of sorrow and of woe;  
Tears marked Thy path, and crimson stains,  
Through desert ways below.

Yet ever onward lay that path  
To scenes of deeper gloom;  
The Cross, the cry, that deadlier cup—  
Dark wrath, the sinner's doom.

Nor lurks behind one death-drop still  
For all who know Thy name;  
Grant us but consecrated hearts  
To share Thy toil and shame,

And souls athirst deep draughts to draw  
From full salvation springs,  
And taste the brimming-over cup  
Which sweet communion brings.

Then in that bright, prophetic day  
Of heaven-born joys on earth,  
Thy saints with Thee new wine will drink—  
Wine of millennial mirth.

And when the eternal dawn shall break,  
And kingdom feasts be o'er,  
In Thee, true source of lasting bliss,  
We'll joy for evermore.

W. H.



### THE REPROACH OF THE CROSS.

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

1 Corinthians iv.

9. "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." The apostles, instead of having the most honourable place in the Church in the eyes of men, seemed to have had the very lowest place assigned to them—being, "as it were, appointed unto death." But such was the way of the Lord. "Whosoever will be great among you, let him be your minister [servant]; and whosoever will be chief among you, let him be your servant [bond-servant]: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. xx. 26-28).

Several of the apostles suffered martyrdom. The Lord was showing through them the character of the Church's calling. That is, to suffer with Him here, and to reign with Him in His kingdom. They became, therefore, a gazing-stock or spectacle to the world. The idea is, something that the world is looking at with intense interest, like the audience in a theatre watching the performance. But the world's interest in the man who is following hard in the footsteps of Christ is not that of admiration, but the gaze that comes of despising hearts.

But there were other onlookers besides men; they were a spectacle also to angels. This is a truth borne witness to by many Scriptures, that the angels take a lively interest in all that concerns the Church. That which concerns the Church concerns Christ Himself, and this is what calls forth the interest of these heavenly beings. We are one with Christ. Members of His body. Joint-heirs with Him. The whole mystery of the incarnation, birth, life, death, and resurrec-

tion of the Lord Jesus possesses the most intense interest for the angels. Refer to the following Scriptures: Luke i. 11-26; ii. 9, 10, 13; Matt. iv. 11; Luke xxii. 43; xxiv. 4, 23; Eph. iii. 10; 1 Peter i. 12, and many other passages.

Contrast the position of those who were maintaining their true character in fellowship with Christ, and the position of those who were going by worldly principles and letting slip the very fundamental principles of Christianity.

11. "We both hunger and thirst." The Apostle endured hardness as a good soldier of Jesus Christ. Well might such as he exhort Timothy to do likewise. He went as the bearer of the Gospel to many a place where he had poor fare. In his long and toilsome journeys many a time he knew what it was both to hunger and to thirst.

11. "And are naked." That is, insufficiently clothed. What a contrast to the costly vestments of his would-be successors, whether Romish, Anglican, Irvingite, or others.

11. "And are buffeted." Knocked about, often receiving rough handling from men; but, in addition to that, even the very elements seemed to be let loose against the Apostle. He was no more exempt from storms and shipwrecks than other travellers. But it was all fulfilling the Word the Lord had spoken at his conversion, "I will show him how great things he must suffer for My Name's sake."

But amidst all, God preserved him as He had done Daniel in the lions' den, or the three Hebrew children in the fiery furnace. He did not exempt them from the trial, but He preserved them in it. And this is the character of the Lord's dealings with the Church. He has promised to preserve us in and through all our trials, giving us in the midst of them to know the joy of fellowship with Himself.

12. "Labour, working with our own hands." He might well have accepted support from the saints, in some cases he honoured them by receiving help (Phil. iv.); but over and over again we find him rather resorting to his own trade, and working as a tent-maker, that he might not be burdensome.

12. "Being reviled, we bless." Paul thus kept true to his calling, as we find in 1 Peter iii. 9. We are called like our Lord to be the bearers of *blessing* to the world. We are not, as men say, "to give as good as we get," but rather to return blessing for cursing.

12. "Being persecuted, we suffer it." He bears the persecutions in patience.

13. "Being defamed, we entreat." What a very humble position to take! It is not "being defamed, we raise an action for libel and go to law to get our character cleared."

13. "We are made as the filth of the world, and are the offscouring of all things unto this day." He won't be that always. There is a time coming when the Lord for whom he suffered will honour him with a crown of righteousness. The last shall be first; the one who humbled himself to suffer in fellowship with his Master shall be exalted.

14. "I write not these things to shame you, but as my beloved sons I warn you." About what was he warning them? In the whole of the previous chapters we see plainly the drift of his warning. He perceived that the doctrine of Christ was being corrupted by the introduction of man's thoughts, wisdom, eloquence, philosophy, into the teaching of the Church. The pure teaching of the Holy Spirit was being undermined by the introduction of that by which Christianity, instead of incurring reproach, rejection, and suffering, was becoming altered in its character to suit the flesh—the carnal-mind—the world. And what the Apostle foresaw and warned against has come to pass.

Christianity, instead of being that which the unregenerate would hate and oppose, has been through Satan's subtlety, and, by means of false teaching, deprived of all that was most peculiarly its own, and adapted to man in the flesh. Thus the unregenerate lay claim to the name "Christian" as no longer a term of reproach, but the title of an honourable and respectable religion. In connection with this, turn to Phil. iii. 18—"For many walk, of whom I have told you often, and now tell you even weeping, that

they are the enemies of the Cross of Christ," &c.

It is not that they are "the enemies of Christ," though I believe they really were so, but that is not the thought here—it is their opposition to the *Cross* of Christ that he is calling attention to. Such have no objection to Christianity as a *religion*, as a system of morality; they will acknowledge the purity of it and extol Christ as the Founder of it, giving Him perhaps a higher place than any other of the world's great teachers. But let it be shown what Christianity really is, that it involves becoming a disciple of the meek and lowly One, that it means not only professing to be a Christian by baptism or church membership, but believing in Him to the saving of the soul, owning Him as Lord, seeking in all things to obey His word, then it will be found that the offence of the Cross has not ceased. There will be manifested the same deep-rooted enmity to the Cross that there was at the first.

But why does Paul weep? Is it not because he sees how Satan would succeed by such in degrading the Church from its heavenly character to a mere worldly system of religion, adapted to the likings of men in the flesh.

The persons he has in view are not saved persons, for he says, "whose end is *destruction*." And he sums up their character in this, that "they mind earthly things." They take, it may be, a sort of religious interest in improving the condition of the world by education, political reform, &c., &c. They will not object to Christianity so long as it does not interfere with their covetousness and their pleasures. But bring in a Christianity with a Cross—with a testimony to a rejected Christ—that draws the line between the living and the dead; and what then? You will find that still, as of old, there are "the enemies of the Cross of Christ" on every hand.

The world holds up and preaches a Christ of its own imagining—a Christ that can be owned without reproach and without a Cross. Be it ours to know and own the Christ of God, to bear the reproach inseparable from the confession of Him as our Lord, and to glory in His Cross.

## TRUE WORSHIP.

GEMS FROM GENESIS III. By S. H. STRAIN.

“And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect.”—Gen. iv. 4-5.

MAN must worship something or someone. Wherever he is found, he is found worshipping. It may be wood or stone, it may be the hosts of heaven or the creatures of the earth, but worship he will; and in passing we might say that by so doing he gives an unconscious, yet nevertheless unmistakable, proof that there is within something which seeks after God; and yet in spite of all this we find some who would tell us that there is no God to worship.

In the case before us of Cain and Abel we have two who were both worshipping the proper object of worship, but the worship of both was not equally acceptable. Why was it thus? Abel was righteous, Cain was not, and the worship of unrighteous man can never be acceptable to God. But say some, Are we not told that “there is none righteous, no, not one”? Yes, truly we are, but, blessed be God, we can be made righteous. “For of Him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption.” So, believer, you can now come with boldness to the Throne of Grace, offer the sacrifices of praise, and know the same is accepted by your God, because of the righteousness imputed through Christ Jesus.

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“THAT I MIGHT LIVE UNTO GOD.”

By Dr. THOMAS NEATBY, London.

Gal. ii. 19, 20.

SUCH is the liberty wherewith Christ makes free! Such the blessed purpose of God in our deliverance from the law! God cannot give, nor can the new man desire, liberty for the flesh to fulfil its lusts. But He can give—He has given the liberty to live wholly unto God in a sphere and in relationships quite incompatible with a standing under law; and in this the new man delights.

The law was a most important part of the *ways* of God, but it forms no part of what Scripture speaks of as His *purpose*. There

is not a word as to the law in such a chapter as the 1st of Ephesians, where the Spirit of God develops His eternal purpose in Christ Jesus. It was His purpose to reveal Himself as God—the God of our Lord Jesus Christ—and bring men nigh in holiness and love as worshippers. It was His purpose to reveal His Name of Father and bring men nigh as children. He chose in Christ before the foundation of the world those who were thus to be holy and without blame before God in love. He predestinated these, according to the good pleasure of His will, to the adoption of children. Such, in His unfathomable love, was the purpose of God. Man has no part in forming it nor in bringing it about. He *receives* of the Lord’s fulness grace for grace.

But God has, in His *ways*, to deal with man in his responsibility as a creature, and in whatever place He is pleased to give to man. The law was a part of these ways. “The law entered that the offence might abound.” “It was, *added* because of transgressions.” Its purpose was not to bring man nigh; for God cried, “Set bounds unto the people round about.” Its purpose was not to bring man into blessing; for God said, “*Cursed* is every one that continueth not in all things which are written in the book of the law to do them.” Its purpose was to turn *sin*, which existed before, into *transgressions*, to bring it home to the conscience, that “sin by the commandment might become exceeding sinful.” (See Gal. iii. 19; Rom. v. 13, 14, and vii. 13).

“What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world may become guilty before God.” Not only has man broken the law from the very day God gave it, but the Name of God has been blasphemed through those who “received the law by the disposition of angels and have not kept it.” Worse still, grace itself has been refused and God in Christ rejected; rejected even by those who in responsibility and outward position were the people of God. It is all over with man in his natural condition and place. God’s *ways* have manifested the utter and hopeless RUIN of man. But God’s *purpose* remains, a

purpose apart from law, nay, a purpose which could not be accomplished till the law had done its work of stopping every mouth and bringing all the world in guilty before God.

God would have a people with a life holy and according to God, which should have Himself for its object. Nothing less would accomplish His purpose, nothing less meet His heart. It must be a life of perfect liberty, liberty in a known position of nearness to God, liberty in an enjoyed relationship—"children by Jesus Christ unto Himself"; a life in a sphere *beyond the judgment* of sin!

It is said of Christ: "In that He died, He died unto sin once: but in that He liveth, He liveth unto God" (Rom. vi. 10). In His death He not only died for our sins, but He died *unto sin*. By death He passed out of the condition in which He had to do with sin (Himself sinless) and in which He was made sin. Free for ever, "He liveth unto God." He is no longer in a scene where for His love He had hatred, no longer straitened till His baptism be accomplished. No, thank God! In the peace of the Heaven He has entered "by His own blood," in the glory wherewith God "straightway glorified" Him, and in the rest of that love wherewith His Father loves Him because He laid down His life—*there* "He liveth unto God." That risen life, in a sphere where "all things are of God," is freely and peacefully for God.

But this is not the portion of Christ alone. The saints live off His risen life. We are "alive unto God through Jesus Christ our Lord." God has delivered us from sin and from the law which is "the strength of sin," that this life might move and have its being in a sphere of holy liberty. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

In considering this amazing privilege of living unto God; we may look at it first *inwardly*. This—the state of the soul—is of all importance, because "the Lord looketh on the heart," and because the walk and testimony before men will be but the outward expression of the inward condition.

Two things will ever characterise this life inwardly: (1) The enjoyment of God, and (2) the spirit of adoption.

(1) In the first part of Romans v. the Spirit of God leads the soul on to the highest point of blessing it can have here below before its God: "We joy in God through our Lord Jesus Christ." Justification before God, and consequent peace with Him—what blessings for God to give! How much for man to receive, even from a hand so bountiful! But though man might have been satisfied with such a portion, God could not be. He had set His heart—blessed be His Name!—on lost and guilty man. He would bring him

"Nearer still, thro' Jesus' blood."

He commends His own love towards us in that, while we were yet sinners, Christ died for us. Here GOD is revealed, His nature told out, His heart made known. And with what result for us? We are "reconciled to God by the death of His Son;" we are saved in all the power of the risen life of Christ, that blessed Son.

This mighty salvation gives us to "joy in God." He is not too *righteous* for us to delight in Him. His righteousness has justified us (Rom. iii. 26). He is not too *holy*; we give thanks at the remembrance of His holiness. The *light* which He is has "shined in our hearts . . . the light of the knowledge of the glory of God in the face of Jesus Christ." His *love* (and He *is* love) is "shed abroad in our hearts by the Holy Ghost." God fully revealed brings the sinner nigh—gives the believer liberty in His presence, boldness in the holiest. "We joy in God." Not only is fear cast out by perfect love, but God becomes the joy of our hearts.

"Thy gifts, O God, can ne'er suffice  
Unless Thyself be given;  
Thy presence makes my paradise,  
And where Thou art is heaven."

"Whom have I in heaven but Thee!"  
"Thus will I bless Thee while I live; I will lift my hands in Thy Name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips. When I remember Thee upon my bed, and meditate on Thee in the night-



watches" (Ps. lxiii. 4-6). What a heaven upon earth is the heart that can "joy in God!" The wilderness of Judah may be a dry and thirsty land; not so the heart which has so learned God as to delight in Him. It "shall never thirst." Living unto God, the soul enjoys HIM. "Holy and without blame," as seen in Christ, and soon to be so in every sense; it is "before Him in love." Precious purpose of God, and precious blood of Christ, which has made it good! Blessed risen life of Christ, and blessed grace of God that in it we "live unto God." O for hearts touched more deeply by such grace! O for ways formed by it!

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THE GOSPEL.

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IN 1st Corinthians xv. we read: "Moreover, brethren, I declare unto you the Gospel which I preached unto you," &c.; and in verse 17 we read: "If Christ be not raised, ye are yet in your sins," and therefore exposed to the wrath of God. The death of Christ makes atonement for our sins and puts them for ever away the moment we believe the Gospel. "He that believeth is not condemned; but he that believeth not is condemned already."

Our deliverance comes through Christ, who died *for all*. Why did He die? True, the wages of sin is death, but He never sinned—death had no claim on Him. But when God laid on Him the iniquity of us all, when He was made sin for us, then death's claim was put in, and He was made answerable, and settled the claim to the full. It was when in His love and pity He became our Substitute, and God laid on Him the iniquity of us all, that death got its hold on Jesus. But it was not possible that He should be *holden of it*, for on the Cross His death, His precious blood, put away sin and sins. Therefore God raised Him from the dead and He now is "the *causer* of eternal salvation to all them that obey Him" (Heb. v. 9). Thus, because as our Substitute He died unto sin, and His death putting away *our sins*, He was raised from the dead "because of *our* justification."

Had our Substitute not been raised, that

would have proved that the death due to our sins was still an unsatisfied claim. "If Christ be not raised, ye are yet in your sins," and that sin would still have dominion over us, because it would have had dominion over our Substitute. But now *is* Christ raised, and become the pledge of *our* resurrection, "He being the first fruits from the dead." In token of His victory He led forth a multitude of His sleeping saints, who, after appearing to many, went home with Him; the rest will follow at His coming. T. C.

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PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

CHRIST came not to be admired but obeyed. You cannot think highly of Jesus and slight His words.

No conquest is so precious in the sight of God and angels as the conquest of self.

The Bible is historically; scientifically, and spiritually correct, and therefore trustworthy.

No person is qualified for heaven who will not confess that by nature he was well qualified for hell.

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Correspondence.

PROGRESS IN THE GOSPEL.

To the Editor of THE WITNESS.

THE articles on the above important subject, which recently appeared in *The Witness*, have elicited a number of criticisms. With your permission I should like to make a few remarks upon some of them. We do well to take heed to the Divine injunction, "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20). Some readers of *The Witness* believe that sectarianism is to be found only among the denominations. Would that it were so! I stated that "We may assert and re-assert that we hate sectarianism, and all the while be deep-dyed with it." I cited the attitude frequently assumed by meetings toward fellow-saints as an illustration, and quoted a valuable remark of the late Mr. Henry Groves. *J. M.* suggests that the quotation was "in all probability an extract out of its connection." By giving the quotation in full, *J. M.* will be enabled to judge for himself if this is so. It is as follows: "There are two kinds of sectarianism—sectarianism of condition and position.

A wrong *condition* which is *inward* is even more defiling to the soul and more injurious to spiritual life than a wrong position which is outward. We can praise God for the unsectarian condition of so many who are held in the bonds of a sectarian position, while we mourn over the sectarian condition of some who boast in an unsectarian position." Mr. Groves deeply deplored the sectarianism that he saw in the assemblies ere he received his home-call. In his invaluable booklet, "Schism and Its Cure," he alludes to a subtle aspect of sectarianism, and makes the following trenchant observations: "Accepting the Bible as the rule of faith, it is not content with those fundamental elements of truth which God has made the basis of our fellowship and on which He would have us build one another up; but it binds the conscience on things in which God would have each one responsible to his own Lord. . . . The practical, though not the intentional result, is the spirit that finds expression in the words: 'Stand by thyself, come not near to me; for I am holier than thou' (Isa. lxv. 5). There is also a proneness to despise others and circulate evil reports concerning them." How true are these solemn and weighty words of our departed brother!

#### ON RECEIVING CHRISTIANS.

Under the "hindrance" entitled sectarianism I said: "If we make rules not found in Scripture about receiving Christians—rules which practically exclude those whom God has received and whom we should receive, *we* are guilty of sectarianism." *W. R.* denies that this is done amongst us. If *W. R.* is right, I ask what Scripture is there for refusing fellowship to consistent Christians because they have not yet learned the truth of believers' baptism? And yet some assemblies do so!

*J. D.* strongly disapproves of believers being received who "know nothing of what it is to be gathered to the Name." Where is the Scripture for refusing Christians on such a ground? According to *J. D.*'s theory *light* and not *life* is the basis of Christian fellowship. According to Scripture we are bound to receive *all whom God has received*, unless there is in their doctrine or practice something that on clear Scriptural authority warrants their rejection. On being born again I became a son of God, was added to the Church, and called into the fellowship of Jesus Christ (1 Cor. i. 9). As a *son* all the privileges of sonship were mine, not on account of any attainment in faith or knowledge, but *because of my relationship to Christ*. We are to receive Christians because they *belong to Christ*, and not because of their agreement with us on Church principles. The *ground* of reception is

"God hath received" (Rom. xiv. 3). Every believer has a birthright title to all that grace bestows, including baptism, the Lord's Supper, and the fellowship of saints. Let us not attempt to CONSTRUCT a "fellowship," but let us recognise the "fellowship" God has already formed.

A teacher among us, in a Scotch assembly, recently declared that "to go back to sects and missions to preach is of the devil." Another teacher, in taking up the same position, used the following illustration: "If a 'corner boy' professes to be saved, and twelve months afterwards is found among his old companions, who would believe in his conversion?" The application was as follows: "If a Christian professes to be separated from the sects and systems of men, and is afterwards found preaching amongst them, no one would believe he was gathered to the Name of the Lord!!" A most extraordinary conclusion! A Christian present replied: "If the 'corner boy' returned to his fellows to *win them for Christ*, would that prove him to be unconverted? And if one goes among Christians to stablish them in the grace of God and help them to more Scriptural ways, does that prove that he is a sectarian?" When there is no Scripture for a theory, it is astonishing what arguments are resorted to in support of it! I never saw it to be a sin to go and hear the Gospel preached in a public building by any true servant of Christ. "Let every man be fully persuaded in his own mind."

"It may be right for one to go where another could not; we are not constituted the judges of one another in the path of service. Paul greatly desired Apollos to go to Corinth, but Apollos did not wish to go. Even an apostle had no dominion over the faith of a servant of God. Paul does not judge Apollos; to his own Master he stands or falls. How different this from the spirit now abroad which would not only judge, but even control the course of those who are bound only to acknowledge the authority of their Lord" (J. R. C.).

Numbers of assemblies known to me were at one time connected with "missions" and "societies," and through the visits of servants of Christ who taught them the truth as they were able to bear it they followed on in the ways of the Lord. If some believers cannot "go and do likewise" let them not judge and condemn those who with a good conscience are able to do so (Rom. xiv. 4). The editor of a periodical circulated among us in advocating what is known as the "close" view of reception, adds: "Some who once professed to own and practice this as the way of God now nickname it 'Exclusivism.' All this and much more has been spoken and

written *with a view of setting aside the order of God to make it easy for lawless persons and division makers to get a foothold in the assemblies of believers gathered to the Name of the Lord Jesus.*"

Surely this is not only a clear case of judging motives, but of slandering those who believe that the "open" principle of reception and no other is the Scriptural way.—Yours in His service,

ALEX. MARSHALL.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of; God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a *nation* to their own land *before* Christ comes to the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

## THE "FALLING AWAY" DOCTRINE.

QUESTION 511.—On the ground of the following Scriptures, I believe that a person once regenerated anew and born of God is safe and secure for ever: John v. 24; x. 28; Romans viii. 38, 39; 1 Corinthians iii. 15; 2 Timothy i. 12. But there are other portions that seem to contradict that belief, viz.: Matthew x. 22; Mark xiii. 13; Luke ix. 62; Colossians i. 23; Hebrews iii. 6; Revelation iii. 10. These seem to denote that

it is according to our continuance and overcoming in the way. The man in the parable of Matthew xviii. 23-35 was once forgiven, yet was cast out; the servant that is careless in Luke xii. 45-47 will be cut off; the branches of the True Vine that bear not fruit are cast forth and burned (John xv. 6). Also—John xvii. 12—one was lost. 1 Corinthians ix. 27; Hebrews vi. 4-8; x. 38; 2 Peter ii. 20, 21. No doubt many with me would like this seeming contradiction explained.

ANSWER.—This question, or rather series of questions, would require a volume if fully discussed. We have a number of replies, all of them in the line of establishing the eternal security of the believer. Space does not admit of these being given in full, and we have thought it best to present a kind of synopsis of the whole as bearing upon each of the texts in question.

Answer A. begins by warning against three misleading courses: I. Lest faith in some perfectly plain statement, such as John x. 27, 29 (true of all Christ's sheep), be shaken by some particular passages hard to be understood, e.g., John xvii. 12 or 2 Peter ii. 20. II. Lest we confound things that differ by grouping together verses superficially alike, but which differ either as to subjects treated or persons addressed or as to dispensation referred to. III. Lest we blunt the edge of solemn warnings of Scripture to those who profess to be children of God by taking for granted that they have no message for ourselves.

JOHN XVII. 12.

Answer A.—It may suffice to say that though the form of the sentence in English seems to include "Judas" among those "given to Christ," other passages, such as John vi. 64, 70, and xiii. 10, 11, show this could not have been the case, and he is to be probably regarded as mentioned in this verse in contrast with the "given ones" rather than as included among them.

W. H.

Answer B.—Judas was not given to Christ, but was the son of perdition. The verse might be paraphrased thus: "None of *them* is lost, but the son of perdition [is lost]." There are two similar uses of the word "but" in Luke iv. 25-27: "But unto none of *them* was Elias sent [but he was] sent unto Sarepta," and "none of *them* was cleansed, but Naaman the Syrian was." W. H...d.

Editor's Note.—We think that this view quite clears up the difficulty.

2 PETER II. 20, 21:

Answer A.—If we trace back the word "they" in verse 20 through the preceding verses, we see in verses 9 and 7 it refers to men described as "unjust" and "wicked." "Just Lot" may be regarded as the type of the backsliding

believer; the inhabitants of Sodom, of false professors who return to what has never ceased to be their proper element—the world—and who never were anything but the unclean beings described in verse 22. W. H.

*Answer B.*—I conclude these persons had never been true believers by the comparisons used, viz., “as natural brute beasts” (verse 12) and “the dog” and “the sow” (verse 22). On the other hand, those who are truly the Good Shepherd’s own are spoken of as “sheep” in 1 Peter ii. 25. W. H...d.

*Editor’s Note.*—A sheep may fall into the mire and be for the time as dirty as a sow, but a sheep will try to get out of it—never wallows in it as does a sow. The parable describes those who never were “new creatures in Christ Jesus.”

MATTHEW X. 22; MARK XIII. 13.

*Answer A.*—Though containing principles applicable at the present time, will only find their true interpretation in the future testimony of the faithful Jewish remnant. Those who endure to the end (*i.e.*, who remain faithful), will be saved in the sense of bodily preservation; *cf.* Mark xiii. 20: “Except that the Lord had shortened those days, no flesh should be saved.” W. H.

*Answer B.*—Matt. x. 22 treats of the preaching of the Gospel of the Kingdom “to the lost sheep of the house of Israel” (verse 6), and as the Son of Man has not yet come, this ministry will no doubt be taken up again after the Church is caught up and verse 23 be fulfilled. The endurance will be by those of “the lost sheep” during the great tribulation, who receive the testimony then given. It does not refer to believers in this dispensation. W. H...d.

*Editor’s Note.*—The connection in Mark clearly shows that the words refer to a future dispensation, and to salvation in the flesh, on the earth, and for the Kingdom. But even should this be disputed, the enduring to the end is that which gives evidence of the genuineness of faith at all times.

LUKE XII. 45-47.

*Answer A.*—This portion clearly refers to a future dispensation, the time being specified in verse 36: “When the Lord will return from the wedding.” W. H.

*Editor’s Note.*—There are many passages where a servant is cast out and evidently lost, but no such end is ever assigned to a son. “The servant (bondservant) abideth not in the house for ever, but the son abideth ever.” For example, see Matt. xxv. 30 and Gal. iv. 28-31. Ishmael cast out: Isaac never. It is a solemn aspect of this subject that those who take the place of being the Lord’s and engage in professed service for Him, but who never knew the grace of God in truth, receive the greater condemnation.

MATTHEW XVIII. 23-35.

*Answer A.*—Addressed to the disciples, the forgiveness specially in view is that due from one servant of the Lord to another on the ground of Divine forgiveness already experienced. Although God for Christ’s sake forgives us once for all, and this forgiveness can never be recalled, it remains none the less true that our heavenly Father, in dealing governmentally with His children, will not forgive them unless they forgive, but will deal with them in chastening (*i.e.*, deliver to the tormenters) until they acknowledge their wrong and forgive others. W. H.

*Editor’s Note.*—The knowledge of God implies likeness to God. Grace produces grace. An unforgiving spirit is of the flesh, and if it be characteristic of the man there can be no graver symptom of unregeneracy. This passage solemnly shows God’s abhorrence of it, and that it will not escape His chastisement, even in His own children, if they so walk in the flesh rather than in the Spirit.

JOHN XV. 6.

*Answer A.*—If we compare this passage with Ezekiel xv., we shall see that a vine is only good for two things—fruit or fuel, and that the fire represents the discipline of God on His people with restoration in view (Ezekiel xvi. 60). In John xv. life is not in question at all, but communion and fruit-bearing. “If a man abide not in Me he is cast forth as a branch and is withered”; that is, instead of bearing fruit he becomes only fit for fuel. It is not said, however, that “the fruitless believer” is burned, though men do burn the dry branches which he resembles. W. H.

*Answer B.*—This chapter is a parable, and it is never safe to press a parable beyond its main lesson. The main lesson here is fruit-bearing, not salvation. W. H...d.

*Editor’s Note.*—The disciples are here addressed as those who are “clean.” In chapter xiii. 11, when Judas was present they were “not all clean,” but here, they are. The fruitless branches being of no other use, are burned. But other Scriptures must be looked to for information as to what really is the way God deals with believers who do not bear fruit (on this see 1 Cor. v. 5; xi. 30-32; 1 Tim. i. 20; Heb. xii. 10, 11). “Abiding” may be called the keynote of the chapter. When speaking of the oneness of believers with the Head as members of the Body of Christ there is no question of “abiding,” for that is an everlasting union. But in John xv. it is communion, and in that sense a believer may be abiding in Christ to-day, and drawing grace and power for fruit-bearing from Him, and to-morrow he may have ceased to “abide in Him,” and be sapless and fruitless.

THE SELF-REVEALING TITLES OF THE SON OF GOD.—II.

## THE BREAD OF LIFE.

By Dr. CASE, Wei-hai-wei.

THE steps leading up to this great announcement we can but briefly trace. Shortly before, some five thousand men, besides women and children, had by the Lord been miraculously fed. After all had eaten well the Lord sent them away to return to their homes, while He Himself went up into a mountain to pray. But the next day they again came to Him. The Lord, however, who knew what was in man, solemnly said, "Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." He then sought to lead them on to something higher and more enduring than the bread they had partaken of, even the food that endureth unto everlasting life, "which," said He, "the Son of Man shall give unto you." Catching at the word *labour*, but really missing the point of the exhortation, they ask, "What shall we do, that we might work the works of God?" The reply was simple and definite: "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 26-29). But in their minds they were instituting a comparison between Jesus and Moses. "Our fathers," they said, "did eat manna in the desert." The reasoning seems to have been as follows: "If you wish us to believe on you as 'the Prophet that should come into the world' (verse 14), you must do something commensurate with such claims. It is true that you have multiplied five barley loaves and two fishes into enough to give five thousand people a meal; but Moses fed several millions of people, not once, but daily for forty years. What sign showest Thou, then, that we may believe Thee." First of all, in answer to this, the Lord corrects their low, false view that Moses had given the manna. He directs them past the instrument to the Giver Himself, and He further shows that the manna was but a material and temporal foreshadowing of Himself, "the true Bread from Heaven," and this leads up to the marvellous announcement: "*I am the Bread of Life.*"

Let us now briefly notice a few of the resemblances and contrasts between the manna and the Saviour, and then, as we have space, consider several other points in this marvellous discourse:

I. THE MANNA IS DESCRIBED AS COMING FROM HEAVEN. In the Bible it is always so viewed. At its first giving the Lord declared to the people: "Behold, I will rain bread from heaven for you" (Exodus xvi. 4). On this point our Lord once and again laid emphasis (John vi. 32, 33, 58), and we need not go beyond this chapter to learn how urgent the Lord was in insisting that He, the true Bread, came down from heaven. "This is the true Bread," said He, "which cometh down from heaven" (verses 50, 51). The manna came as low down as it could—it was found on the ground; and think, O my soul, how low Christ descended in order to become the Bread of Life for thee! From being originally in the form of, and on an equality with, God, He took upon Him the form of man, was found in the place of a bond-servant, and became obedient unto death, even the death of the Cross (Phil. ii. 5-8). "I came down from heaven," Christ said, "not to do Mine own will, but the will of Him that sent Me" (verse 38). The manna, then, specially sets forth Christ in humiliation as the food of our souls.

II. THE MANNA WAS ABSOLUTELY NECESSARY FOR THE PRESERVATION OF ISRAEL. "And the children of Israel," it is said, "did eat manna forty years" (Exodus xvi. 35). The manna became to them as "the staff of life." Without some such provision in the wilderness they must quickly have perished. As with them naturally, so with us spiritually; righteousness and sin, heaven and hell, God and man alike proclaim the absolute necessity for Christ as the Bread of Life to come into the world. But for His incarnation, death, and resurrection the whole race must have eternally perished. From the Divine standpoint, as well as the human, once Christ had undertaken man's redemption it was necessary that He should pass through the shame and suffering of the Cross. Hence the frequent use by our Lord of the word *must* in reference to His sufferings and death.

“For I say unto you,” Christ told His disciples, “that this that is written must be accomplished in Me, and He was numbered among the transgressors” (Luke xxii. 37; cf. chap. xxiv. 7, 44; John iii. 14, &c.). But let us ever adoringly remember that the compulsion was from within, not from without; it was spiritual, not physical. At the last analysis we find that neither by the Father, by Satan, nor by man was Christ coerced into dying; no man took His life from Him, He laid it down of His own free, unfettered will (John x. 18), and this view of the transaction, while not lessening the guilt of man or malignity of Satan (Acts ii. 23), greatly enhances the grace of Christ.

III. THE MANNA WAS PROVIDED FOR ALL, AND ACCESSIBLE TO ALL. No man, woman, or child in Israel needed to go hungry; only unbelief or indifference could lead to such a condition; and as to the spiritual Bread, we know that He is “the Christ, the Saviour of the world” (John iv. 42), who “gave Himself a ransom for all” (1 Tim. ii. 4), and became, as the Apostle John said, “the propitiation for our sins: and not for ours only, but also for the whole world” (1 John ii. 2). Everyone animated by a Gospel spirit revels in such Scriptures as these, and well he may, for they prove that the sacrifice of Christ is sufficient for all mankind. Potentially He is the Saviour of all men, but actually of those only who cast themselves upon Him for salvation. It is the old theological distinction, which we do well to maintain, that Christ’s atoning work is *sufficient* for all men, but *efficient* only in them that believe.

The manna was *accessible* to all. It was found on the ground in the early morning hour. Old men and children, the halt and the lame in this matter were on a level with the mature and robust. And so with the spiritual manna. When on earth the Son of God was accessible to all—none ever sought His face in vain: He promptly responded to every cry of need. Men, women, and children, high and low, rich and poor, religious and irreligious, all were freely helped and blessed by Him. And as He was then, so is the Gospel now. It is suited to the needs and capacities, the sins and sorrows of all classes and conditions of men. To

millions it can now be said: “The Word is nigh thee, even in thy mouth, and in thy heart: that is, the Word of faith, which we preach,” &c. (Rom. x. 8, 9). On the accomplishment of His work of redemption He said to His disciples: “Go ye into all the world and preach the Gospel to every creature” (Mark xvi. 15). Hence, if the Gospel be not accessible to all (and, alas! it is not), the responsibility therefore rests upon His people—those who down the centuries have known the Gospel and His command in connection therewith, yet have not made it known to all. And the responsibility for the continuance of this rests with *us*—His people of the present generation.

IV. THE MANNA WAS MIRACULOUSLY BESTOWED. It was a perpetual miracle; was spoken of by Jewish writers as the greatest miracle of Old Testament history. It was an abundant, regular, enduring supply to meet the constantly recurring needs of Israel. The double portion on the sixth day, and the entire absence on the Sabbath, both also proclaim its miraculous origin. So with the Bread of Life. “The Jews,” it is said, “then murmured at Him, because He said, I am the Bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it, then, that he saith, I came down from heaven?” (verses 41, 42). On that occasion the Lord did not enlighten them on the great mystery of His Being; but the Gospel records and other scriptures clearly witness to the miraculous nature of the birth of the Lord Jesus. By the Apostles and early Christians it rightly seems to have been looked upon as the greatest miracle of the New Testament age. “And without controversy great is the mystery of godliness,” wrote the Apostle; “He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory” (1 Tim. iii. 16, R.v.). “The Word [who was God] became flesh, and dwelt among us” (John i. 14, R.v.).

The Bible doctrine of the incarnation is one of the great foundation facts of Christianity; that proved and accepted, everything else follows in proper sequence and order; denied

or ignored, and the Gospel is but a beautiful, cunningly-devised fable. For nothing less than that could have met our deep, desperate need. But believers know and believe and rejoice in the truth that Jesus the Son of Mary was and is Emmanuel—*God with us.*

V. THE MANNA HAD TO BE GATHERED, AND THAT DAILY. "This is the thing which the Lord hath commanded," Moses said, "gather of it every man according to his eating" (Exodus xvi. 16). Individual need and individual responsibility were expressed in that injunction, and hearers of the Gospel are responsible to obey the Gospel. On those to whom the Bread of Life is offered, the obligation to receive Him rests. One might gather the daily manna for others as well as himself, but no one receives Christ by proxy. The manna had to be gathered daily, and the Scriptures generally look upon the receiving of Christ or believing on Him, not as a past act, but as continuous. In this Gospel especially it is nearly always in the *present tense*. All the privileges and blessings of the Gospel are for him that *believeth* (John iii. 15, 16, 18, 36; vi. 35; vii. 38, &c.). The believing on Christ is continuous. The Apostle Peter also writes: "To whom COMING as unto a living stone," &c. Present, habitual coming is here meant. Proofs of this might be multiplied, but we must refrain. How important then, my reader, that we daily, by the Holy Spirit, through faith and meditation, feed on Christ! For He has said: "I am the Bread of Life: he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."

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THE INSPIRATION OF THE SCRIPTURES.—IV.

### THE TESTIMONY OF OUR LORD TO THE OLD TESTAMENT.

By W. H. BENNET, Author of "More than Conquerors," &c.

IN his valuable little book, *Outlines of Christian Doctrine*, the Bishop of Durham, speaking of the attitude of the Lord towards the Old Testament, says the New Testament "attests beyond a doubt His profound veneration for the Holy Scriptures then existing—that is to say, for the Old Testa-

ment as in substance, and practically in detail, it exists to-day. For Him it possessed the peculiar and awful characteristic of Divine authority. He stated no theory of its construction, but, looking upon it as it existed, He recognised in it the decisive utterance of God, even in its minor features of expression. For the mind which recognises in Jesus Christ all that He claimed to be, this verdict on the supernatural character and Divine authority of the Old Testament is final."

But for the Dean of Westminster, and those who agree with him, *nothing* is final. The Scriptures "must be examined and tested by the best apparatus that each generation in its turn can provide." On this ground no generation can be certain about anything, because it cannot be sure that the *next* generation may not provide some *different* apparatus to test these sacred books. In reply to those who assert that the books of the Old Testament "must be by the authors named in the New Testament, and that these narratives must be historical accounts of what actually occurred," his reply is: "We are bound to maintain that criticism cannot be fettered by any such prejudging of cases, which must be tried on their merits."

We are thus brought to the definite question, Are we to accept the statements of our Lord as *final*, or shall we follow those who bow to the idol of what they "falsely" call the science of criticism, which, they say, "*is always ready to modify its conclusions in presence of new facts*"? Shall we be surprised if men who thus set the Lord at naught find the "facts" they are looking for? Was it not written long ago, "He taketh the wise in their own craftiness"? And did not God tell Ezekiel that any one coming to the prophet, who set up "his idols in his heart and put the stumbling-block of his iniquity before his face," should receive an answer accordingly, "that I may take the house of Israel in their own heart, because they are all estranged from me through their idols" (Ezek. xiv. 4, 5)? God may allow one who does not accept His Word as final and unalterable to be deceived by a lying prophet (1 Kings xiii.), or a lying spirit (1 Kings xxii.).

May it not be on this principle that men who bow to the modern idol of what is called higher criticism, and yet wish to show an outward respect for the Lord Jesus Christ, think they find some justification in Scripture itself for attributing *ignorance* to the ever-blessed Son of God? Dr. Robinson, indeed, touches on two theories, the first being thus expressed: "As our Lord used the popular tongue, so He spoke in the phraseology of the day"—that is, He *said*, "Moses wrote of Me," though He *knew* it to be incorrect; He referred to Psalm cx. as the language of David—and *that to show that David called Him Lord*, though He *knew* that David had nothing to do with it. But this endeavour to show that "the faithful and true Witness" deliberately said what was not true has, for the most part, given place to the more specious teaching that the knowledge of the Lord Jesus was *limited*, and, therefore, as the late Bishop of Manchester put it, "when He quoted passages from the Old Testament He might have no more knowledge of their age and actual authors than that which was current at the time." The Bishop of Winchester even asserts that "He never displayed knowledge of facts which could not be possessed by those of His own time!" (quoted, with disapproval, *The Record*, March 3, 1905). Dean Robinson says: "If it should appear that He did not transcend the best knowledge of His time in these literary details . . . we shall learn that in this, as in all points, He was made like unto His brethren, save in so far as their faculties were clouded by sin." According to this, though He *actually* said what was not true, He did not do so *wilfully*, but because He did not know any better.

The subtlety of this theory lies in the fact that it is based upon an interpretation of Phil. ii. 7, where we are told that Christ Jesus, "being [subsisting] in the form of God . . . made Himself of no reputation, taking upon Him the form of a servant, being made in the likeness of men." The Greek word rendered "made Himself of no reputation," is, in the Revised Version, "*emptied Himself*," and some have rashly concluded that it means He emptied Him-

self of *Godhead*, as a German writer expressed it, "*surrendering the personal life and consciousness of the Son of God*, in order to take in its place *the life and consciousness of a man*." One would have thought the merest statement of such an idea sufficient to show the folly of it, for how could the Son of God surrender His personal life and consciousness without ceasing to be? I shrink from speaking thus, and only do so to show the lengths to which men go rather than bow to the Word of God.

Such an interpretation of Phil. ii. is false and delusive. The word is explained in Robinson's Lexicon thus: *to empty one's self*, *i.e.*, to divest one's self of rightful dignity by descending to an inferior condition—to *abase one's self*; and a reference is given to Neh. v. 13, where the lxx. uses the word for *emptied*, *i.e.*, *emptied of all his possessions*. Bishop Moule quotes, with approval, the note of Bishop Lightfoot: "He divested Himself, not of His Divine nature, for this was impossible, but of the glories, the prerogatives, of Deity. This He did by taking on Him the form of a Servant."

The expressions "*form of God*" and "*form of a servant*" stand in striking contrast; but the personality is the same throughout. The word *form* expresses what was *external*, though involving what was *essential*. It was "in the form of God"—in infinite beauty and glorious majesty—even though with "the likeness as the appearance of a man," that He manifested Himself to Moses in the bush; to Isaiah in the temple (John xii. 41), and to Ezekiel by the River Chebar. When, however, in the fulness of time, "the Word became flesh," there was no outward manifestation of His glory, but in "the form of a servant" and in the lowly path of obedience He did the will of God. Yet in becoming what previously He was not, He did not cease to be what He always had been. He was "Emmanuel, which being interpreted is God with us" (Matt. i. 23); a *man* who could say, "*I came forth from the Father*." Godhead in all its fulness, and manhood in all its perfectness, are united in the Christ of God, and it is this blessed *Person* whom the Gospels ever keep before us.

But this in no sense alters the fact that



He was here as the *Servant of Jehovah*, and the position of subjection and dependence which in grace He took He never failed to keep. What this involved seems to be entirely overlooked by those who talk about the *limitation* of His knowledge. Of the promised Prophet, Jehovah said, "I will put My words in His mouth; and He shall speak unto them all that I shall command Him" (Deut. xviii. 18). Christ was that Prophet (Acts iii. 22), and even as He could say, "Neither came I of Myself, but He sent Me," so He could add, "I have not spoken from Myself."

On mere *natural* ground there is little reason to suppose that the Lord obtained "the best knowledge of His time," to say nothing of transcending it. God, in infinite wisdom, ordered that His path should be in the lowly walks of life, and the Jews themselves are witnesses that He was far from being schooled in "that which was current at the time." They looked down upon Him, and asked, though not without astonishment, "How knoweth this man letters, having never learned?" To this He had but one reply, "My teaching is not Mine, but His that sent Me." Therefore it is really no question what Christ knew or what He did not know, but (1) Were His words *true* or *false* when He said, "As My Father hath taught me I speak these things?" (2) Were the words given Him by the Father *words of truth* or *falsehood*?

But will those who say that the Lord's *knowledge* was limited in "the days of His flesh" maintain that it is limited now *in resurrection*? The Lord Himself clearly distinguished between those days after He was raised from the dead and the period which He describes as "*while I was yet with you*." He had already, in that respect, ceased to be *with them*. He was no longer limited in any sense as He had been (Luke xii. 50). His words then spoken are as though they had been spoken direct from the right hand of God, and those words confirm ALL that He had previously said, and bear a fresh testimony to the Holy Scriptures: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of

Moses, and in the Prophets, and in the Psalms concerning Me" (Luke xxiv. 27-44).

Are we not then shut up to one of two courses? If we accept the teachings of the higher criticism, we must deny the Godhead of Christ; we must deny that He was THE PROPHET who spoke the words He received from God; we must look upon Him, even in resurrection, as either deceived Himself or a wilful deceiver of others. If, on the other hand, we really own Christ as Lord, we shall allow His testimony to settle all questions as to the Old Testament—in every part—being inspired of God, and "true from the beginning," and for the explanation of any difficulties which may now perplex us we shall be content to wait till the day of perfect knowledge.

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"THY WILL BE DONE."

"THY will be done on earth," my God and King!

What strains were sweet enough such song to sing?

THY *will* is but to *bless* the broken heart  
That only *sighs*—"Thy will be done in *part*."

'Tis when we scan but *half* Thy glorious will  
That we can *dread* lest Thou shouldst now fulfil

The prayer we breathe; but when we see the *whole*,

The rapturous vision fills with joy the soul!

"Father, I will that My redeemed ones see,  
And *share* the glory Thou hast given to Me;  
That they be *with Me* in My home above"—  
My Lord, is *this* "Thy will"—'tis nought  
but LOVE!

M. M. D.

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"STANDING."

"BEHOLD, I stand at the door and knock" (Rev. iii. 20). To "stand" is to take the servant's place. Gabriel the messenger declared, "I stand in the presence of God." Kings and rulers *sit*. The Holy One "*sitteth* upon the circle of the earth." The Father welcomed the Son with the words, "*Sit* Thou at My right hand." (How marvellously this sets forth the glory of the humility of Jesus.)

E. J. P.

"SOME OTHER MAN."

OCCUPATION WITH CHRIST. BY N. L. NOEL.

ACTS VIII. 26-40, recording another journey from Jerusalem (Comp. Luke x. 30, Luke xxiv. 13), may well be considered as suggesting (like Matt. xvii. and Luke xxiv.) the will of God concerning His people, viz: that Christ shall be their supreme object.

In chapter vi. 3-5, we find Stephen and Philip amongst those who were mentioned as "full of the Holy Ghost." In chapter vii., Stephen's ministry is recorded; and in chapter viii., Philip's ministry.

Persecution had scattered the Church at Jerusalem; and that city, having rejected the Holy Ghost's testimony to the risen Son of Man (Acts vii. 55-59), Philip, his work as regards the widows being at an end, "went down to a city of Samaria, and preached Christ unto them" (Acts viii. 5, John iv. 39-42), and Samaria, "with one accord gave heed unto those things which Philip spake," and "there was great joy in that city (Acts viii. 8, Luke ii. 10, xxiv. 52).

But God would have the gospel of His grace spread to "the uttermost part of the earth (Acts i. 8, Matt. xii. 42), as well as proclaimed in Samaria. His word, therefore, came to Philip to quit that revival work, and carry the water of life to a needy soul in the desert (2 Chron. vi. 32-33), whose longing after God had found no satisfaction in the ritual of Jewish worship.

This man of Ethiopia was seated in his chariot, home returning, reading God's Word concerning Christ. In the right manner, Philip approached him, and (precious instance of the leading of the Spirit) at the right moment too, for he was reading aloud from that remarkable prophecy in Isaiah liii. concerning Christ, respecting "His decease": "He was led as a sheep to the slaughter . . . His life is taken from the earth" (see Acts viii. 32-33) and this it was that suggested the eunuch's question: "Of whom speaketh the prophet this? of himself, or of some other man?"

What a sad tale this question revealed! Man, by nature, knows not God. "Art thou greater than our father Jacob?" (John iv. 12). "Have I been so long time with

you, and yet hast thou not known Me . . . ?" (John xiv. 9; ix. 36; xvii. 25, Acts ix. 5). And is not this the condition of things to-day? He is but a man, like "some other man," or "one of the prophets," &c., for "the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image\* of God, should shine unto them" (1 Cor. iv. 4).

"Some other man!" And Philip began at the same Scripture and preached unto him "Jesus"; and now, from the heart and mind of this Gentile stranger, Jerusalem and its "desolate house receded for ever" (com. John iv. 21, Rev. xxi. 10). He would identify himself with Jerusalem's rejected One, and be of the company of His disciples; hence, coming to a certain water, he enquires, what doth hinder me to be baptized? So, "they went down both into the water, and Philip baptized him."

Happy decision! "I have learnt," quotes a beloved writer from one of the martyrs "that there is no freedom like that of the heart that has given up all for Christ; no wisdom like that learnt at His feet, no poetry like the calm foreseeing of the glory that shall be." Thus, "when they were come up out of the water, the Spirit of God caught away Philip, and the eunuch saw Him no more, and he went on his way rejoicing!"

On the resurrection side of Jordan, one Man alone occupies the scene. It is now no longer Moses or Elias, Cephas, Paul, or Philip. All must vanish before His presence. God will not let Philip fill this man's soul. The personality of the preacher must not stand between, or dim the glory of the Christ of God. *Philip must disappear*, so that "some other Man," God's Man, filling the heart of this once enquiring, but now believing sinner, he may, like Naaman, of another day, go "on his way" to bear witness in a distant land (Acts i. 8) to "the God of all grace," who had cured him also of his leprosy.

\* "Likeness" is a simple word for all of us; it is *being like*. "Image" is somewhat different. An "image" *represents*, be it like or unlike. The image of Jupiter presents him to men . . . Christ is never said to be like God, or the likeness of God, because He is God; but He is said to be the image of God, for He does represent and glorify Him, and He will be displayed in Him in the millennial glory.—(Extract).

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

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

"And he said, Men, brethren, and fathers,  
hearken; . . ." (Acts vii.)

## STEPHEN'S ADDRESS.

THE seven men chosen to attend to the business matters of the saints at Jerusalem were all Hellenists. That is to say, they belonged to the class who were murmuring. What a testimony to the honesty of Christianity! No other religion on earth, or ethical system which some wise men seek to substitute for religion, has ever had this benignant effect on the heart of man. When a man becomes "saved" he becomes honest. I know it. I have seen it. Take this true illustration of it. Jerry M'Auley was a river thief. That is to say, he boarded ships in the river and stole what he could lay his hands on. After his conversion a captain coming into the room in search of sailors saw him. Going up to the old man in charge of the place the captain said, pointing at Jerry, "Is that the kind of people you keep here? He's a dirty thief and a scoundrel. He robbed my ship and stole a hundred dollars' worth of sugar, and he ought to be in the 'Pen'." Jerry didn't know what to do. He had stolen the sugar, but then had not Jesus pardoned his sins? He had been working hard and had saved just 100 dollars. His first honest savings, kept in his desk at home. However, he went up to the captain, who was cursing and swearing, and told him that he was right, but Jesus had saved him, and if he went home with him he would give him his 100 dollars. At first the captain declined to believe that Jerry had 100 cents; then he said that Jerry was trying to get him into his house to murder him. After much ado, at length Jerry brought the captain to his door. There stood the captain stock still, while the sweat poured off his face. "Jerry," he said, "I believe you are just fool enough to pay that money."

Jerry unlocked the door, led the way in, and then said, "Yes, sir, here it is."

"Well, Jerry," replied the captain, "I stole the sugar before you stole it from me, so keep your 100 dollars!"

The reverse also is true. The world believes that Christianity is synonymous with honesty. The jeweller's traveller who thought he had fallen amongst thieves lay awake sweating with fear, until sheer desperation forced him to find out what his rough-looking host was doing downstairs with a light. When, peeping into the room, he found an open Bible on the table and the man on his knees, he returned to his room to fall into a dreamless sleep, because he knew he was safe.

Whom can men trust if they cannot trust a Christian? What a sermon this is! Who makes the thief an honest man? the swindler a trustworthy man? the liar and cheat a true man? Thousands of tongues reply—"Jesus Christ!" Then He who can do this must be eminently worthy of trust Himself? Surely: no conclusion can be more reasonable. If His faint image in a man excites in others a feeling of trust in that man, how much more should men turn in utter confidence and trust to Him who is the source and origin of honesty and trustworthiness in those from whom such characteristics have been alien. And that is what He desires. "Believe in Me" He cries. You cannot honour Him more than by committing yourself, your sad case, your terrible habits, your unhealed maladies, your earthly prospects, your family cares, and secret burdens to Him, in full confident trust that He will save you and deliver you from all your distresses. But there must be no half-confidences, no partial trust, no reaching forth to place all in the hands of Jesus, and then timidly drawing back. It must be all or none with Him. And every time you prove a Christian worthy of trust every time you find an unanswerable reason why you should trust wholly in Him who is the source of the Christian's trustworthiness.

I cannot leave the lesson to be learned from the fact that these seven men belonged to the class that thought itself unjustly dealt by—they were all Hellenists, yet the Hebrews trusted them with their widows—without noticing this other fact. Men are fond now-a-days of questioning the reliability of the men who certified the Resurrection of our Lord Jesus Christ. These are men who

concoct worthless arguments in their rooms, where commonsense is absent, or first give them voice in company with other atheists or agnostics in little back-street halls, where such arguments as "printing by movable types was invented in the middle of the 15th century, how could there be any Bibles before then?" are greeted with applause that makes the welkin ring. The man of the world knows that Christianity (the real, not the imitation thing, as sold by the Jesuits) stands for honesty, and that if the men who certified publicly the Resurrection of our Lord were not acting honestly, the Jews were the least likely of all peoples to be deceived by them. They tell me that the cleverest criminals are oftentimes the easiest of detection. They are over-clever. This I can believe after I have read what the chief priests with the elders did: "Say ye," said they to the soldiers who had watched the tomb, "His disciples came by night, and stole Him away while we slept." Certainly the soldiers were silly if they were foolish enough to say so, for how could they tell what had happened whilst they slept? But we hear nothing more about it. There is no trace in all history of any Jew ever saying such a thing, or calling the witnesses of the Resurrection dishonest.

It is simply irrational enough to be believed only by men who deny the glorious facts that have changed the face of the world; that men who preached the Gospel that makes men honest—and the only Gospel that ever does so—were dishonest, and proclaimed a Resurrection they knew had never taken place.

I have a copy of an ancient book that gives a full account gleaned from contemporary history of the tortures Christians endured under the Roman emperors. Accustomed to horrors, and case-hardened to physical sufferings, as, alas! I have to be, it makes my blood run cold to read it. And all these unmentionable agonies they could have escaped had they been content to preach Jesus *without* the Resurrection. But they could not; and their Risen Lord marvellously sustained them under sufferings the mere reading of which makes one suffer.

Early did these persecutions begin.

Stephen, full of faith and power, did great wonders and miracles among the people. Unconvinced by these, certain from the synagogues I have already mentioned disputed with him as to the reality of what he did and said. Unable to stand up against his keen dialectic, they resorted to that common expedient—force. Through the dim alleys and crowded bazaars they forced him, along with that usual concomitant of all crowds in the East—noise.

With clamour and shouting, with thrustings and mad, onward rushes, which threatened to engulf the prisoner, this wild sea rose steadily, with many eddyings here and there, until it cast the human waif at the feet of the Seventy-two that formed the Sanhedrin. These were the heads of the twenty-four courses of the priests, with twenty-four elders and twenty-four scribes—in all, seventy-two representative men, who sat in Gazith, a chamber high up in the Temple. True, the Romans had forbidden their session there, as within the sacred precincts they were beyond Roman supervision; but now there was an interregnum, and they sat again, an awful judicature, a college of justice—in their belief, God's Bench—in Gazith, the lofty chamber within the Temple.

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### SUGGESTIVE TOPICS.

#### THE WICKED.

The Birth of the wicked,	-	Psa. lviii. 3
The Name of the wicked,	-	Prov. x. 7
The Soul of the wicked,	-	Prov. xxi. 10
The Way of the wicked,	-	Prov. iv. 19
The Death of the wicked,	-	Psa. lxxiii. 4
The Burial of the wicked,	-	Eccles. viii. 10
The Eternal Destiny of the 'wicked,	- - -	Psa. ix. 17 J. M. H.

A THREEFOLD CORD IS NOT EASILY BROKEN  
(Eccles. iv. 12).

Believers belong to Christ

By Gift—	John vi. 37; x. 29; xvii. 6, 9, 11, 24.
By Purchase—	Ephes. i. xiv.; Heb. ix. 12; 1 Peter, i. 18, 19; Gal. iii. 15.
By Birth—	John i. 12, 13; James i. 18; 1 Peter i. 23; 1 John v. 1. J. M. H.



PAUL AS A PATTERN FOR  
EVANGELISTS AND TEACHERS.

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

I Corinthians iv. 14-17.

MARK the expression, "as my beloved sons." He claims relationship with them. He had a father's heart towards them; for, as he says, "in Christ Jesus have I begotten you through the gospel."

15. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

The word here rendered "instructors" is rendered "schoolmaster" in Gal. iii. 24. The law was powerless to give life; nevertheless, it was an "instructor" in righteousness and morality—a "schoolmaster" to Israel until Christ came. But the Apostle was far more to the Corinthians than a mere "instructor" or "schoolmaster." He had been the means of bringing to them the Gospel. From Athens he went to Corinth (Acts xviii.), and finding there a Jewish synagogue, he preached Christ, and got a hearing from some. But great was the opposition raised up—the Jews opposing and blaspheming, so that he turned from them to the Gentiles. At this time he seems to have been cast down, and for a moment, as it were, on the point of being disheartened; but the Lord, ever mindful of His servants, and pitiful, spake to him by night in a vision. "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9-11).

For a year and six months, therefore, he remained teaching the Word of God among them. He was not like some who go to a place to labour in the Gospel for a fortnight or a month, but, having another engagement already made for a fortnight or a month later, they must leave when their fortnight

is ended. Many a time have I seen one of the Lord's servants come to a place, and after the Lord had begun to work, and souls were beginning to be saved, and many getting interested and coming to hear, they had to leave the place to fulfil a prior engagement, and so the work was, for the time being, stopped. The Lord's servants ought to be careful as to their engagements, to be free to go and to stay where the Lord would have them.

The Lord did not say to Paul: "If you go and leave Corinth all these souls will be lost." No; away back in eternity they had been made choice of by God—from the foundation of the world their names were in the Lamb's Book of Life; who they were none but the Lord Himself knew; but, idolators though they were, in the blindness and ignorance of heathenism, He knew them every one, and could say: "I have much people in this city." If Paul should flee from the work, the Lord of the harvest could send another to reap the ripening sheaves. Blessed and honourable work it is for any servant of the Lord to be upon the ground where He has *many* whom He is about to bring to the knowledge of Himself.

Thus brought to the Lord through him, whilst with them, as he said, "in weakness, and in fear, and in much trembling," they were dear to him as "his beloved sons."

In 1 Thess. ii. 7 he uses another kindred figure: "We were gentle among you, even as a nurse cherisheth her children;" "ye were dear unto us." Thus he likens himself to a "nurse" (or, literally, a nursing mother), and to a father, but never to a schoolmaster—never to a man whose business it is to teach and to get paid for it. He was willing not only to impart unto them the Gospel, but even his own life also. The tender, fervent love of Christ breathes through all his ministry. Again, to the Galatians he writes: "My little children, of whom I travail in birth again until Christ be formed in you." He was anxious about the Galatian converts, lest, after all, his labour should, to a large extent, prove to have been in vain. Nothing could satisfy him as to them but seeing "Christ formed

in them." He longed to see Christ in their life and ways; the spirit of Christ, the character of Christ, manifested in them. When fellow-Christians meet with each other, is it not generally little more than "How do you do?" and a few more inquiries as to the condition of the body, or as to temporal concerns, and then "good-bye." If there was in us an intense desire, as there was in the Apostle, to see Christ formed in each one, how different would our intercourse be! What is wanted among us is fatherly and motherly hearts. We need that more than teaching. There may be many teachers, but there are few fathers. To see further the spirit of the Apostle, turn to 2 Cor. xii. 14, 15: "I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

He did not want their money; he could labour with his hands; but he wanted their souls for Christ. He had towards them a father's heart, and he claimed a father's relationship toward them, for he was the one whom God had used in their conversion. This is a spiritual relationship of no mean value, and the influence of which God intends to be used for His glory.

Read Lam. iv. 3: "Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel, like the ostriches in the wilderness." Here is parental care, even among the sea monsters. The very whales have affection and care for their young ones. Turn also to Job xxxix 13-17: "The ostrich, which leaveth her eggs in the earth, . . . and forgetteth that the foot may crush them. . . . She is hardened against her young ones as though they were not hers: her labour is in vain without fear; because God hath deprived her of wisdom, neither hath He imparted to her understanding." Here we have a divine illustration of the opposite of the Apostle's way; but is it not a picture of many who accept the name of "Evangelist?" To go from place to place preaching the Gospel, and leaving the young converts uncared for, or to be laid hold of by those

who will lead them away from the path of subjection to Christ and His Word, is not the way of God—it was not the way of the Apostle; it is like the ostrich, deprived of wisdom and of natural affection.

It ought ever to be the desire of the Lord's servants not only to get multitudes to profess conversion, but to see them going on in the path of obedience to the glory of God. Let evangelists ask regarding the places in which they have laboured, Are the converts being led on in the ways of the Lord? Are they baptised and gathered together according to New Testament simplicity and order? Or are they drawn away into various sects through neglect and lack of care on the part of those who ought to have felt toward them the yearning love of a parental heart?

The judgment seat of Christ will test all such work. Has the spiritual parent, who was the means of conversions, watched over and fed the young converts? After having left them, has he, like the Apostles, visited them again to see how they do? (Acts xv. 36). Did he remain with them eighteen months, until they were somewhat grounded in the Word of God?

A zealous servant of God, with heart burning for souls, once said: "Get them converted, and they'll *warstle through* some way." He meant well, I doubt not; he had the one object before him, but was it not a mistake; and a common one, too, thus to speak, as if God was only glorified in conversions! Are they not saved in order that they may glorify God in lives of obedience and subjection to His Word?

Some brethren don't care to be present at Gospel meetings. This is a great mistake. Christians are needed at such meetings. If God gives blessing, then there are anxious souls to be dealt with, and young converts to be instructed and cared for, and helped on in the ways of the Lord. But who is to know them? Is it to be left to the few that have a care for souls and take oversight in the assembly? Certainly not. Every Christian who has a heart for the Lord should surely seek to give his help in such a work as this. It is a shame on us if those who are converted at our meetings are picked up and drafted off into sectarianism, instead of

being instructed in the ways of the Lord. With true parental hearts we should set ourselves to this important work, so that the newly converted may be led intelligently to obey the will of the Lord.

This is a work that cannot be accomplished by teaching meetings, though these may be ever so blessed. In daily intercourse, admonishing, exhorting, instructing one another, the work must be followed up. Our duty is to put before them the Word of the Lord, showing them His will, looking to the Lord to give them understanding and obedient hearts, willing to follow as they learn of Him.

“*THAT I MIGHT LIVE UNTO GOD.*”

Gal ii. 19, 20. Part II.

By Dr. T. NEATBY, London.

THUS this life unto God has its sphere and exercise in the knowledge of Himself which our God gives. It delights in Him with the joy which this knowledge imparts. Immense as is this blessing, it is not all, for we live unto God:

(2) In the power of the Spirit of adoption, whereby we cry, Abba Father. Choicest God-like purpose to have us before Him as children, and to form a life and create affections in us by the Holy Ghost which answer to the heart of our Father! Precious grace that He would possess us as the “many sons” whom He is bringing to glory, now and in the eternal day of His own ineffable rest! Life unto God in such a relationship, what heart but His could even have conceived the thought of it! Yet it is ours, and ours for present enjoyment.

The law told man what he ought to be and what God’s claims upon him are. It required of man, in God’s name, that he should yield entire obedience; it cursed the disobedient. But it could not tell what God is, nor bring lost and guilty man to Him. Still less, if possible, could it reveal the Father’s name. This none but the Son of His love could do, after the law had done its sad, but just and needed work.

“I have declared unto them Thy name,” said the Lord Jesus, Himself the only begotten Son, which is in the bosom of the Father. He said it whilst dwelling among

us, full of grace and truth. Who but He *knew* that bosom of love which passeth knowledge? Who but He could unfold its blessed secrets? He dwelt there in the repose of eternal love. Before the morning stars sang together, and the sons of God shouted for joy, the delight of the Father was the Son who lay in His bosom. That calm was undisturbed when He made the worlds. Nor was it broken when He came into the world. Though the humbled, emptied One here; He was owned of the Father as He began the public and active service of His life, and as, in a sense, He closed it, in sweetly memorable words: “This is My beloved Son in whom I am well pleased.” From the moment when His *life*-service was owned and the Son of Man was wrapped in the cloud of the excellent glory, down to the cross was but a second stoop of love and devotion: “As the Father gave Me commandment, even so I do.” “Therefore doth the Father love Me, because I lay down My life, that I might take it again” (John xiv. 31; x. 17).

How fitted He to declare the Father’s name whilst still in this world! (John iii. 13). Yet was the full adequate declaration of it only possible when Christ was risen. “I have declared unto them Thy name and will declare it, that the love wherewith Thou hast loved Me may be in them and I in them.” He made good this word the third day after its utterance, when He bade Mary to go to His “brethren” and say “I ascend unto My Father, and your Father.” Redemption had wrought a mighty change. It had opened up for man an entirely new position. The Father’s name is fully declared, and, through the finished and accepted work of Christ, the believer enters into the fruit of it; the love wherewith Christ is loved is in Him, and Christ is in Him. He lives unto God, a *Child* before His *Father*.

How far, dear fellow-believer, how far have we apprehended the truth that our deliverance from the law and from sin is that we may enjoy God and taste the Father’s love? Is the grace that has made us children of the ever-blessed Father deeply wrought into our hearts? Do we bless our God every day that He is truly

our Father, and our Father according to the excellence of the relationship. His own Son had down here in humiliation, and has on high as the exalted One? Does this close and tender relationship form our hearts and our ways by its own unspeakable grace? Do the joys of the way and its sorrows come to us from a Father's hand? Are the mercies of our path and its trials fragrant to our hearts with the love that the Father bears Jesus, His Son, our Lord? Is the service we render the service of children whose hearts are fresh with the Father's love? And is the meanest work of daily life the service of an obedient and devoted child? As our God looks down into our hearts, does He see the answer to, and the reflection of, His own blessed love?

Beloved, the spirit of adoption is in us to produce the holy affections suited to the relationship in which we are with our God. His witness with our spirit (according to Romans viii.) is not a witness to our pardon, nor even to the favour in which we stand with God. Above and beyond these priceless blessings His witness is that we are CHILDREN OF GOD. Witness beyond all price for a soul heretofore a child of wrath! Witness sweet and refreshing as the dew of Hermon, yet mighty in the exceeding greatness of His power who dwells in us, the seal of divine and perfect love and the earnest of assured glory yet to come! We have received the Spirit "that we might know the things that are freely given to us of God." This same Spirit is "the *power* that worketh in us" that we may enjoy here below, spite of the circumstances around and the weakness within, the love of the Father which is in us and Christ Himself who is in us. How happy we, beloved! How blessed our place! How deep our joys! How real the *power* our God has given that we may taste them! Soon our Lord will lead us up to that Father whose name He has declared. In joy unspeakable for Him and for us He will present us before the presence of His glory. Then unhinderedly and unceasingly we shall "live unto God" in His own eternal home, purged worshippers before our God, adopted children with our Father. "Even so, come, Lord Jesus!"

### THE "FALL AWAY" AND THE "RENEWING" OF HEBREWS vi. 1-6.

A Scriptural Enquiry. By WM. HOSTE, B.A.

IN considering this confessedly difficult passage, about which so much has been said and written, and which has so often been wrested by mistaken interpretation, it may be helpful to seek to answer very briefly three questions which suggest themselves—(1) Who were primarily addressed, and what was their condition? (2) Why is the question of falling away introduced? (3) What use is intended to be made of the passage?

#### I. WHO ARE ADDRESSED?

Hebrews, who had professed faith in Christ, and who are called in chapter iii. 1, "Holy brethren, partakers of the heavenly calling." As to their condition they were not only *backward* (that would have been serious enough), but as we learn from the latter part of chapter v., which need not be separated from chapter vi., they had *gone backward* from what they once were. Thus, as we learn (1) from chapter v. 11 (R.V.) that "They had *become* dull of hearing"; (2) from verse 12 that "They needed to be taught *again* the first principles of the oracles of God"; (3) from the same verse, that "They had *become* such as had need of milk, and not of strong meat"; in other words, they had become babyish instead of going on to perfection or "grown-up-ness" (compare words in original for "of full age," chapter v. 14, and for "perfection" in chapter vi. 1).

It would appear from the rest of the epistle that their special form of backsliding, one not unknown to-day, though under a different name, consisted in a going back to the shadows and symbols of Judaism instead of being taken up with Christ, the great Anti-type, and growing up into Him who is "all and in all." There is a more serious thing than merely being slow to learn the truth; that is, letting go the truth one has already learned.

This brings us to the second question, and suggests the answer:

#### II. WHY IS THE QUESTION OF FALLING AWAY INTRODUCED?

The writer of the epistle was exercised as to their state, not only because it made them



slow to learn, but because it would raise a question in his mind as to where such backsliding might end. Might it not remind him that there was such a thing as even advanced profession without true possession of Christ, and that, *if* it should prove that any he was addressing had never been truly "born of God," this tendency to go back from Christ to Jewish shadows might develop into a total abandonment of Christ, even as the Messiah, and a return to Judaism? Hence the earnest exhortation and solemn warning of Hebrews vi.: "Leave the first principles. Lay not again the foundation. Go on to perfection; for counterfeits there are who, when once they definitely turn away from the truth, can never be renewed unto repentance, seeing they crucify to themselves the Son of God, and put Him to an open shame." All Hebrews who had professed faith in Christ since His crucifixion had shared in a greater or less measure in their national rejection of their Messiah. If, as individuals such professors should afterwards turn away from Him, it would be as though they crucified Him on their own account and openly put Him to shame.

They were to leave the principles of the doctrine of Christ, not of course as a babe leaves its cradle as it grows older and has no more use for it, but rather as the walls of a house, in process of building, as they increase in height, leave the foundations behind though continuing to rest upon them.

The six-fold foundation—repentance, faith, the *doctrine* of baptisms and of laying on of hands, resurrection and eternal judgment,—being, the bed-rock of truth on which the whole superstructure of New Testament doctrine is based, stands firm and never needs relaying by any true believer. The first and last pair of "fundamentals" need not call for special remark here, but a word or two of explanation may be useful as to what is meant by "*the doctrine of baptisms and of the laying on of hands.*" The word translated "baptisms" is not the ordinary word for "baptism" (though allied to it of course), and includes the various bathings or washings of the Old Testament ceremonial, *e.g.*, that of the high priest on the day of his consecration (Lev. viii. 6; *cf.* also John xiii. 10;

Titus iii. 5). In the same way we must go to the Old Testament for the true meaning of the expression, "laying on of hands," and connect it with the identification of the offerer with the victim by the laying of his hands on its head (Lev. viii. 14, 18, 22). Thus the *doctrine* of "baptisms" is the foundation truth of "regeneration," and that of "laying on of hands" represents identification with Christ in His atoning work.

It may be noted here (and the present writer believes it to be a most important point to the right understanding of the passage before us) that a counterfeit coin, though deficient in true weight, ring, and value, does nevertheless actually possess some of the attributes of true money. It is, for instance, if it be a good imitation, of exactly the right size and shape. It also bears the same face-value, image, and superscription as the real coin. In the same way counterfeit believers may possess certain attributes or qualities in common with and even necessary to the true. Five such attainments are detailed in Hebrews vi. 4, 5.

1. The persons described are said to have been *enlightened*, the identical word used of the Hebrew believers in chapter x. 32 and translated there "illuminated." They had had their eyes opened to certain spiritual realities like Balaam, "the man whose eyes were opened, . . . and who saw the vision of the Almighty" (Num. xxiv. 16).

2. "They had *tasted* of the heavenly gift."

3. They had also *tasted* the good word of God. The word translated *tasted* in both these passages is the same as is used in Hebrews ii. 9, and also in 1 Peter ii. 2: "If so be ye have *tasted* that the Lord is gracious." May we not find in the case of the stony-ground hearers of Matthew xiii., an illustration of (2) and (3) in that they of the parable are there said to have "received the word with joy," though afterwards to have no root in themselves.

4. They were made partakers of the Holy Ghost—not in the sense of having been born again of that Spirit, but of having felt His presence and power working around them and through them, and *on* their own hearts. King Saul's experience, in 1 Samuel x. 6-10, may be quoted as an illustration of this,

"The Spirit of the Lord came upon him, and he prophesied."

5. They had tasted of "the powers of the world to come"; that is, of those miraculous gifts which, *though not possessed by believers now*, will be the normal experience in the millennial age (*vide* Hebrews ii. 4, 5). We may cite Judas, who must have preached the Gospel of the Kingdom and wrought *miracles* like the other apostles (else his hypocrisy would have been manifest), and also "the many" of Matthew vii. 20, as instances of such a thing.

Nothing is said of those referred to in Hebrew vi. having had true faith in Christ, or of their having been cleansed by His blood, or of their having been "born again." If these blessings—the essentials—corresponding to the weight, quality, ring of the true coin, were lacking, then though the professors in question had enjoyed many privileges, attained to much knowledge, gone great lengths, and passed as true, they would, in spite of it all, eventually prove counterfeit. When once a counterfeit coin, be it noted, is discovered to be such, it can never pass into circulation again, but is only fit to be nailed to the counter as a warning to all who may see it, to make sure their own money is good. This brings us to the third and last question.

### III. WHAT USE ARE WE INTENDED TO MAKE OF THE PASSAGE?

It cannot be used in support of the ordinary "falling away" theory, for it proves too much, in as much as those referred to in Hebrews vi. can never be restored; whereas those who teach, in opposition to John x. 27-29, and other passages, that a true sheep of Christ can become "unsaved," are equally strong as to the possibility of such a one being "re-saved" under certain conditions.

We know that a backsliding believer can be restored (*vide* Jeremiah iii. 13, 14; Hosea xiv. 1, 2, 4; Luke xxii. 32). If it be asked why those referred to here cannot be renewed to repentance, it may suffice to say, "The secret things belong unto the Lord our God." Nevertheless, there are analogous instances of God's judicial ways in govern-

ment, *e.g.*, the hardening of Pharaoh's heart, the sending of "strong delusion" to those who will have wilfully rejected the truth (2 Thess. ii.), and, perhaps, also the case of God's refusal to answer Saul (1 Sam. xxviii. 6).

The passage is surely intended as a solemn warning to all who "name the name of Christ," especially to any who, instead of "continuing in the things they have learned," are letting go the truth, to be on their guard and not to take too lightly for granted that all will turn out well with them in the end, as long as they continue in a backsliding state.

Two things may be noted in closing. *First*, that the apostle while uttering the warning, for any whom it might concern, hastens to show that he did not himself really wish to apply the solemn words to the actual case of those he was addressing, by adding, "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." *Secondly*, lest it should be thought that the passage is intended to cloud the assurance and damp the joy of the Lord's people, the chapter ends with a note of encouragement from God Himself, "That by two immutable things [God's Word and counsel] . . . we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." "Now unto Him that is able to keep us from falling" may our prayer ever be, "Hold up our goings in Thy ways, that our footsteps slip not"!

### PEARLS FROM OLD SEAS.

By DIVER T. BAIRD.

BE familiar with One.

Speak evil of none.

Deal justly with all.

Say nothing that will not do good.

In every choice you must take and leave.

In defending yourself never accuse another.

Pick not any lock of which God has concealed the key.

The path of humility leads to the bosom of God.

Ask nothing from God you are not prepared to welcome.

Meditation upon the holiness of God is a sure safeguard against sin.

*THE SOCIETY OF GOD.*

My chief resource is the Bible and prayer, or rather that good God who speaks to us in the Bible, and to whom we speak out our hearts in prayer. It is as natural for hard thoughts of Him to spring up in our hearts as it is for dandelions and other weeds to spring up among the gravel in the garden paths, because it is not natural to any of us to think of Him as He is seen in Christ Jesus. We think of Him as a fault-finder, a condemner, a requirer, an exacter. If we always thought of Him as a forgiver, a restorer, a healer, One who never wants anything from us (for what could we give Him?), but who every moment is giving us gifts, would we not delight more in His society?—J. G. M'VICKER.

**Questions and Answers.**

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHO WROUGHT MIRACLES?—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

THE TIMES OF THE JEWS.—Will Israel be gathered as a nation to their own land before Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

THE INTERVAL.—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

WHO WERE THE "MIXED MULTITUDE"?—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

BLESSINGS TO OVERCOMERS.—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

CHRISTIANS AND BANKING.—Is it right for a Christian to put money in a bank?

THE GREEN TREE AND THE DRY.—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

*THE "FALLING AWAY" DOCTRINE.*

QUESTION 511 (continued).—LUKE IX. 62.

Answer A.—One who in order to preach the Gospel has left houses, or brethren, or lands, but whose heart and affection in times of trial and need goes back to it again, such an one in that state is unfit for his work.

Answer B.—It is not a question of the final preservation of believers here, but of discipleship. From John vi. 66 it is clear that those who were simply disciples might not only "look back," but also "go back." The words were spoken to one who did not put Christ "first," and therefore lacked one of the principal evidences of his being truly saved, though no doubt a seeker.

Editor's Note.—The way of the Lord in answering those who addressed Him is always deeply significant and instructive. His replies are directed to the conscience, and are divinely suited to the moral condition of the inquirer as discerned by Him. For example, how different His way with Nicodemus in John iii. and with the woman of Samaria in John iv. Again, see how He answers the lawyer in Luke x. 25, first using the law to work conviction, but seeing that he parries the thrust, and reading in his heart only the desire to justify himself, the Lord by means of the lovely parable of the good Samaritan convicts and exposes his self-righteousness. This thought may help to a right understanding of the three cases enumerated in Luke ix. 57-62. The first is a voluntary proposal to become one of His followers. But here the Lord discerns that the proposed disciple has no adequate idea of what was involved of loss and suffering in the path of the Son of Man. He will not allow of any misconception on the part of His followers. He will make it plain that the path here is to a cross and not a crown. The second is the subject of a direct and special call from the Master, such as that given to Peter in Luke v. 8-11, or to Matthew in Luke v. 27. But, however natural the desire to attend the funeral of his father, the Lord must teach him that His call is paramount, and that in such a case nature must be set aside. Hence how important that there be no mistake as to the Lord's call, as, for example, to the foreign field of Gospel testimony. All are not so called, and to go without the special call of the Lord would mean sooner or later a breakdown. The third is a volunteer, but his heart is not yet fully prepared for the surrender. The Lord discerns in the "suffer me first" the lingering of the affections amid the ties of nature, and exposes his unfitness for the path of testimony unto the kingdom of God.

The question of a sinner's salvation is not

here raised, but the impulses and resolutions of nature are shown up in their true insufficiency, and the setting of them aside in the path of discipleship is shown to be essential. Peter afterwards boldly asserted in nature's energy, "Lord, I am ready to go with Thee both into prison and to death." He was sincere, and he loved his Lord; the spirit was willing, but the flesh was weak. If entrance into the kingdom, or salvation, depended on our resolution to follow or to suffer with Christ, alas for our security! But it was grace that saved Peter, and that prayed for him, and that restored him, and that made one who had *proved* his incapacity to follow the Lord into the shame and suffering of the Cross—afterwards a faithful witness who sealed his testimony with his blood.

I CORINTHIANS IX. 27.

*Answer A.*—This chapter deals with service, not salvation, and under the figure of a race (ver. 24-27) encourages the Lord's people to strive for a crown. Now we do not run in order to be saved, for then salvation would be of merit and not of grace, but we run, and are only qualified to run, because we are saved. Paul feared lest his running might be disapproved, and he himself disapproved, through any unwatchfulness as to his body. The man who wrote Rom. viii. 1, 38, 39, and 2 Tim. i. 12, could not well flatly contradict the strong statements of assurance they contain by contrary expressions.

*Editor's Note.*—This chapter speaks of service and recompense, and ought to be read in connection with what the apostle had previously written concerning the judgment-seat of Christ in chapters iii. 13-15 and iv. 1-5. In these passages the judgment of the believer's work or service is clearly distinguished from judgment as to his person. The judgment may result in reward, or, if disapproved, he may suffer loss, but "he himself shall be saved" (see iii. 15). It is this aspect of judgment that is treated of in chapter ix. It is illustrated by the Grecian games. They ran *uncertainly* as to the result, for out of many runners one only could obtain the crown. Not so with the runners for the heavenly prize. Paul does not run uncertainly. And in 2 Tim. iv. 7, 8, his full assurance of the crown is evident at the finish of the race.

But he was conscious all along that when the judgment was pronounced on the runners, he as well as any other might be disapproved (the word is *adokimos*, "without proof or dis-approved") through failing to keep his body in subjection. Those who intended to go in for the prizes put themselves under strictest regimen for months and even years, so that every nerve and muscle might be in perfect training. The apostle so regarded the race he had entered upon. The

winning of the prize, perhaps a wreath of laurel and the plaudits of the multitude, was the ambition of the runner. The crown of life, the crown of righteousness, the crown of glory, the Master's "Well done," are the ambitions of the true-hearted Christian. It is worth a life-time's denial of self and subjection to the Word. We do not run or strive for life, for righteousness, for glory—these are the believer's inalienable possession—but for the *Crown*, the reward, we do and must run, laying aside every weight and looking off unto Jesus, the Great Runner, who is crowned with glory and honour.

HEBREWS III. 6; COLOSSIANS I. 23.

*Answer A.*—*Continuance* is the mark of reality, and *vice versa*. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that *abideth* in the doctrine of Christ, he hath both the Father and the Son" (2 John v. 9). The hearer represented by the "stony ground" "dureth for a while" (Matt. xiii. 21), "and in time of temptation falls away" (Luke viii. 13).

*Answer B.*—There are no "ifs" of uncertainty in the Epistles to the Ephesians and Philippians, but there are in those addressed to the Colossians and to the Hebrews, because in these latter epistles there is a drawing influence noticed in the one case to "philosophy and vain deceit," and in the other to Jewish forms and ceremonies. Hence the "if ye continue" of Colossians i. 23 (for the apostle was in some doubt whether all he was addressing would eventually prove to be real) and the expression in Heb. iii. 6, which reads, be it noted, not "Whose house we *shall* be, if we hold fast," but "Whose house we are," a fact, that is, not *conditional* on "holding fast," but *evidenced* thereby. How wide the difference, indeed, between mere "professors of faith" and real "possessors of Christ." The latter are characterised by a sense of dependence on Divine grace, leading to prayer, overcoming and enduring to the end, whereas the former are to be known by "a careless walk," a "presumption on past experience," "no fruit to perfection," an "enduring for a while," followed by that which is said of the antichrists of 1 John ii, "They went out from us, but they were not of us," &c. It is blessedly true that every real believer in Christ is a possessor of *eternal* life, God having "of His own will begotten such by the word of truth," which is said in 1 Peter "to live and abide for ever," and it is, of course, divinely true that "the Lord knoweth them that are His"; but, on the other hand, it behoves "all who name the name of Christ to depart from iniquity," and to "make their calling and election sure, for if we do these things we shall never fall." W. H.

WATCHING EYES;  
OR, NOT DISAPPOINTED.

WATCHING eyes? Yes, they are all around us, often where we least expect them. Not criticising eyes, but the expectant, longing eyes of earnest, seeking souls—souls whom God has dealt with by His Spirit; whose consciences have been stirred. They feel they are all wrong, and want, as they say, “to be good”—to be safe and happy. They watch so silently that we often little dream what is going on in those hearts of theirs.

The servants of King Solomon did not know how keenly they were watched by the Queen of Sheba when she came to judge for herself whether the reports she heard of his glory and wisdom were true. They were only servants; they had no position of their own; their glory was reflected glory because they were linked with Solomon. And yet they added to his glory, and it would have been incomplete without them.

Does not this remind us of the words of “One greater than Solomon” in John xvii.: “The glory which Thou gavest Me, I have given them,” and yet “I am glorified in them.” He has taken us up, poor, needy, defiled ones; saved us and linked us with Himself and called us to His service; and a glorious service it is, and we are chosen that we might be to the praise of His glory (Eph. i. 6-12; also in 2 Cor. viii. 23 the messengers are called the “glory of Christ.”)

There are “Queens of Sheba” all around us—let us recognise the fact; any unconverted one who knows us, or any young Christian, may be one of them. They “believe not the words,” but they are judging for themselves whether or not what has been said of the King is true. They are judging the Master by the servants.

Let us see what impressed the queen most.

First, the servants were well fed. In 1 Kings iv. 22, 23, 27 we read a detailed account of the daily provision of his household—what abundance. “They lacked nothing.” Enough and to spare indeed! No one could have been discontented or thought of hunger there. She took notice of this, and it brought glory to the king.

“Thou preparest a table before me.” Beloved fellow-Christians, have we learned the

fulness, the soul-satisfying portion there is for us in Christ? If so, those around us will know it. A satisfied heart soon shows itself, and is attractive to others. How different from the fretful, exacting, discontented spirit which so repels.

And yet how few really satisfied hearts there are, because so many will not *sit down* to eat; they will not take leisure to feast in fellowship with Him. A scrap here and there truly they take, just enough to keep them going, and so their half-starved souls are lean and hungry. But, oh! there is enough in Christ to satisfy every craving; only let us take time to feast, to use the provision, to sit “down under His shadow with great delight,” and find His fruit to be sweet to our taste. Then will the watching eyes see what a goodly portion we have, and that we do not need the world’s passing pleasures and its foolish vanities. Let not the rush of life enter into our souls, or the result will be secret leanness and hungry, discontented spirits.

Next she marked “the sitting of his servants.” It seems rather strange not to mention the *activities* of the servants first; but there were those who sat around him to whom he could disclose his plans, with whom he could take counsel; who listened to his words of wisdom, who took time to catch the spirit of the master. What is the spiritual counterpart? It is only as with restful, quieted hearts, taught by the Spirit to hold communion with the Lord, that we learn how to serve. We must listen first if our service is to be effectual service. It was when David “sat before the Lord” that he learned to know His will. We shall not then run unbidden or work in the energy of the flesh, but have “the mind of Christ.” What an added glory it would be to Christ if the watching eyes saw more of this happy *restfulness in service*.

She then noticed the “attendance, or [margin] standing of his ministers.” She no doubt admired the reverent waiting attitude, and then the quick and ready eagerness to carry out the king’s commands, to catch a sign from him and haste to do his bidding. “Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.” A willing servant is a real testimony to the master; and Christ’s servants are being

watched, commented on. Are we ready to do whatsoever the King shall appoint? Does this characterise us? or do we manifestly do the work we like best—picking and choosing for ourselves, and either leaving the rest of the work undone or doing it grudgingly and of necessity? Is it, “Lord, what wilt *Thou* have *me* to do?” or, “What work do I like to take up?”

The queen then noticed the “apparel.” There are no details given, but it was worthy of their royal service. The world outside cannot see the spotless robe in which we stand before God; but there are garments mentioned which, in figurative language, represent fitting characteristics of the servants of the Lord. There is the “Garment of Praise.” The believer who can praise when trials and disappointments come, brings great joy to the Lord (see Hab. iii. 17, 18, and Job i. 20, 21 and xiii. 15). Then we are told, “Be clothed with humility.” “The ornament of a meek and quiet spirit” greatly becomes a servant of God—the gentle, gracious, Christlike ways, instead of roughness and self-sufficiency. Then there is the white robe of holiness; and we may have girdles of truth and strength and gladness, and shoes of iron and brass. “Above all these, put on love.” These, and many others, are lovely garments, befitting the King’s household; but they are easily torn, easily soiled, and how much of the flesh is often seen through the rents. “Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.” There is provision for this in daily “renewing”—we need not patch and darn the old rents—there may be continual renewing out of the King’s storehouse. “Be renewed in the spirit of your minds.” Are we *wearing* our royal robes? If so, what a testimony to the watchers around!

And then the “Cupbearers.” Others might attend to the guests—these ministered to the king himself. Are we giving the Lord the portion He seeks for—His pleasant fruits, the love, the devotedness, the joy in Himself? You may say, “Others cannot see this.” Oh, yes, they can easily see, if we are putting Him first. There is much that they cannot understand, but they *can* see if it is the bent of our life to please Him. Oh, surely *He is worthy*—*He is worthy*. Then, let others know it.

There was extra beautiful apparel for these cupbearers, and we learn from Ezekiel xlv. 15-19 that very special garments are needed in His Holy Presence.

The queen was *not disappointed*. She expected much, but the half had not been told her.

Suppose it had been just the reverse. If Solomon’s servants had looked hungry, lean, and dissatisfied; if they had been restless, self-willed, quarrelsome; if each had acted on his own ideas of what he liked or what he thought best, what *would* the queen have said about it all? Or suppose their clothes had been torn and soiled and shabby, what would have been the result? Why, she would have said, “The king may be wonderful indeed; but, oh, what a household! I wish I had not taken all this trouble to come.”

We smile at the impossibility of this state of things in Solomon’s household, but the smile ceases and the tears come into our hearts as we know what is too often seen amongst the servants of the “King of kings and Lord of lords.”

Shall we disappoint those watching eyes? If we do, they may be discouraged and turn away from seeking *Him*. How sadly often this has been the case. The child has watched the parent, the brother the sister, the child the Sunday-school teacher, the servant the mistress. Younger Christians are looking for older Christians whom they can copy; but how often are they stumbled by those they live with, and turned aside through the naughty, negligent servant.

Oh, fellow-Christians, *beware!* Remember the Lord’s words in Matthew xviii. 6: “Whoso shall offend (or stumble) one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” A very little thing may do it—carelessness, temper, worldliness, whisperings, evil speaking, a word lightly spoken after a solemn meeting, pride, selfishness, &c.—and may injure for life one of the Lord’s little ones, or some unconverted soul.

A party of friends were ascending the steep slope of a Swiss mountain; the path was a zigzag one, but in many places it was very easy and pleasant to make a short cut, and most of the party availed themselves of this. But they

noticed that the young women of the country, who were their guides, never did so. When asked why they did not save their steps, they replied: "We make it a rule among ourselves never to leave the beaten track, so as to keep it open for those that come after, that none may miss their way." Oh, what a lesson to us as we read: "Make straight paths for your feet (of peace and holiness), lest that which is lame be turned out of the way." "None of us liveth to himself."

Should this meet the eye of any seeking soul who has been disturbed and disappointed by any who profess to belong to Christ, but whose lives are not worthy of Him, oh, get the eye off them, the *few* you know, it may be, and remember the thousands in all ages who have followed Him "rejoicing that they were counted worthy to suffer shame for His Name," and thousands now living devoted Christian lives, showing forth His beauty. But, oh, look higher. Look at Him for yourself; know that He loved *you* even unto death. "Worthy, worthy is the Lamb who was slain," who bore the wrath of God due to our sins that we might be justified and receive everlasting life, and who now says, "Come unto *Me*, all ye that labour and are heavy laden, and I will give you rest;" "Look unto *Me* and be ye saved." Receive *Him* as your Saviour; you will never be disappointed in *Him*, and you may then, by the power of the Holy Spirit, seek to live so as to show how worthy He is, and bring glory to His Holy Name. "Great peace have they who love Thy law, and nothing shall offend them."

Oh, you who are seeking to live Christ, to magnify Christ, to adorn His doctrine, you little know how those eyes have been watching you; but in the day of Christ you will find how many you have unconsciously helped on their heavenward road.

But those whose Christian character and habits have belied their words—there may have been much active work, but they will find, alas! alas! how many they have injured, how Christ has been dishonoured. As one has well said: "We are always either making it more easy or more difficult for others to be true to the Lord."

Years are quickly passing. Their record is on High. What shall it be in the years to

come? May it be ours to magnify Him, to bring Him glory "more and more unto the perfect day."

"YE ARE MY WITNESSES." E. T.

### THE OBEDIENCE OF THE CHILD OF GOD.

PART III. By Dr. NEATBY, London.

"That I might live unto God" (Gal. ii. 19, 20).

IF this living unto God is characterised *inwardly* by (1) the enjoyment of and (2) the spirit of adoption, it is marked *outwardly* by (3) obedience and (4) fruitfulness.

(3) The obedience which the law required was the condition of attaining to life: "The man which doeth these things shall live by them." The obedience of the child of God is the fruit of life by the power of the Holy Ghost which is given him. It is not the obedience of a servant in the outer court, but of one "brought nigh" to God; of a child in the happy consciousness of his relationship with his Father. This nearness to God is according to the new place of the risen Christ, his relationship is that of Christ: "My Father and your Father, my God and your God." It is so with the obedience. We are called to obey as Christ obeyed. Alas, how short we come! Yet "he that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii. 6). We are sanctified unto the obedience of Jesus Christ (1 Peter i. 2).

But oh, what obedience was His! As the Eternal God it was His to command. Yet did He learn obedience by the things which He suffered. Let no one imagine that this means that He *learned to obey*. Nay, verily; but He learned what obedience is, and that in its whole extent when obedience involved suffering, shame, and death.

We learn from His own words the character of His obedience: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened. Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O my God: yea, Thy law is within My heart" (Ps. xl. 6-8). Faithful Servant of the Father's counsel, whilst Son of His love, we would bow our heads as we contemplate Thy perfections; blessed

Master and Model for us, we would learn of Thee, meek and lowly in heart as Thou wast down here!

“Lo, I come to do Thy will” characterised, we may say, all His path from the moment when He said it, coming into the world, “until the day in which He was taken up, after He, through the Holy Spirit, had given commandments to the apostles.” What a pattern for us! “Mine ears hast Thou opened” (Heb. *digged*). That is, He had in obedience to the will He came to do, taken the place of a servant and received of God the body prepared for Him. Compare with this Psalm Hebrews x. 5 and Phil. ii. 7.

Further light is thrown upon the character of His obedience by Isaiah l., and most precious it is. Himself Jehovah with His unshortened hand of might (verses 2, 3), He bows to receive from the Lord Jehovah the tongue of the learned; not, however, for high things and mighty among men, but for the manifestation of lowly grace in speaking a word in season to him that is weary. Compare Matthew xi. 28-30, where He is, as here, the rejected One bowing to the will of another, and receiving all, even rejection and heart-breaking grief, from Him.

Nor is it only the one stoop, stupendous as it was, of taking a servant's place: “He wakeneth morning by morning, He wakeneth Mine ears to hear as the learned.” *It was the obedience of perfect love, which hung daily upon the will, and lived by the word, of God His Father.* Satan could not move Him from this entire obedience by his baits or his wiles. He presented to Him the lust of the flesh, and the lust of the eye, and the pride of life; but all in vain. He whispered a doubt of His Father's love in leaving Him for forty days without food, and sought to beguile the perfect Servant from the path of obedience. He would induce Him, if he could, to use the power He had as Son of God to take Himself out of the difficulties and trials of the path of obedience on which He had entered as servant of His Father's will and counsels: “If Thou be the Son of God, command that these stones be made bread.” Ah, Satan, all thy wisdom is folly in the presence of The Mighty Conqueror. The wiles of the devil were all in vain for

One whose meat it was to do the will of Him who had sent Him. The Man Jesus Christ was here to do His will, to live upon His word. Morning by morning His ear was wakened—daily, absolute dependence! “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Equally perfect was the obedience unto death. Satan, vanquished by the Lord as He entered upon His public service, returns in view of the cross to alarm the Lord, and to draw Him, if he could, from the path of full obedience, obedience “unto death, even the death of the cross.” Up to this point this path was in the clear shining of His Father's smile. Rejection by man could not touch this. Hunger and poverty could not hide the smile that lighted a path through a world estranged from God. The homeless stranger might pass His night on the Mount of Olives while the creatures of His hand slept upon their beds; all was light and favour above. “I alway do the things which please Him.” “This voice came not because of Me, but for your sakes.” He needed no voice to tell Him that He was there, and then, and ever the delight of His Father.

But now the dark shadows of the cross are on the path of the Lord, and Satan is there, as if with the last forlorn hope that the fear of death—death in all its dread reality as the judgment of God—might turn the One, who loved supremely the presence and smile of His Father, from a path which *must* lead into the darkness of the forsaking of God. Who shall tell the anguish of that Holy Soul? The “strong crying and tears” and “the sweat like great drops of blood, falling down to the ground,” tell the tale as far as our poor hearts can take it in. How the heart bows, dumb before “this great sight!”

“When we see Thee in the garden,  
In Thine agony of blood,  
At Thy grace we are confounded,  
Holy spotless Lamb of God!”

An angel strengthens the obedient Man, who became, in astounding grace, “a little lower than the angels.”

Listen! “O My Father, if this cup may not pass away from Me, except I drink it,



THY WILL BE DONE." Satan is finally vanquished even in his stronghold—his goods are spoiled. The obedient One goes down to the cross. "But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence."

"Now is the Son of Man glorified, and God is glorified in Him." The first man dishonoured God and lost everything by disobedience. The second man has honoured God supremely, and brought to His name a deeper glory, and a higher, than was possible in an earthly paradise; and He has won for man more than Adam lost. "By the obedience of One shall many be made righteous."

Beloved, we live unto God in the excellence of the life which Christ is. We are called to an obedience here below stamped with the character of His obedience.

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## TWO OPPOSING KINGDOMS.

THOUGHTS ON PSALM II. By T. ROBINSON.

THIS is a Psalm of wide prophetic range. The two classes introduced in Psalm i. are seen as belonging to two opposing kingdoms. On the one side we have the *Father* and the *Son*; on the other, the *kings of the earth* and the *rulers*. The question at issue is the *Kingdom*. Whose shall the inheritance be? Satan is the ruler of "the darkness of this world" (Eph. vi. 12); "The prince of this world" (John xiv. 30). He showed the Son of God "all the kingdoms of the world in a moment of time," and said: "All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Luke iv. 5, 6). Jesus refused to worship the usurper or receive the honour at his hand, knowing that His Father had said unto Him: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psalm ii. 8).

Satan will yet find one who will receive "his power, his seat, and great authority" (Rev. xiii. 8). Three years and a half will be the limit of this Satanic rule of the nations, for Jesus, the Lord's Anointed, shall "destroy him with the brightness of

His appearing" (2 Thess. ii. 8); or, as our Psalm says, He shall "dash them (the nations) in pieces like a potter's vessel"; or, as Psalm i. says, the "wicked shall be like the chaff which the wind driveth away." In the language of the figure of the "great image," representing Gentile empire, the "stone" shall smite the image, and it shall become "like chaff" (Dan. ii. 34-45; see also Rev. ii. 27). Thus, "the kingdoms of this world shall become the kingdom (singular) of our Lord and of His Christ, and He shall reign for ever and ever" (Rev. xi. 15). How vast the vision! It intimates:

I. The purpose of God—"the decree" (Psa. ii. 6, 7)—to set up His kingdom.

II. That it will be an universal kingdom, embracing "the uttermost parts of the earth" (Psa. ii. 8).

III. The Divine Sonship of the appointed King—"This day have I begotten thee." "This day" refers not to the INCARNATION, but to the *resurrection* "day" (see Acts xiii. 33; Rom. i. 4; Heb. i. 6; Rev. i. 5). It is important to distinguish between "FIRST BEGOTTEN" and *only begotten*.

IV. That He shall take the kingdom not by *grace* but by *power*.

How far-reaching and momentous the issue! On which side are we ranged? Kings, rulers, "princes of this world" may have "power" for a time, but their "vain" thoughts which led them to "crucify the Lord of glory" (1 Cor. ii. 8), and to persecute His witnesses, shall be found to lead them and all their confederates to "everlasting punishment" (Matt. xxv. 46).

How solemn the closing appeal! "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son. . . . Blessed are *all* they that put their trust in Him."

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THE LACK OF LOVE.—I was seriously alarmed in reading the epistles to the seven Churches. I see how the sins of Ephesus, Thyatira, &c., may exist in me with all my work and busy ministry. Yes, and along with faith, love, patience, works many and increasing.—A. BONAR.

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

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

## STEPHEN'S DEFENCE—II.

PICTURE to yourself the crowd, breathless with climbing and clamouring, silently setting Stephen in the centre of the solemn semi-circle of priests, elders, and scribes. In the middle sat Theophilus, the Sadducee, son of Annas, and brother-in-law to Caiaphas who gave counsel to the Jews that it was expedient that one man should die for the people, and that man—JESUS. Mayhap on one hand sat hoary Annas, and on the other that self-same Caiaphas. Look round the half-moon of seated senators and scan their faces well; for one face you will see there that you will see in heaven—the keen, scornful face of Saul.

“Let the witnesses stand forth and give their evidence.” So, with ready tongue, perchance the defeated dialecticians of the synagogues themselves tell the tale: “This holy place he speaketh blasphemous words against!” “Ay, and the holy law he counts an unworthy thing!” “Yes, and Jesus the Nazarene, he declares, has changed all this!” And all together, in a strident chorus, “Jesus the Nazarene shall destroy this . . . place.” You can see them cast one comprehensive glance around as they say “this place.” False? Yea, verily, as they who bore witness against his Master spake falsely. The truth was there, but it was distorted, because the context was left out. We find it so every day. You repeat the words the man I thought my friend said of me, but you leave out the look; you have not caught the tender tone; you have obliterated the pause that made all the difference in the meaning: and you have shattered the friendship of years. The words are all right, but the deprecatory shrug, the malign suggestion, the bitter sneer—these you have added, and I knew it not. I see men cut down trees without the least compunction. I wonder, had they thought that it took fifty long years for that tree to grow, which they cut down in a few hours, would they have cut it down so gaily. Fifty years! Let us say 15,000 days

of sunshine and rain, of soft summer showers and keen winter frosts; 15,000 nights of silent growth under the silent stars when the world sleeps—but the tree grows. I may be peculiar, but the man with the axe, and his fellow with the saw, depress me. How much more the man who, with a look, cuts down a friendship—the growth of years—that might have lasted to eternity. Yet such things are done every day without a thought that it is “false witness” that God will judge.

It is done every day in pamphlets and books by the score—no, not by worldlings, but by brethren. Words are taken from some reported address of yours. The corrective context that prevented these words enshrining a half-truth is omitted, and you are branded as a heretic, and your heart broken, or your authority is thus apparently obtained for circulating a doctrine your heart loathes.

It was false witness of this kind that ruined the most promising work for God the world had ever known since apostolic days, and continued indulgence in it is the curse that crowns the remains of that disaster to-day with hopeless ruin. There can never be union or reunion until that sin is openly confessed and put away without the slightest reservation or attempt at palliation. To heal the hurt of God's people slightly is as terrible an error as to tell the convicted sinner that he must not take it to heart so much, as God is merciful; or to say to the newly converted that, as all his sins are now forgiven, he must not let his conscience trouble him about such trifles as confession and restitution.

And those who write controversial papers filled with texts of Scripture torn from their context to prove the contrary of what is the plain meaning of the Word of God when read honestly as one is compelled to read a lease or deed, are guilty of this same crime of false witness—telling the truth, but not the whole truth!

So the last echoes of the witnesses' voices died away, and there was silence. And amid the silence men looked on Stephen's face. It was as if it were the face of an angel. No fear, no anxiety, no furtive glance

no haughty and scornful look, neither pale with trembling lips, nor scowling with brow dark as thunder and eyes blazing as with lightning—none of these emotions did Stephen's face express or expressions did it wear. Like the moon that has climbed the heavens, peering through the flying clouds, and now shines forth in calm and stately refulgence from her throne set amidst the silent throng of her courtier stars, far above the toil and moil of earth, far above the clouds that guard the horizon like gloomy ramparts tipped with golden spires, so shone the face of Stephen.

At length, shattering the holy silence, with low tones spake the high priest: "Are these things so?"

Now Stephen's defence is one of the finest things in that Book of splendours—the Word of God. Carelessly reading it, one might take it for an epitome of the history of his people, and might imagine that, ere he had reached the application of it, Stephen, suddenly pricked by the apparent indifference and definite hostility of his audience, had thrown the rest of his speech to the winds and had poured over them a lava torrent of burning, scorching invective that had blistered and burned until they could bear the agony no more, and with one horrid, blood-curdling shout had, after a moment's pause, cast themselves upon him, and had halted not until he lay dead under a shower of stones.

True, the end came suddenly, but when you study the speech word by word, you will find Stephen had by three parallel lines crept up to the enemy's weak spot, and then with a mighty climactic rush had hurled himself upon it. I do not wonder that even such a dialectician as Saul in after days proved himself to be could not withstand this wonderful reasoner.

Notice, then, the three parallel lines of attack:

(1) What relation has locality to the acceptable worship of God?

His accusers said that he had spoken against this "holy place,"

Now Abraham had acceptably worshipped God, yet no possession had he in that land save for a burial-place.

round the hall as look wild animals trapped,

Moses saw in a lonely spot in the wilderness a bush burning yet not consumed, and from the heart of it came a voice, "Put off thy shoes from thy feet, for the place where thou standest is holy ground."

Although David had captured Jerusalem, yet he was not allowed to build a temple there, the tabernacle meanwhile being pitched in various parts of the land. Even Solomon, who built the temple said: "But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain Thee; how much less this house [notice how Stephen uses this word "house"] that I have builded!"

And what saith the prophet Isaiah many years later? Stephen tells us: "Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest?"

Therefore it is the Presence and not the Place that makes worship acceptable. What a truth for these present days! Men may even make spiritual localities and call them by such high-sounding titles as "in the Name," or "unto the Name," or "upon divine ground." The same mistake! The true pilgrim pitches his tent for communion and erects his altar for worship ere he speaks of "calling on the Name of Jehovah." It is he who walks with God that can worship God. Like Moses, with the best intentions in the world, yet by seeking to put things right in the power of the flesh, he may be rejected by his brethren, nevertheless if he be truly seeking to walk with God, the lonely bush shall suddenly blaze forth to brighten his path through the solitary wilderness. There the pilgrim will find himself on holy ground.

(2) What relation has the Mosaic economy to time? Was it permanent or impermanent?

His accusers said that he had "blasphemed Moses."

Stephen calls them to behold the evolution of true religion. Abraham had been called from his own country—an idolatrous land—and brought into a strange land, yet there he erects his altar. Then comes the covenant, with its seal of circumcision. Next, when the performance of the promise

is nearly due, there arises another great leader who was to bring them—now grown a great company—out of Egypt into the Land of Promise. This was another great act of faith, yet Moses points to a coming and yet greater Leader, for “this is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me.” Notice the remarkable words he adds, “Him shall ye hear.” As Moses brought in one economy, so his successor was to bring in another. Thus from the altar of Abraham, which smoked whilst dawn stained the sky and blazed at dewy eve a beacon light on the heights of Mamre, to the elaborate service of the tent of meeting in the wilderness was a step; and from the tent that at the motion of the pillar cloud could be taken down, to the temple that crowned the rocky heights of Moriah, with its stately fabric and splendid ritual, was another; yet as these were all material, and the “Most High dwelleth not in temples made with hands,” there must be another, still another step. And in that dazzling moment when Stephen stood on that mount of spiritual exaltation we so seldom climb, and saw with keen vision the greatness of that step, doubtless the Paraclete brought to his memory the words of the Lord Jesus: “The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. . . . God is a Spirit, and they that worship Him must worship in spirit and in truth.”

To assert, then, the permanence of Moses and his economy was to deny what he himself had said and what the history of their nation had proved. Therefore he could not have “blasphemed Moses” in thus speaking the truth, for no blasphemy is of the truth.

#### THE DIVINE FIAT.

GENIS from Genesis—IV. By S. H. STRAINE.

“AND God said, Let there be light, and there was light” (Gen. i. 3). The Divine fiat went forth and it was done, and there sprang into being light, the medium whereby we are able to perceive the glory of God in Nature; the agent the withdrawal of which would mean the cessation of all life.

This statement is one of the most sublime found in Holy Writ; it satisfies the child of God, and beyond it the mind of man, the researches of science, cannot penetrate. Ah! how simple, yet how sublime and eternal the works of our God. To the believer there comes this thought, Can anything stand in the way of our Father’s purposes? Surely not; His Word goes forth, and it is finished. He speaks, and it is done. Great comfort and consolation can we gather from this—namely, that what God has purposed for us nothing can hinder or frustrate. We are told that, “It is our Father’s good pleasure to give us the kingdom,” and if it be His pleasure to do this, who shall keep us out of our inheritance? The world may do its worst, the flesh may rebel, all hell may stand opposed to us, but He that is for us is greater than all that are against us; therefore, downcast believer, rejoice and be exceeding glad, knowing that because of the merit of the shed blood your feet shall one day walk the golden streets, and your eyes shall see the King in His beauty.

“God the promise writ in blood:  
Dost thou dread that He will fail thee?  
Death nor hell His might withstood;  
Tremble not, though doubts assail thee:  
‘As thy days thy strength shall be’.”

#### THE GREAT EXCHANGE.

“What shall a man give in exchange for his soul [life]”—Mark viii. 37.

WHAT shall I give in exchange, Lord,  
For the life that is not mine?  
Do I want for my own selfish hoarding  
The life that cost Thee Thine?  
Do I pity myself when Thou, Lord,  
Did’st pity not self but me?  
Do I seek to make mine own, Lord,  
What truly belongs to Thee?

Nay, nay, it is Thine, Lord Jesus,  
Purchased by price untold,  
And I could not give an exchange, Lord,  
Not the silver of earth or its gold.  
The price was far above rubies,  
And *my* life is precious to Thee;  
I am *Thine*, Thine only, Lord Jesus  
*Then do what Thou wilt with me.* B. C. A.



PAUL AS A PATTERN FOR  
THE PEOPLE OF GOD.

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

I Corinthians iv. 14-17.

16. Paul could say: "Wherefore; I beseech you, be ye followers of me." The Lord said of the Pharisees: "Do ye not after their ways." "Do what they teach you, but don't do as they do." But the Apostle was another sort of person. He could point to his life and show that it was after the example and spirit of Christ. The spirit of Christ shone out of him. He could point them not only to his doctrine, but to his ways. As he says:

17. "For this cause I sent unto you Timotheus, who is my beloved son, and faithful in the Lord." Turn to Acts xvi. 1-3. Paul was on a journey, visiting the Churches, confirming them in the faith. What a monstrous perversion of this gracious service is what is now known as "confirmation!" A bishop putting his hands on the heads of young people, mostly, if not all, unsaved, and thus confirming upon themselves the baptismal vows of their sponsors, and admitting them to what is called the Sacrament of the Lord's Supper. Is it not confirming them in a delusion of Satan rather than confirming disciples in the faith of Christ?

No place in all the Apostle's journeys did he meet with such a reception as at Lystra. It was there that he was stoned and left for dead. But back he goes again, for, in spite of all Satan's opposition, God was working, and there was a Church there to be helped and confirmed in the grace of God. And is it not most beautiful to see that one of the fruits of his testimony there—of the precious seed that had been indeed sown in tears—was the young man Timothy, who was destined to be the helper and comforter of his after-life service to the Lord.

How he loved Timothy, and how Timothy loved him! "I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I might be filled with joy." It is more of this touching heart-to-heart affection that is wanted among the children of God; out of this flows blessing. If we look at one another in the flesh, we will more likely hate than love. Paul was willing to live and die for the saints, because he looked at them as *in Christ*—members of His body.

Is Christ the Head—now in glory—dear to me? Then shall not every member of His body on earth be dear to me as He? The Head is in the glory, but the feet are still on earth. Let us anoint and kiss the feet. The affection that is poured upon the feeblest member on earth will not be lavished in vain. Make up your mind that there will be plenty in fellow-saints that is unlovely. The flesh in Christians is no better than the flesh in the unregenerate. But Christ is in the most weak and crooked Christian, and where Christ is there must be something to love! Let us seek to consider one another, and to bear one another's infirmities, and thus love will be drawn out and increased.

17. "My ways, which be in Christ, as I teach everywhere in every Church." But what was Timothy to do for them when he visited them? He was to bring to their remembrance Paul's ways, which were in Christ. Every step he had taken among them had been, so to speak, within the circle of the will and ways of Christ. Will it be said of us after we have left our present sphere of service, "His ways were ever in Christ?" Timothy had a heart to mark and admire the Christlike ways of the Apostle, and therefore he could bring them to the remembrance of others. And, note, the teaching of Paul was the same in "every Church." He did not teach one sort of way in one place and differently in another. He went by the will of the Master; he preached and taught Jesus Christ and His Word, declaring all the counsel of God. May we indeed be followers of Him, even as he was of Christ!

## THE "FALLING AWAY" DOCTRINE.

Hebrews x. 26-39.

A Scriptural Enquiry. By WM. HOSTER, B.A.

IN the Epistle to the Hebrews two things are contemplated which appear so far alike as to be confused by some, but which must nevertheless be carefully distinguished, *the apparent falling-away of real believers and the real falling-away of apparent believers*. This distinction is an important factor in the right understanding of two much disputed passages in the epistle—chapter vi. 1-9 (treated in a previous paper) and chapter x. 26-39, now actually before us.

There are three points we shall do well to keep in view as landmarks in our inquiry into this passage.

(1) The *special sin* contemplated; (2) the *special classes of persons* referred to; (3) the *special treatment* allotted to each. The tenth chapter of Hebrews naturally divides itself into two sections—the first consisting of verses 1-25, the second of verses 26 to end; but it is a mistake to consider these sections as independent of one another, for we cannot understand the latter of them without studying the chapter as a whole.

In the earlier section the writer has emphasised the distinction between the inefficacious and therefore oft-repeated sacrifices of the law and the sacrifice of Christ which (1) "hath perfected for ever them that are sanctified"; (2) has rendered any further sacrifice for sins unnecessary, "for where remission of these is, *there is no more offering for sin*"; and (3) opens the way for believers to enter as purged worshippers into the holiest by the blood of Jesus.

The writer then reminds the Hebrews of a threefold responsibility which devolves upon them, seeing that the One who died is now a great High Priest over the house of God—(1) to "draw near with true hearts in full assurance of faith"; (2) to "hold fast the confession of their hope without wavering"; (3) to "consider one another to provoke unto love and to good works," adding the words, "*not forsaking the assembling of ourselves together as the manner of some is,*" a warning which may throw light on *the special sin contemplated in the passage*.

These words, though they may doubtless be

used as a warning against non-attendance at the church meetings, have surely a far deeper meaning. It is indeed sad to lose heart for the *assemblies* of the saints; it is sadder still to "forsake the *assembling* of ourselves together"; that is, to give up or seem to give up the essential truth connected with such gatherings. Some whom the writer had in mind had already done so. It had possibly meant in their case nothing less than a complete abandonment of the faith they had once *professed* in Christ and a return to Judaism. Let the Hebrews beware of the beginnings of a declension, which could in some cases lead to such fearful lengths. The 26th verse which follows is closely connected by the word "for"—"*for if we sin wilfully*" [the last word translated "*willingly*" in 1 Peter v. 2, its only other occurrence in the New Testament] with the words we have just been considering, and indicates sufficiently clearly that the "*sin*" hypothecated is not sin in the abstract, but the very sin they had just been warned against, namely, "the forsaking the *assemblies*." Why did they specially need to be warned against willing sin? Perhaps for two reasons—(1) because the time at which the epistle was written was, as we shall see later, a period of great pressure on them to draw back; and (2) because the very grace of God may be turned into license, and the fact that "the offering of the Body of Jesus Christ once for all" precluded any further offering for sin, might lead the flesh to presume that sin, even willing sin, is not such a serious thing for the believer after all, and that as "their sins were not remembered," it mattered little comparatively what they did or where they went. But can God connive at sin, even in professing believers? Nay, though "there remaineth no more sacrifice for sins," in contrast with the oft-repeated Jewish sacrifices, there is a "certain fearful looking for of judgment and a fiery indignation which shall devour the adversaries"; that is, *two* distinct things—(1) judgment (as we shall see later) for God's backsliding people *in view of their restoration*; and (2) a fiery indignation *to devour the adversaries*, themselves probably once professed worshippers of God, but who had "forsaken

the assembling" and gone to the furthest limits of apostacy, becoming open adversaries of God and a stumbling-block to His people. Their sin is portrayed in the verses that follow as parallel with, but far more serious, than that described in verse 28 as "despising Moses' law." The four references in our passage to the Old Testament, especially the three from Deuteronomy, throw much light, as we might expect, on its meaning.

The first of these (Deut. xvii.2-6), to which reference is here made, indicates the character of this latter sin as "a departing from God and serving other gods, and worshipping them," the special law of Moses despised being, of course, the first commandment. Their sin corresponds with the graver sin of "the adversaries" described in Hebrews x. 29. This was a sin of triple dye. A treading under foot the Son of God. A positive despising of the Blood of the covenant. A spiteful entreating of the Spirit of grace. Now a true child of God might fail to glorify the Son and forget the value of the Blood, and grieve the Spirit of grace, but the aggravated sin described above is nowhere laid to the charge of such a one. Neither is it for us on our part to affirm that such and such a religious professor has committed it, but the solemn truth remains that for such deliberate apostacy against the light, a righteous God can only have in store "a fiery indignation which shall devour the adversaries."

A good deal of difficulty has been felt as to how a mere professor could be said to have been "sanctified by the Blood of the covenant." To obviate this it has been suggested that the "he" in the phrase, "wherewith *he* was sanctified," refers not to the apostate but to "the Son of God" in the previous sentence, and Hebrews xii. 20 is quoted as justifying such an application. But apart from the fact that—to the mind of the present writer—there is something strained and unnatural about this explanation, the absence of any emphatic pronoun in the Greek before "was sanctified," to mark the change of subject, would militate strongly against it.

A more probable solution of the difficulty

lies in the meaning to be given to the word "sanctified." So common is it, and rightly so, to expect true moral change in believers as a result of sanctification, that many forget that the word "sanctify" only means "to set apart for a special object," and does not in itself imply moral change at all. For instance, (1) in the case of inanimate objects, such as the "offerings" and "gold" of Matthew xxiii. 17-19, no moral change is possible, and yet they are said to be sanctified; (2) in the case of our blessed Lord, the Holy One of God, no moral change was necessary, and yet in John xvii. 19 He says, "I sanctify Myself"; (3) in the case of the unregenerate husband and children of 1 Corinthians vii. 14, it is expressly predicated that no moral change had taken place, and yet they are said to have been sanctified.

In the same way it is submitted that a man who had, on the ground of professed faith in Christ, taken his place in the assembly, and been thus separated from his old Jewish surroundings say, and ostensibly set apart for God as a Christian, might be said to have been "sanctified by the Blood of the covenant" without having for that ever experienced any saving spiritual change. To sum up, then, *the special sin* contemplated in Hebrews x. 26-39 is a "forsaking the assembling," in itself a sufficiently serious condition of backsliding, leading in the case of some *who are thus proved never to have-been ought else than mere professors* to deliberate and final apostacy from Christ (see 1 John ii. 19).

This brings us to the second landmark in our inquiry, which we have already had in view in what has been written—*Who are the special classes of persons referred to?* To the casual reader of Hebrews x. it may appear that only one class of person is spoken of, and even those who have followed attentively what has gone before may be disposed to question as arbitrary the division of those referred to into two classes, and the application of the first half of verse 27, "the judgment," to the *backsliding people* of God; and the second half, "the fiery indignation," to the *apostate adversaries*. The proof required is furnished by the second and third references to the Old Testament contained in Heb. x. 30, both from Deuteronomy

xxxii. verse 35, "Vengeance belongeth unto Me," and verse 36, "The Lord will judge His people." The whole of this chapter should be closely studied, as it runs on parallel lines with Hebrews x. Verses 1-6 are introductory; verses 7-14 recount the Lord's gracious dealings with Israel; verses 15-18 Israel's backsliding. In verses 19-26 we have judgments increasing in severity up to verse 27, when a limit is placed on them because of a new class of persons, "the adversaries," mentioned here for the first time (and again in verses 41 and 43), to be carefully distinguished both here and in Hebrews x. from "the people of God."

As we have seen, the *individual* who despised Moses' law by setting up strange gods in violation of the first commandment, "died without mercy"; but Israel's *national* departure from God could not be thus dealt with, for in the apostate mass there would always be a true though backsliding remnant, who, though sharing in the national responsibility, would, in contrast with the mass to be destroyed, be brought, through the judgments, to form the nucleus of the restored nation. The two words, "Vengeance belongeth unto Me" and "The Lord will judge His people," are in Deuteronomy xxxii. applied respectively to two widely different classes—"the adversaries" and to the Lord's true "people." Is it not manifest that in Hebrews x., where these words are quoted again; there must be also two widely different classes corresponding to those in Deuteronomy xxxii.?

The final inquiry, namely, as to *the special treatment* to be allotted in Hebrews x. to each class has been to a great extent anticipated. Here, again, as we have seen, we find "the adversaries" (verse 27) and their sin described (verse 29). They had clearly once professed interest in the Son of God, faith in His Blood, and obedience to His Spirit, but their profession had been only *in appearance*. They represent real apostate Hebrews of a deeper dye than those of Deuteronomy. Those sinned under law, these under Gospel light; those paid the penalty of physical death, these must know that "sorer punishment" their more grievous sin deserved—the fiery indignation of Him

who says, "*Vengeance* belongeth unto Me." On the other hand, to the backsliding though *real* people of God, who, up to a certain point have *seemed* to follow in the others' sin, the Word is, "The Lord will *judge* His people, and repent Himself for His people." They will be chastened of the Lord, that they should not be condemned with the world (1 Cor. xi. 32). In either case it is a fearful thing to fall into the hands of the Living God. As to the adversaries, the fire will devour them; as to "His people," it will devour their dross.

In closing, the writer encourages the Hebrews to persevere by reminding them of past victories, and also of the recompense held out to continued confidence. This, and especially the fourth reference to the Old Testament, to Habakkuk, goes to show that their position was one of great trial and of sore pressure to draw back. The whole of Habakkuk throws light on their path. In chapter i. even the prophet is staggered by the prosperity and immunity of the wicked, but in chapter ii. he is assured that God will justify Himself, though "the vision is yet for an appointed time, but if *it* tarry, wait for *it*." Then follow words quoted thrice in the New Testament, and each time with a different emphasis: "The just shall *live* by faith." In chapter iii. further light is given. It is God in Person who will come forth for the salvation of His people. It is a Person, too, for whom the Hebrews are exhorted to look. "*He* that cometh shall come, and will not tarry." Let them learn to wait in patience and *live* by faith, for "if any man shall draw back, my soul shall have no pleasure in him." Here, too, as in the case of Hebrews vi. 9, the writer, unlike many teachers to-day, will not close without stablishing his hearers in grace by the assurance that though they may draw back and cause grief, "he and they are not of those who draw back *unto perdition*, but of them that believe to the saving of the soul." May the Lord apply to our hearts and consciences this solemn passage, and enable us to profit thereby.

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How shall I do to love? Believe. How shall I do to believe. Love.—LEIGHTON.



THE INSPIRATION OF THE SCRIPTURES—V.

THE DIVINE AND THE HUMAN IN  
THE SCRIPTURES.

By W. H. BENNET, Author of "More than Conquerors," &c.

WITH Dr. Robinson's statement that we see inspiration "as a process not compelling from without, but guiding from within," we quite agree; but when he says, "The message was not written by the Divine hand," we may ask whether we can separate the finger from the hand. The Lord Jesus uses the expressions "*finger* of God" and "*Spirit* of God" as synonymous (Matt. xii. 28; Luke xi. 20). The late Dean Farrar gravely expressed his belief that "these messages were not, for the most part, revealed by openings of the heaven and unearthly voices in the air, not by signs and wonders to startle and overwhelm, not by shocks of visible manifestations, sudden and violent." We might ask, Who ever taught that they were? But we absolutely deny that we are compelled to choose between such an idea of the mode in which the Scriptures have been given to us as these words would convey, and the teaching that takes all meaning from the expression *God-inspired* by bringing down the sacred Scriptures to the level of every other book.

It was an *unusual* thing for God to cause His voice to be heard as from Sinai, or for Him to communicate with men as He was pleased to do in the case of Daniel by the river Ulai, or of John in Patmos; but these communications of God were not more *supernatural* than were the words spoken through David or Paul. God was pleased to speak through men, and it is not without significance that a passage of Scripture is introduced to us in the New Testament in different ways. The Lord speaks of "the prophecy of Esaias, which saith"; and again, "Esaias said"; while Paul, in quoting the same passage, says: "Well spake the Holy Ghost by Esaias the Prophet" (Matt. xiii. 14; John xii. 39; Acts xxviii. 25). Again, the Lord Jesus quotes the words of Moses to Israel concerning what God had done for them and the lesson it was designed to teach them with the solemn formula, "*It is written*"; while words which Moses spake as

the very message of God to Israel are given with the word, "*Moses saith.*" See Deut. viii. 3 with Matt. iv. 4; Deut. xxxii. 20, 21 with Rom. x. 19. Therefore the words were both the words of the Holy Ghost and the words of Isaiah, the words of Moses and the words of God. We do not disregard the human element, as it is called, in the Scriptures; on the contrary, we believe in the perfect combination of the divine and the human, and that while the writing is divine in every part, the writers wrote as men.

Part of the charm of Scripture is its variety, and that variety is very much the result of the selection of men of differing minds and characters to be the writers. As one has said, "The burning sarcasm of Isaiah: the tender, melancholy pathos of Jeremiah; the homeliness of the herdsman's son and the gatherer of figs; the deep philosophy of John; the clear, and sharp, and yet impassioned logic of Paul—all these were truly and really their own. As every pipe of the organ was so fashioned that it might give one note and not another—and yet all are filled by the one breath—so these souls, fashioned by the conditions of humanity and the circumstances of their lives, were made each to give out its own note, yet all were filled by the breath of the Divine Spirit that has made these human and yet Divine utterances ring with a melody unquenched and unquenchable."

The late Dr. P. Fairbairn wrote: "There is not a volume in existence, composed by different authors, more strongly marked by the distinctive peculiarities of the several writers than the Bible. The style, the language, the imagery, the reasoning, and the rhetoric were all such as each individual from his particular circumstances and native cast of mind might have been expected to employ, and not less in the rapt effusions of the prophet when disclosing the higher purpose of God or foretelling things to come than in the homely evangelist and the apostolic herald of the Gospel, every appropriate feeling has its play, and every distinctive gift its befitting exercise." Thus, to use Bishop Westcott's words, we have "not an utterance in strange tongues, but in the words of wisdom and knowledge; it is

authoritative, for it is the voice of God; it is intelligible, for it is in the language of men."

There is something beautifully simple and natural in the origin of some of the inspired writings. To Luke, the beloved physician, "*it seemed good*" to supply his friend Theophilus with an accurate account of the birth, life, death, and resurrection of the Lord Jesus; the result is that beautiful Gospel standing third in order in our Bibles. Again, he would supply the same friend with information touching the fulfilment of the Lord's last commission to His apostles and the spread of the Gospel in the world—the fruit of which expression of friendship is our possession of that priceless link between Gospels and Epistles without which the latter would lose half their value to us. Paul purposed to visit believers at Rome and was hindered, *therefore* he wrote them a letter; and so the Church is enriched throughout her pilgrimage with that greatest of the Epistles. Who that has eyes will fail to see God's hand guiding in each of these cases, in which we can perceive a very natural reason for the writer's taking up his pen?

The fact that there were many agents does not affect the truth that the Author is one. The various writings of the New Testament were called forth by special circumstances and to meet a then present need; yet in them are found all that the Church requires throughout her whole course. And, as the late Canon Bernard so beautifully expressed it, "When it is felt that these narratives, letters, and visions do in fact fulfil the several functions and sustain the mutual relations which would belong to the parts of one design coalescing into a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole; the many writings have become one Book; the many writers have become one Author" (*Progress of Doctrine in the New Testament, 5th Ed., pp. 207, 208*).

And what is true of the New Testament is equally true of the earlier Scriptures. We fully recognise the *human* as well as the

*divine*, but we deny that any "human element" affects the divine and that anything in Scripture can be called human and *not* divine. Just as in the Person of our adorable Lord we have the perfect union of the divine and the human, but can never separate the two—can never put one finger upon any recorded action of His and say that it was merely human; but are bound to recognise in all that He did the deeds of One who was *both* God and Man: so though the whole of the written Word has come to us through human channels, we cannot put the finger upon a single sentence, or even a single word of historian\* or prophet or New Testament writer, and say, *that is merely human*, and therefore not of divine authority.

This, we know, is what many teachers of the present day deny. They allow that the Bible *contains* the Word of God, but not that it is His Word in its whole extent. They fail to see that the Book stands or falls as a whole. They have long indulged the idea that they can have Christ without Moses, and some think they can have Christ without Paul, disallowing the truth that inasmuch as Paul was called and commissioned by the Risen Lord, and was inspired by the Holy Spirit, his teaching was absolutely the doctrine of the Lord.

Some time back a prominent teacher, in discussing what should be the basis of a certain union, thought to show his wit and raise a laugh against the sacred Book by saying, "Nor shall it be a condition of fellowship whether the Holy Spirit, in teaching men to write the Book, taught them to dot their *i's* or cross their *t's*." But we prefer to listen to another Teacher who spoke of those minute signs in the Hebrew language—which correspond to the dot and the cross in ours—in a very different manner when, after linking "the law" and "the prophets" together, He said: "Till heaven and earth pass, one *jot* or one *tittle* shall in no wise pass from the law till all be fulfilled."

There are, of course, those who will ask,

\*Of course many mere human utterances are given in the Scriptures. The words of such as Nabal, Rabshakeh, and the scribes and Pharisees were not the words of God; but they were recorded under the guidance of the Holy Spirit, and we know that they are *the exact words used*.

“How can these things be?” “How can each writing of the Scriptures so bear the stamp of the individuality of the instrument and yet be in every word most truly divine?” Need we be ashamed to reply, “We cannot tell”? God has not called us into His council chamber and explained to us His methods; and if we are ignorant of the manner of the Holy Spirit’s operation in that gracious working of which we ourselves are the subjects, shall we expect to understand *how* He inspired the sacred Scriptures? But to deny God’s assertion that Scripture is *absolutely inspired*, because it has come to us through human instruments, is adding impiety to ignorance. When God speaks, it becomes us to bow, to believe, and to adore. Let us be assured that, however little we may be able to trace the link between the human and the divine, that link existed, and, in another’s words, “the other end of that golden chain which terminated in the man, and the pen, and the ink, and the paper—the other end of it, I say, was held fast within the hand of God.” With this assurance we shall confess, “Thy Word is *very pure*, therefore Thy servant loveth it”; and “Thy testimonies are *wonderful*: therefore doth my soul keep them.”

### THE SECOND MANIFESTATION OF THE LORD.

By J. HIXON-IRVING.  
Heb. ix. 23, 24.

#### HIS MANIFESTATION IN HEAVEN.

PETER, in his second epistle to Jewish Christians, writing of some last things, said: “Our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things *hard to be understood*,” &c. (2 Peter iii. 15, 16). There can be little doubt that the letter of Paul referred to by Peter was the Epistle to the Hebrews. If not, we must suppose he refers to a lost letter! Among the things in Hebrews “hard to be understood” is that of the defiled and purged heavens of this verse: “It was therefore necessary that the patterns of things in the heavens should be

purified with these; but the heavenly things themselves with better sacrifices than these” (verse 23). It can be easily understood how the Tabernacle and its vessels could be ceremonially defiled, and would therefore need ceremonial purification; but if moral defilement of the same is meant, it would be a very different thing indeed, and one difficult to understand.

One thing is evident from the above verse, that sin had in some way polluted the heavenly things, or they would not have needed purification. But whose sin? We read of the “angels that sinned” (2 Peter ii. 4, 5), “who are now reserved in everlasting chains under darkness unto the judgment of the great day” (Jude v.). Must it not have been their sin which defiled the heavenly things, necessitating the application of the purging power of the sacrifice of Christ?

As the high priest of Israel entered into the holiest of the Tabernacle with the blood of the sin offerings on the Day of Atonement, in order to cleanse the same from defilement, so Christ has entered into heaven in the power of His own sacrifice, and made the “heavenly things themselves” clean every whit. And not things in the heavens merely, but the heavenly people themselves now on the earth—heavenly because “holy brethren, partakers of the heavenly calling.”

“For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us” (Revised Version). There are four simple things stated in this verse: (1) Where Christ has *not* entered; (2) where He *has* entered; (3) *why* He has entered; (4) for *whom* He has entered.

#### I. WHERE HE HAS NOT ENTERED.

What this *holy place* was the opening part of this chapter shows (verses 1-5), but we have to go back to the book of Exodus in order to find a detailed account of the same. The “worldly sanctuary” was an oblong square, divided into three parts, two only of which are mentioned in chapter ix. 1-5. The first—the court—opened to the sky, in which stood the tabernacle. The latter was divided into two unequal parts—the first,

called the holy place, was about 30 feet by 15; and the second, the Holiest of all! was about 15 feet square. The latter was, therefore, a perfect cube, and was a dim earthly shadow of heaven, the dwelling-place of the Life-giving God. Into that solemn place none but the high priest could enter, and that but once (or one day) in the year. He could only enter on the ground of sacrifice and with the blood of the sin offering, which he offered first for himself and his family, and then for the people whom he represented. In contrast to the Levitical priesthood, the Lord entered *not* into earthly courts made by human hands and built of perishing materials. Neither did He belong to the priestly house of Aaron, which only "served unto the example and shadow of heavenly things," but to the royal tribe of Judah, and "of the seed of David, according to the flesh." The sacrifice He offered was not of irrational animals without any virtue or efficacy in themselves, but Himself in all His absolute perfection. The tabernacle, with its holy places, was earthly; the priests who served there were dying men. The sacrifices and ceremonies offered and observed therein were but carnal ordinances imposed on the people "until the time of reformation."

The time of reformation came in nearly 1900 years ago, when these dim shadows vanished like the morning dew before the rising sun, leaving not a trace behind; for the substance of these shadows had come in the person of the Lord Christ. The new age He ushered in was a spiritual one, in contrast to the legal and ceremonial one of the past. The place of worship was now transferred from earth to heaven itself; the priesthood, that of all believers in God and His Son; the sacrifices spiritual ones, and offered through the great High Priest in heaven itself.

Worship in this age—that alone in which God delights and accepts, is not ceremonial—is not carnal, is not by proxy, and is not a performance by religious performers; but is of the heart, is spiritual, is individual; is not of the flesh, but is of the Spirit, for they who worship God must do so "in spirit and in truth."

The true worshippers of God have one common place of worship even in the Holiest of all to which they have perfect spiritual access at any moment. They need no human medium in approaching God, for they have "One Mediator . . . the Man Christ Jesus"; they require no book of prayers, for they "pray in the spirit and with the understanding also." They need not the help of "groaning keys" or a trained choir to lead their praises, for they "sing with the spirit and with the understanding also." The spiritual of this age, even though they were deaf, dumb, and blind, yet they would be able to "worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh" (Phil. iii. 3). It is well to emphasise the fact that this high and holy exercise is not a physical thing, even as it is not ceremonial or mechanical, but a purely spiritual one.

It is only when the world turns religious that it needs, in its professed approach to God, things which appeal to the five senses—sight, sound, touch, taste, and smell. There is another sphere in which God dwells with His own, where in worship and communion these things are of little or no value, and of which the world has no proper conception. If these things be true, then need such as have been brought unto God wonder that they are often regarded by men as mystics, dreamers, and hyper-spiritual.

Need it be a marvel if from among themselves from time to time some arise who plead for more of the mechanical and less of the spiritual in worship and service. The less heavenly-minded will always more or less strongly favour those things, both in worship and service of God, which suit their spiritual condition and intelligence.

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#### THE BODY OF CHRIST.

YES, I heard of the separation in ——. Setting up "churches" with high assumptions does not seem to come to much; God blows on it. "The body of Christ" must be owned in its fragments; for it will not, as I think, be set up again in any outward organisation till "the Head" appears.—  
J. G. M'VICKER.

"THE LORD IS MY SHEPHERD."

(A LORD'S SUPPER MEDITATION.)

By DAN. CRAWFORD, Luanza, Central Africa.

THE sequence of thought, linking even separate Psalms, is often their true divine key. Take, for instance, David's bold "my" in the 23rd Psalm. How simple it is to see unerring explanation of all this certainty of soul in David in that preceding vision of love in the 22nd Psalm. The roots of the 23rd Psalm, revealing Jehovah as Shepherd, strike back deep into the sterile rocky soil of Psalm xxii. The sheep can only reach the green pastures of Psalm xxiii. because the Shepherd of Psalm xxii. held on His way among the thorns of the waste. And this is ever the divine law of cross-and-crown sequence. The sheep by the still waters of the Lord's Supper look across the gulf to the Psalm where Jehovah is a Shepherd unto blood. The thorns are over there, and the green pastures are just here, and "my" is the adoring result of it all. Surely in such loving sequence do we find an adequate reason why the ineffable name of Jehovah can be linked with the name of a lost sheep of humanity, lost David, or lost anybody! Jehovah is my Shepherd. Thus we learn that, Psalm of sorrow though it is, the grace of God is so exceeding abundant at the Cross that we find a pledge of the very peace of the sinner in the woes of the Saviour.

Watch the contrast of it all. Like David, the Christ, too, opens His Psalm of Calvary with a "My." Twice does the forsaken cry ring out to the skies. How different David's "my" to that of the lonely Christ! A heaven and a hell of difference surely! The deep of Christ's forsakenness calleth across to the deep of David's calm and joy. And this surely is the divine intention concerning these Psalms—a sequence so certain that the sufferings of Christ shall not have long to wait for the glory that should follow—else how shall we explain that praise shout, "The meek shall eat and be satisfied"? Who are the meek of Psalm xxii. if not the green-pastured sheep of Psalm xxiii.? Was it not, indeed, just such an adjacent prophecy as this that hastened David to glorify

the Christ by singing of pastures where the meek and lowly sheep find rest to their souls?

But watch this divine sequence a little longer. David's "I shall not want" finds its reason in the fact that Jehovah is with him. And so, too, in the opposite experience of Christ's loneliness do we see the utter poverty of the Cross. Without God was the sinner, and without God was the Saviour. "I, the Shepherd, am poured out like water," is the source of all that satiety in the sheep. The SECOND MAN, the Lord from heaven, was His divine title, yet He it is, who, in dying pangs says, "I am a worm, and no man." Watch, too, those still waters of tranquility, and listen in contrast to the words of Christ's roaring. All God's waves and billows are rolling over Him there, in the strong crying and tears of the Son of God. This contrast is seen further down under another figure. Both David and David's Lord have a cup, and both the cups are seen running over. The red wine of wrath and the red wine of joy. No wonder that old English word blood comes from the same root as bloom and blossom. Without the shedding of blood there is no —. Truly there is no *anything* without the shedding of blood. Far away even in the marshes of Africa the tribesmen say, "No blood, no blossom!"

Contrast, yet further, David's head anointed with oil and the head of the Christ of God wounded with thorns. That soft oil, and those sharp thorns are so widely removed from each other that they spell salvation to the sheep. There is one phrase indeed in this Psalm, almost Pauline, which reveals how fully the writer has seized upon the fact that Christ is his Saviour substitute. When David says, "Yea, though I walk through the valley of the shadow of death," surely here we have a most naive hint that if the substitute Christ has so utterly died FOR the sheep, then in some glorious sense the sheep will not die at all. "Shall not see death" is the note of joy for the sheep. But for that wounded Shepherd of the Psalm of sorrow there was no such qualification. The inexorable "must be" of the Cross was ever before Him. *If* the worst comes to the worst,

David could say, "For the lonely Christ the worst must climax in the worst."

So, too, further on. Divine, intended contrast we see in the two groups of enemies surrounding David and David's greater Son. There, in the presence of his enemies, God doth load his table with good things. God Himself prepares that table, prepares both the time and the place for it, to wit, when the enemies are in full view. But look at the contrasted Christ, hungry both in body and soul! His is the bread of affliction, His, the death of the fool. And if David's joy was the confounding of his enemies, how deep the woe of Christ in being taunted by His foes. There they are, shooting out the lip and shaking the head in derision. David gets the banquet, and David's Lord gets the penury of Calvary. Surely the lesson for us is writ large in all this intended contrast. Do I or do you ever and always take our brimming cup to the Calvary cup and, before drinking even one drop of joy, bless the cup of woe that the Shepherd drank all alone for us. These are days, indeed, when whole books of "Bible Contrasts" are greedily perused. How much harder it is for the child of God to bring his life in its faithlessness into sharp contrast with the loving ways of our steadfast God. As man is, after all, a comparative race, how well, indeed, if he learns life's best lesson of contrasting God with the creature.

David's last contrast is with the Man of Sorrows, an outcast from the Father's house, and he, David, boasting of that house as his dwelling for evermore. The homeless Christ, out in the cold, knocking at the Father's door. "My God! My God! WHY—?" Surely here in the Christ's own "WHY?" we seem to see why so many theories of the Atonement are in currency. A dozen and more "working" theories of Christ's Atonement! Does not their very number show that they have tried and failed to fathom Christ's own perplexed "WHY?" Oh! let this be our Atonement—watchword for Time; this, too, for Eternity, "WHY? WHY?" When you think you fathom it, and when you reduce it all to a cold syllogism, then indeed are God's mighty fallen. Christ's own perplexed "WHY?" declares it all to be

an ocean, and the creed was never yet written that did not shut out great deeps of atoning love.

"For the love of God is broader than the measure  
of man's mind,  
And the heart of the Eternal is wondrously kind!"

One word more in conclusion. It will be seen that there is close affinity between the assurance of David's "MY" and the certainty contained in his "SHALL." I SHALL *not want*. This is the jubilant dogma of Faith. And whence all the certainty if not in the wondrous blank-cheque name, "JEHOVAH."? God, Who in grace revealed His own unutterableness, could only perforce reveal Himself by a name which ever confounds the grammarians of this world to translate. It was the Jew himself who best caught the divine meaning, when, as a nation, he resolved not even to pronounce the name Jehovah at all. If the ineffable name is untranslatable, said he, then let it be unpronounceable. Hence it is, the best translation in any language of that glorious name will only be the best because it is the most unpretentious. So full of meaning, indeed, is the name Jehovah, that human speech can only call a halt, and translate it blank-cheque fashion, "I AM, &c., &c." Thus praise is verily silent in Zion before Zion's King. And David's whole point in his "SHALL" lies just here. If, says David, my Shepherd has such a blank-cheque name, "I AM, &c., &c.," then I, too, can issue a blank cheque on the unknown future of life. How often we forget that "I SHALL NOT WANT—" is as much a blank cheque as Jehovah's own name. If God's name is "*I am, &c., &c.*," then Faith's echo-shout can only be, "*I shall not want, &c., &c.*" Thus the deep of supply calleth out to the deep of need. If God does so challenge Faith as to His very name, "I AM, &c., &c.," then Faith gladdens God's heart by sending back the sister challenge, "I SHALL NOT WANT, &c., &c." The whole eternity of God lies a great deep in that ineffable name, and the responsive "SHALL" is Faith striking its roots deep into the eternity of God. Everlasting is His name, so "SHALL" adorns the mouth of all God's children. We are the lords of the future, and another king can never arise who knows not Joseph.

And this, finally, is the root of David's phrase, "*For His name's sake.*" His name, the blank-cheque name, explains it all. True, the language of modern banking was not known a thousand years before the Cross. David's equivalent for a cheque book was, in those stormy days, a Strong Tower. And the BLANK element is well enough seen in both. Does not David later on sing of the name Jehovah as a something we can "RUN INTO" and be safe? Precisely as in the stress of commerce a merchant runs into his blank cheques to meet all demands against him, even so David claims that Faith can "RUN INTO" the Jehovah-name as into a strong tower. Surely it must be blank enough if you and your needs can run into it. Thither let us all flee!

=====  
 "REST UNTO YOUR SOULS."\*

Matt xi. 29.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

JESUS nowhere in Scripture promises His people in this life—loved as they are by Him—rest for the body. *That* He recognises to be a perpetual living sacrifice unto Himself, "holy, acceptable unto God." Body rest is to come by-and-by, according as it is written: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven" (2 Thess. i. 7).

What the Lord promises *now* is soul-rest—"rest unto your souls." The gracious words in their completeness are: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Not "all ye that are *weary* and heavy laden," as is often negligently quoted—which partakes too much of earthly circumstances—but "all ye that *labour*"—the inner conflict—the soul's warfare. Part

\* The writer of this article does not mean to undervalue the needful hours of sleep or such periods of rest as are necessitated by sickness, or by long and fatiguing labours. Periods of rest are a necessity if the body is to be maintained in effective vigour, and the more so if the day originally devoted to rest becomes the hardest day's labour in the week, as many a Gospel preacher and teacher knows. But the rest which is due to sloth or for self-gratification—unduly lengthened hours of sleep, long holidays, or retiring upon a competence and settling down to do little or nothing—this is what the writer denounces.—ED.

of our Master's yoke was "He had not where to lay His head," and this we accept, if it be His will—the inner rest sustaining us.

Mark you, He first *gives* us rest in Himself, when by grace we believe in Him, and then *sets us seeking* a continuance of that which He has given us as a foretaste thereof. And how does He set us seeking rest—abiding rest? By taking His yoke—"Take My yoke upon you." "*My yoke*"—not your own—"and learn of Me." Hence it follows that bearing the yoke of Jesus and learning of Him are indispensable to the obtaining of soul-rest. And the soul soon knows what the yoke of Jesus is; it *learns* it upon its knees and *experiences* it in the world.

Thus Paul, bearing the yoke of Jesus his Lord and Master, and ever learning of Him, could say, "We are troubled on every side, yet not distressed." How wonderful! He could speak of labours more abundant. He could narrate the trouble which came to him in Asia—that he was pressed out of measure above strength, insomuch that he despaired even of life. Yet, amid it all, he could speak of "rejoicing in the Lord," and in holy triumph he could say, "We which have believed do enter into rest" (Heb. iv. 3).

All this may appear as paradoxical to the worldling, but not so to the child of God. He hears the voice which spoke of old: "Arise, this is not your rest, because it is polluted." And he knows that in measure as he departs from and rises above this polluted world; he realises the rest here spoken of which the world can neither give nor take away. For "ye are not of the world, even as I am not of the world," says He whom we call "Master and Lord."

Beloved, let us be assured that if we covet bodily rest, it must be at the expense of rest to our souls. "Ye are not your own," "Be not weary in well-doing," and "Always abounding in the work of the Lord," denote activity, and constant activity too. And this activity is perfectly consistent with and allied to rest unto the soul, because it is learning of Him. "He went about doing good," and He promises rest to every soul which learns of Him.

And oh! how sweet it is to contemplate the "rest which remaineth," and to which

day by day we are hastening. *There* "the weary are at rest"—our fatherland above. *There* our glorified bodies will never know the pain of overpressed labour, the sweats of toil, the least approach of weariness.

" 'A little while,' our Lord shall come,  
And we shall wander here no more;  
He'll take us to our Father's home,  
Where He, for us has gone before,  
To dwell with Him, to see His face,  
And sing the glories of His grace."

## THE SECOND MANIFESTATION OF THE LORD.

By J. HIXON IRVING.

Heb. ix. 23, 24.

### II. WHERE HE HAS ENTERED.

"*Into Heaven itself.*" We have seen that the "reformation," or rectification, as the word signifies, which took place at the coming of the Lord at the end of the age, abolished the tabernacle, temple, priesthood, sacrifices and ceremonies which belonged to the Jews and introduced a new order of things of a totally different character. This new order began with the death, resurrection, and ascension of Christ into heaven, and what mighty changes then took place in regard to God's dealings with men, few have any real conception. It is well to keep in mind that in the epistle to the Hebrews, heaven and heavenly things have a very prominent place.

"Heaven" and the "heavens" are often mentioned therein, yet only in passing (so to speak); so that we are without details on the subject.

The *material heavens* are mentioned three times as the "sky" (ch. xi. 12), the created heavens as "the work of Thy fingers" (ch. i. 10). These are to be, as we learn, "shaken" at the end of the Kingdom (ch. xii. 26).

The Lord, on His way to possess the High Priesthood of His priestly people, passed through the created heavens (ch. iv. 14), and became therefore "higher than the heavens." (ch. vii. 25).

*Shadow and Substance.* The Tabernacle in its various divisions was a type (figure of the true) "of the true Tabernacle which the Lord pitched and not man," of the "greater and more perfect Taber-

nacle not made with hands" (chs. viii. 2; ix. 11). Hence that region "within the veil" (ch. vi. 19-20) is the place of His rest, the true antitype of the "Holiest of all," into which place the holy and kingly priesthood of this age have been introduced through His blood (ch. x. 19).

The true Holy of Holies is the Divine dwelling place on Mount Zion in the heavenly Jerusalem, and the Lord is there. He is seated, resting from His work of expiation, for as soon as He had made a purification for sins, He sat down in the heavens at the right hand of God (Heb. i. 3). He is seated there as the High Priest of His priestly people, a Minister of the true tabernacle (Heb. viii. 1). He is *resting* from His cross work, as we have seen, though He is *ministering* as High Priest before God; yet He is *waiting* the time when He will return for His own, those on whose behalf He is now serving, and subjugate His foes (Heb. x. 13).

He is therefore, be it repeated, resting: working and waiting in the Heavenly Courts. "Christ having come a High Priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood, entered in once for all into the holy place, having obtained eternal redemption" (Heb. ix. 11-12, R.V.).

### III. WHY HE HAS ENTERED HEAVEN.

"*To appear before the face of God*" (R.V.). The word translated "appear" means to *manifest oneself*; as in the Lord's words, "I will manifest Myself to him" (John xiv. 21). It is a word which only occurs ten times in the New Testament. He is the first and only glorified Man in heaven having passed through the grave. Enoch and Elijah are there in bodily form, but they did not pass through death and the grave. The Lord did both; and He is, therefore, "Before the face of God" the "Forerunner for us entered." It means that that far-off cry from the Cross, "My God, My God, why hast Thou forsaken Me?" has not left an echo behind, for the barrier between Father and Son—imputed sin—was removed by the death of the Cross.



The Father and Son are face to face in mutual complacency and delight. One in mind, purpose, and desire, with no cloud or shadow between. It is impossible that anything could ever bring a shadow or cloud between the Father or Son, or alter for one moment the standing in peace and grace which belongs to those for whom the latter appears in the Heavenly Courts.

He was ever before the Father's face while on earth, and always doing His perfect will; and He has as His reward the Father's presence, His throne, and His glory.

He is before the face of the Father in all the majesty of His person, in the glory of His obedient life, in the full value of His sin-atoning death, in the victorious power of His resurrection, the triumph of His ascension, the regal dignity of His enthronement, and in all the saving and sanctifying power of His present service. "Before the face of God!" how much these words unfold to the thoughtful mind; and yet how little of the much they contain has been generally understood or appreciated.

#### IV. FOR WHOM HE HAS ENTERED.

"For us." That is, the writer, and those to whom he sent the letter; but not for them alone, but for the whole of the ransomed who are on the earth at any given moment of time. He was on the Cross in death for His own, and is now upon the throne for their behalf. How full is the epistle to the Hebrews of the present service of the Lord, and the blessings of that service to the redeemed.

He is there within the veil as their *forerunner* (Heb. vi. 19, 20); hence they have a "strong consolation" through the hope which rests upon Him. It is a hope "sure and steadfast." He is there as the Captain of their salvation, the Chief Leader of the ransomed hosts, the Procurer of eternal redemption (Heb. v. 9).

He is there, too, as Intercessor with God; and, though His people have many foes, His presence and intercession ensures their final salvation (ch. vii. 25).

He is in the presence of God as the Mediator, maintaining all the saved in their present standing and acceptance (chs. viii. 6;

xii. 24). How secure then is that standing before God!

He is before the face of God as the Great High Priest of the priestly people. They, therefore, have liberty to draw near unto the presence of God in prayer, worship, and communion, and to offer unto Him their spiritual sacrifices. All that Christ now is and is doing in heaven is on behalf of His own who are in the wilderness, surrounded by trials, enemies, and dangers.

They have need both within and without. Where sin is, where the world makes its presence felt, and the "god of this world" makes his power known, there is need. Where there are infirmities of body, mind, and spirit, there must be such. But the Lord is there in the Holiest of all to meet that need in its widest, deepest extent. And His presence there ensures, in spite of all these foes, the final preservation and glorification of the redeemed.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession [confession]. For we have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are yet without [apart from] sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

#### SUGGESTIVE TOPICS.

##### WALK WORTHY.

Walk worthy of the vocation  
wherewith ye are called, - Eph. iv. 1  
Walk worthy of the Lord unto  
all pleasing, - Col. i. 10  
Walk worthy of God, who hath  
called you unto His kingdom  
and to glory, - 1 Thess. ii. 12 E.A.H.

##### PERFECTION OF THE LORD JESUS.

In Him was no sin, - 1 John iii. 5  
He knew no sin, - 2 Cor. v. 21  
He did no sin, - 1 Peter ii. 22  
He was without sin, - Heb. iv. 15  
And yet He His own self bare  
our sins in His own body on  
the tree, - 1 Peter ii. 24 S.E.R.

## TREASON IN THE CAMP!

HAVE we outgrown the Scriptures?  
 Are wiser we than God?  
 That human contradictions  
 Come sweeping like a flood!  
 Shall *man*—the puny creature—  
 The Deity dethrone,  
 And, mind omniscience claiming,  
 Sit high himself thereon?

Shall God be good no longer?  
 Perfection taught to spell!  
 Corrected and admonished,  
 To never breathe of "*hell!*"  
 To make His Word more fitting  
 For man to patronise—  
 Eliminating "*judgment*"  
 And "*death which never dies.*"

Alas! the hand of Satan,  
 In all his subtle ways,  
 Is holding up a phantom  
 For man's admiring gaze!  
 The "*down grade*" to destruction,  
 The arch-deceiver's lie!  
 Lest men should dread the danger,  
 And to a Saviour fly!

Poor man!—a worm, a vapour!  
 Such folly to pursue!  
 To bid the God of heaven  
 What He should be and do!  
 Transcendent, utter folly!  
 'Go, tremble at His Word,  
 Revere its every statement,  
 And own Jehovah LORD. A. MIDLANE.

## WICKED SPIRITS IN HEAVENLY PLACES.

By GEO. ADAM, Stranraer.

IN writing to Timothy, "his own son" in the faith, Paul charges him to "fight the good fight of faith" (1 Tim. vi. 12); and in writing of himself, he says, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. iv. 7). This spiritual warfare has two sides—a heavenly side and an earthly. The first we get in Ephesians vi. 10-21; the second we find in Philippians i. 27-30. The heavenly aspect of this warfare comes first in the sacred volume. No doubt this is as it should be. As one has well said long ago, "The measure of a man's power in overcoming in the heavenlies will fix the measure of his power to overcome in the earthly side of this

divine warfare." It is comparatively easy to write about how to succeed in the Gospel aspect of this conflict, or to point out the various causes of failure, but to handle worthily the subject of the conflict in the heavenlies would require an experience and a heavenly-mindedness which very few, if any of us, have attained to.

I do not attempt to write on this doctrine because I believe I have the necessary qualifications to do so. I write rather because I desire to investigate this line of thought for my own profit, and then pass on to others what help I have myself got. It is now many years since I had my attention drawn to the conflict between good and evil angels, which is spoken of in Daniel x. 12-21, and in Revelation xii. 7-11. I have lately read a book\* which has given me some fresh thoughts on the power of evil spirits to hinder overcoming prayer, and this has set me afresh to try and gather as much help as I can from the "Scriptures of truth" regarding this important question.

There is a maxim I have heard attributed to the late Duke of Wellington, of whom it is said that as a General he "never lost a battle." This maxim was: "In going into a battle be careful to study the power and plans of your adversary." In no warfare is this principle more needed than in the believer's conflict with the powers of darkness, and it may be that, far more than we are aware of, we are failing in our spiritual wrestling because we are so ignorant of the spiritual forces which are arrayed against us. There is a most remarkable passage in Daniel x. 13: "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes [or first prince], came to help me; and I remained there with the kings of Persia." The speaker in this verse would appear to have been the angel Gabriel, whose name is given in chapter ix. 21. This angel was also sent to announce the birth of John the Baptist, and also to Mary, to tell her that she was to be the mother of the Messiah (see Luke i. 19-26). When Zacharias questioned the fulfilment of the

\* "Quiet Talks on Prayer." By Dr. Gordon. This book is very valuable as a help in prevailing prayer.

angel's message, he said, "I am Gabriel, that stand in the presence of God." From this it would appear that Gabriel is an angel of eminence and power amongst the angels of God. The being who is called "the prince of the kingdom of Persia" *must* be an evil angel, or one of the angels of Satan. He must also be an evil angel of great power when he was able to withstand the angel Gabriel "one and twenty days." Then in verse 20 we read of the "prince of Grecia."

Perhaps some may think I am going beyond what is written if I were to suggest that possibly, if not probably, these four world powers revealed in Daniel vii., and three of them in chapter viii., were each animated or energised by an evil angel, and each of these holding the rank of a *prince* among the hosts of fallen angels, who are all led by Satan. It is just possible these evil angels are the four we read of in Revelation ix. 14, 15, who are now bound, but who will be loosed for a little season when the last three dreadful WOES (Rev. viii. 13) are about to be fulfilled. The angel Michael, who is called the archangel in Jude 9, appears to me to be the highest of created beings, and has special charge of God's beloved people, the nation of Israel (see Dan. x. 21; xii. 1).

In pointing out these things I have no desire to occupy the attention of believers with curious speculations; but before coming to look at the spiritual forces arrayed against the believer, as given in Ephesians vi., I wish to establish from the "Scriptures of truth" the *reality of the existence* of these hosts of evil angels which are spoken of in that passage, and also to help the saints of God to a knowledge of their existence and power, so as to be on our guard against them. It would also appear from what we find revealed in Daniel x. and in Revelation xii. that a "spirit conflict" may be often going on between the angels of God and the messengers of Satan, of which we have no cognisance. And if one of the angels of darkness was able to withstand the angel Gabriel for "three full weeks," it may be, that those ministering spirits spoken of in Hebrews i. 14 may often have to encounter these evil spirits when on their

errands of mercy to those who "shall be the heirs of salvation." Before going further, it may be well to notice that there are fallen angels who are now bound in "chains of darkness"; 2 Peter ii. 4 and Jude 6 make that quite clear. And it is as clear from Ephesians vi. and Revelation xii., and from other Scriptures, that Satan and his angels are not yet bound, but are allowed liberty to contest the "heavenlies" with the children of God. Were I to attempt to *locate* whereabout "the heavenlies" are *situated* I might run into mistakes, and do no good. I will rather endeavour to write what we can be sure about, and what will be to edification. There are two things I wish to point out. First—It is in the heavenlies that all the believers' spiritual blessings are stored up IN CHRIST (Eph. i. 3), and if we are to get a full supply we have to go there for it. We may get a small supply now and again through those who have learned how to fight their way through the hosts of evil spirits that endeavour to bar the believer's access into the place of *fullness of blessing*; but if we are to enjoy this fullness of blessing we must learn how to overcome in our own experience in this heavenly "wrestling." Another thought about the heavenlies. It is the place of *communion* where our God "meets" with His people and "communes" with them, and they with Him. This meeting place was typified in what Jehovah said to Moses in Exodus xxv. 22, and we get the antitype in Hebrews ix. 12, 23, 24 and x. 19-22; and those hosts of evil and wicked spirits we read of in Ephesians vi. 12 will do their utmost to keep the child of God and servant of the Lord Jesus Christ from "drawing near" and *dwelling* in this place of blessing and communion with our God.

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#### DAILY LOADED WITH BENEFITS.

"OH, pity me this morning," R. C. Chapman once said to a friend, "I have such a load *burdening* me." "I am so sorry," the friend answered. "Yes," said Mr. Chapman, "but wait till you hear what my burden is—*He daily loadeth me with benefits.*" I also ought to be asking for sympathy under the same load.—*Life and Letters of J. G. M'Vicker.*

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

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

## STEPHEN'S DEFENCE—III.

(3) In thus treating him, the preacher of the truth, with contumely and cruelty, they were manifesting the continuity of that generation that had ever been the curse of their race from its beginning, when "the patriarchs, moved with envy, sold Joseph into Egypt." And here Stephen adds one more of his significant phrases, "but God was with him." As Joseph had suffered for speaking the truth, so Moses suffered for doing the same. Let him slay the Egyptian, but let him not dare to remonstrate with a Hebrew. "Sirs, ye are brethren; why do ye wrong one to another?"

For these words Moses had to flee into Midian. Yet again God was with him, and the Angel of the Lord, the pre-Incarnate Messiah, as his hearers understood the expression, appeared unto him. Yet again, although this great leader had brought them out from their bondage and the land of their slavery, they turn against him whilst he is absent talking with this self-same "Angel in the Mount Sinai." Nay, they turned away from God Himself, from His service, and from His worship.

Did his eye light upon the crafty Caiaphas and the hoary Annas, and did he realise what this generation had now done? They made much of the Moses their fathers had rejected, but what of Him whose coming Moses had foreseen and prophesied—they had crucified Him! And in a moment the three parallel lines of argument met in one mighty shock. The thunder of his voice rolled and reverberated through Gazith whilst the lightning of his eyes lighted to their dim depths their false hearts—"Ye stiff-necked and uncircumcised in heart and ears . . . your fathers . . . they have slain them which showed before of the coming of the Just One, of Whom ye have been now the betrayers and murderers. . . ."

As to the wanderer over the dim moor at nightfall there comes a lightning flash that illumines the distant objects as well as the near, yon group of solitary pines, this stiff

regiment of reeds, so to them came the vivid perception in that moment that it was they who were arraigned before the bar of God, and that their course, their character, and their destiny had been foretold centuries before by the men their fathers had slain. As it were, these had risen from their martyr graves to witness against them in the person of Stephen, whom they were now conscious they had been determined to destroy.

So they "gnashed on him with their teeth," and with that noise and clamour that has always characterised such deeds of darkness, they dashed the life out of Stephen crying "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge." And thus the leader of a long line of faithful martyrs, of whom the golden roll is not yet complete, quietly "fell asleep."

As one of our own poets has written :

"He heeded not reviling tones,  
Nor sold his heart to idle moans,  
Though cursed and scorned and bruised  
with stones;  
But, looking upward, full of grace,  
He prayed, and from a happy place  
God's glory smote him on the face."

*"IN DUE SEASON."*

TO a greater or less degree we all need, at some time or other, to have our eyes directed to the truth contained in this verse. Sooner or later there come trials of our faith and patience in connection with our service; therefore we need to see that we do not lose sight of the positive promise He has made to all engaged in any way in labour and service of the Lord. "Let us not be weary in well-doing," whatever our work may be, "for in due season we shall reap, if we faint not" (Gal. vi. 9).

Remember, "in due season," not at the time you would think the best time and the most suitable time, but at the Lord's time, which is always the best time. This is the due season, and in the due season we shall reap, if we faint not.

Our business is to give ourselves to prayer in order that we may be kept from fainting. And patiently, believingly, we should go on in the Lord's service, for in God's time, most assuredly, the due season will come.

GEORGE MULLER.



## EXCOMMUNICATION.

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

1 Corinthians v.

"THE temple of God is holy: which temple ye are" (1 Cor. iii. 17). "Holiness becometh Thy house, O Lord, for ever" (Psa. xciii. 5). The grace of the New Covenant, and the simplicity of its ordinances, as compared with the august and complex ceremonial of the old, has a tendency in unexercised minds to detract from the solemnity and holiness that ever becomes the presence of God. This had been notably the case in the Church at Corinth, and the apostle finds it needful to convict them of the low moral tone to which they had fallen, as well as to instruct them on the subject of doctrinal errors that were prevalent among them. Chapter v. is like the introduction of salt to antidote the leaven. In the days of Elisha, when there was "death in the pot," the prophet called for meal and poured it into the poisoned food, and that which had been deadly became wholesome. The pungent truth of chapter v. was needed, and the apostle does not spare them.

1. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." He specifies one case of flagrant sin in their midst, so heinous that such was not even named among the Gentiles. Natural conscience revolted at it. Alas, the flesh in believers is no better than the flesh of the unregenerate, and the natural conscience of an unsaved man may be nearer to righteousness than the unexercised and hardened consciences of carnal believers. Let children of God beware of trifling with conscience. Men do not commonly come under bondage to divers lusts until conscience having been stifled and violated, its voice sounds less

and less loudly, and finally ceases to be heard at all.

2. "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." The moral state of the assembly is exposed by the very toleration that was accorded to the sinning one in their midst. They ought to have mourned over such a condition of things, and so mourned and prayed that possibly God Himself, being thus appealed to, would have come in, and in judgment have taken the evil worker from their midst. Instead of this they are "puffed up." They are glorying in their gifts, or in their numbers, or in their outward prosperity, like the Church of the Laodiceans in Revelation iii., when they ought to have been broken-hearted because of the dishonour brought upon the name of the Lord.

6. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?" As leaven works in dough, transforming it gradually into its own nature, so does evil, whether moral or doctrinal, spread from one to another. Not that those in contact with it become necessarily guilty of the same evil actions, but their moral tone is lowered, and failing to abhor and to judge it their conscience becomes defiled.

Under the law there were certain specified forms of defilement that rendered the Israelite so unclean that his presence in the camp was not to be tolerated. In Numbers v. Israel is commanded to put out of the camp "every leper, and every one that hath an issue, and whosoever is defiled by the dead."\* Many minor defilements were to be matters of self-judgment, self-cleansing, and being "unclean until the even." But these more serious forms were to be taken cognisance of by the congregation, and the cleansing of them in any case involved the expiry of at least a week (see Num. xix. 19; Lev. xiv. 8).

So in regard to New Testament legislation as in the chapter before us. Every form of evil was not to be dealt with by the assembly in this way. There are many sins, such as

\* Not as V. N. D. Synopsis, 238. "Every defilement was to be purged out."

pride, self-righteousness, envy, want of love, want of patience, which may be noticed, and which ought to be dealt with graciously and wisely by the application of the Word of God. No question of assembly action is raised, nor is "putting away" hinted at.

10. But the grosser forms of evil here enumerated, viz.: "fornication, covetousness, idolatry, railing, drunkenness, extortion," call for absolute separation—"with such an one no not to eat."

13. "Put away from among yourselves that wicked person." It is thus seen that the assembly is constituted by God a sphere of rule and of judgment. It matters not whether it consist of two or three gathered in the Lord's name in a private house, or two or three hundred in a public hall; the principle is the same, and the form of discipline prescribed is not affected.

One found to be guilty of practising such sins, whether he is afterwards proved to be a child of God or not, stands before the assembly as a "wicked person." He may have been "called a brother," but he has forfeited his claim to such a title. Moreover, for the purity of the assembly, for the honour of the name of the Lord, and for the restoration or salvation of his own soul, he must be put away from among the saints.

This putting away, commonly called "excommunication," is a most solemn act. It is what might be called the "extreme penalty" which the Church can inflict. It answers very much to death under the law. When Achan's sin was discovered and brought to judgment it is written, "All Israel stoned him with stones." It was not the act of Joshua or of the Elders of the people only, but the act of "all Israel." No one could turn round and say "they did it; we had no fellowship with it." It is as if each individual cast a stone at the offender. And how could they have been more forcibly and solemnly impressed with the evil of sin and the awful consequences of rebellion against the command of Jehovah.

4. So in the Church the final act of putting away was to be in the presence of all. "In the Name of our Lord Jesus Christ, when ye are gathered together." The apostle, no doubt, had special power

entrusted to him, power delegated by the Lord, mercifully not to all His people, but to those whom He had specially called and fitted to be the administrators of such gifts.

5. He in spirit promises to be present with them and to use his apostolic authority\* on the occasion, delivering the offender to Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The saints, apart from apostolic authority, have the power of putting away from among themselves, thus severing the sinning one from all fellowship as saints, and, as it were, thrusting him back into the outside place where judgment is taken up by God Himself.

The effect of so solemn a judgment in the presence of all, if duly apprehended, cannot but be salutary. It is like what we find in 1 Timothy v. 20: "Them that sin rebuke before all, that others also may fear." Subsequently in 2 Corinthians vii., referring no doubt to the action taken in accordance with 1 Corinthians v., we read that they sorrowed after a godly sort. "What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." Thus the judgment of the one brought about much-needed self-judgment in all. As the leprous stones were to be taken away from the leprous house, so was the "wicked person" to be put away from the assembly. But the judgment of the house did not end there. "He shall cause the house to be scraped within round about" (see Lev. xiv. 40, 41). The leprosy had defiled it all. 1 Corinthians v. answers to the taking away of the leprous stone; 2 Corinthians vii. answers to the scraping of it all within.

4. The simple withdrawal of a guilty one, or even the dealing with such an one by elders in private, and no longer suffering him to assemble with the saints around the Lord's table fails to answer the purpose of the solemn public act. The reason of its

\* As instances of apostolic authority, see Acts v. 1-13; xiii. 6-12; 1 Tim. i. 20. See also 1 Cor. iv. 19-21; 2 Cor. xiii. 10. No such power is vested in the Church.

being "when ye are gathered together" is "that others also may fear."

12. In those days the Church at Corinth comprised all the saints in Corinth. There was a definite "within" and "without." *Within* were all that called upon the Name of Jesus Christ the Lord, *without* was the world. Factions there were within the Church, but as yet no open breach, no competing or contending sects. But it was not always so. The last view we get of the Church, ere the curtain of divine revelation falls, is in 3 John, where the *within* is lorded over by Diotrephes and *without* are the Apostle John, and all who would dare to receive Him as belonging to Christ. What a solemnly awful wreck! And such is the wreck to-day of corporate testimony on earth. Let us beware of the attempt to reconstruct what has in the judgment of God been broken in pieces. By narrowing the circle, like Diotrephes, and receiving none but those who see with us and bow to our authority, we may construct a circle of fellowship and call it "*within*" and all other saints *without*. But God can own no such unity, and, as a matter of fact, has ever blown upon all such attempts, shattering to fragments in His judgment the fairest and most promising of such ecclesiastical fabrics.

#### CONFERENCE GLEANINGS.

GATHERED AT BIRMINGHAM BY W. M.  
THE greater our spiritual sensibility, the clearer our consciousness of error.

Alongside growth in *true* holiness there is ever a growing sense of *unworthiness*.

Live in the glad prospect of the day of Christ. Be *sincere*—as searched by sunlight—*blameless*, and *unvebukable* before God, the world, and your fellow-believers.

Survey *the distant scene* (Rev. xxi., xxii.), where many spiritual truths lie hid behind material descriptions. (1) "No night there." No mystery or misunderstanding, but perfect knowledge. (2) No treacherous sea. (3) All tears wiped away; every tear shed now is an invitation from God to anticipate the glad day when He Himself "shall wipe away all tears." (4) "The city lieth foursquare." Expressive of the character of its inhabitants—of symmetry.

"THAT I MIGHT LIVE UNTO GOD."

Galatians ii. 19, 20.

PART IV. By Dr. NEATBY, London.

"AND I know that His commandment is life everlasting: whatsoever I speak, therefore, even as the Father said unto Me, so I speak" (John xii. 50). Such was the language of the perfectly obedient One, who in Spirit had said long before: "Thy law is within my heart." His was obedience which, while extending to every detail of daily walk, had its seat deep in the soul. The Spirit of God would work such obedience in us. It is in the very terms of the new Covenant: "I will put My laws into their hearts and in their minds will I write them." What a marvel of grace! We are dead to the law, and thus free from its curse and delivered from its bondage. But we live unto God with His word and will wrought into the inner man, that our obedience may be "from the heart," the obedience of children who delight in their Father's good pleasure.

Even when our obedience is tested by direct and positive commandments, these have no legal character. They always imply an assured place before God, or a known relationship with Him. Love is the substance of the old commandment and of the new (see 1 John ii. 7, 8). Its measure and its motive-power are: "As I have loved you." Ointment more precious for God than the costliest that was poured upon Aaron's head and ran down upon his beard! Gentler dew than ever refreshed Hermon—than ever descended upon the mountains of Zion! "Behold, how good and how pleasant it is for brethren to dwell together in unity"—to manifest one to another the love which had its fulness and wrought in its perfection in the heart of Christ! Truly His commandments are not grievous.

(4) Even fruitfulness itself is a part of this blessed obedience—the obedience of Christ. "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples . . . I have chosen you, and ordained you, that ye should go and bring forth fruit" (John xv. 8-16).

This fruitfulness is an essential manifestation of the new life for, and unto, God. "That ye should bring forth fruit unto God"

is given in Romans vii. as the purpose and object of our deliverance from the law, and of our new relation "to Him who is raised om the dead."

Here again we are in company with Christ. As He was supremely the godly Man, whose "delight was in the law of the Lord"—blessed obedient One!—so was He "like a tree planted by the rivers of water, that bringeth forth his fruit in his season." And this is our calling—our unspeakable privilege. "He that abideth in Me, and I in him, the same bringeth forth much fruit."

The law could never produce fruitfulness for God. It could not give life before God, and there can be no *fruit* without life. The law was addressed to man in his natural life and responsibility to God, and required of him corresponding works. Life was proposed to man, offered to him on certain conditions. In this sense the commandment was "[ordained] to life." But man, guilty and without strength, finds it, and *must* find it, to be "unto death." So far from giving life, it could only bring death into the conscience by applying the righteous and inexorable claims of God upon a creature who is gone away from God and is already under sentence of death. But life, without which is no fruit, it could not give.

The believer lives unto God through the death of Him who died for him. His life is the eternal life which is in the knowledge of the only true God and Jesus Christ, whom He hath sent; it is life "more abundantly" by the breath of the risen Jesus.

Is it not natural that such a life should bring forth fruit unto God? Is it not the purpose of Him who says: "This people have I formed for Myself; they shall shew forth My praise" (Isaiah xliii. 21)? This is said of the Israel of God's purpose, and will be made good in a day soon to break in gladness for the ransomed of the Lord. But it is true of the people which God owns to-day—"a people near to the Lord:"

"Nearer still, through Jesus's blood."

Numbers xxiii. and xxiv. tell us God's thoughts of His people—of Israel seen "from the top of the rocks," seen "in the vision of the Almighty." His people are a chosen, separated people for Himself (chap. xxiii. 9);

they are a justified people (verse 21); they are a people fresh with the beauty and fruitfulness of His own grace (chap. xxiv. 5-9). How refreshing and strengthening to hear our God say: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters!" What a change from the cruel bondage of Satan's power in this present evil world—from making bricks without straw in the fiery kilns of Egypt! What a change from the wrath of God abiding on us! Ay, and what a change from the vain striving, the bondage and the curse of a law which could only wring from the despairing heart, "O wretched man that I am!"

Now there are not only streams of refreshing, but there is water to spare for needy ones around: "He shall pour the water out of his buckets." Or in the language of the full revelation of God in Christ: "Out of his belly shall flow rivers of living waters." The Holy Ghost in His blessed ministry of Christ, is not only a fresh spring of joy and satisfaction within the soul, but also rivers of living water flowing forth in a dry and thirsty land.

The barrenness and selfishness of our old man, whether under law or lawless, is replaced by the fruitfulness of gardens by the river's side. Trees of lign aloes which the Lord hath planted, fresh and fragrant for Him, and a blessing from His hand—a precious witness of His grace to all around. The promise is made good in THE SEED, "I will bless thee . . . and thou shalt be a blessing."

If we turn to the days of Israel's decline, when Baal and the calves and all abominable idolatries had brought her to ruin, we read the same story of grace from the hand and heart of God. "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree; and his smell as Lebanon . . . They shall revive as the corn, and grow as



the vine; the scent thereof shall be as the wine of Lebanon” (Hos. xiv. 4-7). Precious fruit of restoring grace! And that grace through the blood of the new covenant! Abundant fruit too, suited to the grace which produces it!

“Corn and wine and oil,” God’s well-known emblems of His fruitful blessing are here in God-like plenty. Well may Ephraim exclaim: “What have I to do any more with idols?” Tender and full of mercy the answer of Jehovah, “I have heard him, and observed him!” (Compare Jer. xxxi. 18-21). Restored and confiding Ephraim replies, “I am like a green fir tree”; to hear in return from his God’s own lips of faithful love, “From Me is thy fruit found.”

May we remember it, beloved! May we be kept near to Him, from whom alone our fruit is found! May we *live* upon His Word! May it dwell richly in us in all wisdom! May our hearts be kept in lowly dependence, continuing “instant in prayer!” May we be kept in holy separation from all evil, yet in a separation wholly *unto* Christ, supreme and perfect goodness.

It is to be feared this positive side of Christianity is but feebly apprehended by us. Did we but enjoy our God better we should be more truly “imitators of God as dear children.” We should “walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour.” The bowels of Christ would be more free in our souls,—streams of living water flow more abundantly from our inner man.

The Lord grant it to us, for this is true fruit-bearing for God! “Herein is My Father glorified, that ye bear much fruit.” “If any man serve me, him will My Father honour.”

“ I WILL see you again.” What commonplace words, and often carelessly spoken as friend parts with friend. Yet these are the very words our blessed Lord addressed to His sorrowing disciples (John xvi. 22). “I will see you again.” Fellow pilgrim, are the feet weary sometimes? Never mind: He will see you again. Ah, yes: and your heart shall rejoice. We may be sure it will. “And your joy no man taketh from you.”—s.

DAY BY DAY:

MAY I know and do Thy will  
Day by day,  
Keeping mine subdued and still  
Day by day.

May Thy glory be the end  
Whither all my ways shall bend;  
All for it, oh! may I spend  
Day by day.

Teach me by Thy Spirit, Lord,  
Day by day,  
Something from Thy Holy Word  
Day by day.

There Thy precepts I shall find,  
And all others leave behind,  
Going on to know Thy mind  
Day by day.

Lord, I would take up my cross  
Day by day,  
And esteem all else but loss  
Day by day.

May I gladly bear the shame,  
Pour contempt on this world’s fame,  
Glory only in Thy Name  
Day by day.

Though my service, Lord, is small  
Day by day,  
May it please Thee—that is all—  
Day by day.

Looking only unto Thee,  
Man’s reward I shall not see,  
Knowing Thou art watching me  
Day by day.

I would trust Thee without fear  
Day by day,  
For, O Lord, Thou art so near  
Day by day.

’Tis but little I now know:  
Much, I may not here below;  
What is needful Thou wilt show.  
Day by day.

Give my soul and body food  
Day by day:  
What Thou givest, Lord, is good  
Day by day.

Freed from every anxious care,  
Saved from every tempting snare,  
Looking up to Thee in prayer  
Day by day.

For Thy coming, Lord, I long  
 Day by day;  
 And this hope inspires my song  
 Day by day.  
 "I come quickly"—promise sure!  
 Faithful, it will still endure!  
 Blessed hope! it keeps me pure  
 Day by day.

Florence.

J. S. ANDERSON.

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**GOD'S REST.**

Gems from Genesis—V. By S. H. STRAINE.

"And on the seventh day God ended His work which He had made, and He rested on the seventh day from all His work which He had made" (Genesis ii. 2).

**WE** of course do not understand by this that God rested in that He was weary with His work; nay, rather it was the rest of satisfaction and complacency, a rest in that what He had purposed had been completed, what He had ordained from all Eternity had come to pass. From this rest of God, after the creation of all material things, our mind wanders to that other scene on Calvary, and we there see One hanging on a Cross, and we hear Him give expression to these momentous words, "It is finished." Has anything been added to God's work in Nature? No, never. God did not rest in an uncompleted work; so, fellow-believer, remember it is the same in grace—the righteousness which is imputed to you is a perfect righteousness, it can neither be added to nor taken from. The ritualist and formalist may wish to do something—they may try to tack on something of their own to God's creation—but hopeless and needless is the labour, for what can man do to improve God's finished work. However, we have not so learned Christ, for what satisfies eternal justice satisfies us, and we rejoice in the fact that through the accomplished work of our Redeemer there is imputed unto us a righteousness, clothed with which we stand "accepted in the Beloved."

"Rest, weary soul,  
 The penalty is borne, the ransom paid,  
 For all thy sins full satisfaction made;  
 Strive not thyself to do what Christ has done.  
 Claim the free gift, and make the joy thine own;  
 No more by pangs of guilt and fear distressed,  
 Rest, sweetly rest."

## Correspondence.

### INDIAN FAMINE ORPHANS.

To the Editor of THE WITNESS.

I RECEIVED this week a letter from Mr. W. H. Stanes, of India, who devotes his time and means to MEETINGS FOR CHILDREN in many parts of the world. He sends a brief account of the meetings he has held, specially amongst the famine orphans in India, and as it supplies an indirect testimony to the value of this work and the blessings that are likely to result, I thought your readers would value a few extracts, knowing that so many of them have shown their deep interest in the orphan work by contributing for the support of many of these children.

Mr. Stanes visited most of the orphanages that we know so well, but the extracts now given refer more to Gujerat, a different province from where our friends are labouring, but the testimony is none the less weighty on this account.

His letter is dated 11th April, 1906:

"I have spent the last two months and a half holding a series of missions in twelve different orphanages in various parts of Gujerat. I have reached over 3500 orphans by these means, both girls and boys. In answer to prayer God gave much blessing at all the places visited, and fruit was the result. Over 400 in these various places professed definitely to have yielded themselves to God, and receiving Christ as a personal Saviour. A number were broken down to tears under the Spirit's power; all made public confession of sin.

"I do not know of any more blessed and hopeful work in all India than this orphanage work. What glorious possibilities and opportunities are before these boys and girls now being trained in these orphanages! I think of the Bible-women and the evangelists, the pastors and teachers the boys and girls will develop into in the near future. Also the many real Christian families that shall be the outcome.

"The highest gratitude and praise is due to the various missionaries who have devoted heart, energy, love, and even life to this blessed work of training and teaching with many prayers and many tears. To see the bright faces of these dear girls and boys, to hear them sing their various hymns and Gospel songs, both in English and native airs, stirs one's heart to its depths. I was especially pleased to find how well up in Bible truths and stories were both boys and girls in all these orphanages. The answers I received to many questions put were truly remarkable, and would put to shame many English and American Christian children.

"I was grieved to find in quite a number of

places a great financial burden resting on the missionaries. Food is almost at famine prices, and from one cause or other many friends and patrons in England and America are no longer supporting the orphans they once sent funds for, or have lost their sympathy in this glorious work, and how the expenses in the future are to be met, God only knows. It seems sad that at the most important time in the career of these boys and girls funds should be lacking. I have seldom seen in any place I have visited a deeper work or greater heart-searching than in the girls' orphanage at Kaira. The testimony meeting on the last night of my stay was one of the most remarkable testimony meetings I ever attended. For two hours one and another stood up and told us with many tears, some with happy, smiling faces, how God had saved them, others how God had blessed them, and others again gave thanks for answers to their many prayers in saving and blessing their companions. As it was so late we had to close, so we asked all those who still wanted to testify to stand, and it seemed to me more now stood than all those who had already testified. There are over 400 girls in the orphanage. Many of them are splendid girls, girls (or rather women) who know God, and know how to pray too, and will one day make efficient workers and witnesses of what Christ can do for those who are fully yielded to Him. To see their bright faces and to mark their consistent lives (proved and tried for many months and even years) calls forth our grateful praise."—Yours in our Lord's service,  
Glasgow, 1st May, 1906. THOS. M'LAREN.

### SAN FRANCISCO EARTHQUAKE.

OUR old friend, Mr. Edward Stack, writes: "April 23. You see by this I am still in the body, having passed through the earthquake at San Francisco. All I could do was to thank God I was saved. The house reeled to and fro, and I felt sure we should not come out of it alive. But God in His goodness had His hands around us. There was not a window or chimney broken in the house! Chimneys, windows, walls—all down around us. We had no fire this (Oakland) side of the bay."

Our brethren there were in the path of destruction, and many of them lost everything. The hall, as well as the homes of many, are gone. Above it all, however, God lives, and will do nothing but the very best for His own. Still, it is the blessed privilege of fellow-saints at such a time to help to bear the burdens of one another. May we seek to do so, in the fear of God. Practical fellowship sent to Mr. John M'Intyre, 1607 Seventh Street, West Oakland, California, will be used as directed.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

**DIRECT ANSWER TO PRAYER.**—David enquired of Jehovah when in uncertainty as to his course, and received clear, unmistakeable replies. May God's people now get as decided direction under similar circumstances beyond the general promise as "In all thy ways acknowledge Him, and He will direct thy paths"? Instruction on this very important matter is truly desired by the writer and others.

**PEARLS BEFORE SWINE.**—What is the meaning of Matthew vii. 6, both the fore and latter parts?

**THE CHRISTIAN AND DEBT.**—"Owe no man anything" (Rom. xiii. 8). To what things does it apply, and to what extent?

**WITH SUCH AN ONE NO NOT TO EAT.**—Does the last clause of 1 Corinthians v. 11 apply to an ordinary meal or to the Lord's Supper? I have met with quite a number of the Lord's people recently who have been troubled about the above verse.

**THE TWOFOLD BAPTISM.**—May I ask through your kind courtesy for readers of *The Witness* to give light on Luke iii. 16: "He shall baptise you with the Holy Ghost and with fire"?

**THE TIMES OF THE JEWS.**—Will Israel be gathered as a nation to their own land before Christ comes in the air for His people, or during the time between His coming for His own and His return with His people to the earth?

**THE INTERVAL.**—What takes place after our Lord has taken His own away, according to 1st Thess. iv., and His coming with His saints to reign over the earth?

**BLESSINGS TO OVERCOMERS.**—What is the force or meaning of the negative blessings promised to overcomers in Revelation ii. 11, "shall not be hurt of the second death" and Revelation iii. 5, "and I will not blot out his name out of the book of life"?

**CHRISTIANS AND BANKING.**—Is it right for a Christian to put money in a bank?

**THE GREEN TREE AND THE DRY.**—Luke xxiii. 31: "If they do these things in the green tree, what shall be done in the dry?" Please explain this.

### WHO WROUGHT MIRACLES?

**QUESTION 512.**—"He, therefore, that ministereth to you the Spirit, and worketh miracles among you" (Gal. iii. 5). Who is here spoken of, God or the Apostle, or those who follow him?

*Answer A.*—Consistency with the context and other Scriptures would lead us to conclude that the apostle was referring to himself and colleagues in service. In one sense it is true that God only has power to minister the Spirit and work miracles, but we must not forget that He delegated this same power to the apostles. For ministering the Spirit, see Acts xix. 6. For working miracles, see Acts xiv. 3. T. B.

*Answer B.*—Surely God alone giveth His Spirit. "God who hath . . . sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22). "God who hath also given unto us His Holy Spirit" (1 Thess. iv. 8). The full sense of the passage is thus ably given by an old writer: "Does He who ministereth to you the Spirit, and giveth you the power of performing mighty deeds, do it by works performed under the law; or by your hearing the doctrine of simple faith in Christ?" A. O. M.

*Editor's Note.*—We give two replies to this question taking somewhat different views. It appears to us that had the apostle referred to himself and his colleagues after the manner of Acts xiv. 3, he would not have written the word "ministereth" (or "supplieth," R.V.) in present tense, but would have referred to it as a past transaction, using probably the Greek aorist. Nor have we any evidence that the gift of the Holy Spirit was at any time bestowed mediately through the hands of the apostles, with the two recorded and deeply significant exceptions, namely, upon Samaritans (Acts viii. 15-17) and upon disciples of John the Baptist (Acts xix. 6). As to the expression "worketh miracles among you," Dean Alford strongly contends for the Greek "en" being here rendered "in" as usual, reading it thus, "and worketh mighty works in you." In support of this he adduces 1 Corinthians xii. 6; Philippians ii. 13; Ephesians ii. 2; Matthew xiv. 2. According to this view, which seems to us satisfactory, it is God who supplies the Spirit as a continuous anointing for grace and power (see Phil. i. 19) and worketh in the believers mightily whether the working refers to what are known as spiritual gifts (Karismata) or to the fruit of the Spirit in their lives. Law and works are co-related. So also the Holy Spirit—the Spirit of grace and faith. The question is, Did they receive the gift of the Holy Spirit on the ground of works of law (works of the flesh) or on the ground of the hearing of faith? The question had only to be put to be evidently answered. A clear illustration of this is in Acts x. 44. It is true of this dispensation throughout, that all who have believed "are sealed with the Holy Spirit of promise" (Eph. i. 13; see R.V.).

### THE MIXED MULTITUDE.

QUESTION 513.—Please explain Exodus xii. 38, who this mixed multitude were that went up with the children of Israel.

*Answer A.*—According to Numbers xi. 4 they were probably a body of people who went out with the children of Israel from Egypt, because of the promised blessings. They were not Israelites (see Neh. xiii. 3). J. W., JR.

*Answer B.*—There are two Hebrew words for "mixed multitude." In Exodus xii. 38 it is *Erev rav*, and in Numbers xi. 4 it is *Azaphsuph*, which may be translated respectively "a great mixture" and "assemblage." Both passages indicate that they are not of Israel. The latter also indicates that they have been a stumbling block to them. It is impossible to imagine that some of the Egyptians and other strangers that were there should not have been influenced by the mighty wonders wrought by Moses to join the people, on whose behalf the Lord was at work. In Exodus ix. 20 we read of servants in Pharaoh's house who feared the Lord, who were doubtless Egyptians. These, in the opinions of Jewish writers, composed the "mixed multitude." Miracles have never produced conversions of an abiding standing, not even in Israel. This may be one of the reasons why our Lord said to the scribes and Pharisees, "There shall no sign be given to it" (Matt. xii. 39). No miracle can be compared to the one in grace—a soul born again by the Spirit of God, through the testimony of Christ's death and resurrection. Such a soul will always be a help in the Church of God, and will aim not to stumble others. H. B.

*Editor's Note.*—It is worthy of note that it was the "mixed multitude" who took the lead in the lusting after the flesh and fish of Egypt. The children of Israel also wept again; they were ready to turn back in heart to Egypt, for they remembered the good things they had left behind. Satan seems to have invested with great attraction the fare of Egypt, bringing it to their remembrance, but he does not help them to "remember" the lash of the taskmaster or the bricks without straw, or the hard bondage. All this is forgotten, and the heavenly bread is despised. What a picture of a backsliding soul once happy feeding on Jesus, the bread of God, but through Satan's temptations turned back in heart to the world, and having little or no heart for Christ or His Word. In how many cases are those who "have the form of godliness denying the power"—the instrument of leading the unwary into carnality and worldliness. "From such turn away" is the divine instruction and the only path of safety (see 2 Tim. iii. 5).