

THE WITNESS:

A MONTHLY MAGAZINE OF BIBLICAL LITERATURE.

Epitome of Christian Experience

IN PSALM XXXII.—I. BLESSEDNESS.

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

THE first verse of this psalm may be read without the words in italics. Read thus it becomes an exultant exclamation: "Blessed; transgression forgiven; sin covered!"

There is a blessedness spoken of in Psalm i., but it cannot be known or enjoyed until first the blessedness of Psalm xxxii. has been experienced. There can be no real substantial blessedness in any human breast until there is the assured knowledge of the forgiveness of sins.

Conscience, in spite of every effort to lull it to sleep and keep it silent, will ever and anon be testifying against allowed sin. Circumstances unexpectedly crop up that force upon the mind the possible nearness and the ultimate certainty of death and judgment, and the eternal issues.

Thus any temporary peace, and the pleasures of sin which are but for a season, are broken in upon; and well it is if those thus exercised instead of resorting to Satan's opiates, turn to the God against whom they have sinned, and in whose favour alone life and joy and peace, all that goes to make up true blessedness, can be found.

Transgression is an outward act. It is the breach of a known law; it is the violation of conscience. "All have thus sinned and come short of the glory of God." Sin is the evil root whence all transgression springs. "Transgression forgiven" is a marvellous blessing, but even after that is known, many a one has been sorely harassed by finding that still "sin in the flesh" remains, ready

at any moment to break out again. The evil principle is there; it is born with the flesh, and it remains in it so long as it exists. David knew this well when he wrote: "Behold, I was shapen in iniquity: and in sin did my mother conceive me" (Psalm li. 5). Paul knew it when he said: "In me, that is in my flesh, dwelleth no good thing" (Rom. vii. 18).

If the reader has a garden he will know what it means to spend much time and labour over it, carefully pulling out all the weeds till not one remains. He rakes it over, and leaves it with a sigh of relief; that work won't need to be done again for a long time! But soon a genial shower refreshes the soil, and, whilst flowers and fruits seem to rejoice in the glowing sunshine, the carefully weeded bed is found to be closely dotted over with the buddings of a myriad crop of freshly-sprouting weeds. And so it ever is; if anything but weeds is to be obtained from the soil, it must be from what *grace* puts into it of seeds or plants; nature will never render anything of its own accord but useless noxious weeds.

The weeds are like the transgressions. These evil words or doings may be confessed, renounced, and forgiven, but deep down under the surface, in the very nature of the man, are hidden the seeds and fibrous roots of "sin in the flesh." It is blessed to know "transgressions forgiven," as in Colossians ii. 13, "Having forgiven you all trespasses"; but how much more blessed to know *that sin is covered*. So covered that the eye of God cannot detect it. Speaking to Israel, God said: "Thou art a stiffnecked people; . . . from the day that thou didst

depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord" (Deut. ix. 6, 7). But in face of the accuser, their enemy, He says: "He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel" (Num. xxiii. 21). So perfectly is the sin, the evil root in our nature, "put away" by the atoning blood of Jesus, that not only has the believer "redemption through His blood, the forgiveness of sins according to the riches of His grace," but the very nature in which sin is inherent has been by God condemned, sentenced, executed on the Cross of Christ. The believer can thus say: "I was crucified with Christ," and God no more reckons him to be a man standing in sinful flesh—in the Adam nature—but a man who has endured the death penalty, and is risen again, alive unto God in Christ Jesus. In this connection it is well to note the use in Scripture of the terms "sin" and "sins." The singular "sin" expresses the root, the evil principle; the plural "sins" denotes all that issues from the evil root.

The man who is thus "blessed" has the further joy of knowing that to him the Lord "will not impute iniquity." In Romans iv. 8 these words are quoted. In the Psalm they are simply negative: in Romans they are given a positive application. Not only is sin "*not imputed*"; but "*righteousness is imputed*," and that "without works." The abundance of grace that "pardons transgression" and "covers sin" bestows "the gift of righteousness." (See Rom. v. 17.) Henceforth God, the Justifier, reckons him to be a righteous person—perfectly righteous, for Christ is "made of God unto him *righteousness*" (1 Cor. i. 30). "The righteousness which is of God by faith" (Phil. iii. 9).

The characteristic feature of all who are in this condition of blessedness is that in their spirit there "is no guile." They have nothing to hide—all has been opened out unto God. A story is told of the son of a wealthy man who fell among evil companions and into foolish ways. He soon became involved in debt, and his great fear was lest it should become known to his father. That which he so much feared at

last took place. His father heard of the evil doings of his son, charged him with being in debt, and besought him to tell him all the truth. But the son made little of his liabilities—he only owed a few shillings to one and a pound or two to another, and nothing more was acknowledged than he found it impossible to conceal. Here was guile. The father was deeply conscious that the whole truth was not being divulged, and was determined to get to the bottom of it as the only way truly to benefit his poor, foolish boy. "Tell me, my son," said the father, "every penny you owe; tell me the name of every one from whom you have borrowed money—much or little—keep nothing back; and if you do, I will pay it all off. I will forgive you the wrong you have done, and enable you to make a fresh start, only promising that you will never again go into debt." The guile with which he had so stoutly striven to hide the truth, to make little of his debts, to make the father believe it was not so bad after all, was now completely cast aside. There was now no longer any object to be served by covering up his debts. Now he made out the list of his liabilities in full, not a single debt—large or small—would he omit. The prospect of a complete discharge and a release from the bondage and terror that had eaten the soul out of him, as well as a happy reconciliation with his father, forbade the idea of anything short of a guileless confession of all he had done.

Oh! the blessed release of pouring out the heart's deep sorrow and conscious guilt into the ear of the God of all grace! The guilty soul may come in the perfect assurance that all will be forgiven, for "the blood of Jesus Christ, His Son, cleanseth from all sin." He charges the sinner with guilt. He says: "Thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities." What could be expected to follow such words but judgment and righteous wrath; but, oh! mystery of infinite love and grace, it is "I, even I, am He that blotteth out thy transgressions for Mine Own sake, and will not remember thy sins" (Isa. xlii. 24, 25). Blessed are they who have thus "tasted that the Lord is gracious."

A New Year's Call.

AWAKE! ARISE!

"Behold, I come quickly" (Rev. xxii. 7, 12, 20).

By THOMAS ROBINSON.

SAINTS awake! the dawn is nearing,
Cease all strife and party war,
Join to hail the glad appearing
Of the "Bright and Morning Star."

Hark! it is the voice of Jesus
Sounding o'er the dreary plain;
Soon, oh! soon He will receive us—
Hark! "Behold, I come again."

Precious promise, still resounding,
From the Father's throne above,
Urging us to works abounding,
Giving wings to hope and love.

Signs o'er all the earth appearing,
Tell that dayspring draweth nigh;
Glorious hope! Our spirits cheering,
Till caught up to Him on high.

Darker still the night is growing,
Deeper falls the world's last sleep;
But with brighter armour glowing,
Saints the keener vigil keep.

Staff in hand and lamps all burning,
Serving Him until He come;
For Himself may we be yearning,
Longing for our Father's home.

As we muse on that blest meeting
With our quickly-coming Lord,
Wondrous words our ears are greeting—
"Lo! I bring thy sure reward."

Saints, this blessed hope possessing,
Ye who for the Saviour look,
Wait in patience, sure the blessing,
Keep the sayings of His Book.

Up! Arise! Go forth to meet Him,
Silence each unseemly jar;
With one heart and voice to greet Him—
Ready for the "Morning Star."

Come, Thou Herald of the morning,
We shall meet Thee in the air,
And in robes of Thy adorning,
All Thy glory we shall share.

"The Glorious Appearing";

OR, THE TRUE HOPE OF THE CHILD OF GOD.

Notes of an Address at a meeting of young Christians in Brighton, by H. W. FIGGIS of Dublin.—PART I.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 13-18).

NOTICE in the 15th verse the expression, "by the Word of the Lord." We thus understand that the apostle was giving these Thessalonian Christians a direct new revelation by the Holy Spirit. It is difficult for us who have all the fuller teaching of the Word of God, which they had not, to put ourselves into their position. As they saw their relatives and friends and fellow-Christians removed by death whilst waiting for the coming of the Lord Jesus Christ, they not only felt the sorrow common to all, but also that these, their dear ones, were fallen out of rank, and would lose their place in glory at the return of the Lord Jesus.

So the apostle writes by the Holy Spirit this special truth to them, and gives them a direct revelation from God upon this subject. Verse 14 states a general truth, and the next verse goes back to explain how it was that those who had fallen asleep should come with Christ at His appearing. "Prevent," an old English word meaning "to precede"—we shall not go before them—for they shall first rise, then we shall be changed, and together with them shall be "caught up." "Then shall we ever be with the Lord." So this further passage goes back upon the subject to explain how it should come to pass that those who had fallen asleep in Christ would God bring with Him. This refers to previous action, viz., the descent of the Lord Jesus into the

air to take His people to Himself; raising the sleeping, changing the living, and both being caught up together in the clouds. This was a new revelation given for the first time to these Thessalonian Christians.

It is an interesting fact that every truth subsequently revealed through the apostles you will find wrapped up in germ in the words of the Lord Jesus Christ. We should never have known they were there but for the subsequent and fuller revelation by the apostles, but I do not believe there is a single truth in the teaching of the apostles that you will not find, by careful and prayerful study, in the words of the Lord Jesus Himself.

The Lord Jesus had already said: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John xiv. 1-3). Then also in John xi. 25, 26, where the Lord is speaking to the sorrowful sister, He gives in germ the very truth the Holy Ghost gave later through the Apostle Paul: "I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." In the "burial service" a word is added thinking to make it clear, but which only confuses the sense; they have put in shall not die "eternally." That utterly clouds the meaning, because there is no question at all of dying eternally for the true Christian. The Lord Jesus was giving to Martha on that occasion a new revelation on this wonderful subject: "Martha, you are sorrowing for your brother. I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." That is, whosoever believeth and continues to live on the earth till I come in glory shall never die.

"Believeth thou this?" What did Martha say? She did not understand nor take it in, and gave, as so many do, an inconsequential answer. She did not say,

"Well, Lord, I don't understand it." She said, "I believe that Thou art the Christ, the Son of God, which should come into the world." That was not the question at all. She did not understand what the Lord said. Why did the Lord speak? For our understanding, for our blessing; that we might hear, as we are assembled here to-night, and all the millions of His people ever since. He was giving the same teaching amplified by the Apostle Paul later—I am the Resurrection for those who have fallen asleep, I am the Life for those who continue to live. To those who will be living on the glad day of His return, He will be the life, and they shall never die. So the apostle here deals with two classes of people, just as in 1 Corinthians xv. he distinguishes between the "corruptible" and the "mortal," those who have fallen asleep, and those who will be alive (the mortal).

Now, let us take a few verses in the next chapter, 1 Thessalonians v. 1-11. Notice "they" in the third verse; that is the world, the unsaved ones. "Ye" in the 4th and 5th verses are the saints. The contrast is drawn sharply. And also in the 6th verse, "let *us* not sleep as do" *the others*. The article is there, though it is not in our translation. "For an helmet, the hope of salvation," salvation in its fullest sense, not only of our souls, but the salvation of our bodies to be delivered out of this scene of judgment and death altogether. Thus we have here a double comfort (see 1 Thess. iv. 18; 1 Thess. v. 11), comfort respecting the dear ones who have fallen asleep, and comfort that that day of gloom and judgment shall not overtake us. We are all children of the day, and whether we wake or sleep we shall live together with Him.

Look at Ephesians i. 18; "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." And in the verse we have already read—1 Thess. iv. 13—"Even as others which have no hope." I think I may say this to you, that in every passage in the New Testament where the word "hope" occurs, it relates directly or indirectly to the return of Christ—to His

second coming. This is one of the key-words the Holy Spirit gives us whenever we see the word hope. Look at Romans viii. 24, “We are saved by hope.” I have heard that scripture quoted by those who try to make out it is not possible to know our sins are forgiven—to know that we are saved. It shows the need of rightly dividing the Word of Truth. These words refer to glory and resurrection. We are saved in hope. The apostle is speaking there of resurrection glory at the return of the Lord Jesus Christ. You will find that many persons have the idea in their mind that death is held out as the goal of the Christian. Now in the New Testament scriptures death is never held out to the Christian as that which he must expect. It is true the Apostle Peter speaks of his demise; but then he was expressly told by the Lord Jesus that he must die—that explains it. In all the teaching in the Epistles you will not find in a single case that death is put before the Christian as that to which he is to look forward. I hear people say, “Death is most certain of all things.” It is not so; for the believer it is very uncertain. What is put before us in the Word of God, and the hope of the Church is, the personal return of the Lord Jesus to take His people to be with Himself in glory.

In death the Christian believer goes to be with Christ, not Christ coming for him; and even then, though it is very far better to be with Christ, don't make the mistake that many do, and say that those who have died have gone to glory. They have not. Glory is always connected with resurrection, and glory does not take place until the coming of the Lord Jesus. And this is not hair-splitting, mind; we cannot be too accurate in speaking about divine things. It is the inaccuracy of thought and expression, and misquotation of Scripture amongst the bulk of Christian people, that has paved the way for the infidelity that is flooding the Church. Then take the words we see so often in the papers—“was translated,” “is gone to glory.” They are unscriptural expressions. We are never safe if we go outside the Word of God. If the child of God falls asleep the Scripture says, “Absent from the

body, present with the Lord.” It is not unconsciousness, as the “sleep of the soul” theory would put it; it is rest in the presence of Christ. You cannot conceive of Paul—an intelligent man rejoicing in the truth—a man who “walked with God,” and served Him as no other man has served Him—you cannot imagine such a man saying it would be far better to go into a state of unconsciousness. Those that are with Christ, although disembodied spirits, are hearing those “unspeakable words” which the apostle says it was “not possible for man to utter.” But still they are, as we are, waiting—if you like, they are in the first-class waiting-room and we are in the second-class. They wait for the time when the Lord Jesus Christ shall come forth, and when the dead in Christ shall rise and the living shall be changed, and in the twinkling of an eye they shall be in glory for ever. So, you see, many current expressions convey wrong thoughts, and must be guarded against. It would take hours to speak of the rubbish commonly spoken on this subject. For instance, “In such an hour as ye think not the Son of Man cometh,” could never be referred to death. It is used in a special connection. The expression “Son of Man” is *always* connected with His coming in judgment to the earth. You may hear others say, “This is not a subject for young Christians; this is for old Christians, to get all round a table and get out their lexicons and their Greek grammars and study up.” You make a great mistake. Take the First Epistle to the Thessalonians; it was written to a young Church, and yet in every single chapter the apostle brings forth this subject.

In the last verse of the first chapter he tells them, “Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven.” So that you see it is a glorious subject for young Christians. Talk of “Second Conversions.” If a Christian has been under faulty teaching, whenever the truth of the Lord's personal pre-millennial advent is preached, it will seem like a second conversion. I am sorry for much of the teaching and preaching of the present day. I knew immediately after my conversion at eighteen that I was to wait

for the Lord's coming. I am not looking for the improvement of this world. I am not engaged with nostrums to try and improve mankind, but I am waiting for the Lord Jesus to come and take me out of this scene altogether, and I want you to see this precious truth, that the Lord Jesus Christ has given you the promise that He will come again. You don't know when. Watch for Him, wait for Him, abide in Him, and in that blessed day you shall see His face, and then you will be rewarded by Him according to the faithfulness of your service whilst here on the earth.

Fundamental Facts.

By THOMAS BAIRD.

WE propose, under God's guidance, to consider together during the months of 1908 some of the fundamental facts of our most holy faith. As there will be twelve foundations beneath the walls of the New Jerusalem (Rev. xxi. 14), so there are at least twelve great foundation truths revealed in the New Testament upon which faith may firmly build (1 Cor. iii. 11), and for which the faithful must earnestly contend (Jude 3). All God's foundations stand sure (2 Tim. ii. 19), and although they may be most assiduously assailed by self-styled sceptics, and more insidiously scrutinized by self-constituted critics, nevertheless those foundations are too sublimely conceived to reveal any imperfection, and are far too divinely consolidated to fear demolition. Having said this much by way of introduction, let us now give our best powers of consideration to fundamental fact number one:

I. THE UNITY AND TRINITY OF THE GODHEAD.

Mohammedans confess to the unity of the Godhead, while denying a trinity of persons therein; but there is one concise statement in the Old Testament which places the unity and trinity of the Godhead outside the realm of controversy for ever: "Hear, O Israel; the Lord our God [plural] is one Lord" (Deut. vi. 4). Newberry's annotation on this passage in the margin reads: "Our triune God is one Jehovah." This title Elohim (plural) occurs about 2500 times,

and clearly indicates a plurality of persons in the Godhead. Don't let us be afraid of the word "Trinity." Although it is not a Biblical term, the truth it expresses is clearly taught in both Testaments. 1 John v. 7 readily arises in the memory, but I do not here adduce it as evidence, because it is omitted from the Revised Version; but, apart from that portion, there is an overwhelming volume of testimony setting forth the Godhead in the triple name of Father, Son, and Holy Spirit. See the threefold name in baptism (Matt. xxviii. 19). Mark the threefold use of the name in benediction (2 Cor. xiii. 14).

There is an old creed said to have been formulated in the fourth century by Athanasius, Bishop of Alexandria, which sets forth the unity and trinity of the Godhead with as much lucidness and force as human language is capable of. I offer no apology for the quotation, as I feel sure its utility will amply justify its appearance. "We worship one God in Trinity, and Trinity in Unity. There is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one—the glory equal, the majesty co-eternal. Such as the Father is, such is the Son; and such is the Holy Ghost—the Father Eternal, the Son Eternal, and the Holy Spirit Eternal. And yet there are not three Eternals, but one Eternal. So likewise the Father is Almighty, the Son Almighty, and the Holy Spirit Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three Gods, but one God." Next month we will consider the Godhead and manhood of Christ.

The Chief Dangers

which confront the present century will be:

Religion without the Holy Ghost;
Christianity without Christ;
Forgiveness without Repentance;
Salvation without Regeneration;
Politics without God; and
Heaven without Hell. WM. BOOTH.

Griffith John.

THE STORY OF FIFTY YEARS IN CHINA.*

Voices from the Vineyard - VIII. By ALEX. MARSHALL.

THIS handsome volume of 530 pages is the biography of one of the ablest and best-known missionaries in China. The story is a fascinating one. Griffith John, as his name indicates, is a Welshman by birth, and was brought to the Lord when eight years of age, preaching his first sermon at fourteen. He had a godly upbringing, and in his boyhood was able to repeat large portions of the Old Testament and most of the New Testament Scriptures. The "boy preacher," after a short commercial career, entered Brecon College with the object of becoming a Congregational minister. The Principal of the Institution declared that he was "beyond comparison the most popular preacher in Welsh we ever heard." Though urged to remain in Wales, he decided to offer his services to the *London Missionary Society* for the foreign field.

In the summer of 1855, accompanied by his wife, he arrived in Shanghai. His linguistic aptitude stood him in good stead, for in twelve months he was able to preach fluently in Chinese. Great Britain's share in the opening of China is not a very creditable one. The story of the two wars with China over the opium question is well known. By the treaty of Tientsin, made in 1856, foreigners were allowed to trade in any part of the Empire, whilst Christianity was to be tolerated and its adherents protected. Griffith John's work in China shows to what extent God can use one wholly yielded to His will.

For six years Shanghai was his headquarters. He preached in and around that city, making frequent evangelistic tours into other provinces. As Dr. John is a "born preacher," he delights in telling the story of God's unmeasured wealth of love, and has been much encouraged in this blessed service.

In 1861 he moved to the city of Hangkow, for centuries a great commercial centre, situated on the west bank of the Yangtse-Kiang, where there is a clear waterway for

1200 miles. On the opposite side of the Yangtse is Wuchang, the provincial capital, a great literary city, visited triennially by 10,000 students, in order to obtain a high Chinese degree. The Viceroy of the two provinces of Hupeh and Hunan, the ruler of fifty-five millions of subjects, has his residence there.

For over forty years Dr. John has made Hangkow his headquarters, where he has been greatly blessed and owned of God. Mr. Thompson's book tells of Dr. John's evangelistic efforts, and of his many and varied experiences. Hospitals, schools, chapels, halls, medical mission premises have been built; the New Testament has been translated by him into several dialects; numbers of Gospel books have been written and circulated by hundreds of thousands; and best of all many Chinese have become new creatures in Christ, adorning the Gospel by a consistent life.

Dr. John, though in his 77th year, is still privileged to proclaim God's message of mercy to the inhabitants of the Celestial Empire. Regarding the opium traffic Dr. John has strong convictions. Consuls and merchants may speak of it as a "political necessity," but he declares that it is "immoral." He quotes the Chinese as saying that "England trades in opium, because she desires to work China's ruin." He has great faith in the evangelization of the Empire, and says that "there are mighty forces at work which are impelling China forward, and to which she must yield, whether she will or no." Speaking of missionary results, he gives sound and valuable advice: "Let us beware," he writes, "of allowing ourselves to be driven on by the cry for results. God takes time to accomplish His grand purposes; let us do the same." In his address at the annual meeting of the London Missionary Society in Exeter Hall, London, in May, 1871, he made a stirring appeal for labourers, and we reproduce a portion of it: "I thank God most sincerely and devoutly that I am a missionary. If there is a sincere desire burning within my breast, it is that I may live and die in labouring and suffering for Christ among the heathen. Oh! it is a

*Griffith John, by R. Wardlaw Thompson, 7/6 post free, Witness Office, Glasgow.

glorious work. I know no work like it—so real, so unselfish, so apostolic, so Christ-like. I know no work that brings Christ so near the soul, that throws a man back so completely on God, and that makes the grand old Gospel appear so real, so precious, so divine . . . Oh, young men, think of it; dwell upon it; and if you hear the voice of God bid you go, manfully take up your cross and go, and you will never cease to thank Christ Jesus our Lord for making you missionaries." Dr. John had a high ideal of a missionary. In an appeal for more men he said: "I plead here most earnestly for China, that you send missionaries out to China—your very best men—to make known the glad tidings of salvation, because in my deepest heart I believe that the regeneration of China depends upon it. We want able-bodied men, because there is a great deal of physical work to be done in China; we want able-souled men. You must not send to China, nor, I believe, to any other part of the heathen world, inferior men. We want men with the three G's at least—grace, gumption, and grit. . . . Do not send us into China your weaklings—men that stammer and cannot interest an English congregation. A man that cannot talk English can never talk Chinese; and do you expect a man that cannot influence an English congregation can move the hearts of the phlegmatic Chinese? It is utterly impossible. We must have the best men if we have any at all; and as for your inferior men, keep them to yourselves." In referring to the progress of the work, he wrote thus: "We have hardly touched the *Empire* yet. China is hardly conscious of our presence. Before the work is accomplished the Church must advance her silver and gold with a far more liberal hand than she has done, and young men of piety and character must come forth in far greater numbers than they do at present."

Mr. Bryson, one of Dr. John's colleagues, testifies that he has often heard him say that he preached the Gospel every day of the year in street or chapel. He had an iron constitution, and used to say that the only change he needed was a missionary tour in the country. "His unrivalled knowledge of

the Chinese language and his fluency as a speaker made work of this kind a pleasure, both to himself and his hearers."

Dr. John's testimony as to the evils of opium smoking is a very striking one. "I hardly know what to say about converted opium smokers. We have in our Church *some* genuine cases of conversion from among opium smokers, but I must confess after many years of earnest and prayerful efforts to save this class, that my experience has been sad and disappointing." He declares that *all* missionaries condemn opium smoking as a terrible evil. As to the effect of the traffic on the mind of the Chinese, he gives no uncertain sound. "The trade has damaged the Christian name in China to an extent hardly conceivable by people at home . . . As a people the Chinese cannot distinguish between England and Christianity, and consequently the acts of the British Government are supposed to be the expression of Christian morality."

Witness readers may pray the Lord of the harvest to send many more labourers to preach Christ to the 405 millions of heathen sitting in darkness in the Chinese Empire. We can also help by prayer and effort the devoted missionaries already there, who are seeking to labour for God. May many whom the Lord has called to serve Him in the Gospel, respond to the Macedonian call and say: "Here am I; send me." Let us remember that "a million a month in China are dying without God." We cordially commend Mr. Thompson's interesting, instructive, and inspiring volume.

Pearls from Old Seas.

By DIVER T. BAIRD.

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

Be ambitious to excel others in virtue.

False faith leads to no faith.

The natural man can ascend no higher than nature.

Wouldst thou be much in the sight of God? be much in prayer.

Embark on no enterprise which you cannot submit to the test of prayer.



The Secret of Failure.

OUR "ENSAMPLES" AND THEIR LESSONS FOR TO-DAY.
NOTES ON 1 COR. x. 1-5.

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

1. **"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea."** The conclusion of chapter ix., referring to the diligence necessary to secure victory in the Christian conflict, naturally leads to further warnings and instructions. These are based upon the experiences of the Children of Israel in the wilderness, and take us back to much that is recorded in the books of Exodus and Numbers. Some of their peculiar and precious privileges are enumerated, but only to show that, in spite of these, they so failed as to incur the displeasure of the Lord. Instead of responding by faith and obedience to the grace that saved them, they were disobedient and unbelieving. With few exceptions, the divine judgment fell on them—"their carcases fell in the wilderness"—they were manifestly "disapproved," and judged unworthy to enter the land of promise, the recompense or reward which God then set before them as His people, but which all failed to win except Caleb and Joshua.

2. **"And were all baptized unto Moses in the cloud and in the sea."** The Children of Israel are here said to have been baptized unto Moses in the cloud and in the sea—as it is written, "He divided the sea and caused them to pass through; and He made the waters to stand as an heap" (Psa. lxxviii. 13). With the waters rising up on either side, and the cloud, which symbolized the presence of Jehovah, covering them, they were immersed for the time being in a watery grave, from which they came forth, typically, a resurrection people, cut off by this baptism from Egypt and its thralldom, as well as from the dominion of Pharaoh, and delivered into the hand of

Moses as their leader, lawgiver, and mediator. And the teaching of Christian baptism is of the same character. Buried with Christ by baptism into death, we are also risen with Him; and as risen ones, cut off from former bondage to sin, the world, and Satan, we are baptized unto Christ. He becomes Lord and Saviour, Legislator and Mediator, Leader and Captain to His redeemed people. Thus, Moses, the servant of God, was but a type of Christ, the Son.

3. Then they **"did all eat the same spiritual meat."** The heavenly bread was their portion, and they all partook of it just as they all passed through the sea. We well know that this bread which came down from heaven, morning by morning, was a type of Him who is the "Bread of God." Those only have life who have eaten of this Bread. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (John vi. 53).

4. Again, **"They did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."** In the same Gospel where He calls Himself "the Bread of Life," He also says, "If any man thirst, let him come unto Me and drink" (John vii. 37). The supply in the wilderness for Israel's thirst was as supernatural as the supply for their hunger. The smiting of a flinty rock might naturally bring forth fire, but only supernatural power could bring forth water, and that abundantly and continuously. The Rock and the manna, as well as Moses, were types of Christ—the One from whom the water of life has come to us through His being smitten on Calvary.

5. **"But with many of them God was not well pleased; for they were overthrown in the wilderness."** Thus did God punish them for their unbelief and disobedience. It by no means follows that all who died in the wilderness were finally lost. Of their number were Aaron, Miriam, and Moses, all of whom we know were the Lord's (Micah vi. 4). But the chastening of the Lord in many cases is more than mere sickness, as in 1 Cor. xi.—"For this cause many are weak and sickly among you and many sleep, for if we would judge our-

selves we should not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world." Thus the dealings of Jehovah with His Old Testament people, as referred to in chap. x., are shown in chap. xi. to correspond in great measure with His dealings in the Church—judgment coming upon those with whom He is "not well pleased."

6. **"Now these things were our examples (or figures), to the intent that we should not lust after evil things, as they lusted."** There is no passage in the Word of God which more explicitly teaches the typical character of the history of Israel than this one. It shows us unquestionably that all that is written concerning the journeyings of the Children of Israel through the wilderness is typical of the trials, failures, and discipline that God's people experience in this world. We are pilgrims and strangers, just as they were in the wilderness; and we are passing on from where we were in the world, under the power of Satan, to our heavenly inheritance, to which our risen Lord is leading us.

It is remarkable that many of the Lord's ordinances were grievously neglected by the Children of Israel in the wilderness. For instance, the rite of circumcision was not carried out; nor was it observed by them until they entered the land of Canaan.

In the person of Jesus, our Lord, on the Cross, not only was sin judged, but also "the body of sin," which was only fit to be executed and buried out of sight. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. v. 24). This takes us back to the Cross of Christ, and the hour of His Crucifixion, when He was made sin for us—made a curse for us—put to death for us. We have owned the righteousness of the judgment passed upon us there, in the person of Christ, and thereby we have justified God.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Peter iv. 1, 2). Herein

consists the difference between a spiritual and a carnal believer. The spiritual is the one who owns and submits himself to the judgment of God, and who judges himself day by day; the carnal is he who lives to self, and gratifies his own desire; not having judged himself, God has to judge him that he may thereby be humbled and blessed.

God's dealings in judgment with Israel in the wilderness are written for warning to us not to lust after evil things. To lust means simply to desire. The word is used in the Scriptures both in a good and bad sense. There is nothing essentially evil in the word. It simply means that they desired evil things, and that we are not to desire evil things.

Let us turn to the book of Numbers that we may see what this refers to. Chapter xi. 4—"And the mixed multitude that was among them fell a-lusting; and the Children of Israel also wept again; and said, who shall give us flesh to eat?" &c. God had given them bread from heaven, and it was perfectly sufficient to have satisfied all their need. We read in Psalm cv. 40, "The people asked, and He brought quails, and satisfied them with the bread of heaven"; but it does not say that they were satisfied with the flesh. We may be satiated but not satisfied. If Satan gets us on the track of trying to satisfy ourselves by mere natural gratification, we shall be disappointed. There is no satisfaction to be got in anything apart from Christ.

God gave Israel a food so nourishing that through feeding on it there should not have been a weak one among them. The food He provided was sufficient to have sustained them all the way from Egypt to Canaan. We know that they went on well for a time; but a mixed multitude went up out of Egypt along with them: a people who had not been sheltered by the blood of the passover lamb. Like many now who have not been "born again," but, having made a profession, they go a certain length on the way with God's redeemed people, but in heart they have never left Egypt. Such are ever a snare to the people of God, and it is remarkable that the murmuring began with this mixed multitude and spread like the infection of a plague to Israel.

Is it not a fact that when some are first converted, Jesus is very precious and quite sufficient for them? His Word is sweet to their souls. They get on very well for a time, but by-and-by they become associated with the world, and their first relish for Christ and His Word is gone and something else takes its place. Other things have charmed and attracted them; things that once they shrank from, they now enjoy and consider harmless. All these things are the symptoms of a backsliding heart. Instead of going on with God they have left their first love, and the Lord marks it.

Household Baptism.

Supplementary Note by J. R. CALDWELL.

THE following are the only households named as being baptised. The Philippian jailor, who "rejoiced believing in God with all his house." Whoever the household consisted of they were able to "hear," "believe," and "rejoice." Next at Corinth, Crispus "believed on the Lord with all his house, and many of the Corinthians hearing, believed and were baptised."

Then there is the household of Stephanas, as Paul writes: "I baptised also the household of Stephanas." These, he afterwards tells us, were "the first-fruits of Achaia," and that "they addicted themselves to the ministry of the saints." This is conclusive evidence that they were not infants, and that they were believers.

Then remains the household of Lydia. She was a travelling merchant, hundreds of miles from her home. We know not if she were married, and it is most unlikely that under such circumstances if she had young children that they would be with her. Upon this slender supposition hangs the whole argument for the baptising of infants, or households comprising unbelieving adults.

Philip baptised many believers, both men and women (Acts viii. 12). How is there here no mention of children? Why not as in Matthew xiv. 21: "Five thousand men beside women and *children*." The whole argument is fallacious, and upon unbiased inquiry must be dismissed.

Redemption as to Law.

REDEMPTION AS TAUGHT IN ROMANS I. to VIII.—VI.

IN Romans, chapter vii., we get another phase of this glorious redemption, viz.: deliverance from the dominion of the law. The illustration is used at the outset of the case of the widow who, because of the death of her husband, is freed from his law; but it is well to notice carefully the application of this illustration in spiritual matters, because, whereas it is through the death of her husband that the widow is freed from his law, yet in the case of the believer, it is not through the abolition of the law that he is freed from its dominion—that would be anarchy and utterly foreign to God's principles of righteousness and order. "One jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18). The application is given in verse 4: "Ye also were put to death to the law, through the body of Christ." It is we ourselves who are put to death in the Person of our Substitute, who was "numbered with the transgressors"; as it is also put in Galatians ii. 19: "I, through the law, died unto the law that I might live unto God" (R.V.). Nothing short of this was necessary before we could be freed from the law's dominion. The law said, "Do this, and thou shalt live." As Cowper well put it:

"From Sinai's mount Jehovah gave His law:
Life for obedience, death for every flaw."

This is the covenant which "gendereth to bondage" (Gal. iv. 24). This bondage is the natural consequence of sin, for "sin is the transgression of the law," and, until retribution was meted out, the law could not be satisfied.

The law, then, put you and me into the prison cell to await our final doom, and as long as we were there we were, verily, under the bondage of the law. But, blessed be His Holy Name, "when the fulness of time was come, God sent forth His Son . . . to redeem them that were under the law." In death He was numbered with the transgressors, and He bare the sin of many, and now the contrite, convicted transgressor who comes believing in His Name is counted in Him as having died to the law, and is there-

fore freed from its dominion and curse. The writer well remembers a very apt illustration of this point, which ran somewhat as follows: "An officer of the law calls, with a warrant of apprehension, upon a man who is charged with crime. He knocks at the door, but, on being shown into the room, he finds that the object of his search is lying in his coffin a dead man. The law can do nothing now with that man—he is freed from the law."

This, however, is not the end of the matter. Oh, no, thank God, for the One who, as my Substitute, was numbered with the transgressors, was raised again from the dead (verse 4); and therefore I live again in Him in newness of life. We are now united to the living One in resurrection, that we might bring forth fruit unto God.

In verse 5 we read of another kind of fruit—fruit unto death; these are again classified in Galatians v. as the "works of the flesh," and the "fruit of the Spirit." So corrupt is the flesh that even the law could not make it produce anything but fruit unto death.

In verse 9 we get a remarkable expression: "For I was alive without [or apart from] the law once, but when the commandment came sin revived and I died." It is just like what we read of the leper in Leviticus xiii. 10, 11: "If there be a quickening of the living flesh in the rising, it is an *old* leprosy in the skin of his flesh . . . he is unclean." The law, though holy of itself, only roused the motions of sin to bring forth fruit unto death. The only remedy, then, is given in v. 6: "But we are delivered from the law, that being dead (or *having died to that*), wherein we were held." Death having taken place, the motions of sin can no longer be roused—that is how we are to reckon ourselves. "That we should serve in newness of spirit." A new life is imparted—divine life—free from the motions of sin, and in the power of which we are now to serve God. No sooner do we understand this truth, and seek to follow it out, than we find that we are placed in a sphere of terrible spiritual conflict, as the remainder of this chapter shows, because when we seek to live practically in the power of these great spiritual truths, we find that the flesh "dies

hard." When Lazarus came forth from the grave in the power of resurrection life, it was then, and not till then, that he realized that the grave-clothes bound him hand and foot. "Loose him and let him go," said the Lord of life and glory. Now Lazarus not only has life but also enjoys liberty.

Thus we see three stages of spiritual experience:—(1) Dead to the law by the body of Christ; (2) Raised up to life in union with Christ; (3) Brought into the liberty wherewith Christ has made us free. This liberty is dealt with in Romans viii. It may be asked: "Is this liberty, or at least the enjoyment of it, attainable in this life?" According to Romans viii. it evidently is so, although whether it is attained is another question; however, let us not lower the standard to suit either our own shortcomings or preconceived ideas, but let us rather keep it before us as a goal to be reached.

Now, this chapter contains some of the most important teachings, both doctrinal and practical, and therefore demands the close and earnest attention of the believer. Let us in this spirit seek to meditate for a little upon it.

At the outset it begins with a plain, unconditional statement: "There is therefore now no condemnation to them who are in Christ Jesus." The last clause is omitted by some authorities, but comes in properly in verse 4, and the unconditional statement would quite agree with the general tenor of Scripture—compare John iii. 18, and v. 24. The way has now been cleared, all that has hindered progress having been dealt with, viz.: the sins of the past, in chapter v.; the root-principle of sin, that is the flesh, in chapter vi.; the demands of God's holy law, in chapter vii.; and all for those who are "in Christ Jesus." How glorious! We can now look the world, the flesh, and the devil, in the face, yea, before God Himself the believer can say: "There is now no judgment for me, because I am in Christ Jesus."

Let us get a firm hold of this, and read what follows in the light of it. We now see that these precious truths dealt with in the foregoing chapters have developed into a law

or working principle whereby the believer's life is to be regulated. Just as we speak of the laws of nature or of gravitation, so we now read of "the law of the Spirit of life in Christ Jesus." It is this law which now governs the believer's life and actions, in place of "the law of sin" which is in my members, as formerly. But it is a law that makes free—it does not gender to bondage, as David also says in Psalm cxix. 45: "I walk at liberty, for I love Thy precepts." In all this, however, the righteous demands of the law are not set aside—they are rather established—for as we read in verse 4: "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit"; so that, what the law could never accomplish in the flesh, the Spirit of God does accomplish in the new, divine life imparted to the believer, and that in the measure in which the believer is governed by the law of the Spirit.

In verse 5 we see the two great classes mentioned, viz.: Those that are "after the flesh," and those that are "after the Spirit"—just as we read also in John iii. 6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Concerning the mind of the flesh, two things are stated: (1) in verse 6, "It is death"; (2) "Enmity against God" (verse 7), and the conclusion is given in verse 8: "They that are in the flesh cannot please God."

Concerning the mind of the Spirit, we read in verse 6: "It is life and peace." In verse 10 we get the counterpart to verse 1.

In verse 1: In Christ Jesus—no condemnation. In verse 10, it is Christ in us, which spells death to the body because of sin, but life in the Spirit because of righteousness, and in verse 11, that same Spirit is shown to be the Spirit of resurrection who shall quicken our mortal bodies, which judicially were dead because of sin, and were subject to death (mortal), but shall, at His coming, be quickened and changed and fashioned like unto His body of glory.

This brings us to another branch of this glorious redemption, and which may form another section of our consideration of this great theme, viz.: The redemption of our bodies.

Suggestive Topics.

THREE SWEET SMELLS.

1. The smell of Christ's death, - Eph. v. 2
2. The sweet smell of Christian life, - - - 2 Cor. ii. 15
3. The sweet smell of Christian giving, - - - Phil. iv. 18 T. B.

THE BELIEVER'S PORTION.

- 1st. God has gifted us "Eternal Life," - - - Rom. vi. 23
- 2nd. Through obeying Christ we have "Eternal Salvation," Heb. v. 9
- 3rd. From "Eternal Judgment," Heb. vi. 2
- 4th. We are also redeemed with an "Eternal Redemption," Heb. ix. 12
- 5th. And sealed by the "Eternal Spirit," - - - Heb. ix. 14; Eph. i. 13
- 6th. Destined to share an "Eternal Inheritance," - - - Heb. ix. 15
- 7th. In the home of "Eternal Glory," - - - 1 Peter v. 10
- 8th. All these things are fully assured in the "Eternal Covenant," - - - Heb. xiii. 20
- 9th. By the "Eternal God," Deut. xxxiii. 27
J. S. FS.

"BLESSED ARE THE MEEK."

Take My yoke . . . I am meek
and lowly, - - - Matt. xi. 29

THE CHRISTIAN SHOULD

Receive the Word with meekness, James i. 21
Bring forth the fruit of the Spirit
. . . meekness, - - - Gal. v. 23
Be clothed with meekness, - - - Col. iii. 12
Follow after . . . meekness, 1 Tim. vi. 11
Have a meek and quiet spirit, 1 Peter iii. 4
Bear testimony to the hope with
meekness, - - - 1 Peter iii. 15
Restore the erring brother with
meekness, - - - Gal. vi. 1

THE BLESSED RESULTS:

They shall eat and be satisfied, Ps. xxii. 26
God will guide them in judgment, Ps. xxv. 9
God will teach them His way, - Ps. xxv. 9
The Lord will lift them up, Ps. cxlvii. 6
They shall increase their joy, Isa. xxix. 19
God will beautify them with
salvation, Ps. cxlix. 4 T. D. W. M.

Temptation.

A WORD TO YOUNG CHRISTIANS.

By COLIN CAMPBELL.

IF you are a real Christian you will be a tried one. The Great Shepherd carries the lambs in His bosom, as the mother carries the infant; but the child must be taught to walk, and you must be taught to "walk by faith, and not by sight," or by feeling.

The joy experienced by many at conversion may be, and often is, succeeded by days of darkness and doubt. Bunyan's pilgrim is not the first, nor the last, who got into "Doubting Castle," and into the hands of "Giant Despair." In such dark days, "when neither sun nor stars" appear, "and no small tempest" lies upon you, you are apt to think your conversion was all a delusion, and to say, "I *thought* I was converted, but—it's all gone."

What's all gone?

"Well, I was very happy, and was sure I was saved, and I even confessed it to others, but somehow all seems now dark and uncertain. The fact is, I am more miserable than before I professed. Indeed, I sometimes fear I have never been converted at all."

Well, now, what made you happy at first?

"Because I knew I was saved, and felt it."

How did you know you were saved?

"Because I trusted Christ, and took God at His word, 'That whosoever believeth in Him should not perish, but have everlasting life.'"

And you believed His word?

"Yes."

Do you not believe it now?

"Well, yes."

And isn't that word as true to-day as the day when you first trusted? Now, tell me, what was it gave you peace as a burdened sinner?

"Oh, it was just seeing that God loved me, sinner and all as I was, and that He in love gave His only begotten Son to die for my sins; and I saw, as clear as day, that it was not what *I* was, nor what *I* could do, but wholly what Christ did when He uttered those glorious words, 'It is finished!'"

And if seeing all that, and believing all that, made you happy at first, why not now? Look out from yourself—good self or bad self—to "Jesus only." Rejoice in the *Lord*, not in your changeful feelings. I fear we have all to sing:—

"My love is oftentimes low,
My joy still ebbs and flows,
But peace with Him remains the same,
No change Jehovah knows.

"I change, He changes not,
The Christ can never die;
His love, not mine, the resting place,
His truth, not mine, the tie."

To rest the assurance of your salvation on your changing frames and feelings is building on shifting sand. But the faith that is founded upon the Word of God rests on a foundation more enduring than the everlasting hills. "For heaven and earth shall pass away, but My Word shall not pass away."

"Do you know, I feel better already. I see my mistake. I've been taking my eye off Christ, and have been looking too much at myself. I have been living on my conversion and what I felt in the past, instead of on a living unchanging Saviour, bless His name! who is the same yesterday, and to-day, and for ever."

CORRESPONDENCE.

Sisters' Sewing Meetings.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—We receive the *Witness* regularly, and are very glad of its helpful teaching here in this isolated part. I read a few days ago your article in the October number, "The Pattern Gospel Preacher." I was wondering if the few paragraphs on Dorcas or Sisters' Meetings might not be misunderstood and discourage some who are a real help to missionaries abroad in that way? Strange to say, by the same mail that brought us the *Witness* we received some parcels from a "Sisters' Sewing Meeting." The things contained in the parcels were a cause of great thanksgiving—things we were in dire need of, and a direct answer to prayer. Moreover, the "Sisters" must have taken a great deal of trouble and "thought" to find out the ages, &c., of our children, as most of the things fitted. Then the combined effort is helpful in this way, as for instance these parcels contained boys' suits made by

"tailoresses" in the meeting. Dressmaking was done by "dressmakers," knitting and other things by the younger sisters, the combined effort of the Sisters thus meeting many varied needs; whereas probably an "Individual" might have bought suits ready-made, and not have been nearly so nice and so well made. I know of other busy mothers in the mission field having been helped in the same way, and I know of many young sisters who have been led to work for the Lord abroad through interest being first created at Sisters' Sewing Meetings.

Excuse me troubling you with this note, but I thought I should like to send it as a testimony as to what is being done and can be done at sewing meetings.—Yours in Christ,

Lus'kisiki, Pondoland, E.,

MABEL E. ANDERSON.

Cape Colony, Nov. 12, 1907.

[We gladly insert this letter as showing another side of the matter referred to in our October article. Whilst emphasising the importance of personal contact between givers and receivers, we had no desire to detract from the value of united labours and gifts. All kinds of service are needed.—Ed.]

Bible Translation in Africa.

"LUBAN AND WEMBA VERSIONS."

THE work of our Society is not limited to British Central Africa. Twenty years ago a young Scotsman, Daniel Crawford by name, travelled to the upper reaches of the Congo and established himself at Luanza, on Lake Mweru. He has lived and laboured among the cannibal tribes there. The old chivalry and romance have not died out of the Christian faith yet! Like other pioneers, Crawford toiled to reduce the spoken speech of the people into written form that, with the elements of education, they might receive the light of God's Word. What more fitting than that the Bible Society of Scotland should stand by this gallant Scot! In 1903 we published for these tribes the Gospels of St. Matthew and St. John in the Luban tongue, and last year the entire New Testament. The volume was printed for us at the Livingstonia Press, and the types were set up by lads whose fathers were heathen. So the kingdom of light grows! Mr. Crawford has also translated one of the Gospels into the language of the Wemba people, which we have published.

We have as yet touched only the fringes of the work which will have to be done. In that great wide Africa there are many tribes and many tongues."—Extract from *Quarterly Record* of the National Bible Society of Scotland, October, 1907.

QUESTIONS AND ANSWERS.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

THE ALTAR AND THE TABLE.—Does the "altar" in Hebrews xiii. 10 mean the Lord's Table; also in Matthew v. 23, 24?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

WERE OLD TESTAMENT SAINTS BORN AGAIN?—Were Old Testament saints born again of the Spirit in the same way as in the present dispensation; also those who shall be saved during "the great tribulation"?

WHO ARE THE DEAD?—I Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

WHAT AGE WAS OUR LORD AT HIS DEATH?—Mr. Newberry, in *The Englishman's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

THE GOSPEL AND ITS FRUITS.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Cor. xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

Who are Outside the Camp?

QUESTION 536.—Would it be correct for a company of believers to state that they were gathered in accordance with Hebrews xiii. 13?

ANSWER A.—It is important to remember that the exhortation in Hebrews xiii. 13 is primarily

addressed to Hebrew believers, encouraging them to forsake the Jewish system, which had been set aside and was then approaching its end, and to cleave to Christ, notwithstanding the reproaches that would be heaped upon them by an unbelieving nation. There is probably also an allusion to the incident of Moses pitching the Tabernacle outside the camp (Exod. 33, 7-11) at a pious great crisis in Israel's history. The underlying truth in both scriptures is that when there is general and public departure from God, He may yet be found of those who seek Him truly. It is the resource of individual faith (Rev. iii. 20). But great care must be observed in making the application. To apply Hebrews xiii. 13 as defining an ecclesiastical position in outward separation from other Christians is a misuse of the passage, and will inevitably lead to self complacency and spiritual pride. D.D.C.

Answer B.—The Jewish camp of Hebrews xiii., from which Christ was rejected, no longer exists, although a religious state of things full of "all that is in the world" is in its stead, and Christ is still rejected. It has been suggested Hebrews x. 19 and Hebrews xiii. 13 have their type in Leviticus xvi. 15 and 27, and Leviticus xvi. 14, 15: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, . . . and do with that blood as he did with the blood of the bullock . . ." Hebrews x. 19, 22: "Having therefore, brethren, liberty to enter into the holiest by the blood of Jesus . . . let us draw near . . ." Leviticus xvi. 27: "And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in . . . shall one carry forth outside the camp; and they shall burn, &c." Hebrews xiii. 11-13: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Wherefore Jesus also . . . suffered outside the gate. Let us go forth . . . unto Him outside the camp, bearing His reproach." To worship within the veil, and share the reproach of His rejection, is the privilege of every Christian.

Editor's Note.—The two questions bearing on Hebrews xiii. 10-13 may properly be taken together. With the death and resurrection of the Lord Jesus the substance of all the earthly typical shadows has come. The order of worship pertaining to the old covenant is done away, and superseded by a new and heavenly and spiritual order. Christ is the Altar, the Sacrifice, and the Priest. His ministry is in heaven itself; and the worshippers draw near in faith by the Spirit, and worship within the veil.

Those who adhered to the earthly, transitory shadows done away in Christ, necessarily rejected the substance. This was the form of Jewish unbelief, and it was as fatal as Pagan unbelief.

Such had no right to eat of the new covenant sacrifice. Those only who by faith had turned from the shadow to the substance were entitled to the rich provisions of the heavenly sanctuary. The heathen on believing "turned to God from idols"; the Jew turned from ritual and from ordinances to the great antitype of all.

Outside the camp was the place of the unclean and the condemned. (See Numbers v. 1-3; xv. 36.) It was therefore a place of reproach. It answered to outside the gate of Jerusalem, the holy city, where was the place of execution.

But the sin-offering was *just for such*, bringing them in its marvellous efficacy from under condemnation to be worshippers of a priestly order within the veil. Hence it was burnt without the camp, where it was accessible to those who needed it most. And Christ has suffered where sinners can reach Him and receive the benefit of His atoning death.

The Lord's table is not here referred to; but the table of the offerers in the peace-sacrifice, which was furnished from the altar. No man ever ate at the altar, the altar and the table are perfectly distinct. It is not "we have an altar whereat," &c., but "whereof," &c.

In Matthew v. 23, 24, the Lord refers to a Jewish worshipper in the Temple. The principle inculcated is that God cannot accept worship offered with an evil conscience either toward God or toward man. What grace it was, not to say "take away thy gift," but "leave there thy gift"; as much as to say "I desire thy gift, I will gladly accept it; but first set right what is wrong between thyself and thy brother and then with an unrepenting heart thou shalt be an accepted worshipper."

As to "outside the camp," to refer it to ecclesiastical position is to miss its significance. Many a one who boasts of being "gathered to the name of the Lord," knows little of the reproach of Christ. And many a true hearted child of God, connected with different denominations, knows experimentally the grief of Christ's reproach, and the joy of worshipping within the veil. "If ye be reproached for the name of Christ, happy are ye" (1 Peter iv. 14). Many "go forth" to a new position, to join a certain "circle of fellowship," but it is another thing to "go forth unto Him," the still rejected Son of God. Personal identification with a personal Saviour brings reproach which, in the sight of God, is glorious.

The Lord of Glory;

OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," &c.

"Who is this King of glory" (Psalm xxiv.).

WHAT is the best known-book in the world? The book that we call "the Holy Bible." Take a copy of that Book into your hands and examine it as if you had never seen it before. Never mind about the covers or binding, but open it. You will find that it is two volumes bound in one; the first volume being what is called the Old Testament, and the second the New Testament. Further, you will observe that the Old Testament is made up of thirty-nine separate little books, and the New Testament of twenty-seven. Some of these books are much larger, just as some are much smaller, than others. I observe that one fills about forty-five pages, whilst another just covers half a page. I also notice that whilst the first words are, "In the beginning God," the last are, "The grace of the Lord Jesus Christ be with you all. Amen." On reading it through, and by careful application, it took me a little over one month to do so, I find that the contents are very varied: some parts are history, whilst others are poetry; some portions are legal, whilst others are epistolary. The authors also of the various books that go to make up the whole Book run the whole gamut of humanity—from the bravest king of the most wonderful people on the earth to the despised outcast from that nation; from the wisest man that sat on the throne to the plainest peasant that ever laboured at ill-remunerated toil; law-givers, warriors, scholars, poets, preachers, optimists, pessimists, high-born, low-born, rich man, poor man, doctor, lawyer, coward, priest. Yet there are no loose ends in the composition; no roads of learning that lead nowhere; no impassable crevasses in the path along which this wonderful Book marches in majesty to its final climax that knows no anti-climax.

I fear a great many people despise the Bible. They think that they could have written it ever so much better. I wish they would try, and let us see the finished product of their labour. Many are the sacred

books of the world, but their admirers only present us with select extracts. They do not dare to place the whole book in our hands, for the law of the land punishes the circulators of such literature.

The copy you are now holding in your hand is perhaps an old and well-worn one. On the pages, yellow with age, are peculiar marks—they are the marks of tears. Here and there are crosses or letters such as T. or P. They mark certain passages or mean that certain promises in the text have been Tried, and having been tried have been Proved as worthy of all trust. It may be your mother's Bible that she read to you when a tiny child, and persuaded you to read to her when older, and when her sight was not so good as it once had been; her Bible that she gave you with her blessing, asking you to read it constantly when you were separated from her by distance or by death. She believed in it. By daily perusal she drew from it strength to bear her burdens and comfort to gladden her heart amidst all the trials of life. It was her staff and her stay along life's pathway. And hers was a beautiful character. There was something in her that you miss in others—a deep unruffled peace.

You can understand the experience of an infidel who was lecturing to a large audience in a northern city, when, after "conclusively" showing what foolishness was theirs who believed in the Bible, he challenged discussion, and found no one in all that large audience to dispute his conclusions but a bent old woman clad in rusty widow's weeds.

"Sir, I have a question to ask you." "Well, my good woman, what is it?" "Ten years ago," she began in a quavering voice, "I was left a widow with eight children utterly unprovided for, and nothing to call my own but this Bible. Under its guidance I have been able to feed myself and my family. I am now tottering to the grave, but I am perfectly happy, because this Bible bids me look forward to a life, an eternal life, with Jesus in heaven. That is what this Bible has done for me. I ask, What have your books or way of thinking done for you?" "Well, my good lady," replied the lecturer, "I don't want to dis-

turb your comfort, but—" "Oh, but that's not the question," broke in the poor widow; "keep to the point, sir; what has your way of thinking done for you?" And to that she held him until speechless he silently confessed he had no answer to her question.

"Keep to the point," What has any other book, system of philosophy, discovery of science, way of thinking or speaking, or cavilling done for the world? That is a good reply to any who would tell us of the "mistakes of Moses," or the "myths of the Bible." After all the true test of theory is practice. It may look very conclusive in the study or laboratory, but if it is not successful in the teeming world around, or in the factory or workshop, it is not worth the paper it is written on. A pertinent illustration of this is found in the case of Sir William Ramsay, a disciple of Robertson Smith, a destructive critic of the Bible until he went out to the Bible lands and dug up buried monuments and hidden records of past life. Hear what he says: "But the vice of many modern German discussions of the early history of Christianity, viz., falseness to the facts of contemporary life and the general history of the period, is becoming stereotyped and intensified by long repetition in the most recent commentators." Here are the tables turned with a vengeance! The great objection Higher Critics have to the Bible is just this—its falseness to facts. True, if what the critics said were facts, then the Bible is false to them. But what if their facts were falsehoods? And as the earth slowly is giving up treasures of information to the unremitting toil of archaeologists, it is slowly but surely demonstrating to all honest people that the critics' facts are falsehoods, and the only mistakes to be found in the Bible are the mistakes made by men who would take away its character, as the evil and vengeful mistress calls in an honest public to see in her maid's box hidden away so secretly the very trinkets she herself placed there, manufactured evidence of the girl's guilt, yet so powerful in denunciation since the human heart condemns so readily and absolves so slowly. And what answer has the accused? Is it not contained in the testimony

of competent witnesses to a life of perfect honesty? And to the student of life no evidence can be stronger. It may be that in after days that mistress drawing near the portal of death confesses the wrong wrought by guile, but such evidence is required only by the gulled. So in the Bible's case: there are books already written, books being written, and books that will be written, by capable observers of facts revealed by excavations, explorations, and careful research on the spot, all of which go to clear the Bible's character for veracity. But are such things needed by us? I trow not. If the Bible has been to each of us the way to life, the instructor in heavenly wisdom, the deliverer from the dark and terrible bondage of sin, we need no such evidence. Our changed lives are the best evidence that the Bible is the Word of God.

Talking of evidences, I would point out to you two great evidences of the Bible being what it professes to be: one pointing to the Old Testament, and the other to the New. The former is the Jew, and the latter is the Church. Consider for a moment the Jew. He has no land, no king, no capital, no temple; and he has had none for (roughly speaking) two thousand years: yet he exists, although despised, oppressed, cursed, persecuted, massacred in myriads, and, existing, he looks down from a lofty height upon those he calls Gentile dogs, with whom he will neither worship nor wed. Alone he dwells among the nations; alone he pursues the path of commerce, of gain, of greatness, and of glory. Now, ask this man what he loves dearer than gain, dearer than greatness, dearer than glory, dearer than life itself, and his reply will amount to this—that he is the possessor of the Old Testament.

The Church is not Christendom, just as it is not the religious side of that which the State calls a parish, or the bricks, stones, and mortar, constituting the weather-worn edifice around which the village, hamlet, or town clusters, and in the shadow of which the forefathers of the township sleep in the narrow tæment of the grave. The Church is the collection of believing men and women on the face of the earth at any one time. What do they believe in? The Bible—but

especially the New Testament; for it is belief in the New Testament that separates them from the Jew. Now their existence is as palpable as the existence of the Jew, for no one can deny that Christians exist. This organism we call the Church has, as all organisms must have, a beginning. And that beginning it has in the New Testament. When we go back to its early days, when this era was young—say, about the second and third centuries—we find from Roman historians, who despised the Church and considered it an enemy to the State, that there were men and women who believed in One described in the New Testament, and who gathered together to hear the Bible read. Nay more, we have handed down to us from those early days numerous writings written by men who had been pagans and opposers of the Church, but who from a perusal of the Bible had become Christians.

No one disputes the genuineness of these writings. Now, on perusing these writings, what do we find? Voluminous quotations from the New Testament! A question was once put: If every copy of the New Testament had been destroyed by Diocletian in the year in which the allegiance of Britain was restored to him (A.D. 296), could it have been possible to restore it from the writings of these men? Some months after Dr. Buchanan called on old Davie Dalrymple, the Scottish judge (better known as Lord Hales). Pointing to a table covered with books and papers, he asked the doctor if he remembered the question about the destruction of the New Testament. Dr. Buchanan replied that he remembered it well. "That question aroused my curiosity," said the old lawyer; "and having in my library copies of all the extant writings of the Christian fathers down to that date, I commenced the search, and up to this moment I have found in them all the New Testament except eleven verses."

As many more manuscripts have been discovered since Lord Hales' day, I question not but that those eleven verses can be found also. So that had every copy of the New Testament perished in Diocletian's reign, it could have all been recovered from the writings of these early Christians known to us as "the Fathers."

The Chastening Rod.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII.—II.

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

GOD has many ways of breaking down the opposition of proud hearts and bringing them to Himself. Here the Psalmist says: "Day and night Thy hand was heavy upon me." And how strange the combination, "I kept silence," and yet he speaks of "roaring all the day long." There can be little doubt that this is one of the Psalms in which David alludes to the period of his terrible backsliding from the time of his grievous fall in the matter of Bathsheba, until the hour when Nathan the prophet, sent of God, pointed to him as the self-condemned criminal saying, "Thou art the man."

It was a time when things went ill with him. His moisture was turned into the *drought of summer*. It seemed as if his very bones were become prematurely old. His "roaring all the day long" surely tells of a fretful discontented murmuring state of soul. His angry roar was like that of a wild bull in a net, for he was suffering the fury of the Lord, the rebuke of his God (see Isa. li. 20). Yet in spite of all this noisy complaint he was silent toward God. No broken-hearted confession escaped his lips; no pouring out of his heart, with all the burden of his conscious guilt into Jehovah's ear; he keeps silence. And this is ever Satan's device with those who have sinned. If he can keep them away from the God who still loves them; if he can get them to shut themselves up in hopeless despair, or to become so entangled in a net-work of business and pleasure as to forget their guilt and become conscience hardened, then Satan gains his end; they are silent toward God. So long as this guilty silence lasts, until there breaks forth from a contrite heart the agonizing sob, "I have sinned," restoration to conscious peace and joy cannot be. To this end, therefore, in faithfulness and in love that knows no change is the discipline of the chastening rod. "As many as I love, I rebuke and chasten; be zealous therefore and repent" (Rev. iii. 19). These ways of the Lord are

still the same as of old. So far back as the days of the Patriarch Job this discipline, with a view to spiritual blessing, was oftentimes made use of by God. It is graphically described in chapter xxxiii. The object is in verse 17: "That He may withdraw man from his purpose, and hide pride from man." There is some "purpose" pursued by every man, some desire, some ambition, something toward the attaining of which his energies are bent. The gratification of pride is most frequently at the bottom of it. At all costs, if his soul is to be saved he must be arrested in this pursuit. Therefore "He keepeth back his soul from the pit, and his life from perishing by the sword." Thus God, "the preserver of all men," is watching over him, and guarding him from dangers unseen (the pit), and seen (the sword), with his ultimate salvation in view. "He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out; yea his soul draweth near unto the grave, and his life to the destroyers." What a picture of thousands on beds of sickness in their homes, and thousands more in our infirmaries and hospitals. The one idea of such is generally to be relieved of pain and restored to health. Never a thought of the beneficence that is hidden behind it all; the gracious purpose for which it has been sent; the deep soul disease that must be reached ere the Gospel message can gain an entrance to the heart.

Those who visit in our infirmaries and carry the Gospel to the sick and suffering, find it fruitful work. It would seem as if many a proud heart and stubborn will had been brought there to be subdued, and many an ear otherwise closed was thus opened to listen to the glad message of salvation.

"If there be a messenger with Him." Happy is the "messenger" whom God uses to carry the words of life to such as are thus being made ready to receive it. "Then He is gracious unto him, and saith, 'Deliver him from going down to the pit: I have found a Ransom'." "He looketh upon men, and if any say, 'I have sinned and perverted that

which was right, and it profited me not'; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living" (read Job xxxiii. 17-30).

These ways of God are again remarkably set forth in Psalm cvii. First there is the wilderness with its sorrows, privations, hardships, and trials, more or less the common discipline of all the children of God. It was a difficult path, but it was "the right way."

Then there are those who "sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God and condemned the counsel of the Most High; therefore He brought down their heart with labour; they fell down and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses . . . Oh that men would praise the Lord for His goodness; and for His wonderful works to the children of men."

Again, "fools because of their transgression and because of their iniquities are afflicted; their soul abhorreth all manner of meat, and they draw nigh unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His Word, and healed them and delivered them from their destructions." Then again there is the Hallelujah chorus, and it is added, "Let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

Then there are those who go down to the sea in ships. "He commandeth and raiseth the stormy wind, which lifteth up the waves thereof," until "they are at their wit's end." "Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses; He maketh the storm a calm, so that the waves thereof are still; then are they glad because they be quiet; so He bringeth them unto their desired haven. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of

men!" How needful are these exhortations to thanksgiving and praise. So often men are "glad," but return not to give thanks for the cry heard and the grace-bestowed. Then at the end we read, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

Thus it is evident that all the troubles and distresses that come upon mankind are providentially adjusted to the spiritual condition and need of each individual, and are sent in lovingkindness and in faithfulness to the end, that those who are living in forgetfulness of God and in rebellion against His words, may be brought by the very pressure and hopelessness of their circumstances to cry unto the Lord, to prove His compassion, His readiness to forgive, and His power to deliver and save.

"Judge not the Lord by feeble sense;
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

"Blind unbelief is sure to err
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

But a word of caution here. It by no means follows that those who are specially afflicted are sinners above others. There are afflictions that are retributive; as in David's case, though the sin is absolutely and eternally forgiven, yet the prophet had to add, "The child must die, and the sword shall never depart from thy house." But there are others that are *preventive*, such as Paul's thorn in the flesh, which was to keep him from being "exalted above measure"—to save him from spiritual pride. Others again are chosen of God to shew forth how His grace can supply long patience, and produce the fruit of thanksgiving and praise, where weary suffering and weakness upon a "bed of languishing" have been the allotted portion of some of the choicest of His saints for years. And beyond all these there are the sufferings that are the direct result of a life and testimony for Christ, which rouses the enmity of Satan, and brings the faithful servant into reproach, persecution, and it may be martyrdom for His name. Great will be the reward of such.

The Called of God.

SUGGESTIVE TOPICS. By E. A. H.

1. "CALLED to be saints," Rom. i. 7; 1 Cor. i. 2
2. "CALLED . . . to be conformed to the image of His Son," - Rom. viii. 28, 29
3. "CALLED unto the fellowship of His Son Jesus Christ the Lord," 1 Cor. i. 9
4. "CALLED . . . into the grace of Christ," - Gal. i. 6
5. "CALLED unto liberty," Gal. v. 13.
6. "CALLED" to "let the peace of God rule in your hearts," - Col. iii. 15
7. "CALLED . . . unto His kingdom and glory," - 1 Thess. ii. 12
8. "CALLED . . . to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. ii. 14
9. "CALLED" to "receive the promise of eternal inheritance," - Heb. ix. 15
10. "CALLED" to "take it patiently," - 1 Pet. ii. 20, 21
11. "CALLED" to "inherit a blessing," - 1 Pet. iii. 9
12. "CALLED . . . unto His eternal glory," - 1 Pet. v. 10
13. "As He which hath CALLED you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," 1 Pet. i. 15, 16
14. "To them that are sanctified by God the Father, and preserved in Jesus Christ, and CALLED: mercy unto you, and peace, and love, be multiplied," - Jude 1, 2

"The Glorious Appearing";

OR, THE TRUE HOPE OF THE CHILD OF GOD.

Notes of an Address at a meeting of young Christians in Brighton, by H. W. Figgis of Dublin.—PART II.

WE might ask three questions—(1) Who is coming again? (2) When is He coming again? (3) What is He coming for?

I. WHO IS COMING AGAIN? Here we must be very careful to go according to Scripture and Scripture teaching; it doesn't say that Jesus is coming again; it doesn't say that the Son of Man is coming again, but it says here "to wait for God's Son from heaven." Of course our blessed glorious Lord Jesus Christ is the Son of Man, of that there is no doubt, as well as the Son of God, as well as the Son of David, as well as the Messiah of Israel, as well as King of kings and Lord of lords; but all these different titles link Him in different relations to different classes of people. The special coming again of the Lord Jesus for His Church you will never find connected with the expression "Son of Man." Therefore, every Scripture in which you come upon the expression "Son of Man," you will know does not refer to the special truth we are talking of this evening. That bars out the three synoptic gospels, Matthew, Mark, and Luke, altogether, for the Lord Jesus Christ is not spoken of there as the Son of God coming for His Church, but subsequently *with* His Church in power and great glory. Therefore, such scriptures ought to be taken by us as referring to His coming to the earth in judgment, not into the air for His people. When He comes as the Son of God, He comes to the air, and takes His saints up in the air that they may be with Him when He subsequently comes with His saints and angels to the earth in glory manifested to all. He could not come with His saints unless He had previously taken them to be with Him. It is as the Son of Man that He comes to the earth in judgment. "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22); "and hath given Him authority to execute judgment also, because He is the Son of Man" (John v. 27). That will help you a good deal. Therefore, don't look in the gospels of Matthew, Mark, or Luke for the

coming of the Lord for His Church, for you will not find it there.

WHO IS COMING? The Head of His Body, the Bridegroom of His Church. The Head of the Body is in heaven, the Body on the earth. The two are united. That disposes of the idea many have that it is only faithful and watching Christians who will be "caught up" when He comes. It is impossible to entertain such an idea. How could there be a mutilated body—a mutilated Bride? More than that, this blessed coming again of the Lord Jesus is the completion of my salvation. I am only partly saved—I mean in a full sense. If asked the question, "Are you saved?" you could give three different answers all quite true; you could, but don't do it, for it would puzzle those who asked you. First, "Praise God I am hoping to be saved." Second, "Praise God I am being saved." Third, "Praise God I am saved." All would be true—I am saved, "receiving the end of your faith, even the salvation of your souls." I am saved, I have eternal life and eternal peace. I am being saved in the sense of being saved from the power of sin. "Kept by the power of God through faith unto salvation." There is that continuous aspect of salvation. I am hoping to be saved. This blessed hope of the return of the Lord Jesus when this poor body that I have inherited from Adam—this body of humiliation—shall be fashioned like unto His Body of glory—that will be a full salvation. It is "whether we wake or sleep." Whether we are watchful or whether we are slumbering, "we shall live together with Him" (1 Thess. v. 10). The Bridegroom of the Church comes and takes His people to be for ever with Himself, and this "salvation" in all its aspects is of *grace* and not of *works*.

II. WHEN IS HE COMING? Don't be perplexing yourself about dates, and years, and days, and chronological calculations; they have nothing to do with this subject at all, they relate to this world. But you don't belong to this world; the Church does not belong to this world—it is a mystery not previously revealed, and occupies the parenthesis of the present dispensation which has come as a surprise even to the angels;

this present dispensation came in without chronology, and will go out without it. The very phrase “times and seasons” is entirely earthly. Look it out, and you will see that “times and seasons” do not stand related to the Church, which is Christ’s Body, but to Israel and the Gentile nations. The Old Testament scriptures are full of “times and seasons.”

WHEN IS HE COMING? We don’t know the moment. He has purposely left it uncertain that we may be faithful to Him, our absent Lord. You may be perfectly sure when the last stone is quarried out for the spiritual temple, when the body has reached its true proportions, when the last one known to God has been gathered in, you may be quite sure the Lord will rise from the Father’s throne, and with one mighty swoop will come through the air and take His sleeping and living saints with a great shout. We know not the time, but—

“I can almost hear His footfall
On the threshold of the door.”

I do not know of a single event that must take place before the coming of the Lord Jesus Christ to take His heavenly people to be with Himself.

III. WHAT IS HE COMING FOR? He is coming to complete the great work of salvation. He is coming that our bodies may be changed—that there may be no more indwelling sin to trouble us. When you are changed into the likeness of the Lord Jesus, good-bye to the flesh and the old man. Oh! what bliss that will be! to love Him with an unsinning heart, and praise Him with unfaltering lips. He is coming again to fulfil His own promise: “I will come again and receive you to Myself.” Oh! let us get our hearts engaged with the Lord Jesus; let us get to love Him better; let us get an intense, real personal affection for Himself, so great that it will keep us watching, that it will keep us in holy separateness from all that is contrary to His will. He is coming to take account with His servants, and to *reward each* according to his faithfulness; this will take place at the “judgment-seat of Christ,” of which I hope to speak more particularly.

The Redemption of our Bodies.

REDEMPTION AS TAUGHT IN ROMANS I. TO VIII.—VII.

IN this redemption that is in Christ Jesus every department of man’s being is dealt with, viz.: spirit, soul, and body. By the renewing of the Holy Spirit, our spiritual being has been quickened into life though by nature it was dead through sin; through faith in the Lord Jesus Christ our souls have been saved which, with all their emotions, desires, &c., were, before time, in the grasp of the enemy when we followed the desires of the flesh and of the mind, whereas now we have a mind at perfect peace with God. The One who has renewed our spiritual being and saved our souls alive claims also our bodies, as we learn from 1 Corinthians vi. 20: “Ye are bought with a price, therefore glorify God in your body and spirit which are His”; and, again, in 1 Thessalonians v. 23: “I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

We still look forward, however, to the redemption of our bodies. When that takes place at the coming of the Lord—the hope in Romans viii. 24—we shall realise to the full that our bodies have been redeemed. One goes into a shop and purchases an article, pays down the price, but asks the shopkeeper to keep the article till he comes back again for it. In due time the purchaser returns and claims the article already purchased. So at the coming of the Lord Jesus Christ; He will claim that which He has already purchased with His own blood. Are we waiting for Him?

Through the renewing of our spiritual being we have been saved from the final consequences of sin; through the salvation of our souls we are being saved from the power of sin; in the redemption of our bodies we shall be saved from the presence of sin for ever. How complete, how perfect! Truly, in that day it will be abundantly manifested that not a hoof has been left behind!

It may be observed here as a matter of practical importance that it is especially in regard to the body that responsibility rests

upon the believer; it is, as it were, the vineyard (S. of S. i. 6, 2, and 15) that the Lord has given His child to look after—not, of course, to gratify its carnal desires, but in which to glorify His holy name, as Paul said in Galatians i. 20: “That Christ may be magnified in my body.”

There are three characteristics which apply to the body: (1) In Romans vi. 6, “The body of sin”—so called because of that evil principle which by nature ruled in its members. (2) In Romans viii. 12, “Our mortal body”—so called because subject to death. (3) In Philippians iii. 21, “Our vile body,” or body of humiliation—so called because it is dust and ashes, and encompassed about with infirmities through which we are limited and held down. In this respect it stands in contrast to His body of glory, although, thank God, it will one day be like unto it.

What is our responsibility then with regard to the body? (1) With regard to it as the body of sin, “mortify your members which are upon the earth” (Col. iii. 5). Again, “If ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. viii. 13). (2) The mortal body; “Let not sin therefore reign in your mortal body” (Rom. vi. 12). And again, “Always bearing about in my body the dying of the Lord Jesus, that the life also of Christ may be manifest in our mortal flesh” (2 Cor. iv. 10, 11). This idea is beautifully illustrated in the case of Gideon’s army (see Judges vii. 15-23). They went forth with a trumpet in their right hand, and a pitcher containing a lamp in their left; at the appointed moment they blew with the trumpet and brake the pitcher. Now as soon as the pitchers were broken the lights would shine. So we read in 2 Corinthians iv. 7: “We have this treasure in the earthen vessel, that the excellency of the power may be of God, and not of us”; and in the measure in which we bear about the dying (or putting to death) of the Lord Jesus, in that measure will the treasure—the life of Jesus—be manifested. The practical interpretation of this is taking up our cross and following Him. Do we not need, in this our day, more of the spirit of the early disciples, who rejoiced to be counted worthy to suffer shame for His

Name? (3) The body of humiliation; He knoweth our frame, He remembereth that we are dust, and in view of this we find that God has made a twofold provision for us through the redemption that is in Christ Jesus.

1. We have at the right hand of God One who ever has His hands uplifted on our behalf, just as He said to Peter: “Simon, Simon, Satan hath desired to have *you* (plural) that he may sift as wheat; but I have prayed for *thee* (singular), that thy faith fail not” (Luke xxii. 31). Who also, in tender compassion, bears our names upon His breast, so that not one is forgotten by Him, but all are presented before God in the fulness of His worth.

2. We have within us the Holy Spirit, the ever-present Guide, who helpeth our infirmities, sustains and energises us, who helps us and gives us the victory in the conflict with the foe, while we “walk in the Spirit” (Gal. v. 16). He does not, however, force His services upon us, for He cannot help us when we “grieve” Him by waywardness, or “quench” Him by disobedience (*cf.* Isa. lxiii. 10.); but, if we are walking honestly before God, we can count upon His present help and guidance day by day, and so learn with the Apostle Paul to “live by the faith of the Son of God, who loved me and gave Himself for me.” Then, whilst seeking by the help of God thus to continue on our way, we are encouraged by the remembrance that He will one day soon change these bodies of humiliation and fashion them like unto His own body of glory.

Pearls from Old Seas.

Collected by T. BAIRD.

CORRUPT not the sweetness of thy goodness by constant parade.

He to whom the eternal word has spoken will be saved from many opinions.

Wouldest thou be great in the sight of God? be great in love.

God weigheth more the love that worketh than the work accomplished.

One man’s self-denial may have more sin in it than another man’s self-indulgence.

The sin of a hard heart is all within itself.



Back in Heart to Egypt.

NOTES ON I CORINTHIANS x. 6.

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

"6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

When the soul has lapsed into a state of backsliding, and the Word of God is being choked by "the lust of other things," it is astonishing what power Satan has to suggest to the mind thoughts that are evil and false. It was Satan who filled the heart of Ananias with the lie that was visited with death (Acts v. 3). It was Satan who suggested to David the thought of numbering Israel (1 Chron. xxi. 1); and still, as he beguiled Eve, he has power to corrupt the minds of the children of God. (See 2 Cor. xi. 3; 1 Cor. vii. 5).

In no other way is it possible to account for the terms in which Israel lamented as they thought of Egypt. "We remember the fish, which we did eat in Egypt *freely*; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all beside this manna, before our eyes" (Num. xi. 5, 6).

How Satan seems to have brought to their memory the things they enjoyed in Egypt! Painting its paltry pleasures in glowing colours, he at the same time succeeded in blotting out from their recollection the sore bondage, the bricks without straw, the lash of the task-master, the groans and sighs and tears that had gone up to Jehovah and brought Him down to succour them. All this through Satan's subtlety they forget, whilst the few dainties they fed upon are remembered and lamented. In heart they returned to Egypt, although by Jehovah's mercy, to have actually returned there was to them an impossibility.

Alas! how often is the same principle still found at work in the children of God. Things which long ago they had separated

from and testified against, they are found going back to in heart. Heart departure from God and His ways, always precedes the outward manifestation of it. That work of the Lord which once they found delight in, gradually loses its interest to them, they grow careless about it, and by-and-by they give it up entirely. They no doubt blame persons and circumstances, and complain of the lack of love and sympathy—in all which there may be a measure of truth; but the real secret is *departure in heart from the Lord*. The fellowship of the people of God becomes to them a burden rather than a refreshment; they see as little of them as possible; they come to the assembly late and leave it early! What is the cause? Their heart is lusting after evil things; they are not *satisfied* with the Bread of heaven; they have forsaken the Fountain of living waters. Such departure in heart is not always apparent to others, but if allowed to go on unjudged and unconfessed, sooner or later it will be manifested to all, either in grievous open sin or in that chill indifference to spiritual things which is, if possible, more hateful to God and more baneful in its effects. It is one of our precious privileges as children of our heavenly Father to "endure chastening." But the worst chastening is to be let alone, and to be allowed to have our heart's desire. It was said of Ephraim, "He is joined to his idols, let him alone." That is to say, let him alone till he finds in his bitter experience that the way of transgressors is hard, and till his own backslidings correct him.

They said, "Our soul is dried away; there is nothing at all beside *this manna*." Thus they despised the heavenly bread. Reminding us of the term of reproach so often applied to the Lord Jesus, "as for *this Man*," &c.

Turn now to Numbers xxi. 5: "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

In chapter xi. they said, "There is nothing at all *beside this manna*"; they were not satisfied with it—they wanted something in

addition to it—but here they have reached a further stage of departure from Jehovah; they reject it altogether; they say there is “no bread,” they call it “light bread,” and they loathe it! And are there not those still who once rejoiced at the Word of the Lord, and found as they fed on Christ therein that their hearts were made glad? But gradually they lost their relish for it, they failed to find satisfaction in it. Like the manna, ground in a mortar and made into cakes, they would receive it if made up into a well-connected and well-delivered address, but to gather it fresh from God they have long ago ceased. Nor did their backsliding stop there; they say, in their hearts, if not by their lips, “There is no bread”; and their withered souls actually loathe the food that once was sweet to their taste.

But Jehovah must visit in judgment this double sin of despising the heavenly bread, and in heart going back to Egypt. “He gave them their request, but sent leanness into their soul” (Psalm cvi. 15). “While their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen of Israel” (Psalm lxxviii. 30, 31).

“And the Lord sent fiery serpents among them, and they bit the people; and much people of Israel died” (Num. xxi. 6). Although the judgment of God may not come upon His people in the same immediate and manifest way now, yet it is the same God we have to do with, and He has the same interest in us which He had in them. Depend upon it, in one way or another, His chastening still comes upon His children, and if we are really exercised about His dealings with us, blessing will result.

How varied are His ways! One, it may be, loses a good situation and cannot find employment; another is unable to work through sickness or accident; another is deprived by death of a beloved child, or wife, or husband. These things happen alike to the saved and the unsaved, and our danger is that we regard them as the ordinary lot of humanity. But it is the special privilege of God’s children to learn lessons and receive blessings through these—His dealings. The Lord marks the backsliding

in heart ere any other eye has detected it—“Thou hast left thy first love”—and He deals with us about it. But how often does it happen that a child of God goes on for years under the chastening of the Lord, and never once honestly goes to Him about it, to know the real cause, and to learn the needed lesson?

God would have His people to “hear the rod, and Him who appointed it,” as well as to hear His Word (Micah vi. 9). Let us not *despise* the chastening of the Lord when it is *light*, neither *faint* under it when it is *heavy*. In either case we lose the blessing. If the light chastening be despised, the heavier is sure to follow. But even then, “faint not,” for the greater the trial, the greater the grace He is prepared to bestow. He never yet turned a deaf ear to any who *sought His grace*. He has never said to the seed of Jacob, “Seek ye Me in vain” (Isaiah xlv. 19).

We thus see how Old Testament and New combine to reveal God, in His ways and dealings with His people. We cannot rightly understand the New Testament—especially such a chapter as this (1 Cor. x.), and many others like it—without reading the Old; neither can the Old be rightly understood except as it is read in the light of the New.

It is profitable to read the Scriptures consecutively right through. If we only read certain favourite portions, or search about a certain line of things, we lose much blessing. God would have us search His Word as for hidden treasure. It is in so searching and comparing scripture with scripture that we get at the mind of God.

The word here used “*lust*,” or “*desire*,” connects itself with the *heart*. Hence we are exhorted, “keep thine heart with all diligence.” Why? Because sin begins in the heart. “Out of the heart proceed evil thoughts,” &c. “Out of it are the issues of life.” If the heart be not watched in its motives and desires, the outward life will never be to God’s glory. To avoid outward acts of sin is good, but it is only a small part of living for God. With outward actions fairly correct, there may be a proud unsubdued spirit within, and nothing will

test this sooner than our intercourse with fellow-believers. The law said, "Thou shalt not covet." This was the commandment that went directly to the desires of the heart. Hence, Paul said, "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet" (Rom. vii. 7).

Dr. Chalmers once used a beautiful expression: "The expulsive power of a new affection." When once the love of God really enters the heart, everything inconsistent therewith is expelled. Nothing but the new affection can expel the old. It is as the affections are set on things above that they will die to things on the earth.

May we see to it that our souls are "nourished up in the words of faith and good doctrine," and may we be "strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may grow up into Him" (Eph. iii. 16, 17).

Gems of Truth.

THE holiest is made open to all, but only through the "rent vail." God rent it "from top to bottom"; His hand, not man's, made the way clear. It is no side-way; the vail was rent in the midst.—WILLIAM LINCOLN.

Cause me to hunger more and more,

Quicken my appetite,

Then, Lord, Thy word by which we live

Shall be my one delight.

EDITH B. SCHOFIELD.

If study makes men of us, prayer will make saints of us. Our sacred furnishing for a holy life can only be found in the arsenal of supplication; prayer alone can keep the armour bright.—C. H. SPURGEON.

"If the world gets into my heart, I shall not be satisfied with Jesus only. I may not yield to any outward sin, but I shall want something else beside Him."—W. H. SOLTAU.

God would give infinitely if we had room to receive infinitely, and the only reason we are not receiving in this glorious way is because we will not take all that God would give.—DR. J. R. MILLER.

Death (Thanatos) and Exodus.

By E. STACY WATSON.

1 Corinthians iii. 22: "All things are yours—life—death—and ye are Christ's, and Christ is God's." Our things are what *we* possess; *they* do not possess *us*, they minister to us.

We are, therefore, to consider death as one of our "things."

What is death?

How is death ours?

"Death denotes separation from something with which there has been close connection."—Grimm.

IT is used to signify the *condition* produced by the separation of the inner man from the outer man. The inner man is that part of us which thinks and feels; and controls and uses the outer man. Under the condition of death the outer man falls back into the dust, out of which he was originally made. The outer man is described by the Holy Spirit as a tent, an earthly house, which shall, one day, come down, being no longer habitable for its tenant.

As to the inner man, the foundation thought of death is separation from that which is living. The inner man, so long as he is separated from the Living One, through whom alone life can reach him, is dead. The Living One says of Himself, in Revelation i. 18: "I became dead." THAT death, *separation from God*, was endured when God abandoned Him, while His wrath was poured out on sin.

The inner man, being *dead* in trespasses and sins (Ephes. ii. 1), thus ends the life received from Adam; but this termination of life, involving separation from God, makes opportunity for God to begin an entirely new thing, and in this way we see how death *is ours* (Isa. xxv. 8) in resurrection. Death *serves us*, in that it ends for us those conditions that Satan introduced into the first creation. When an end is reached a new beginning is imminent, and at this point God begins a *new* creation.

He begins with the inner man; He puts a seed, a word from Himself, into the heart (1 Peter i. 23). Scripture describes the resurrection* of the inner man, which takes place while still in the body, as a begetting "out of" God (1 John v. 1), as a new creation (2 Cor. v. 17) [when a new thing

*Ephesians ii. 5; Colossians iii. 1-4.

is spoken of it implies that the old is ended Gen. vi. 13; Eccles. vii. 2, and xii. 6, 7] as a passing out of the condition of death into the condition of life (John v. 24).

Death is an ending, a termination of one set of things, which makes room for the beginning of a new set of things. It is not, as Spiritists, Buddhists, and Evolutionists teach, a door leading into a fuller life. The new life of the *risen* man, as its adjective shows, is a *different* life; it is "new"—not a happier continuation of the old life, either while in the body, or after passing out of the body. The LIFE of the risen inner man is CHRIST IN HIM, and *is the same* while remaining in the body, as when he shall pass out of the body. This new life subdues to itself all the things outside of itself. "Behold" (look and consider), "all things are become 'new'."

But the end of a thing to which we are accustomed is apt to fill us with fear, and so the natural man dreads death; and in this connection we may see what a wonderful endowment we have, from our birth, in the power given to us to believe. As soon as intelligence is awake a babe begins to exercise faith. It soon has faith in Mother love; it takes for granted its claims on the Parents; it never doubts its welcome to its Home; it receives as fact what the Father says. We have power to believe, or to refuse to believe, at will. We daily receive the witness of men (1 John v. 9), then we have power to receive the witness of God. Even the dead can *hear* (John v. 25), and so, while we are yet dead, God bears witness concerning His Son to us. If we refuse the witness we remain dead; if we hear, God gives us, in Christ, a new life; it is a "*new creation*," not a reforming of the old creation. The Gospel order is death, the end of the old creation; and to show that it is really ended, the next thing is burial; then resurrection. Applied to the inner man, this takes place while still inhabiting the body, the tent.

The inner man becomes a *new* man; that being so, he is exhorted to *walk* in newness of life. He has his body, his tent, for use as before, but he is told to use its different members as servants to righteousness. While

he was dead in trespasses and sins, living the old creation life, which was ended by his being crucified with Christ, he used the members of his body to do what pleased him.

He is told that being now a new man, whose life is drawn from Christ, in fact is Christ, and whose food to sustain that life is the Word of life, he has now his share in the household of God, his Father who begat him. He has also citizen rights in the city of the living God, the heavenly Jerusalem. He is pressed to spend as much of his time there as is possible, by means of communion with God through THE WORD, written, and Living, so that when he leaves the body his Home will be no strange place to him, and his Father, as seen in Christ, no stranger to him, for he is already a partaker of the divine nature (it is THAT which is the *essence* of his *newness*), so that he may feel at home, and at ease with God, who loves him, he being God's child. The decay of the tent, the outer man, is viewed without anxiety, because the inner man is growing with renewed strength and vigour day by day, if *its food is not stinted or withheld*.

As for the outer man, God has told us that it shall be raised a glorious body, a spiritual body. For this event the inner man, after leaving the body, must wait; but he waits in the conscious presence of the *Man* on the throne of the universe, who loves him.* The taking leave of the body, by the risen inner man, is called, in Scripture, our "*exodus*." Luke ix. 31, 2 Peter i. 15, same word as in Hebrews xi. 22. (trans. "*departing*"). It means "*going out of*." *Exodus*, *in itself*, is a joyful thing; there may be painful circumstances connected with it, but the thing itself is a glad fact. It means freedom in place of bondage, rest from toil and sorrow, the enjoyment of wealthy possessions, the comfort of one's own Home, the presence of One whose love is our life and bliss. *Exodus* is an event to look forward to as being "*far better*," for though the body may be left behind we have the joy of knowing that we

*"To-day shalt thou be with Me in paradise." Hebrews xii. 22: "Ye are come to . . . the spirits of righteous ones who have been made complete, and to Jesus" (Acts vii. 56; Phil. ii. 9-11; Col. iii. 1; Rev. i. 13, 17, 18).

shall, one day, re-possess it in glory; and so, as the triune man, spirit, soul, and body, really find ourselves in the image and likeness of God as seen in Christ Jesus; we shall then be like Him, for we shall see Him as He is.

Faith in what God has spoken will deliver us from all our fears; and obedience to His exhortation *to walk* in newness of life, and to bring our outward manifestation of life into harmony with our heavenly position as His children, will bring us into happy conscious communion with Himself, through Christ Jesus our Lord. Only this conscious communion with God, *which is a mutual thing*, can carry us through all the griefs and trials of the journey. It will fix our eyes on the *end* of the journey, and specially on Him who waits to welcome us home, instead of our being occupied with the journey itself, and its discomforts and cares.

THE HEATHEN CRY.—It is a fact that at least 30,000 human beings in China, 30,000 in India, and probably 15,000 in Africa die *every day*, and that the great majority of these die without ever hearing what the Son of God did for them.—EUGENE STOCK.

"Where Christ Sitteth."

Hebrews i. 3.

LORD Jesus Christ! we see Thee now,
High seated on the Father's throne;
Heir of the universe, who once
Had nought to call Thine Own.

Hebrews x. 12.

Thou who from Jordan to the grave
Would'st scarce relax Thy weary feet,
Now retest in Divine repose—
Thy atoning work complete.

Hebrews viii. 1

Yet seated thus, Thou carest still
For all Thy burdened people's need;
Thou Faithful, Merciful, High Priest,
Living to intercede.

Hebrews xii. 2.

That seat is Thine for, victory won,
The undying garland decks Thy brow;
But still, their course Thy pilgrims run,
Their goal, their guerdon THOU. W. H.

CORRESPONDENCE.

Missionary Zeal of New Zealand Assemblies.

To the Editor of THE WITNESS.

IN 2 Corinthians viii. 1-4 we read: "Moreover, brethren, we do you to wit (or make known to you) of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." In these four verses two things are very clear:

1. The Spirit of God holds up the example of the Macedonian churches, in order to stimulate and stir up liberality on the part of the Corinthian Church.

2. These churches did not distribute their gifts direct, but entrusted them to the fellowship of another, who they believed was fitted for this ministry*

I have been led to think about this from reading the *New Zealand Treasury* for December. For a few years back the New Zealand brethren have been thrusting not a few workers into the foreign field, and it may be some of us with our little faith wondered where the money was to be found to support these workers, but supplies have come in remarkably, and in this copy they show a total of £922 14s. sent to the Treasurers for support of those who have gone forth from among them.

It may be as well to state that New Zealand is a small country, with a population of about one million. There are almost 100 meetings. I do not mean to say that the above total is continued monthly, but it indicates a spirit of liberality in that country, which is very praiseworthy. In Scotland there is a population of about five millions, with some 280 meetings.

I notice in the list a sum of £300 specially for workers in New Zealand. Were similar amounts sent in for home workers here what a blessing it would be; encouraging our brethren to labour on in the home field, especially in neglected places, and putting heart into them. I believe many of them are not a little discouraged by the want of interest shown in their work.

Another thing I would remark, there is one item of £349 3s. part payment of a legacy, and I draw attention to this in the hope

*Of course circumstances must guide as to whether contributions should be sent directly or through others who devote themselves to this service.—Ed.

that some of the Lord's people may be led to remember the claims of home and foreign missionaries in this way.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. ix. 6, 7).—I am, yours very truly,

T. M'LAREN.

11 Cranworth Street, Glasgow,
10th January, 1908.

QUESTIONS AND ANSWERS.

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

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

WERE OLD TESTAMENT SAINTS BORN AGAIN?—Were Old Testament saints born again of the Spirit in the same way as in the present dispensation; also those who shall be saved during "the great tribulation"?

WHO ARE THE DEAD?—I Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

THE GOSPEL AND ITS FRUITS.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Cor. xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

What Age was our Lord at His Death?

QUESTION 537.—Mr. Newberry, in *The English man's Bible*, puts a period of three years between the baptism and temptation of Christ and His returning to Galilee at the commencement of His ministry, and makes the age of Christ at His crucifixion 37 years. See Matthew iv., Luke iv., &c. Is there any good authority for this?

Answer A.—There is certainly no apparent reason for questioning the generally received chronology, which fixes the period of our Lord's life on earth at about thirty-three years and a half, three and a half years of that being reckoned as the time of His public ministry. And limiting ourselves now to the question of a gap of three years between His baptism and His entrance on His public ministry, it must, I think, be said that no indication of this can be found in the Gospels. *Before* the Lord was baptised the ministry of John had made such an impression upon the people that "all men mused in their hearts of John, whether he were the Christ or not" (Luke iii. 15). The Lord began His public ministry (John i. 19 and following) *immediately after* a deputation was sent from Jerusalem to ask John, "Who art thou?" Now if we put three years between the Lord's baptism and the beginning of His public ministry we must say that the authorities at Jerusalem allowed three years to elapse *after* the effects of John's ministry, as stated in Luke iii. 15, *before* they sent the deputation to enquire into it, as narrated in John i. 19-28. Is it not far more probable that they sent at the very time of the remarkable results of John's ministry, as related by Luke? And would not this be the natural inference, even from the similarity of his answers to the people of the deputation? But, as the words recorded in Luke iii. were spoken *before* the baptism of Christ, we read, "One mightier than I cometh." In the statement of John i., *after* His baptism and temptation, we have, "there *standeth* One among you whom ye know not." The day after these words were spoken, he who was "more than a prophet," introduced, as "the Lamb of God," Him of whom prophets had spoken (John i. 29). The Lord at once began to attract disciples (verses 31-55); He soon wrought His first miracle at Cana of Galilee (chap. ii. 11); He paid a brief visit to Capernaum (verse 12), and then went up to Jerusalem (ii. 13; iii. 21). After this He tarried in the land of Judæa, "for John was not yet cast into prison" (verses 22-23). But he evidently was cast into prison soon after, and then the Lord began His ministry in Galilee. The events of these early chapters in

John come between verses 11 and 12 of Matthew iv.; verses 13 and 14 of Mark i.; and verses 13 and 14 of Luke iv. See John iv. 45.

W. H. B.

Answer B.—Mr. Newberry, in his pamphlet *The Seventy Weeks of Daniel*, makes it clear that he reckons the 20th of Artaxerxes as B.C. 446—the date given in our Bibles. He may have had a good reason for doing so, but unfortunately he does not give it. And, on the chronology of the Gospels, he writes: “Allowing for the mistake made in the common account called A.D., which begins four years after the birth of Christ, four years must be added in order to obtain the real length of the life of Christ, which was thirty-seven years; e.g. Luke iii., 23, ‘Jesus Himself began to be about thirty years of age’ (in the margin A.D. 26). From A.D. 26 to A.D. 33 are seven years, so then as Jesus was thirty years of age in A.D. 26, He must have been thirty-seven in A.D. 33, the time of the Crucifixion.” It will be seen from this extract that Mr. Newberry bases his argument on the assumed correctness of the dates in the margin of the Authorised Version, whereas their reliability in the case of the Gospels, is very doubtful. The most careful of modern chronologers have fixed upon A.D. 29 as the true, or at anyrate, the most probable date. The day of the week on which the Passover commenced in that year has been shown to correspond. Then there is a trustworthy tradition, found in so many early Christian writings, that the common source must ascend to remote antiquity—which fixes the Crucifixion in the consulship of the two Gemini, who were the consuls of A.D. 29. Again, Clement of Alexandria reckons forty-two years from the Crucifixion to the fall of Jerusalem (A.D. 71), which also gives A.D. 29. It must be remembered that our Lord was born B.C. 5 or thereabouts, and thus His age at His Crucifixion would be, not thirty-seven, but between thirty-three and thirty-four. Of course, if the dates given in the margin of the Authorised Version are accepted, room must be made somehow for the extra three years of the Lord’s life, but such an extension of time seems to be unsupported by Scripture and is not needed if A.D. 29 or thereabouts is taken as correct. W.R.L.

Answer C.—This matter has been so thoroughly sifted by competent Biblical scholars that there is no reasonable room for doubt that the Crucifixion of our Lord took place when he was between thirty-three and thirty-four years of age.

A reference to any reliable Harmony of the four Evangelists, chronologically arranged, with the Scriptures there quoted in support of the statements made, will help the enquirer to a sound conclusion.

The transactions from the baptism of the Lord Jesus until the ensuing Passover, to which He went after His visit to Capernaum (John ii. 12), cannot certainly have occupied more than a few months.

The three Synoptists (Matthew, Mark, Luke) do not deal with any of this period save the forty days of His temptation. John, who wrote his gospel many years later, and filled in the lines left out by the other gospels, gives full particulars of those most interesting events on the banks of the Jordan at Bethabara (or Bethany, R.V.), which happened on the three days immediately succeeding the return of the Lord Jesus from the wilderness.

Note the words, “the next day”—i.e. the day after John’s testimony concerning Jesus and himself to the Priests and Levites sent from Jerusalem to question him (John i. 19-29). Again, “the next day” (verse 29), and “the next day” (verse 35). Again, “the day following,” on which day Jesus resolved to go into Galilee (verse 43). It was after this resolve that He found Philip, and revealed Himself as the Son of God and King of Israel to Nathaniel. All these five earliest disciples, Andrew, John (the writer of the gospel), Simon Peter, Philip, and Nathaniel, had evidently gone forth to John the Baptist, and were lodging at or near Bethabara. Then, on “the third day” after His starting for Galilee, He is found at the marriage in Cana. (The journey on foot from Bethabara would occupy about three days.) After the marriage He visited Capernaum, where, John tells us, “His mother and His brethren and His (five) disciples” accompanied Him (chap. ii. 12). The marriage feast, as was the custom, would last *seven days*, at the end of which the guests would return to their homes. At Capernaum they remained “*not many days*” (verse 12). At that time “the Jews’ Passover was at hand, and Jesus went up to Jerusalem” (verse 13). Now this Passover was the first which the Lord Jesus attended after His baptism. Consequently, He must then have been between thirty and thirty-one years of age. After this He went up to three other Passovers, at the last of which He suffered, aged between thirty-three and thirty-four years. This is a matter of great interest, but not of first importance; otherwise the Spirit would have recorded it; as in the case of His being “twelve years old” when taken by His parents to Jerusalem (Luke ii. 42), and “about thirty” (Luke iii. 23) at His baptism. The believers’ thoughts are directed rather to the fact that the Living One became dead, and is alive for evermore—even the Son of God “having neither beginning of days nor end of life” (Heb. vii. 3).

R. W. B.

The Late William Inglis.

WITH sincere sorrow we have to intimate the somewhat sudden home-call of our beloved brother, friend, and partner, Mr. WILLIAM INGLIS, on Friday, January 17, 1908.

Laid down with a cold on December 18, he rose from his bed and went to a Sunday School soiree at Blantyre, and had to return to bed. His strength gradually weakened, doctors were called in, sanitary authorities declared the case to be one of Enteric Fever. It was considered "a mild case" with "the worst past." Serious symptoms appeared on Friday morning, January 17. The family and friends were called, and he gradually sank, passing peacefully into the presence of the Lord at 9.53 in the evening.

Born in Springburn, Glasgow, in the year 1851, his youthful days were spent in Townhead, and he has often pointed out to Christian friends the spot in the old College Yard, where, as a youth of 19, going home from a meeting, he felt the impress of the Holy Ghost, and halting in his pace he put his foot down firmly in the ground and exclaimed, "Christ for me."

Baptised as a believer in the Lord Jesus Christ, he assayed to join himself to the disciples in Hutcheson Street Hall in 1870, and afterwards met with believers in Hope Hall, Renfrew Street; Marble Hall, Dumbarton Road; Abingdon Hall, Partick; Eglinton Hall (now Wellcroft Halls), and latterly in Hebron Hall, New City Road. In later years he laboured unceasingly in the word and doctrine in Glasgow and surrounding assemblies, as well as in more remote parts of Scotland and England.

Truly loyal to the last to the "first principles" of those known as "Open Brethren," he ever sought to advocate and carry out these principles in the "truth in love" spirit, which inspired their rapid development at the first, and which has left a string of honoured names—Congleton, Müller, Chapman, Bellet, Denny, Groves, Heath, Newberry, Wright, M'Lean, &c., &c.—fragrant with grace and truth.

As a youth he commenced to serve his time as a printer in the "Mercantile" Office, spent some time with Wm. M'Crone and C. L. Wright, both well-known printers in their day. In 1885 he was called to form a letterpress department in connection with the famous firm of lithographers, Messrs. Maclure, Macdonald & Co., ornamental printers to Her late Majesty Queen Victoria. Here he undertook the printing of *The Witness*, *The Believers' Pathway*, and *The Herald of Salvation* in 1887, which led to his joining "The Publishing Office" on March 13th, 1893, the firm becoming "Pickering & Inglis."

The premises in Buchanan Street being required for railway purposes, a removal was made fourteen years ago to 73 Bothwell

Street. These fifteen years have been unbroken in word or deed as brothers in Christ and partners in business, and now the severance is sweetened by, "It is only till He come."

About 700 of the Lord's people assembled at memorial service in Christian Institute, on Monday, Jan. 20, when Messrs. J. R. Caldwell, W. M. Oatts, Wm. Kyle, J. P. Sinclair, J. P. Wigstone, James Robertson, and others took part. A large number gathered round the open grave at Craigton Cemetery, an impressive service being closed by the swelling forth of

"Goodness and mercy all my life
Shall surely follow me,
And in God's house for evermore,
My dwelling-place shall be."

The object, publications, and conduct of the business will remain unchanged. The notes for *The Pathway*, which Mr. Inglis compiled from the first, are outlined for three years to come, so will form a complete course of study, and continue as a memorial to his devotion to "God and the Word of His grace." HY. PICKERING.

AN APPRECIATION.

"The Lord will give grace and glory" (Psa. lxxiv. 11), the text for Jan. 17, was peculiarly appropriate, for God took to Himself on that day one to whom grace had been given in a marked degree. One whom to hear was to respect, but to know was to love. Brought into daily association with him, we deeply miss his kindly word, cheery smile, and wise counsel from a ripe experience, which we had counted on for years to come. Ever ready to encourage, he was more than a master, he was a friend.

Diligent in business, his service for the Lord was marked by the same zeal. Equally at home in the Sunday School, where, with kindly humour and peculiar pathos, he won the confidence of the child, and captivated its ear with the simple, artless tale; the Gospel platform, where, with the strength of conviction and the tenderness of grace, he poured forth the story of the cross; the Bible Reading or Conference, at which "The Life of Abraham," "The Incorruptible Inheritance," "The Glory in the Earthen Vessel," and many other equally precious portions of the Scriptures were made to shine, until the remembrance of these heart-burning seasons is something to treasure. A ministry of sympathy was his great desire, and he gave it in a marked degree. But now the tent he so often spoke of is taken down, its dweller is at home with the Lord, and those who mourn we would commend to the God of all consolation; while to all who love the same Lord the message is, "Be ye stedfast, unmovable, always abounding in the work of the Lord." JOHN HAWTHORN.

Gideon:

LESSONS FROM THREE MAIN INCIDENTS OF HIS LIFE.

By GEORGE F. TRENCH. PART I.

IT is with a real sense of the seriousness of the task that I attempt to present, in a single view, the spiritual lessons of three principal features of, or connected with, Gideon's wonderful life. The seriousness consists in its practical bearing on the lives and habits of Christians which will follow, if the teaching is received.

The narrative is simple in its glory. A young man of insignificant parentage, himself unknown, suddenly, and by night, commits an act of sacrilege by upsetting the sacred object of the idolatrous worship of his tribe, and at once is marked for execution. "Bring out thy son that he may die," is the terrible demand of the people of Baal (Judges vi. 30). His father, by a bold and unexpected challenge, beats back the rage of the mob, and Gideon seizing his moment of reprieve gathers a few hundred men about him, makes successful war on the oppressing power and returns in triumph, amid the applause of all.

But at his death his eldest son, in violation of the pledge that Gideon had given, claims to become King of Israel, and infamously, by a treacherous attack, massacres the other sons—his own brothers and step-brothers—on a single stone; all but one, who escaped: Jotham was his name. And he by his wise and eloquent words brings back the tribe from allegiance to the murderer, who falls in battle at the ruin of his enterprise. That is all.

Let us now look briefly at the three incidents which unveil the secret spring of action, which so resulted.

- (1) The sign of God's favour given to Gideon.
- (2) The qualifications for enlistment in his army.
- (3) The parable of Jotham.

It will presently be seen that though these incidents are various, their teaching is one.

I. First of all we have the sign or miracle of the dewy fleece, followed by that of the dry one. Gideon has learned the lesson of all public service for God, that only he who in secret has graduated in the school of God

can hope to be victorious in the field. So David had his apprenticeship in conflict with the lion and the bear, unseen by human eye, before he faced and felled the giant of Gath. So Elisha proved God at the Jordan, before he set out on his long career of victory. So Peter too, less happily, had to reap the bitter experience of weakness, cowardice, and defeat at the hands of the servants at the palace gate, before he could stand undismayed in the presence of the great, denounce them to their faces for the blood of the Son of God, and gladly suffer bonds and prison for his Master's dear name.

Gideon, in like manner, seeks a secret proof that God is with him, in confirmation of the assurance of the angel. His choice of a sign was wonderfully intelligent. "Let dew be on my fleece when all the ground is dry," said he. That is heavenly dew in an earthly desert. "Let Thy Spirit, whose grip I have already felt for a moment (verse 34), be poured forth on me; let Him steep me, fill me, saturate me through and through, before I go forth for Thee in this idolatrous land against the oppressors of Thy people." And may we not well believe that he had also in his mind to include in this prayer those who should enlist under his command? The fleece, if I am right, would then stand for the little company on whom by-and-by should rest the burden of this tremendous enterprise. It is Gideon's claim for divine equipment, divine enabling, heavenly enduring, miraculous supplies. And God fulfils his request.

But Gideon is not satisfied; humbly but bravely he asks for a second sign, and himself defines its kind. "Let the dew be on all the ground, and let it now be dry only on the fleece." Here is the Spirit's more strange and deeper teaching of which the world has no inkling. It is the spirit of renunciation. It is well to seek the endowment from on high, better to be willing to lose what nature offers, in order to possess it.

Later on we shall see that the *dry* fleece was the sign most pregnant of what followed. But here we may remind ourselves that when victory had crowned the toils and sufferings of Gideon and his little band,

"faint, yet pursuing," and when his grateful nation called him to the kingship and the throne, so well had he learned the lesson of the fleece that he replied in those noble words: "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you"; as though to say, "May peace and plenty be your portion from the Lord, but leave me alone in my humble home. I want neither glory nor a crown. If only God's dew be on all the land, let my little fleece be dry."

II. Now pass on to the second scene in the drama—the enlistment under Gideon's standard. When first assembled they seemed a fair array; they numbered 32,000 men. With these the new commander might perhaps venture to challenge the hosts of Midian; at least if the dew of heaven rest upon them. But strange to say, God declares their numbers, not too small, but too great, "lest Israel vaunt themselves saying, 'Mine own hand hath saved me'." If the fleece is to be filled from heaven it must first be run dry of self-reliance.

(1) This is the first essential for the divine filling. We must be stripped of human pride. "What things were gain to me, those I counted loss for Christ." Pride of nation, pride of tribe, pride of class, pride of religion, pride of character—all must go. God's army is composed of those "who rejoice in Christ Jesus, and have no confidence in the flesh." Where Gideon started (vi. 15), they must begin. What seemed a defeat in Moses was his true equipment. "I am not eloquent," "I cannot speak," showed the spirit that presently should grapple with Pharaoh and lay him low. "Though I be nothing," said Paul [by interpretation "the little one"], "last and least of the apostles," "less than the least of all saints," yet "I can do all things through Christ that strengtheneth me."

We sometimes wonder that God allows His great and glorious war with fiends innumerable to be conducted by the few who go forth in His name to the front. Why does He not despatch a multitude out of the ten thousands of His people in the homelands, to wrestle with Mahomet and Buddha, with the modern Dagon, and Kemosh, and

Ashtoreth? Here is the ample and final answer, "The people would be too many, lest they vaunt themselves." God cannot find many among all these, of the material that alone can be trusted for this kind of war. They have life and willingness, they have faith and love, they have knowledge and strength, but in the hour of success they have also self-congratulation.

(2) The proclamation for reducing the awkward multitude is this: "Whosoever is fearful and afraid, let him return and depart," and promptly Gideon's 32,000 are reduced to 10,000.

There is no greater poison working in human veins than the vice of fearfulness. And this fault is quite consistent with the former, anomalous though it may seem, for the people who shrink from danger in prospect are just those who will take the credit of victory when won. From the day of Abraham (Gen. xv. 1) till that of John, in the sight of Christ's risen glory in Patmos, "Fear not" is the voice that ever comes from heaven. Let it be freely admitted that we are encompassed with dangers. Our fears are not vain. In all sobriety of judgment, a child of God in his pilgrim journey to the heavenly city and the golden gate is beset by perils great and sore. This is true of all—pre-eminently true of those who enlist in God's service. There is danger of failure to begin with. A very real risk. There is danger of physical and mental defects. Danger of sin, of the world's scorn and contempt, of infirmity of purpose. "Shall I be able to stand, to persist, to hold out?" Danger of opposition by friends and advisers. Danger in some fields, of hunger and disease, of violence and a martyr's death. Oh! they are innumerable, the perils that menace the soldiers of Christ (Psa. xxvii. 2).

Now, this being so, if the fearful and afraid are not acceptable, how comes it that any remain? For fear is the true corollary of danger; and in the present case it must have seemed to Gideon, as hundreds grew to thousands and tens of thousands, cowering, slinking, trembling away, that none would be left to follow him to the battle.

In our own time the defection from this

cause is probably quite as great in proportion. And yet some do stand fast. And who are they? These are they who have felt the fear, but conquered it; who have taken stock, so to speak, of all their enemies, inward and outward, and are yet bold when challenged, "Are not you afraid?" to answer, "Not I; if God be for me." These are the men and women whose eyes have been opened—like those of Elisha's young servant—to behold that they that be for them are more than those that be against them. In the name and strength of Christ they have wrestled with their fears and overcome them; a sublime peace sits upon their brows, a smile of sweetness lights their eyes; firm and strong in their step and stand, they await the word to go forward.

The Believers' Relationship.

SHOW ONE THING BELIEVERS ARE EXHORTED TO DO, AND SO TO EACH OTHER

Abound in Love to one another,	-	1 Thess iii 12
Admonish one another,	- -	Rom xv 14
Bear one another's Burdens,	-	Galatians vi 2
Be Kind one to another,	-	Eph iv 32
Care for one another,	-	1 Cor. xii 25
Comfort one another,	- -	1 Thess iv 18
Confess to one another,	- -	James v 16
Consider one another,	-	Heb x 24
Edify one another,	- -	1 Thess v 11
Exhort one another,	- -	Heb iii 13
Forbear with one another,	- -	Eph iv 2
Forgive one another,	- -	Col iii 13
Greet one another,	-	2 Cor xiii 12
Have Compassion one of another,	-	1 Peter iii 8
Have Fellowship one with another,	-	1 John i 7
Have Peace with one another,	-	Mark ix 50
In Honour preferring one another,	-	Rom xii 10
Kindly Affectioned one to another,	-	Rom xii. 10
Like-minded to one another,	-	Rom xv 5
Love one another,	- - -	John xv 12
Minister to one another,	- -	1 Peter iv 10
Of the Same Mind to one another,	-	Rom xii 16
Pray for one another,	- -	James v 16
Receive one another,	-	Rom xv 7
Serve one another,	- -	Gal v 13
Subject to one another,	-	1 Peter v 5
Submit to one another,	- -	Eph v 21
Tarry for one another,	- -	1 Cor xi 33
Teach one another,	- -	Col iii 16
Use Hospitality to one another,	-	1 Peter iv 9
Wash one another's Feet,	- -	John xiii 14

Jra D. Sankey : His Life and Sacred Songs.

Voices from the Vineyard—IX

By ALFV. MARSHALL, Author of *God's Way of Salvation*.

MR. SANKEY'S name is well known in all English-speaking lands, through his association with Mr. D. L. Moody. Probably no evangelists during the last half of the nineteenth century were so wondrously owned of God in the revival of Christians and the conversion of souls. Mr. Moody departed to be with Christ on December 22, 1899, and Mr. Sankey, now stone-blind, is confined to bed in his home at Brooklyn, New York. We had the privilege of visiting him several times last February, and found him waiting with patience his home-call. Mr. Moody preached, and Mr. Sankey sang, the Gospel to many millions of people.

We remember with what pathos and power Mr. Sankey sang the "sacred songs and solos" at the first Glasgow campaign in the spring of 1874. What crowds thronged the largest buildings that could be secured! And what a host of persons professed conversion to God, some of whom are labouring in different and distant corners of the harvest-field, while others have "crossed the swelling flood." The Scottish people had been accustomed to the use of the psalms and paraphrases, and it was not known how they would look upon the new musical innovation. The objections to the "kist o' whistles" disappeared, and the stirring, thrilling, and inspiring Gospel songs took the place of national and patriotic ones, such as "Hold the Fort," "I am so glad that Jesus loves me," "Jesus of Nazareth passeth by," "Safe in the Arms of Jesus," "Come to the Saviour." In kitchens, factories, offices, mills, workshops, and drawing-rooms these songs were hummed and sung. At an Edinburgh meeting, after Mr. Sankey had rendered as a solo, "Free from the law," Dr. Horatius Bonar, the eminent preacher and hymn-writer, turning to him said, "Well, Mr. Sankey, you sang the Gospel to-night." No one can deny the fact that many persons have been awakened and saved through the "singing of the Gospel." If any one doubts it we would advise him to read Mr. Sankey's book. A gifted preacher and teacher has given it as his conviction that "among the

divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater beside the preaching of the Gospel than the singing of 'psalms and hymns and spiritual songs.' I have known," he adds, "a hymn do God's work in a soul when every other instrumentality had failed. I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the Gospel from the pulpit."

Mr. Sankey's life story,* as told by himself, is an exceedingly interesting one. His first meeting with Mr. Moody; the proposal that Mr. Sankey should give up his Governmental position and devote his talents to "singing the Gospel"; their evangelistic tours; and their reception in the cities and towns of Britain and America are graphically portrayed. Mr. Sankey's book entitled, "Sacred Songs and Solos," has been translated into many languages, and has had a larger circulation than any other book excepting the Bible.

Sketches of the lives of hymn-writers, and the occasions on which the hymns were composed, and stories of conversions through their rendering are given. The popular hymn, "Have you on the Lord believed? still there's more to follow," composed by Mr. P. P. Bliss, was written after hearing Mr. Moody telling a story of a fortune which was left in a clergyman's hand for one of his parishioners. Fearing it might be squandered he sent him small sums with a note saying: "This is thine; use it wisely; there is more to follow." The beautiful hymn, "Moment by Moment," was written by Major Whittle on Mr. H. Varley saying, "I don't like the hymn, 'I need Thee every hour,' very well; because I need Him every moment of the day." Shortly afterwards Major Whittle wrote the familiar hymn, the chorus of which is:

"Moment by moment I'm kept in His love,
Moment by moment I've life from above;
Looking to Jesus till glory shall shine,
Moment by moment, O Lord, I am Thine."

Concerning the grand Gospel hymn commencing,

"Just as I am without one plea,
But that Thy blood was shed for me,"

by Miss Charlotte Elliott, the following story is explanatory: Dr. Malan was the means of Miss Elliott's awakening. She told Dr. Malan that she wished, if he could tell her how, to come to Christ, and he replied, "Just come to Him as you are." She did so, and rejoiced in Him as her Saviour. Then she wrote the beautiful lines.

"Jesus, lover of my soul"

was composed by Charles Wesley when hiding from pursuers under a hedge in a field in the north of Ireland.

"Arise, my soul, arise!
Shake off thy guilty fears,"

by Charles Wesley, has done noble service. A missionary labouring in the West Indies declares he has a record of 200 persons who were saved whilst singing the hymn. Isaac Watt's

"Alas! and did my Saviour bleed,
And did my Saviour die?"

was the means of the conversion of Mr. E. P. Hammond, the veteran children's evangelist.

"Almost persuaded Christ to receive,"

by P. P. Bliss, killed in the terrible railway accident at Ashtabula, Ohio, has been greatly blessed in leading souls to decision.

"Are you coming home ye wanderers,
Whom Jesus died to win?"

has been exceedingly helpful. A godless soldier testified in a London gospel meeting that that hymn made a deep impression on him. He said he was compelled to return to the hall. "I had to come," were his words; "that hymn would not let me stay away. I could not sleep at night. All night long that question of the song, both in the words and music, kept returning and demanding an answer, 'Are you coming home to night?'" He was saved.

The prayer meeting favourite,

"What a Friend we have in Jesus,
All our sins and griefs to bear,"

was written by Mr. Joseph Scriven, an Irishman who lived many years in Ontario, Canada. For years Dr. H. Bonar was credited with its authorship. Mr. Scriven was a graduate of Trinity College, Dublin.

* "My Life and Sacred Songs," by Ira D. Sankey. 5/ post free. Witness Office.

When we knew him he met with a little company of believers in the town of Port Hope on the shores of Lake Ontario, and was wholly consecrated to the Lord. Many cases of conversions through the singing of gospel hymns are recorded.

Mr. Sankey's life story will be appreciated and enjoyed by his many friends and well-wishers on this, as well as on the western side of the Atlantic. We cordially commend it.

The True Vine.

THE SELF-REVEALING TITLES OF THE SON OF GOD.—VIII.

By Dr. J. NORMAN CASE, Wei-hai-wei.

THERE is a striking difference between the symbol we are now to consider and those which have gone before. As the Bread of Life, Light of the World, Good Shepherd, Door, &c., Christ stands alone. As the True Vine His people are associated with Him. The symbol points to the inner union existing between the Saviour and the saved. It is an illustration from the vegetable kingdom of the numerous doctrinal statements in chapter xvii. of the oneness of Christ and His people; as also it is an anticipation of the figure used later by the Holy Spirit to tell forth the near relation of the Redeemer and the redeemed, viz., that of a *Body* (Rom. xii.; 1 Cor. xii., &c.).

Of old the nation of Israel was God's vine and vineyard. "Thou hast brought a vine out of Egypt," the Psalmist cried; "Thou hast cast out the heathen and planted it" (Psa. lxxx. 8). All that could be was done to make it a flourishing and fruitful plant. But the voice is heard saying: "He looked that it should bring forth grapes, and it brought forth wild grapes" (Isa. v. 1-4). Israel failed to glorify God in bringing forth the fruits of righteousness, and she was set on one side. For it is evident that if a vine does not bear fruit it is good for nothing else, as saith the prophet (Ezek. xv.).

But in the fulness of time the Son of God comes to the world. He can say, "*I am the true Vine.*" In the New Testament there are two words translated true; one being true in contrast to the false, the other being that which is real or genuine in contrast to the shadowy or typical. The latter is the word

used here. In this gospel the Lord describes Himself as the *true* light—that is, the archetypal or original light. Again, He designates Himself as the *true* Bread given by the Father. This stands in opposition to that which was typical and transitory. It is a great truth, though hard for us to take in, that the heavenly and the spiritual are the real, while the earthly and physical are the shadows. It is not so much that the heavenly is illustrated by the earthly, as that the earthly is but the imperfect shadow of the heavenly. For all that is useful and desirable in the material world, all that is good and beautiful in human relationships, are but the broken shadows of heavenly and spiritual things and relationships. Thus every plant on earth that is worthy of the name of a vine is but a blurred picture of Christ the Lord.

Israel, as we have seen, failed in bringing forth fruit unto God: not so the Son of God. He, like the type, was a fruitful bough by a fountain, whose branches ran over the wall. In Him were all the fruits and graces of the Spirit seen to perfection (Gal. v. 22). He was the personification of *love* Divine. His heart was ever filled with the *joy* and *peace* of heaven. *Long-suffering*, *gentleness*, and *goodness* characterised all His dealings with men, just as *faith*, *meekness*, and *self-control* were, as a man, true of Him inwardly. So that Godward, manward, and selfward the fruit borne was abundant, continuous, and perfect. From Him never in vain was fruit sought.

In the natural vine the sap is distinct from the tree; indeed the life and fruit of the vine depend upon an adequate supply of the sap. In the passage in Galatians already referred to the graces enumerated are termed *the fruit of the Spirit*. This, of course, is true of the believer. We realise and confess that—

"Every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone."

But can we say the same of Christ? The relation of the Paraclete to the Saviour is a most important subject, and one that demands most careful treatment.

In recent years much that is false and harmful has been written of the *Kenosis*—statements dishonouring alike to Christ and to the Holy Spirit. But in our loyalty to our Divine Master we must not forget that the word expresses a great fact concerning Him in His days of humiliation. Both British and American revisers, along with Alford, Darby, and other authorities, all render the word, "*Emptied Himself*." It is wrong and unwarrantable to take this to mean that our Lord's knowledge was limited, or that He may have made mistakes in His teaching. But it does show this: The Son of God, for the Father's glory and our salvation, voluntarily took the place of absolute dependence; He could of Himself do nothing. He wrought and taught in the power of the Spirit. From the manger to the Cross He acted as One *under authority*. By God the Father He was anointed with the Holy Spirit for the accomplishment of every part of His work on earth (Luke iv. 18; Acts x. 38). He claimed to cast out demons by the power of the Spirit of God (Matt. xii. 28); and so with all His works for the good of men. And in the great crisis of His earthly existence He, through the eternal Spirit, offered Himself without spot to God. Yes, the virtues and perfections of Jesus Christ were the product of the Spirit of God. As never before or since, the fruits of the Spirit, in all their perfection and variety, were exhibited in the words, works, and ways of Him who said: "I am the true Vine, and my Father is the Husbandman."

The vine cannot do without its branches. In the natural sphere this is a self-evident proposition, and it equally holds in the spiritual sphere. It is evidently true that apart from the vine the branches can bear no fruit; but it is also true that without the branches the vine cannot bring forth fruit. The vine may not say to the branches, I have no need of you; the branches may not act as if they did not need the vine. Christ, when personally and visibly on earth, moment by moment bare fruit unto God; but now that He has returned to heaven, in order, in this sphere, to continue bearing fruit, He needs His people. In His marvel-

lous grace He has made us *necessary to Himself*. Hence the further word: "*I am the vine, ye are the branches*."

If now on earth these fruits of the Spirit—long-suffering, gentleness, goodness, &c.—are to be borne, it must be *through the branches*, Christ's members. By the indwelling of the Holy Spirit Christians are normally filled with the fruits of righteousness, which are, by Jesus Christ, *unto the glory and praise of God* (Phil. i. 11). For now, as ever, the Father is the Husbandman; and it is a well-recognised principle that he who keeps the tree partakes of what it produces, and he who plants a vineyard partakes of its fruit.

Christ perfectly did and suffered the will of the Father; in that way He bare fruit unto God. And so it must be with us. Let us aim to give joy to our Father, to glorify His name by bringing forth the fruits of righteousness. To each of us His tender, gracious voice may be heard saying: "My son, be wise, and make My heart glad, that I may answer him that reproacheth Me" (Prov. xxvii. 11).

The branches that are in the vine only by profession, not by vital union, cannot bear fruit, and shall in due time be cast away as worthless. That the vast majority in so-called Christian lands are in that position must be clear to all spiritual minds. Hence to the professing Church the word comes: "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee" (Rom. xi. 21). No soul truly in Christ shall ever be finally cast aside, or allowed to be wholly fruitless. We, however, must be prepared for the Husbandman's prunings and cleansings: they are to the end that we may bring forth more fruit, and fruit that shall remain. May this be so increasingly of writer and reader! AMEN.

WHEN the general tide of spiritual life is low there is not much said about the person of the absent One. But when the genial rain of revival begins to fall, how soon and suddenly are the beauties of Christ discovered! He is then declared to be fairer than the children of men.

The Lord of Glory;

OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED.

By Dr. ANDERSON-BERRY, Author of "Seven Cries," &c.

"Who is this King of glory" (Psalm xxiv.).

A SPEAKER in Hyde Park was heard to say something like this: "They say that the New Testament was written in the days of which it speaks, the early years of the First Century. But, comrades, we know better than that—for printing was not invented until the middle of the 15th century!" A reason as wise (speaking ironically) as that of the Higher Critics, when they said: "If, as you affirm, Moses existed, then he could not have written the Pentateuch—for writing was not invented as early as that." An easy reply to both being an hour spent in the British Museum, where volumes written in the first century and clay cylinders impressed with cuneiform characters, long before the time of Moses, are to be seen. Just as long before the first century companies of slaves were kept busily transcribing the works of popular writers, so long before Moses' day the Lords Paramount of Egypt kept up an active correspondence with their vassals in Palestine and its neighbourhood, and great libraries existed in Babylon. At the same time it is easy to understand that books were as scarce as they were expensive in those days, when they had to be written by hand on specially prepared leaves of the papyrus, or skins of animals. Copies of any work were at the most few in number. Consequently it is surprising that so many remains of those Early Fathers have survived the course of time and the destructive hand of man. Yet wonderful as that is, we know from contemporary testimony that many more writings existed. These early Christians were prolific writers, but then so much of what they wrote was the Bible, especially the New Testament. To them it was the Book of books. Hence, though it be a significant, it is no wonderful fact that the New Testament can be recovered from their pages. Dr. Tregelles tells us: "In Origen's [born A.D. 185, died A.D. 254] writings he makes such extensive use of the New Testament that—although a very large number of his works are lost, and

many others have come down to us only in defective Latin versions—we can in his extant Greek writings alone (I speak this from actual knowledge and examination) find cited at least two-thirds of the New Testament; so that had such a thing been permitted as that the Gospels and some of the other books should have been lost, we might restore them in a great measure by means of the quotations in Origen." Time fails me to speak of Clement, of Tertullian, of Irenaeus, of Tatian, of Justin Martyr, of Papias, of Polycarp, and of others, even of such a heretic as Marcion, that stretch a line of living links backward to the very days of the apostles. They all quote from the Bible, especially from the New Testament, and more especially from the Four Gospels. The great Roman, Pliny, was sent by the Emperor Trajan to Asia Minor. Writing to his master, Pliny asks what he is to do with the men and women who in great numbers are guilty of a strange superstition. If he is still to punish those guilty of this "crime" he will have to put to death a multitude, for "nor has the contagion of this superstition seized cities only, but the lesser towns and open country." This letter was written before A.D. 105. What was this superstition for which men and women in great numbers died the most terrible deaths? Belief in what the Bible teaches. For that the apostles died. For that the men whose names I have mentioned died. Is not then our poet right?

"Whence, but from heaven, could men unskilled in
In several ages born, in several parts, [arts,
Weave such agreeing truths; or how, or why
Should all conspire to cheat us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price."

About the middle of last century a young Frenchman, Leverrier by name, a brilliant mathematician, set himself to compute the perturbations of the planet Uranus. New analytic theories were formed, and the action of Jupiter and Saturn as disturbing bodies was fully investigated, and an entire clearing up of all possible causes of disturbance in the known bodies of the planetary system laboriously effected, so that a point was reached where the indefatigable calculator

could say, "Here are residual perturbations which are not to be accounted for by any known existing body, and their explanation is to be sought beyond the present ascertained limits of the solar system." From these residual perturbations resulting in a displacement of the planet Uranus from its proper course by an amount only equal to four times the apparent diameter of Jupiter as seen by the naked eye, Leverrier calculated the mass, the orbit, the position on a certain date of a new hitherto undiscovered world. And turning the great telescope upon that position there was seen for the first time the planet Neptune three thousand millions of miles away in the depths of space.

By observing perturbations of a world so far beyond our ken and so slight as to be invisible to the naked eye shall a Leverrier discover a new world? Whilst we beholding our own world's constitution shaken, so that thrones as stable as that of ancient Rome totter to their fall, so that old cruelties, that old horrors, that old superstitions, flee like spectres at the approach of dawn, whilst a new era dawns, a new hope for the human race rises to shine with steadfast beam across the dark ocean of a world's despair, shall a Book come into being to be quoted by myriads, and held more sacred than earthly life or earthly love by myriads more—shall we, I ask, still talk as if nothing had happened but the founding of a new superstition based on writings more forged and fictitious than real? Well might the question be asked of us, if such were the case—

"Hast thou ever heard

Of such a Book? The author, God Himself;
The subject, God and man, salvation, life,
And death—eternal life, eternal death.
Dread words, whose meaning has no ends, no bounds.
Most wondrous Book! bright candle of the Lord!
Star of Eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on Time,
And on its dark and troubled waters stole
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye."

And as from the perturbations of that distant planet Leverrier not only discovered the presence of a hitherto unknown world,

but calculated its mass, do not we also act not as blind fools but as men of reason, when we conclude that the Book that not only has made the Jews the marvellous and mysterious nation they are, but has been the means of overturning thrones and dominions, making unknown men and weak women a mighty moral force, chasing away dark superstitions, bringing light, liberty, and cleansing into the haunts of horrid cruelty, proclaiming freedom to the enslaved, procuring care for the sick, protection to the friendless little child, whispering hope in the ear of the victim of dark despair, and announcing to a lonely world drifting aimlessly over the trackless ocean of Time, that there is a God, a rewarder of those who diligently seek Him, whose Name, unguessed by all the philosophers and sages, is LOVE . . . that such a Book, I say, is different from all books? Written by men and not by angels, written in the language of men and not of heaven, manifesting the reality of its human nature so mightily that multitudes have been misled into considering it mere literature, this Book, having produced effects that are beyond the power of mere human effort, must be more than human, for no effect can be greater than its cause, or else that by which it is greater is causeless—which is unthinkable. Thus reason speaks in no uncertain tone when it pronounces the Bible to be supernatural—that is, Divine as well as human.

Suggestive Topics.

"EMMANUEL'S CROWNS."

PAST—The crown of thorns, - John xix. 2

PRESENT—The crown of glory

and honour, - - - Heb. ii. 9

FUTURE—The many crowns, Rev. xix. 12

J. M. H.

SEVEN KINDS OF CONVERSATION.

1. Filthy, - - - 2 Peter ii. 7.
2. Vain, - - - 1 Peter i. 18.
3. Uncovetous, - - - Hebrews xiii. 5.
4. Good, - - - James iii. 13.
5. Honest, - - - 1 Peter ii. 12.
6. Chaste, - - - 1 Peter iii. 2.
7. Holy, - - - 2 Peter iii. 11.

In which of these do we indulge? T. B.



Idolatry Amongst God's People.

NOTES ON I CORINTHIANS X. 7.

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

7. "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." In connection with this turn to Exodus xxxii. 1-6. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us; for, as for this Moses, the man that brought us up out of Egypt, we wot not what has become of him." Mark this, the thought originated with the people. Moses was out of sight, being on the mount with God receiving the commandments of Jehovah for Israel; they missed him, and they could not wait on God. His absence tested them, and brought out the state of their hearts. They gather around Aaron, and instead of owning God as the One who had brought them up out of Egypt, they say, "This Moses, *the man* that brought us up out of Egypt."

In Exodus xx. 2, 3, we read: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before Me." They had forgotten Jehovah who had brought them out of Egypt; who divided the Red Sea, and caused them to go over on dry land; who went with them and brought them thither. They are thinking of a man, and Jehovah is not acknowledged as the One who had heard their groanings when under the bondage of Pharaoh, who dealt in judgment with their enemies, and set them free from their grasp. Beloved, let us take heed lest we get into bondage to man. It is natural for us to lean upon some one. God calls us to know Him as the One who has brought us up "out of an horrible pit, and out of the miry clay." It is the Lord alone who has

saved us, and who leads us on our way, and He desires that our eye be upon Him, and not upon His servants, however gifted or godly they may be.

Turn to Deuteronomy xii. 18: "Thou shalt rejoice before the Lord thy God in all that thou puttest thine hand to." We have seen from Exodus xxxii. that when Moses was up in the mount with God, Aaron, at the instigation of the people, set up a golden calf, and all Israel sacrificed thereunto and worshipped it; they engaged in an idolatrous feast, though it was professedly a feast to Jehovah.

In verse 6 no reference is made to the idol that they worshipped, but to the fact that the people "**did eat and drink, and rose up to play.**" It was a feast followed with dancing to music; just such as we know goes on around us in the world to-day.

Now from Deuteronomy xii. 18 we see that God would have us, in all our enjoyments, to keep Him before us, to be in fellowship with Him. The question is not, "Is there any harm in this or that?" but, rather, "Can I do this thing, whatever it may be, in fellowship with God? Can I glorify God in what I may be engaged in?" If we think it necessary to get out of the presence of God in order to have enjoyment, then be sure of this, we are in a bad state of soul. Beloved, have we *God with us* in all our enjoyments? If we cannot take Him with us in all that we are engaged in day by day, then be sure of this, what we do cannot have His approval. It was not merely that the people worshipped the calf, but in the absence of Moses, and forgetting Jehovah, "they sat down to eat and drink, and rose up to play." They feasted and enjoyed themselves, but *God was not in their thoughts*. That is one serious aspect of idolatry.

I now ask your attention to some scriptures showing the New Testament view of idolatry, and how it may be rampant where no image is bowed down to. Turn to Ephesians v. 5: "No covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." In connection with this, look at Exodus xxiii. 13: "Be circumspect, and make no mention of the name of other gods, neither let it be heard out of thy

mouth." They were to be such an holy people that they were not even to mention the name of a false god. This agrees exactly with Ephesians v. 3, where we read: "But fornication and all uncleanness, or *covetousness*, let it not be once named among you, as becometh saints"; again, in Colossians iii. 5, we have these words: "*Covetousness, which is idolatry.*" And in 1 Corinthians v. 11 we read: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or *covetous*, or an *idolater*; . . . with such an one, no not to eat." Mark that the covetous person is there put alongside the idolater, and we have already seen from other scriptures that *covetousness is idolatry*. It is important that we see this. In these days in which we live, and in this country, you may say that there is no such idolatry practised as the worshipping of idols made by men's hands, except it be the worshipping of images of the Virgin Mary and of saints by the Roman Catholics. In what sense, then, can covetousness be said to be idolatry? Turn to Luke xvi., where we have the spirit of covetousness referred to by our Lord. He says, "Ye cannot serve God and mammon" (verse 13). Mammon was just another name for riches—it is the modern idol, and it is opposed to God. It is not said that we should not serve the two; it is far stronger. It is *impossible to serve the two*. Mark the 14th verse: "And the Pharisees, also, who were covetous [literally 'lovers of silver'], heard all these things, and they derided Him." Nothing will more bitterly oppose the truth than "the love of money." This world derides the Gospel and stands up for philosophy and science; but the root of it all, the motive power that energises it, is a covetous heart—the love of money.

"And He said unto them, Ye are they which justify yourselves before men; but God knoweth your heart; for that which is highly esteemed among men is an *abomination* in the sight of God" (15th verse). An "abomination" is the Old Testament name for an idol. Money-love is, in the sight of God, "an abomination"; it is the idol of the last days.

The 19th verse comes in in close con-

nection with these verses that we have read. "There was a certain rich man."—I saw a book lately that tried to make out that this was only an illustration, and that it teaches nothing regarding the eternal doom of the wicked. One of the arguments used was, that we are not told the man was guilty of any special sin;—but if you read all the chapter, you will see the close connection between the rich man here spoken of and the Pharisees who were before said to be "covetous." Was He not speaking this parable to the conscience of those men who derided Him for dealing plainly with them about their sin? As if He had said, "Here is a specimen of one of you." This man was rich, and "clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar . . . which was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; moreover, the dogs came and licked his sores." He is a man who has no heart for anything but himself—living only for himself; in the sight of God he is an idolater. That man goes down from his luxury and riches to the poverty of an endless hell.

Turn now to 1 Timothy vi. 5-11: "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." I once heard such a remark as this, that "the funds were the pulse of the Church," and if the funds were ample, then the Church was in a good condition. That savours very strongly of what we have here. But we read further, "that godliness with contentment is great gain." The Spirit of God there lays down the law of contentment, that is, that whatsoever position God has been pleased to put any of His children into, *therein* they are to be content.

Much has been said on the subject of debt, but we would add this, that whenever a Christian goes beyond what he has the means of paying—contracts a debt that he has no prospect of being able to pay—that moment he is committing a covetous act. This is one way in which the spirit of covetousness is often shown. Beloved, let us watch lest we yield to this sin; let us beware lest we are entrapped by Satan, little

by little, into a position in which we shall be *discontented*. We are all exposed to this temptation, that is, the desire to have some other position or possessions than God has given us. "Godliness with contentment is great gain." Let us seek to be contented with what God has given us, and keep within that limit, be it little or much. If this was done by God's people, there would be a great many more happy Christians than there are. It is inattention to these things that makes many homes miserable, and that leads many away from the Lord.

Verse 9, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, . . . for the love of money is a root of all evil." This rendering is more correct; not "*the* root," but "*a* root," from which all kinds of evil spring. "Which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." If a man is wanting to lay hold upon this life, then he must push after and accumulate money. The exhortation here is to "lay hold on eternal life." The laying hold on the one implies a letting go of the other.

Verse 17: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God." There is a difference between "those who *are* rich" and "those who *will be* rich"; both may be covetous. The poor are exhorted to be content and the rich to be willing to distribute. The rich man need not be set upon his riches nor the poor distressed about his poverty when he has the living God to rely upon.

Turn to Hosea xiv. 8: "Ephraim shall say what have I to do any more with idols? I have heard Him and observed Him." It is the one who has heard the voice of the Lord Jesus, and not only heard His voice, but *observed Him*, that turns away from idols. The God of glory appeared unto Abraham when he was serving other gods. One sight of "the God of glory" called him away from his idols. It is when He shines into our

hearts, and we see and know Him—His unsearchable riches and His glory—that other things cease to attract our hearts.

God would teach us the uncertainty of riches—that there is nothing secure under the sun. The world knows not God, nor does it exercise faith in Him; but places confidence in human organisations for the security and increase of their wealth. The child of God ought to keep himself clear of being partaker or shareholder in these societies. God would have His people separate unto Himself, and not unequally yoked with the ungodly.

There is nothing that can be securely trusted in but the living God; that is better than the most secure bank on earth. It is blessed to depend alone on God for all things; to acknowledge all things as coming from Him who "giveth us all things richly to enjoy." God delights to see His people happy, *not in His gifts apart from Himself*, but in Himself as the great Giver.

God would have us lay up in store for a coming day. Everything that we do for Him now in faith and according to His will shall meet us by and by. Rowland Hill very quaintly said, referring to that word, "He that giveth to the poor lendeth to the Lord": "If you like the security, down with the dust." If the people of God understood and believed this divine principle, that "whatsoever a man soweth that shall he also reap," and that "he which soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully," they would be more ready to distribute to the necessity of saints; whether the poor in our midst, or the Lord's servants labouring for Him in the Gospel. If the Lord's children only saw this, that to give, as the Lord has prospered them, to the Lord's servants or poor saints, is actually laying up treasure in heaven, what a different aspect it would put upon all our givings!

TWO GIANTS.—Time has brought forth two giants, Opportunity and Responsibility. Our risk is not so much that we shall not see the signs of the time, as that we shall not feel their force and read their lesson.—A. T. PIERSON.

The Godhead and Manhood of Christ.

FUNDAMENTAL FACTS.—No II. By THOMAS BAIRD.

THE order of the title is intentional and accurate, for Christ was first God before He became Man. There never was a time in all eternity when Christ was not God. Christ was all and always God. He was not always Man. That He became through incarnation when God prepared Him a body (Heb. x. 5). The opening verses of John's gospel give us indisputably the eternal power and Godhead of Christ (John i. 1-3). In these marvellous words we have unfolded to us the absolute Godhead of Christ and His equality with God in five distinct particulars. "In the *beginning* was the Word." Equality of duration! "And the Word was *with* God." Equality of position! "And the Word was God." Equality of nature! "The same was in the *beginning with God*." Equality of companionship! "All things were *made* by Him." Equality of power!

John i. 14 introduces Christ to manhood for the first time. "And the Word was made [or became] flesh." The "Child born" reveals to us His marvellous, mysterious, matchless manhood; "themighty God, the everlasting Father," declares His majestic, eternal Godhead. In these days of sneering cynicism and impudent infidelity we must hold fast with grip of steel to the absolute Godhead and unique manhood of Christ. Here, as in the doctrine of the trinity of the Godhead, the believer will find himself antagonistically confronted with the obstinate Mohammedan, as also with the subtle sophistry of the argumentative Unitarian. How could either of these human systems concede deity to Christ while holding to the solitary unity of God? Some admit His humanity who dispute His deity, but the real truth is that Christ possessed a *dual* nature, combining in one person the most absolute and eternal Godhead with the most unique and perfect manhood. When this truth is understood many of Christ's otherwise mysterious statements begin to come within the range of comprehension. For example, at one time we hear Him say, "My Father is greater

than I" (John xiv. 28); at another, "I and My Father are one" (John x. 30). How are these two apparently antagonistic utterances to be reconciled? Only by the acceptance of the duality of His nature; only by the acknowledgement of the uniqueness of His person. He was speaking of His manhood when He said, "My Father is greater than I." He was referring to His Godhead when He said, "I and My Father are one." I cannot do better than close this paper with another quotation from that old Athanasian creed referred to in our last article. Speaking on this momentous matter it says: "For the right faith is, that we believe and confess: that our Lord Jesus, the Son of God, is God and Man. God, of the substance of His Father, begotten before the worlds: and Man, of the substance of His mother, born in the world. Perfect God, and perfect Man. Equal to the Father as touching His Godhead: and inferior to the Father as touching His manhood; who, although He be God and Man, yet is He not two, but one Christ. One, not by the conversion of Godhead into flesh, but by taking of manhood into God." Stupendous majesty! incomprehensible mystery!

Man's Words and God's Words.

JOTTINGS ON PSALM VII. BY T. ROBINSON.

THE suppliant is a lonely sufferer. "The godly man ceaseth: the faithful fall from among the children of men" (verse 1), while the "wicked walk on every side, the vilest of men are exalted" (verse 8). They "oppress," the "poor and needy," for such are the "little flock" sent forth as "sheep in the midst of wolves" (Matt. x. 16). "For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter" (Rom. viii. 36). He complains of their *words*. What deadly poison the tongue can spread! What wounds the words of the tale-bearer have caused! What "great things" the "little member" can boast (James iii.). "Thou lovest all-devouring words, O thou deceitful tongue" (Psalm lii. 4).

The sufferer has nothing to say to his adversaries, but appeals to God: "Help,

Lord!" This is the only God-honouring way to meet either the "tale-bearer," the "accuser," or the "flatterer," after the example of our blessed Lord.

Prophetically, this Psalm belongs to the period of the sufferings of the faithful believing remnant of Judah in a coming day, when "hard speeches of ungodly sinners" (Jude 15) will be specially prevalent. "Against Him" are they aimed, though His witnesses receive the direct attack. The Antichrist himself will have "a mouth given him speaking great things and blasphemies" (Rev. xiii. 5). Already man is being deified and proclaimed by false teachers as God. Soon the great Satanic oracle will be enthroned and hailed with, "It is the voice of a god and not of a man" (see Acts xii. 22)—"the lie" incarnate, which men will be given over to believe, "because they received not, the love of the Truth that they might be saved."

The Psalmist now turns to eulogise, in agreeable contrast, the "words" (plural) of Jehovah, and declares them to be "pure words, as silver tried in a furnace of earth, purified seven times" (verse 6). He was a believer in the *verbal* inspiration of the Scriptures, and all that had been given up to his day was the "law." He was assured that God would "preserve" them from corruption, from diminution or addition at the hands of the wicked "generation" through whom they were to pass down the ages. How marvellously have they been preserved!—materially as well as doctrinally preserved. Many ancient documents, including five books of Euclid, the world's great logician, were destroyed in the great fire at Alexandria about B.C. 48—books which man would fain have preserved; but in the providence of God, His Word has been "preserved," in spite of man's hatred to it, for it testifies against him, and reveals unsparingly and accurately the universal depravity of his nature. In later days Rome, Pagan and Papal, have both desperately opposed the testimony of God to man—the former sought to exterminate the Scriptures, the latter to suppress their publication. Praise God, His Word is still with us! But the days are coming when

there will be a "famine, not of bread but of the Word of God" (Amos viii. 11, 12).

The Lord Jesus never charged the Pharisees with either "adding to" or "taking from" the Scriptures, of which they were the custodians. He did censure them for "not knowing" them; making the "Word of God of none effect" by traditional and false interpretations. But He acknowledged their professed belief in their divine authority, and proved from this the inconsistency of their practices, and of their rejection of Himself, of Whom the Scriptures spake (John v. 39). "Every word of God is pure. He is a Shield unto all them that put their trust in Him" (Prov. xxx. 5, 6). God identifies Himself with His Word. "I will praise Thee, even Thy truth" (Psa. lxxi. 22). "Thy Word is truth" (John xvii. 17).

Prophecy and Promise.

(Isaiah ix. 6, 7; John xiv. 2, 3.)

IMPEARLED within the sacred Word of truth, In characters eternal and divine, Shines forth the virgin birth of Christ the Lord—His wondrous incarnation. There unfolds To lowly and to great, God's matchless love. Survey the scene: an Eastern eventide Soft laden with the cedar's rich perfume. High in the firmament above gleams forth A brilliant star; its lustral, silvern calm Illuming slumberous flock and peaceful fold; Entrancing pilgrims from afar, and flashing forth The Father's will in guidance to the shrine. A glorious angel wings thro' starry space To herald joyful tidings to the earth—The birth of Jesus, Saviour of the world. And angel-hosts attune the air with praise, Proclaiming peace on earth, goodwill to men. A *prophecy* replete with radiant hope, Celestial life on earth for God's beloved. And for His heavenly saints who serve Him now, Emboldened by His presence 'mid the strife Of tongues there waits a higher, holier joy—Supernal service in the Father's house, Delights undreamed of, worship unalloyed. For this Emmanuel came in lowly guise, The promised Prince (Himself the Promiser) Of perfect peace, of calm 'mid every storm. O rest ye then in Him, rest in the Lord, And patient wait—His chariot draweth nigh. 'Tis but "a little while" He tarrieth In grace, and He shall come to consummate The *promise* to His own.

Birmingham.

W. M.

Communion with Christ.

NOTHING is of any value that does not spring from personal love to, and communion with, the Lord Jesus Christ. We may have Scripture at our finger-ends; we may be able to preach with remarkable fluency, which some may mistake for power, but if our hearts are not drinking deeply at the fountain-head; if they are not enlivened and invigorated by the love of Christ, it will all end in smoke. Let us be dissatisfied with everything short of abiding, real, deep communion with, and conformity to, the blessed Master. Let us long to know more of His precious work, person, and glory. Then, to live for Him, to labour, to testify, preach and pray—all for Christ

CORRESPONDENCE.

Open Doors in France.

To the Editor of THE WITNESS.

It is well known that Paris, the capital of this interesting country, can be reached within ten hours from London; and yet, although lying at our very door, how little is generally known about this land and the Lord's work there. Many of us know a good deal about mission work in Africa, India, China, and other parts, but the ignorance of what is going on in France, and the apathy and want of interest, is difficult to explain.

Of late a marvellous revolution has taken place in its religious history. Formerly it was considered to be the eldest daughter of the Church of Rome; but now, without any great commotion, this has been changed, and Popery, as well as State Protestant religion, being disestablished and disendowed, there is liberty, with certain limits, for preaching the Gospel. This remarkable fact is not easily understood; clearly it is the doing of the Lord. No power short of omnipotence could have brought it about. What a responsibility thus devolves upon the Christians of our country, and this for more reasons than one. Popery is making tremendous efforts to establish itself in Britain, and therefore helping the French people in their present crisis is one of the best ways of counteracting the schemes of this Satanic system.

In order to give some right understanding of the case, the following quotations may be helpful, copied from a pamphlet, entitled, "THE RELIGIOUS CRISIS IN FRANCE," by Mr.

William Soltau: a copy of which I will be pleased to send to anyone specially interested:

"France has a population of just 39 millions. Of these, there are not more than 650,000 Protestants, and allowing for Jews and other non-Christian sects, there remains about 38 millions of nominal Roman Catholics; but the priests have to confess that, at the outside, not more than 4 millions can be said to be in any way following their teachings. *Le Gaulois*, a Roman Catholic paper, sent a commissioner to go round several of the rural districts to ascertain what was the feeling of the people on the separation of Church and State. His report was that he found 'extraordinary indifference,' and that in several districts there is a curé in each commune and a church, but the curé is almost the only person to enter the church. Cardinal Manning said to Hugh Price Hughes that he would gladly see Europe drenched in blood if that would ensure the restoration of the Pope's kingdom. M. Reveillaud, a French Christian and a member of the Chamber of Deputies, says: 'I can well understand that you in England are uneasy about the invasion of this black army of Paganism, for such are the congregations. I earnestly hope that your friendly country, especially so since the drawing together of the *entente cordiale*, will be able to erect a dyke high enough to drive back the rising tide, so impure and so full of danger.' Now, there is no State Church in France, and there is complete liberty of worship for all Christians to meet when and where and how they desire to serve the Lord. France is now open to the Gospel, and the Protestant Churches need our prayers and sympathies and help as never before. They are responding to the claims made upon them, and the separation from State aid is doing them good. There is a great stir in the religious life of many of the Churches, and a great longing for a revival amongst them, and they are settling down with great courage to face the new conditions under which they are to labour.

"The spread of Materialism and of Atheism, the increase and domination of Alcoholism, the general drifting away from all the influences of religious teaching, make the work of evangelising the country of the greatest urgency. France needs our prayers. Let all who love that land and who love the Gospel of the Lord Jesus Christ do what lies in their power to spread the knowledge of it throughout the country, and to hold up the hands of all faithful workers for God."

Are there not many in our land who know the language and who could, at their own cost, spend a few years in seeking to help on in the work of the Gospel? and do we not well to pray the Lord of the Harvest that He would thrust

out competent men and women to evangelise? If those who cannot go are ready to provide for and to encourage those who can, with God's blessing much would be accomplished. The battle is the Lord's, but everything will depend on how this wonderful opening is taken advantage of within the next few years in saving the people from further drifting into Atheism and other such perils.

We in this country are greatly blessed. May God stir up many to lay to heart the call that, in the providence of God, sounds out from France.—Yours in the Master's service,

T. M'LAREN.

[We would advise our readers to procure the above pamphlet, and read it carefully.—ED.]

QUESTIONS AND ANSWERS.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

THE GOSPEL AND ITS FRUITS.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Cor. xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

Who are Outside the Camp?

QUESTION 536.—Would it be correct for a company of believers to state that they were gathered in accordance with Hebrews xiii. 13?

Our note to above question in January number of *Witness* has been strangely misunderstood, and has elicited some very peculiar letters. We had various replies to the question, which indicated that it is very generally believed among a certain class, that to be outside "denominations" and to be "gathered to the

name of the Lord" is to be outside the camp, and to bear Christ's reproach. We sought to point out that ecclesiastical position was not referred to in the passage in Hebrews xiii. There is a wide distinction between "position" and "condition." One may be in a right position and yet be high-minded, censorious, worldly, and very unchristian in the spirit of his mind. Another may be in a wrong position and yet may be godly, humble; and a bright witness for Christ. To illustrate this, read Nehemiah v., and see how those at Jerusalem (the right position) were selling one another without mercy, whilst those in Babylon (the wrong position) had been redeeming their brethren. Many a dear young believer has suffered reproach and persecution for his testimony in the gospel and against sin, who knows nothing of the simplicity of scriptural gathering to Christ. And on the other hand, many a one in scripturally gathered assemblies does not know what reproach for Christ is, and is altogether more comfortable and more esteemed than ever he was in his unregenerate days. We do not disparage the truth as to simple scriptural gathering. We constantly and earnestly contend for it, both individually and in our pages, but we must testify against the assumption that only those who so gather are "outside the camp," or bearers of "the reproach of Christ."

J. R. C.

Who are the Dead?

QUESTION 538.—1 Peter iv. 6: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Would you please give help on this verse?

To the questions regarding 1 Peter iv. 6 we have received a large number of replies, most of them long and elaborate, taking more or less divergent views in every case. Generally speaking each writer expresses his full conviction that his exposition is the correct one. We fear that to present the different views at all intelligibly would involve more space and labour than we can afford, and would leave our readers more confused than helped. In fact it is such a difficult passage, and has been the centre of so much controversy and contention, that to deal with it adequately is far beyond the scope of our question columns. We have therefore decided in the meantime to let it lie over.

On one point we are happy to say that all are practically agreed, viz., that whoever those be to whom the Gospel is said to have been preached, the passage does not afford a shadow of countenance to the view that those who die

impenitent will have a second presentation of the Gospel whereby they may obtain what has been aptly called a "post mortem" salvation.

Were Old Testament Saints Born Again?

QUESTION 539.—Were Old Testament saints born again of the Spirit in the same way as in the present dispensation; also those who shall be saved during "the great tribulation"?

Answer A.—This question is not an easy one to answer. One must speak with diffidence. If they were "born again," or as in margin "born from above" (John iii. 3), then they were children of God, the Father to whom the description "who were born (or begotten) not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13) applies. They were "born of the Spirit," and by this birth from above became partakers of the divine nature (2 Peter i. 4), just as those are of whom it is said, "Beloved, now are we the children of God" (1 John iii. 2).

We have to consider that in the earliest days of the human race there were "sons of God" on earth who intermarried with the daughters of men. These "sons of God" must have been men to do so. Again, Moses says to Israel, "Ye are the children of the Lord your God" (Deut. xiv. 1). He upbraids them, saying, "They have corrupted themselves, their spot is not the spot of His children" (Deut. xxxii. 5). "Whose are the sonship?" (Rom. ix. 4). It appears, then, that the Father has always existed, but as Father He has not always been "declared" (John i. 18). It appears also that spiritual children of God have been begotten by Him from the first, but they knew neither their high calling nor their privileges and rights as such. It was reserved for the only begotten Son to come and reveal the Father, and to make known to His children their high and heavenly calling, and the wonderful present privileges and future destiny to which they are called. This is unfolded somewhat in Paul's epistle to the Galatians. Speaking of Israel he says (chap. iv.), "But I say that so long as the heir is a child he differeth nothing from a bond-servant, though he is lord of all. . . . So we [Israelites] also, when we were children, were held in bondage under the rudiments of the world; but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons. And because ye [Gentiles] are sons, God sent forth the Spirit of His Son into our hearts crying, Abba, Father"—Abba (in the Jew's tongue) and Pater (in the Greek) both signifying "Father."

Now, an infant is as much a child as a full-

grown man. The difference is that the one is not old enough to know its own parent, and to have communion with him. The other is admitted to full family privileges, and advances to perfect knowledge of the father. In this figure we have to remember that "not all are Israel, which are of Israel," and that "he is not a Jew who is one outwardly," but "he is a Jew who is one inwardly" (Rom. ii. 28, 29), by the creation within of a new heart and a right spirit; i.e., a birth from above. "And circumcision is that of the heart, in the spirit." Therefore we may conclude that all who in olden times experienced this were "born again," as believers are now; but it has been granted to us to receive the Holy Spirit sent down from heaven, to dwell in us, and with us, teaching us all things, and begetting in us the childlike spirit, whereby we cry, "Father!"

R. W. B.

Answer B.—It is neither necessary nor satisfactory to apply New Testament expressions and experiences to *former* or to future dispensations. Dispensations have differed, do differ, and will differ. This dispensation is pre-eminently unique, both in position and doctrine, and must not be confounded with past or coming times. "Born again" is a distinctive New Testament expression and experience. Whatever was the nature of the change wrought in the hearts of Old Testament saints, it is certainly never called the "new birth." It is always safe to keep the dispensations severely separate. "Rightly dividing the Word of truth" (2 Tim. ii. 15) is a sound word. T. B.

Editor's Note.—It is true that "to be born again" is a New Testament term. But inasmuch as it implies a quickening of the dead, a conveying of divine life capable of knowing, serving, and pleasing God, of which those who are in the flesh are incapable, it seems unquestionable that all who were of faith from the beginning were "born of God," and were "sons of God."

As shown in Answer A from Galatians, the Old Testament believers had not the *experience* of sonship, as saints of this dispensation have, being indwelt by "the Spirit of His Son," but they were "children of God" and "heirs," though their experience partook more or less of legal bondage, and is likened to that of a child under tutors and governors, though by birth he be lord of all.

But the holy intimacy of communion experienced by such saints as Enoch, Abraham, David, Daniel, &c., partook rather of the nature of friendship than sonship, and we who dispensationally are more highly privileged, may well humble ourselves that we come so far short of living up to our privileges.

Gideon:

LESSONS FROM THREE MAIN INCIDENTS OF HIS LIFE.

By GEORGE F. TRENCH. PART II.

(3) But still the people are too many for God. Yet another test must be applied. Bring them down to the river and test them at its brink. Some, no doubt, will drink deep, stooping down for a long and satisfying draught; and some will scoop a few drops in their hands to moisten their lips in the burning heat of the Eastern sun. Character will be seen in their action at the stream. If it be essential that God's warriors be free from self-confidence on the one hand, and from selfish fears for their personal safety on the other, is it not manifest that they must also be free of the spirit of self-indulgence? Be able to endure hardness as good soldiers of Jesus Christ? It is an elementary condition of efficiency. So we read: "I keep under my body and bring it into subjection. So fight I, not as he that beateth the air." "Mortify therefore your members that are upon the earth." "Use this world as not over-using it." "Let your moderation be known unto all men." So Daniel, centuries after Gideon, prayed the great king to test him and his fellow-exiles at the Court with a diet of pulse and water, and came forth after the set time better liking or, as we say, *fitter* than all that partook of the king's meat and wine. We cannot have it both ways. If the world and its good things be our choice, then the fleece must lack the heavenly dew; and so throughout life the last to grasp its wealth and prizes will be the first to win Christ's "Well done" when rewards are going. If we are of the stuff of Gideon's 300, ours will be the lasting gain, here and hereafter; for he that has mastered his appetite, even in that which is lawful but not expedient, is the man Christ seeks for His army. The tests which Gideon is instructed to apply may be summed up in one word, *self-control* in all lawful or doubtful indulgences. Under this test, out of 10,000 men, 9700 are rejected.

(4) The final qualification for the coming fight was, like the rest, an act of deprivation. They were required to lay aside their arms, and, taking a pitcher in one hand and a

trumpet in the other, to appeal only to the "Sword of the Lord and of Gideon." The scene was certainly the most extraordinary one conceivable for a field of battle. To surround, as well as their small numbers permitted, the great camp of the enemy; then at a signal to break their earthen vessels, and so let the lamps inside show their light; to follow this with a fanfare of the trumpets, and await the result. Not a blow was to be struck, not a missile discharged, nor a weapon raised.

It seemed sheer madness. It was the severest possible test to be applied, I say not to men of bravery, gallantry, strength, but to men of common sense. But the meaning of it here was obvious. By this it should be seen whether or not Gideon's little band of 300 were prepared to go forth in simple faith in the living God, or whether, on the other hand, their reliance was in human strength and powers. How they stood the test we know, and the result we know.

The application to our own spiritual warfare is not far to seek. The weapons of that warfare are not carnal, yet mighty through God to the pulling down of strongholds. Not by might, nor by power, but by My Spirit, saith the Lord. Not with wisdom of words, with aids of science falsely so called, not with carnal and worldly devices and attractions; not with the eloquence of men or of angels, not relying on rich provision of money, much less making money the object of desire; not with the arts of the orator, nor yet with appeals to the senses; not with such human inventions and devices, is the battle of God to be fought. But there is the earthen vessel of the natural man to be broken. The light of Christ in His Word, and by His Spirit to shine forth, and the trumpet of the glad tidings of God to be sounded. The result is with God. And Him it hath pleased with the foolishness of preaching to save them that believe.

Thus, then, as we have briefly seen, the equipment of a warrior of God is mainly attained not by putting on, but by putting off—like young David going forth to face Goliath, we must put off the untried armour of this world—self-reliance first, then self-

preservation, then self-indulgence, and, lastly, the carnal weapons of man. All must go. If the fleece is to be filled with the dew of heaven, it must be run dry of the resources of the world and the flesh.

(5) We have now to consider in the light of what has been occupying us the purpose and teaching of Jotham's parable of the trees.

The trees desiring a king, are met with a refusal of the honour by the olive, the fig, and the vine in succession. The olive will not sacrifice its anointing oil, the fig tree its sweetness and good fruit, nor the vine its stimulating freshness. The bramble alone responds to the invitation, and that with menaces of vengeance if its authority should be disputed. That is to say, there are two alternatives presented—either to accept the world's honour, promotion, homage, applause, and popularity; or else denying one's self these, declining to "wave to and fro over the trees" (chapter ix. 9, R.V.), to pursue the lowly path of service, each according to his own proper gift, talent, or capability, unnoticed, unpraised, uncrowned, except in the loving and grateful hearts of those to whom we have been enabled to bring blessing, refreshing, or comfort.

The parable was founded on and meant to illustrate the act of renunciation of the speaker's father, in which Gideon had refused to be made king, pleading that God alone should reign in Israel. But it goes far beyond this, setting forth, as we have hinted, that of which, most significantly, no detail is given in Gideon's life story, the much higher, more sacred, and more blessed life, which is open to all the servants of Jehovah, the quiet life of fruit-bearing to His honour, and the profit and happiness of men.

Thus here, and for the third time, we are shown in a figure the glory of sacrifice and the gain of loss. So Moses refused to be called the son of Pharaoh's daughter, and esteemed the reproach of Christ greater riches than the pleasures and treasures of Egypt. So Abigail left all the wealth and greatness of her late husband's possessions, to become the partner of the despised and hunted fugitive, whom she recognised as God's chosen servant, in the caves and deserts of Canaan. So Ruth forsook the

home of her youth, the gaities and idolatry of Moab, put her trust under the shadow of Jehovah's wings, and cast in her lot with the childless widow—an exiled and homeless stranger, seeking rest in the land of her fathers.

So Abraham went out, not knowing whither he went, and dwelt in tents with Isaac and Jacob, not having received his inheritance, but confessing that he sought a country, and so was a stranger and a pilgrim here, and became for his faith the father of the faithful, even of a thousand generations.

"God forbid," said Paul, "that I should glory save in the cross of the Lord Jesus Christ, by which the world was crucified unto me and I unto the world." A man who by position, family, nation, gifts, and education was well qualified to wave it to and fro over the trees, renounces all, and counts it but refuse, that he may win Christ. Mind not high things, cries he, "but condescend to men of low estate."* What shall it profit a man, may we not say, if he shall gain the whole world, and forfeit his sweetness, his good fruit, and his ministry received of the Lord? It is better to be dry of this world's dew, than to lack the dew of heaven.

Better to be without the self-indulgence, of vainglory, of security from peril, of the free-enjoyment of fleshly delights, and be the self-controlled warriors of God, the joyful trumpeters of the Gospel of His grace, than to give ourselves over to self-gratification, and slink away from the field of glorious effort, to idleness, worldliness, uselessness and shame.

In all this let it be clearly understood that although, as a matter of course, separation from sinful actions is implied as a condition of blessing, it is specially and emphatically the renunciation of what are called innocent, lawful, harmless, though worldly and selfish indulgences that Gideon's history sets forth as the way to victory, and to the deliverance and blessing of those around. It is not *wrong*, in a legal or moral sense, to be afraid of danger, to take long draughts of water, to use arms in battle, to accept honour where

* Or "inclining unto the things that be lowly" (Alford), or "set not your mind on high things, but condescend to (or be carried away with) things that are lowly" (R.V.)—Ed.

honour is due, or to rejoice in and be proud of our successes; but those who aspire to the higher things of devotion to God, and of service to Christ and to men, will avoid them.

When Elisha went forth from Abelmeholah, abandoning home, with its plenty, its love, its honour, and its pleasure, it was not because of any conscience of wrong, but that he had heard the Prophet's call, and felt the touch of his mantle, and sought in the sacrifice of earthly good, and as an empty vessel, to be endowed with a double measure of the Spirit. How richly was his faith fulfilled in a life of large beneficence! And the words of our Lord were exemplified: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

Suggestive Topics.

THREE "NOWS" FOR SINNERS.

1. Behold now, - - 2 Cor. vi. 2
2. Come now, - - Isaiah i. 18
3. Acquaint now, - - Job xxii. 21 T.B.

SEVEN FELLOWSHIPS.

1. Of His Son, - - 1 Cor. i. 9
2. With the Father, - - 1 John i. 3, 6
3. Of the Spirit, - Phil. ii. 1; 2 Cor. xiii. 14
4. Of the Mystery, - - Eph. iii. 9
5. Of the Body and Blood, - 1 Cor. x. 16
6. Of His sufferings, - - Phil. iii. 10
7. One with another, 1 John i. 7; Acts ii. 42; Phil. i. 5 J.F.

SEVEN ASPECTS OF SUFFERING.

1. Suffering wrongfully, - - 1 Peter ii. 19
Instance—Mephibosheth, 2 Sam. xix. 27
2. Suffering for righteousness sake,
1 Peter iii. 14
Instance—John the Baptist, Mark vi. 18
3. Suffering for well-doing, - 1 Peter iii. 17
Instance—Joshua and Caleb,
Numbers xiv. 10
4. Suffering as a busybody, - 1 Peter iv. 15
Instance—Miriam, - Numbers xii. 10
5. Suffering as a Christian, - 1 Peter iv. 16
Instance—Stephen, - Acts vii. 59
6. Suffering according to God's will,
1 Peter iv. 19
Instance—Joseph, - - Gen. xlv. 5
7. Suffering for sins, - - 1 Peter iii. 18
Instance—Christ, 1 Peter ii. 24. JS. FS.

Confession and Forgiveness.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII.—III.
By J. R. CALDWELL, Author of "Foundations of the Faith," &c.

EVEN in David's time, when there was a divinely appointed priesthood of the house of Aaron, he did not speak of confessing his sin to a priest or of receiving absolution at the hands of a fellow-man. He knew that no man could "redeem his brother or give to God a ransom for him" (see Psalm xlix. 7), therefore no man had power to forgive sins. He goes straight to God Himself and says, "I will confess my transgression unto the Lord." Nothing can be simpler, and there is no other way of securing the blessing of forgiveness.

There is no stronger propensity in man than to hide his sin. He will try even to hide it from himself. To find an excuse, or to lay the blame on another, or in some way to make little of it. Adam laid the blame upon Eve and upon Jehovah Himself. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. iii. 12). It was almost a plea of "not guilty." The woman also has her plea, "The serpent beguiled me, and I did eat." Such was the character of our first parents after "sin entered," and such the way of all their seed.

Aaron, after demanding the golden earrings of the children of Israel, putting them into the fire, melting them and moulding them into the form of a calf, and then fashioning it with graving tools, when charged by Moses with his crime, first blames the people—"Thou knowest they are set on mischief"—when he himself was the instigator of it, and then would have Moses to believe that by some mysterious process the gold of itself assumed the form of a calf. "I cast it into the fire, and there came out this calf" (see Exodus xxxii.).

Saul, when charged by Samuel with disobeying the Word of the Lord, admits his guilt; he says, "I have sinned, yet honour me now, I pray thee, before the elders of my people and before Israel." And he also blamed the people—"The people took of the spoil sheep and oxen, . . . to sacrifice unto the Lord thy God in Gilgal" (1 Sam. xv.). "And Samuel said, Hath the Lord

as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (verses 22, 23).

A downright honest confession before God is what He approves, and meets with His instant grace. Such was David's. "Thou art the man," said Nathan; "I have sinned against the Lord," was David's response—a confession that was wrung from the depths of a broken heart, without excuse, without reproaching others, without extenuation of any sort; a simple, honest "guilty before God." Straightway from God by the same lips that had carried conviction came the answer of sovereign grace—"The Lord also hath put away thy sin; thou shalt not die" (2 Sam. xii. 13). But whilst grace thus instantly and unreservedly blotted out his transgression, yet the moral government of God demanded that His disapproval of David's sin should be unmistakably declared. Hence the divine sentence, so awful, so inexorable. "The sword shall never depart from thy house," &c. Thus although sins are forgiven, even sins of deepest dye, yet sowing to the flesh means reaping corruption—the inevitable crop will come, and must be reaped. Happy is he who, sowing to the Spirit, shall of the Spirit reap life everlasting.

In the short sentence, "Thou forgavest the iniquity of my sin," there are two words that have a double significance. This is not uncommon in the Hebrew language, and often it suggests most edifying and illuminating ideas. The word "forgive" in Hebrew here used is the same as that rendered "bear" in Leviticus xvi. 22—"And the goat shall bear upon him all their iniquities." And the word "iniquity" is the same Hebrew word rendered sometimes "punishment" (see Gen. iv. 13; Lev. xxvi. 41, and other places), and "punishment of iniquity." So that without doing violence in translation the sentence might be alternatively read, "Thou barest the punishment of my sin." Is there not a divine significance in thus linking together in one word the "forgiveness" and the "bearing" of sin, and also in one word the "iniquity" and its "punish-

ment"? Does it not vividly convey the thought that the forgiveness of sin necessitated the bearing of it, and that if iniquity is "not imputed," it is because its punishment has been borne by another? Could anything more conclusively show the great divine principle of atonement by substitution?

It may be asked, "If I have been convicted of sin, and if I confess my sin to the Lord frankly and fully, how am I to know assuredly that it is forgiven?"

It is written, "With Thee there is forgiveness, that Thou mayest be feared" (Psalm cxxx. 4). The genuine "fear of the Lord" on which Scripture sets so high a value can never be experienced until forgiveness is obtained and enjoyed. In the prophetic song of Zacharias, recorded in Luke i. 68-79, one of the great blessings for Israel was "To give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God."

If the fruit of joy and peace, of thanksgiving and filial fear are to be borne, it is not enough to be forgiven, there must also be the assurance of forgiveness.

The child that has offended his parent, and has on that account suffered the parent's displeasure, may come confessing his fault and seeking forgiveness; but if he is allowed to go away without the loving kiss of reconciliation, and in doubt as to whether he is really forgiven or not, how can he be in happy liberty and enjoy his parents' favour so long as this doubt remains? And are not many dear children of God living in a state of uncertainty as to whether all their sins are really completely and eternally forgiven? The Word is plain, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Our part is to confess: His part is to forgive and to cleanse. His faithfulness and His justice are pledged to the forgiveness of the sin confessed. It is not merely His mercy and compassion, that also is true, but the ground of confidence is infinitely greater, for it is nothing short of the justice of God secured by the atoning work of His Son, and the faithfulness of God to the Word of Truth wherein He has caused us to hope:

these form the solid rock of our confidence. How then do we know that the sin confessed is forgiven? Is it not simply by faith? To wait for feelings is unbelief. To look for any sign in corroboration of God's assurance is simply to doubt the faithfulness or the justice of God, or, as John forcibly puts it, to "make God a liar." To believe that He has fulfilled His Word, and that His doing so is not only in mercy, but in strictest justice, is the only way to honour God.

The Israelite of old who had sinned was to bring a kid to the door of the Tabernacle. He was to lay his guilty hand upon its devoted head. His sin confessed is thus in type conveyed to the unblemished substitute. Death for sin must take place. Either the sinner or the substitute must die. He kills the kid with his own hand, and its life's blood is poured out. All the rest is done for him by the priest according to the ceremonial law; and then the Word of Jehovah was passed, "It shall be forgiven him" (see Lev. iv. 27-31).

Let us suppose that all this has been scrupulously gone through, and the Israelite is returning to his tent, but instead of leaping for joy at the release from guilt, he is downcast and depressed, and filled with "doubts and fears." You ask him if he has offered the kid? if it was unblemished? if he really killed it? if the priest went through all his part of the ceremony in due order? He answers "Yes, it was all gone through, and yet I don't feel as if I was forgiven." What should we say to such, but tell him simply to believe Jehovah's Word?

Once the writer was in a very large vinery. The owner of it was showing him round, and pointing out the bunches of ripening grapes. The house was all of glass, and had a convex roof which secured enough warmth to bring the grapes to perfection without artificial heat. Another had been shown it the day before, and had asked, "Is there no artificial heat?" "None," said the owner. The pipes were all laid, and no doubt connected with the furnace, to be used if required in winter, but at this time they were cold. The enquirer, supposing he was unobserved, put down his

hand to feel the pipe. But he was detected in the act, and doubtless not a little ashamed of being caught in so glaring a way expressing a doubt of the proprietor's word. He only wanted to *feel*, in order to corroborate a *word*. Let not any who may read this act in such a way with the Word of God. As the Word of God is greater than the word of man, so let faith grasp it, and rest on it, apart from feelings, and so enjoy the grace that forgives and cleanses.

But some may say, "How often can I hope for forgiveness? I have come so many times confessing the same sin, that I am sure the patience of God must be exhausted." This need not be, for there is no sin which grace can pardon that the power of the Holy Spirit cannot subdue. Just as in faith you come for pardon, so in faith claim the keeping power of God.

But there is no limit to forgiveness short of the riches of God's grace (see Eph. i. 7), and the value of the blood of Christ, which God assures us "cleanseth from all sin."

Peter enquired of the Lord, "How often shall my brother sin against me and I forgive him? Till seven times?" Doubtless Peter thought this a wonderful stretch of charity. But the Lord replies, "I say not unto thee, Until seven times; but, Until seventy times seven" (Matt. xviii. 22). Again in Luke xvii. 4: "If thy brother trespass against thee seven times in a day, and seven times in a day turn unto thee saying, I repent; thou shalt forgive him." In Isaiah lv. 7 we read: "Our God will abundantly pardon"; or in the margin, "Will multiply to pardon." Is not that just "seventy times seven"? It is multiplication. And why does the Lord enjoin such liberal and ceaseless forgiveness upon His disciples? Is it not just that they may be like Himself? There is no limit set to the disciples' readiness to forgive one another, because there is no limit to the infinite resources of God's grace in Christ Jesus and by His precious blood.

HEAVEN'S DICTIONARY.—The word "discouragement" is not found in the dictionary of the Kingdom of Heaven. Never let yourself use the word if you have God's work to do.—MELINDA RANKIN.

The King's Messenger.

"Who will go for us? . . . Here am I; send me" (Isa. vi. 8).

IT is not thine to linger 'mid Royal courts of earth,
Bedecked with sparkling jewels or garb of priceless worth,
Resplendent in the glory such palaces afford,
Adorned with costly treasure—trophy of might and sword!

Thy life a self-surrender, the lowly path to tread,

To follow Jesus' footsteps, His word thy guide, thy bread!

A pathway of obedience, thro' suffering, toil, and pain,

But, ending in the glory, His joy, His smile, thy gain!

Though now He reigns exalted, the rightful King and Lord,

He waits His Father's purpose, as written in His Word;

He calls to those who love Him, to tell what He has wrought,

To spread that great Salvation His matchless grace has brought.

Go! speed the blessed tidings! Go, in His service fight!

He'll help thee in the conflict, He'll fill thee with His might;

The foe, tho' stern and eager, before His word will quail,

Go! trust His precious promise, fight, overcome, prevail.

Go! search for slaves of pleasure; go, seek the slave of sin;

Unmask earth's transient glory, and strive lost souls to win:

Go! tell of Christ the Saviour, who as a lamb was led,

To cleanse their souls He suffered, His precious blood was shed!

Soon all the earthly kingdoms before His throne will pall,

Kings, princes, thrones, dominions, before His sceptre fall;

Then as earth's gorgeous splendours prove fleeting as a dream,

He'll fill thy soul with rapture by life's eternal stream.

To walk through courts resplendent with beauty's radiant glow,
Arrayed in fadeless garments, surpassing dazzling snow,
Adorned with glistening jewels, the trophies thou hast won,
And gladdened with *His* welcome, thy King's award, "Well done!"

Reading.

J. S. H.

The Supernatural Word:

THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED.—PAPER III.

By DR. ANDERSON-BERRY, Author of "Seven Cries," &c.

WELL has that quaint old divine, Dr. Barrow, written: "By virtue of faith in the Bible, rustic and mechanic idiots [meaning, in his day, unlearned, as the Greek word thus transliterated *idiots* into English truly means] now do in true knowledge surpass the most refined wits, and children prove wiser than old philosophers; an idiot can tell us that which a learned infidel doth not know; a child can assure us that wherein a deep philosopher is not resolved; for, ask a boor—ask a boy educated in the Bible who made him, he will tell you God Almighty, which is more than Aristotle or Democritus could have told; demand of him why he was made, he will answer you, to serve and glorify his Maker! and hardly would have Pythagoras or Plato replied so wisely; examine him concerning his soul, he will answer you that it is immortal—that it shall undergo a judgment after this life; that accordingly it shall abide in a state of bliss or misery everlasting, about which points neither Socrates nor Seneca could assure anything; enquire of him how things are upheld, how governed, how ordered, he will precisely reply, by the powerful hand and wise providence of God; whereas, among philosophers one would ascribe all events to the current of fate, another to the tide of fortune; one to blind influence of stars, another to a confused jumble of atoms; examine him about the main points of morality and duty, and he will in a few words better inform you than Cicero or Epictetus or Aristotle or Plutarch in their large tracts and voluminous discourses about matters of that nature."

That being so, and on testing your own experience you will find that it is so, it behoves us to enquire—What is this supernatural Book? As I have said, it begins with God and ends with the name of the Lord Jesus Christ. On carefully reading it, as doubtless you have done, we find that it is not a history of the human race, or a scientific text-book concerning the contents of the universe. It is not a guide-book to worldly wealth or earthly place or power. It is not a treatise on the human frame or the diseases man is subject to. In it you will find rare and remarkable anticipations of scientific discoveries, but it does not aid you to anticipate the discoveries of science. It is not a hand-book of theology. The basis of all true religion, yet, in the commonly accepted sense of the term, it is not a religious book. Studying its pages, you will find their contents strangely akin to Nature. As in Nature, you do not find all its phenomena classified and indexed; for instance, all the flowers belonging to one family do not grow together, are often queerly dissimilar, as in the case of the birds, for what ordinary person would imagine the jewelled humming-bird, resplendent in all its wonderful sheen, is own brother to the plain, dun-coloured swift; nor are all the precious metals and coruscating gems distributed throughout the globe's upper crust as in a geologist's cabinet—so in the Bible its truths are not cast in the form of doctrines, to be found in paragraphs, chapters, or sections. History, meditation, laws, conversations, songs, sermons, memoirs, letters, elegies, denunciations, comminations, invitations, parables, emblematical representations, architectural directions, hygienic regulations, all and much more are inextricably mingled into one grand whole, even as Nature is. Still, reading on you will find that each writer appears to be possessed with a common attitude of mind, he is either looking back or looking forward. You will notice, and, I trust, be impressed with it, that the words and deeds of the worst of men are plainly set down as those of the best; and if the positions are reversed, and the former be found saying or doing what is generally

associated with the latter, and the latter behaving as the former, it is set down—nothing exaggerated, nothing extenuated. The Book is, in this delineating power, not a painting, but a photograph, save that all posing and posturing are absent. There is also this remarkable feature, that although the relation of everyone, every event, everything to God is always brought out, there is no attempt to prove the existence of God. There is no self-consciousness about the Book. It makes no attempt to justify its statements or defend itself against the antagonism it freely grants its words will be met with. It makes no attempt to conform itself to the historical faculty. It records the creation of man, the fall of man, the judgment of man, and then, from all the diverging lines of human history, it takes one, and follows it with but little regard for the insurgent hosts that take their different ways away from God, the God of Abraham, of Isaac, and of Jacob. It records with great minuteness and wealth of detail the religion of the descendants of him who crossed the river, of the Hebrews, but it troubles not to describe the great religions of the world—of Babylon, of Nineveh, of Egypt, of Persia, of Greece, or of Rome. Sufficient is it, that these religions are not the true, and their gods are false and worthless. When we study the details of Israel's worship, we find that it is the worship of one God, by sacrifice and blood, according to laws communicated by Himself. Here we strike a high note. We enter on the study of Revealed Religion. All other religions are the emanations of man's mind. This is the revelation of God's mind, and consequently prophetic. The smoking sacrifice, the sprinkled blood, the priestly office, the numerous details of the place of worship, all pointed to a coming Saviour, for all were imperfect; all had to be repeated and replaced. The one thing that remained being man's need for salvation from the punishment of sin, purification from the pollution of sin, and preparation for the presence of God.

The revelation of God in the Bible, consequently, is, like all things else in the world, progressive. Immediately on man's fall comes the story of sin and sacrifice, but

the sense of sin, the elaboration of the sacrifice, the river of blood flowing from the dying victims' hearts, grow greater and greater, until at last we rise to the sacrifice on the Cross of Calvary of a Man, and that Man the Son of God, God the Son.

The revelation of God in the Bible progresses, because from a revelation of His mind and will we rise to a revelation of Himself in the Godhead. Some have stupidly imagined that the Jews are monotheists and the Christians tri-theists—worshippers of three gods. We conceive of God as the Maker, the Sustainer, the Glory of the Universe; of God as He stands related to all things. But the Godhead is what He is to Himself in all His faculties and powers. The former is Him viewed from without; the latter is Him known from within. So the Bible, being a revelation of God, it begins with the creation of all things, but it does not end there. It advances until we are brought to a knowledge of Him as Father, Son and Holy Ghost, three Persons, yet one God. So in the first chapter of the Old Testament we find the genealogy of all things and man; but in the first chapter of the New we have the genealogy of Him who from eternity was the Son of God, but in time became Son of Man. In the course of this consideration of the Person of Jesus Christ I shall, if God will, deal with the errors connected with the subject of the Godhead of Christ as related to the Trinity, but it is clear that the Father being eternal so must the Son be, otherwise there would be an eternity when the Father would not be Father, that is, He would not be eternal, and He through Whom both know and are known, the Holy Spirit. These three persons are the Godhead, yet one God.

Thus revelation is progressive, as human capacity and human knowledge are, and requires a Revealer Who, working through human instruments, inspires them to write of that which far transcends their knowledge. Hence the inspiration of the Bible is a necessary corollary to the truth that it is a Revelation and speaks with Divine authority, and is truth without admixture of error.

To answer the question, "Who is this King of Glory?" in the sense in which it is

asked we must apply ourselves to the pages of the Bible, this Word of God, for the answer is alone to be found there. It is true that in contemporary Roman and Jewish literature we find that such a one as Jesus lived in Judea, and suffered under Pontius Pilate in the reign of Tiberius Cæsar, but the references are so scanty, so incorrect, and so coloured by the bias of the writers, that, beyond the fact of His existence, we learn nothing from these sources.

Let us turn for a moment to the study of our own minds. We find that there we can have thoughts without words. For instance, we can think of a parent as father without putting that word to the thought, but, in thinking about him, we think of him as "my father." In fact, to think clearly, we think in words; and so the Hebrew word for "think" is "to speak in the heart." But it is when we give utterance to our thoughts that we see how necessary words are. Therefore, the process may be put thus:—ideas; ideas clothed with words; and ideas uttered in words. Now, the Apostle John begins his Gospel or Memoir of the Lord Jesus with—"In the beginning was the Word, and the Word was with God, and the Word was God." Here we have him asserting the eternal existence, individuality, and personality of the Lord Jesus Christ, under the term "Logos" or "Word." If I may sum it up thus: the thought is the inward word; the word is the outward thought, or thought expressed so that others beside the thinker may know it. Hence, John means that the Lord Jesus was not only the eternal archetype of the universe, but also that through Him God's thought, plan, or purpose came into being; so he adds, "All things were made by Him, and without Him was not anything made that was made." Hence the Bible, beginning with the Creation, begins with the Lord Jesus Christ, and, in unfolding the progress of all things and the destiny of all things strictly in relationship to God, unveils the Lord Jesus Christ. So the last book of the Bible, in which all tangles are straightened out and the end of all things made manifest, is called "The Unveiling of Jesus Christ which God gave."



"Gold," versus "Souls."

NOTES ON I CORINTHIANS X. 7

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

LOOK at the 18th of Revelation and connect it with the 5th chapter of James. The 18th of Revelation gives us the downfall of Babylon the Great. "The kings of the earth, who have committed fornication and lived deliciously with her shall bewail her and lament for her when they shall see the smoke of her burning. . . And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more." Then follows an enumeration of their merchandise, beginning with "gold" and ending with "thesouls of men" (vv. 9-13). Gold is that which is most "highly esteemed among men," and the souls of men that which is least cared for. If a man of the world gets gold, it matters little to him how souls perish. What a picture of the last days of Babylon the Great!

Turn with me now to James v. 1-7: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are cankered; and the rust of them shall be a witness against you," &c. If they had been laid up in store with God they would not have become rusted. This world is heaping up treasures; amassing wealth by millions—but for what? "For the last days"; the days when God's judgment shall consume them. Their gold and silver will be like fire, eating up the very flesh of those who trusted in their riches, but would not trust in the living God.

Hebrews xiii. 5: "Let your conversation be without covetousness, and be content with such things as ye have." Why? Because the living God hath said, "I will never leave thee nor forsake thee." Take the case of Jacob, to whom this was said. He prospered in spite of the subtleties of

Laban. God turned them all into blessings. What a difference between a man who has gained money only through his cleverness and business shrewdness and the one whom the living God hath prospered.

In Luke xvi. we see a rich man in heaven as well as in hell. "Abraham was very rich." But the difference between him and the rich man spoken of was this, the one trusted in the living God, and owned all as coming from Him; but the other trusted in his riches, and not in the Giver of them. Money in itself is not evil; it may be used for God, and be as a sweet-savour offering; but it is the love of it and trust in it that constitute idolatry.

Turn with me to 1 John v. 19, 20: "We know that we are of God, and the whole world lieth in wickedness [or in the wicked one]. And we know that the Son of God is come, and has 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. This is the true God and the eternal life. Little children, keep yourselves from idols. What is here meant by an idol? Anything may be an idol which keeps me from allegiance to my Lord. Love is not idolatry (see Eph. v. 25), but the object of love, a child or a wife, may become an idol if they come between my soul and God, and draw me away from Him. Little children who know Him, "keep yourselves from idols."

Turn now to Matthew xxiv. 5: "Many shall come in My name, saying, I am Christ, and shall deceive many." Read also the 24th verse: "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that *if it were possible they would deceive the very elect.*" How is it that a false Christ cannot deceive the elect? Because the elect *know the true Christ*. There is no safety against idolatry and all that is false, except the knowledge of "*Him that is true.*" And, beloved, "we are in Him that is true." Do not be drawn aside by that which is false—such as the love of money, position, applause of men, or anything that would seduce you from "Him that is true." Whatever we do for Him that is according to His will shall

remain. Service done for Him, or money or time spent in His service, shall neither be forgotten nor go unrewarded. But anything done for self-pleasing, or to gain the approbation of others, will be an eternal loss to us. May our hearts be increasingly drawn out to the Lord Himself, and be saved from the idolatry of the twentieth century.

The Godhead and Personality of the Holy Spirit.

FUNDAMENTAL FACTS—No. III By THOMAS BAIRD

THE Holy Spirit of God is all, and possesses all which the above title declares Him to be and possess. Godhead, on terms of equality with both the Father and the Son, are His, and as to personality, He is absolutely, essentially, and intrinsically real, living, active, and eternal. We have so long habituated our minds to think of Him as if He were a *thing*, and to speak of Him as if He were an *influence*, that the truth of His personality and godhead has well nigh been forgotten, and we have almost ceased to recognise Him as a present, holy, supreme, divine Being. The highest conception some people have of the Holy Spirit is that He is a *power* proceeding from God, and present in the world to-day for the accomplishment of some benign purpose; but the Spirit of God is God personal, even as God is God, and even as Christ is God. Again, some persons who have concluded that the Spirit of God is a real personage, have looked upon Him as inferior in rank to and subordinate in authority to the Father and Son. This is a grave mistake, and probably arises out of the order in which the names of the Trinity are expressed in Scripture. But a careful investigation will reveal that the names, and the order of the names of the Trinity, are interchangeable, and interchangeably used. God is called Lord. Christ is called Lord. The Spirit is called Lord. And so with the order. In Matthew xxviii. 19 the Father comes first. In 2 Corinthians xiii. 14 Christ comes first. In 2 Thessalonians iii. 5 the Spirit comes first. Now let us be methodical, and divide our subject in two parts.

I. THE GODHEAD OF THE SPIRIT.

II. THE PERSONALITY OF THE SPIRIT.

I. Holy Scripture attributes to the Holy Spirit all the principal prerogatives of godhead. He is called the ETERNAL Spirit (Heb. ix. 14). Eternal duration appertaineth only to the godhead. To have been, to be, and always to be, is a condition confined to the Trinity. The Holy Spirit is accredited with omniscience (1 Cor. ii. 10). Omnipresence is also assigned to the Holy Spirit (Psa. cxxxix. 7). Omnipotence is freely conceded to the Spirit (1 Cor. xii. 11). Thus far as to His godhead.

II. The personality of the Spirit. Various personal pronouns are used in Holy Scripture when the Spirit is referred to, such as "Him" and "He." In John xvi. 7 Christ says: "But if I depart, I will send *Him* unto you," thus giving personality to the Spirit in conjunction with Himself; and, again, in verses 13, 14, Christ uses the word *He* eight times. Now all this clearly indicates that He was referring to a *person*, and not a mere *power*; to a *being*, and not a *thing*. This evidence incontrovertibly places the personality of the Holy Spirit above suspicion, and beyond disputation for ever. Permit me to conclude this brief summary of the Holy Spirit's godhead and person with an extract from the same old orthodox creed from which we have had the privilege to quote in two previous papers. Referring to the Trinity, and the equality of the persons therein, it says: "And in this Trinity none is afore, or after other, none is greater or less than another. But the whole three Persons are co-equal together, and co-eternal; so that, in all things as aforesaid, the Unity in Trinity and Trinity in Unity is to be worshipped. He therefore that will be saved must think thus of the Trinity."

My Own Desire.

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

ONE thing, my Father—only one
My heart desires of Thee,
To know Thy well-beloved Son,
And Jesus' beauty see. R. C. CHAPMAN.

The Redemption of Creation.

REDEMPTION AS TAUGHT IN ROMANS I TO VIII—VIII

WE now strike the final chord in this glorious theme of redemption in considering its bearing upon creation; for creation also will participate in its far-reaching blessings, as is shown in Romans viii. 19-22.

As there was an order of things in creation, so there is likewise in redemption-glory, as we read in 1 Corinthians xv. 23: "Every man in his own order; Christ the first-fruits: afterwards they that are Christ's at His coming." Then comes creation: "For the earnest expectation of the creation waiteth for the manifestation of the sons of God."

In the Epistle to Colossians this theme is further unfolded, and what a splendid antidote it makes to the philosophy and vain tradition of men, by which some would seek to "make a prey" of God's people; for it opens up to the speculative, philosophic mind full scope for his imaginations and research without the vanity of speculation. We may, without digressing from our subject, notice what is brought before us in this wonderful epistle concerning Him, for it helps us to apprehend more fully the glory of His redemptive work.

First of all, He is introduced to us as "the Son of His love." Ah, this is the core of it all; this is what puts life into the whole theme. The very manner of the introduction stamps it as divine, for it is utterly beyond human imagination to conceive. Secondly, He is "the image of the invisible God"; He is the One in whom the invisible God has been revealed (John i. 18), for He was God, and ever shall be, world without end.

How beautifully do these two truths blend together, the former one showing the *character* of God, which is love in the Son; the latter one showing the personality of God in Him. These two truths form the foundation of the whole fabric of truth, especially that of redemption; remove them, and the whole falls to the ground, for if I do not see Him to be "the Son of His love" and "the image of the invisible God," I see nothing that can

avail for my salvation. Then thirdly, we see His relationship to things created—"the first-born of all creation." As first-born He is Head and Heir of all things; in Him, as God, all things were *created*; through Him and for Him, as the Son, were all things *made*. The first chapter of Genesis, from verse 2, is a record of *making* or operating upon what had been previously created. Again, "He is before all things"; He is the One who could say, "Before Abraham was, I am," and as such He foreknew all things, and could look right down the stream of Time in its course to the ocean of Eternity—another testimony to His Deity—and through Him all things consist; He holds them together by His mighty power. The one fact shows the length, whilst the other shows the breadth of His omnipotence.

Then fourthly, we see His relationship to the Church—"He is the Head of the body, the Church; who is the beginning, the first-born from the dead." In His relationship to the Church He sustains a double character. Looking upon it as a body, He is its Head; but, again, forasmuch as its members consist of those who once were dead but now do live, He is to them also the First-born from among the dead (though never Himself one of the dead ones), and the beginning of this new creation. "Therefore, if any man be in Christ Jesus he is a new creation," and of this creation Christ is its Chief, and its Creator too.

Verse 20 brings us to the utmost spheres of His redemptive work. "And having made peace through the Blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth or things in the heavens." As we saw in Romans viii., the very creation is groaning under the curse which was pronounced upon the ground for Adam's sake (Gen 3. 17).

What a glorious time it will be when all things on earth are reconciled, so beautifully portrayed in the 35th chapter of Isaiah. At present things are sadly out of joint, and man is working hard to rectify them; but until the One is acknowledged who shed His Blood on the cross to reconcile all things *unto Himself*, it will never be accomplished.

Then as for things in the heavens. Strange

it may seem that things in heaven should need to be reconciled; but, no doubt, to the minds of these holy beings who have never sinned there is something inexplicable—"Which things angels desire to look into" (1 Peter i. 12). Indeed, such is the havoc that sin has wrought that even God—let it be said with reverence—was at variance with Himself; His love went out after the rebellious, but His righteousness barred the way; He must *part* with His beloved Son ere reconciliation could be accomplished.

We read in Job iv. 18: "He chargeth His angels with folly," and again in Job xv. 15: "The heavens are not clean in His sight." No doubt this is in comparison with God's transcendent holiness and purity, but in connection with this we read in Hebrews ix. 23: "It was therefore necessary that the patterns of things in the heavens should be purified with these [animal sacrifices]; but the heavenly things themselves with better sacrifices than these." "For Christ is . . . entered into heaven itself," &c. Now, all things in heaven stand upon redemption ground, and beyond the possibility of any discord and consequent catastrophe. Little wonder that angels desire to look into this—they wonder and worship.

Turning now to Revelation xxii., we see the final accomplishment of all this. "I saw a new heavens and a new earth, for the first heavens and the first earth were passed away, and there was no more sea." In the chaos described in Genesis i. 2, the earth was enveloped in seas; then, when God worked upon creation, He divided by means of the firmament the waters that were beneath from the waters that were above, and thus they have been held apart (except for the time of the flood), and will be held apart for all time. All this, however, is not consistent with the reconciliation of all things on the earth and in the heavens; when that takes place there will be no more sea. Again, the sea causes distant separations on the earth; it divides continents and nations and friends; but when there will be no more sea, earth's inhabitants will not have to speak of *foreign* lands and *foreign* nations, or *foreign* tongues. Now this need not rob the earth of the charms that belong to the

aquatic element. Surely it is quite possible to have a sufficient quantity for that without the excessive quantity there is at present. Besides, is it not probable that more room will be required upon the earth for its inhabitants when there will be no more death?

It may be well, in passing, to call attention to the fact that, while all things on earth and in the heavens are to be reconciled, there is no word of this with regard to things "under the earth"; here is a sphere whereunto the blessings of redemption and reconciliation never reach. Let every reader ponder this solemn thought! Whilst the work of redemption results in the reconciliation of all in heaven and earth that come under its sway, for those who will not yield it will also have a result, as we read in Philippians ii. 9-11: "Wherefore God also hath highly exalted Him, and given Him a name that is above every name. That *in* the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

In conclusion, let us turn to 1 Corinthians xv. 24, where we read: "Then cometh the end, when He shall have delivered up the kingdom to God even the Father; when He shall have put down all rule and authority and power." These words tell us the final results of reconciliation, in that rule, authority, and power are no longer required. Then, again, in verse 28: "And when all things shall be subdued unto Him, then shall the Son also Himself likewise be subject unto Him that put all things under Him, that God may be all in all." This gives us the beautiful finishing touch when all creation has been redeemed and reconciled. Now we see the Blessed One, who left heaven's glory to make reconciliation through the Blood of His cross, back again to the place whence He came; and in order to effectually complete the universal reconciliation, He finally and forever subjects Himself to Him that put all things under Him. Do we not in all this recognise the meek and lowly One, who is "the same yesterday, to-day, and forever"? Though

He has accomplished so much, and brought about so many blessed changes, yet He has never changed Himself!

"Some day our raptured eyes shall see
He's just the same Jesus,
Oh, blessed day for you and me,
The very same Jesus!"

Faith and Hope in God.

By THOMAS COCHRAN

IN 1 Peter i. 21 we read, "God raised up Jesus, that our faith and hope might be in God." Now, when troubled about sin, what rest and peace we got by simply taking God at His word; but this verse tells us further that He raised Him up, that our faith and hope might be in God all our wilderness journey home. For is it not true that Satan tries to get us to doubt, "when darkness seems to veil His face," and we forget that "behind a frowning providence He hides a smiling face," while all the while He is "the same yesterday, to-day, and for ever"? It is well if we stand this test, for "the trial of our faith is *precious*" (1 Peter i. 7).

Shall we give our God joy like the Shunamite, while her heart was overwhelmed with grief, and say, "It is well," so that at evening (the dark hour) there was light? Her faith was precious to God, though no doubt Satan was busy, while she gazed on her son. So if we trust Him, "He giveth songs in the night."

David had not the means of knowing God as we have; he knew not the Lord Jesus as having died and risen, and appearing for us before God; he only knew Him as "the coming Messiah to bless Israel, and through them all nations"; and so the words the Holy Spirit caused him to write in Psalm xlii. would be searched into by him only to get 1 Peter i. 10-12 as God's answer. Beloved, we may well ask ourselves, Are we sensible of our great privileges? David's soul is seen bowed down in Psalm xlii., but his sorrow is fruitful to us *if we meditate*, as having the indwelling Comforter. For one thing he knew that faith *must rest on God*. His life proves this (see 1 Samuel xxx. 1-8; 2 Samuel ii. 1; v. 17-19, &c.). "True as the needle to the pole," so turned David's soul to God *in every time of need*.

Thus as the refiner, seeing the gold dropping from the fire, has God His joy, for in trial faith is manifested. Peter exhorts us "not to think it *strange* if we have trial on our way home" (1 Peter iv. 12), for the future will yield a great reward in honour and glory at the appearing of our Lord Jesus Christ; thus God uses trials for future blessing and endless reward. Therefore, lift up your heads, ye mourners, for ye shall be comforted, yea, even in this life; for, as the child has its sorrows and cries assuaged in its mother's arms, so "as one whom his mother comforteth, so will I comfort you."

From the opened heavens came sweet words to Jesus (Matt. iii. 17; Luke iii. 22). Heaven is now open to us through the Cross, and in the epistles, which are written to God's children, because they are all forgiven (1 John ii. 12), we read of our Father's love to *all His children*, wherein He lavishes on them endearing words, assuring them as in Romans viii. 17: "If children, then heirs; heirs of God, and *joint-heirs* with Christ," so that the inheritance of the saints is as secure to the feeblest as it is now to the Forerunner, who has entered into possession, and is sitting waiting for all the joint-heirs, so that, in the purpose of God, we are "raised up and sit together in Him" (Ephes. ii. 4-7). What a ground of hope we have in this, the resurrection and ascension of Jesus, being the pledge of ours! (1 Thess. iv. 13-18.)

"Cheer up, ye mourners, for He who shall come, will come, and will not tarry" (Heb. x. 37). We shall see Him, and be like Him; the sleeping ones shall come with Him, and we shall be changed, and so shall we ever be with the Lord. How good of God to tell us this! that ere we gaze on Jesus we shall be like Him. He might have withheld this, but He does not want us to be *troubled* (John xiv. 1). Oh! let us give God joy. He loves to see faith and hope in lively exercise.

LOVE begets love. It is the fire I sit at that warms me. The nearer the fire the warmer I am. The nearer I am to the heart of God, the warmer will be my own.—JOHN DICKIE.

The Blessed Hope.

Acts i 10, 11

"THIS same Jesus," listen, Christian,

To this precious word,
Spoken by the angels bright
As they stood in lustrous white;
Where the dear disciples still
Lingered on fair Olive's hill,
Loth to lose their Lord.

"This same Jesus," sweet the message,

"He again shall come,
Just as ye have seen Him go
In a cloud; yes, even so—
Blessing with His latest word,
Thus again shall come your Lord
From His radiant home."

"This same Jesus," let us say it

O'er and o'er again;
He who walked in Galilee,
~~Drew the children to His knee;~~
Healed the sick, relieved the poor,
Though of wealth He had no store,
Scant His fare, and plain.

"This same Jesus," now in glory,

Whence He shall appear,
Crowned with honour, seated now
On the throne; before Him bow
All the radiant hosts of heaven,
Power and might to Him are given,
Though rejected here!

"This same Jesus," He is coming,

Coming very soon;
Are we ready Him to meet,
Ready with a welcome sweet?
Do we watch along the way
For His coming day by day,
Morning, night, and noon?

"This same Jesus," do we know Him,

Know Him on the throne?
Known as Saviour first of all,
Then as Lord; yea, *Lord of all*—
Priest and King, and Shepherd, Friend,
Bridegroom, loving to the end,
Coming for His own.

"This same Jesus," "This same Jesus,"

Ring the sweet joy-bells;
Jesus, just the very same
As we've known Him, bless His Name!
He will come, perhaps to-day,
Let us watch and let us pray,
While our praise up-swells.

The Trial of Faith.

JOTTINGS ON PSALM VIII. BY T. ROBINSON

"HOW long wilt thou forget me O Lord?" This expression occurs sixteen times in the Psalms, and always expresses a trial of patience. The question is sometimes asked of the writer's enemies, sometimes of his God. It implies weariness, and surely a tinge of impatience. But how encouraging to us it is to see that even God's great and worthy witnesses of old were "men of like passions" with ourselves—"without were fightings, within were fears" (2 Cor. vii 5). David here seems to be almost in *extremis*—faith and patience seems to be tested almost to the point of breaking. But does not faith at its strongest often in secret doubt its own *genuineness*? *The truest heart at the Holy Supper* would be the first to ask, "Lord, is it I?" The traitor was the last (Matt. xxvi. 25). We may boast of mighty faith in the presence of others, when the lamp of God's favour shines on our path. Peter did that, and many others since; but when sorrow, like a rising flood, threatens to overwhelm us, and the stormy blast of adversity drives us to our "hiding place," then we cry unto the Lord in our trouble, scarce knowing whether we are fully trusting or not. The discordant note, as it seems, is often the great chord required in the harmony to produce the divine music of the soul's melody. "How long?" was asked by Isaiah, Jeremiah, Daniel—nay, indeed, we find the question on the lips of all the suffering saints of all ages. The "souls" under the altar, of those "slain for the Word of God" under the "fifth seal," in "days of vengeance" yet future, ask the same question (Rev. vi. 9, 10). These Psalms, as we have before observed, are prophetically the language of the suffering remnant of believing Jews in a coming day. But "we having the same spirit of faith" (2 Cor. iv. 13) adopt them as our own language.

God has always tried faith. "The trial of your faith being much more precious than gold that perisheth" (1 Peter i. 7); The Cherubim of the Tabernacle were of

pure gold and beaten. The furnace, the hammer, and the chisel all had to do their work to bring out the glorious image. "Full assurance of faith" as to God's grace having justified me by the blood of the Cross, and also as to my being glorified with Christ in the future, I may possess; but between these two points there comes the desert way, and the soul's discipline is included in the "all things that work together for good . . . according to His purpose" (Romans viii. 28). Faith may *falter*, but will never *fail*. Our Lord has prayed for us as well as for Peter (Luke xxii. 32). True faith is accompanied by heart-searching, fear, and trembling. It is a secret between the soul and God. "Hast thou faith? have it to thyself before God" (Rom. xiv. 22). The faith that proclaims itself before men only proclaims its own vanity. "Consider, hear me, O Lord . . . lest I sleep . . . death" (verse 3). He "Who hath abolished death and brought life and incorruptibility to light" (2 Tim. i. 10) had not come, and so Old Testament saints had the "fear of death, and were all their lifetime subject to bondage" (Heb. ii. 15).

"But I have trusted in Thy mercy, my heart shall rejoice in Thy salvation" (verse 5). The Psalmist's faith answers his own fears. He saw deliverance coming, and rejoiced in it before it came. He who *trusts* shall *rejoice*.

The lesson here is, that when the soul despairs of all else, then God becomes the one grand source.

CORRESPONDENCE.

Who are Outside the Camp?

To the Editor of THE WITNESS.

It gave me a good deal of pleasure to read the replies and your comments on the question, "Who are Outside the Camp?" in the January *Witness*, and likewise your remarks in the number of the present month. To my mind it is sad to think of so many dear Christians apparently having the idea that "we are the people," and lightly esteeming other saints "in the sects," because they are not equally favoured with ourselves with light and teaching,

and that, in many instances, through no fault of their own, but owing to their surroundings. It savours little of the Spirit of Christ so to act, and we want to have more of His mind (Phil. ii. 5-8).—Yours sincerely,

J. O.

Axminster, 7th March, 1908.

QUESTIONS AND ANSWERS.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

Please explain the apparent unreasonableness of the Lord in Mark xi. 12-14.

WHAT IS MEANT BY EVIL-SPEAKING as in Ephesians iv. 31; James iv. 11; 1 Peter iv. 1? It has been said that one is not speaking evil so long as they speak truth and do not lie.

WHAT IS THE MEANING OF EPHESIANS vi. 1? "Children, obey your parents in the Lord."

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF 3 JOHN 7?

Please explain Genesis ix. 6. Does it afford a warrant for capital punishment?

"Would it be wrong for an Assembly to grant the use of their meeting-room to a Christian brother (Baptist) for an hour on Lord's-Day afternoon for the purpose of holding a Sunday School? There being no Sunday School in the district, the want is keenly felt, and the brother who has asked the use of this place has proved his aptitude for the work."

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

SINGING IN THE ASSEMBLY.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

THREE CIRCLES OF LOVE.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

The Gospel and its Fruits.

QUESTION 540.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Cor. xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

We have a number of replies to this question, but none that we consider meets all the difficulties.

One writer says "Paul himself left us in no doubt as to the identity of the Gospel preached by him with that which the apostles were commissioned to preach in Mark xv. 16. 'Preach the Gospel to the whole Creation,' is the Lord's command. Paul says, 'The Gospel which ye heard, which was preached in all Creation under heaven; whereof I, Paul, was made a minister.'" Another writer as definitely says, "The Gospel in Mark xvi. is not the Gospel as declared by the apostle in 1 Cor. xv. 3, 4." But this difference is only apparent, and is easily reconciled. The Gospel is essentially one, though it has various aspects, according to the time and conditions of its proclamation, whether it be connected with the heralding of the Kingdom to the Nation of Israel or with the Pauline ministry and its peculiar heavenly calling. It is "the Gospel of God" as its Author, "the Gospel of Christ" as its Subject, the Gospel of the Glory of God as its ultimate end, and the Gospel of Salvation as its gracious purpose toward men. As "the Gospel of the Kingdom," it is the establishment of the claims and authority of God and of the Lord Jesus in Israel and in the world that is prominent. "The Gospel of the grace of God" is rather the form that the glad tidings assume toward the whole world, whilst Christ is the rejected King seated at the right hand of God.

We therefore conclude that, in essence, the Gospel is one at all times, but in form and aspect it varies according to the dispensation and the sphere in which it is declared. As to "signs following." *Signs* ought never to be confounded with *fruit*. Three Greek words

are found in Acts ii. 22 applied to the miracles of the Lord Jesus; the same again in 2 Cor. xii. 12, "the signs of an apostle;" also in Heb. ii. 4, as God's own attestation, of the early messengers of the Gospel; and again, in 2 Thess. ii. 9, of the supernatural works whereby Satan will attest the lie of the Antichrist. The words are "*teras*," wonders: "*dunamis*," puttings forth of supernatural powers or "mighty works"; and *seemion*, signs or significant acts.

These words are never used of the fruit of the Gospel, however abundant and glorious. They denote the public, divine miraculous attestation of the early ambassadors and their message, and were obviously supernatural in the eyes of all.

In reports of Gospel work conversions are frequently referred to as "signs following." This is quite an erroneous use of the words.

Another writer says, "Miracles followed the preaching of Peter's Gospel . . . but throughout Paul's ministry to the Gentiles miracles were unnecessary." But what about the marvellous display of signs and miracles through Paul at Ephesus (Acts xix. 11, 12)?

As to why there has not been a continuance of these signs, one writer says it is because the believers have not been taught 1 Cor. xiv. 1 and xii. 31, that consequently they have not been prayed for, and "we have not because we ask not."

But is there not an intimation in 1 Cor. xiii. 8 that the gifts of prophecy, tongues, and knowledge were only temporary, in contrast to Divine love, which is not simply a gift of the Spirit, but the very essential characteristic of the Spirit of God. It was necessary at the inauguration of a new dispensation that Divine credentials should be granted of such a kind as even to natural men should be unmistakable. But after the new order of things had been established that necessity no longer existed.

Edward Irving and those of his company prayed for these miraculous gifts, and supposed, as many are now doing, that the gift of tongues had been bestowed anew, and other signs as well. But time has tested all, and proved that Satan is able to simulate the manifestations of the Spirit so as to deceive even spiritual men. See a booklet, "Spirit Manifestations," by Sir Robert Anderson.

One esteemed correspondent speaks of the gift of healing being still existent, and of himself as having blessedly experienced it. We do not question that "all things are possible" with God, and that such things may still be where there is the special gift of faith to claim it, but we believe it is not now God's ordinary way of working.

"An Uncertain Sound."

A CONGREGATIONAL CONFESSION OF FAITH.

By W. H. BENNET, Yeovil.

"AS men who have been called to the representative post of chairman of the union, or as heads of congregational colleges, we think, in the theological unrest which has invaded the churches, that good may result from making a brief statement of some things, most surely believed among us, which require at the present time emphatic affirmation."

After this good preface the writers express the hope that their statement may not only help those specially addressed, but may also assure fellow-Christians of other communions that they hold fast "the faith once for all delivered to the saints." As they thus invite attention to their pronouncement it will, we judge, not be out of place to make some remarks upon it. After the words, "emphatic affirmation," we look for something very clear and decided; but it is in this very respect that one is disappointed.

The antithesis in paragraph two of the preface is curious: "At the same time we are eager, in the interests of a progressive evangelical theology, to receive all new light and truth which may break forth from the Word." Who that holds the faith once for all delivered to the saints does not desire all new light from the Word, which alone sets forth that faith? There is no antithesis here, therefore it must be found in the expression, "*a progressive evangelical theology*," which, in so far as it stands in any contrast to "the faith once for all delivered," is a yielding to the advocates of a *progressive theology*, from which all that is evangelical is eliminated.

Article three claims special attention, and the first question that suggests itself is, Why on such a subject is there no reference to the fundamental truth that the Lord Jesus was born of a virgin? Is it possible that all these teachers could have discussed this article without anyone suggesting the importance of "emphatic affirmation" of *this truth*? Or was it deliberately evaded? Or did they conclude that some would be offended by a clear and unmistakable assertion that the Lord was born of a

virgin who would bear with the statement that "the only begotten Son of God came into the world?"

Again, is it possible that these learned men are unaware of the dishonest use of such words as "redeem" and "sacrifice" by many of the teachers of the day? Or is it by design that they avoid any "emphatic affirmation" of the true nature of the death of our Lord as an expiatory sacrifice, a propitiation for sin, and any unambiguous assertion of His enduring judgment from the hand of a Holy God when He presented Himself as the Surety of His people, taking upon Himself their sin and guilt?

In a document like this omissions are significant; but two definite statements also call for notice.

The first article speaks well of "God the Father, transcendent as Maker and Ruler of all things"; but adds the remarkable statement, "and yet, through His eternal Spirit, immanent in the world, and particularly in man and his history." What does this mean? The words "AND YET" show what it does *not* mean, for they make what follows antithetical to what precedes. It is not, therefore, that God, as the Ruler of the world, has shaped man's history for the fulfilment of His own designs. The word *immanent* seems to find favour with some popular teachers, and it is well to inquire what it means. Our dictionaries say *inherent, indwelling*. The statement, then, comes to this, that God by His eternal Spirit is indwelling in man and his history. The Lord Jesus gave explicit promises that the Holy Spirit should dwell in His people, *i.e.*, in what this Confession rightly calls "the regenerate" who form "the true Church," and we are assured of the fulfilment of these promises; but where is there any indication of the Spirit dwelling in man in his natural state and in any subjective sense moulding his history? The truth, as important as it is solemn, of man's responsibility to God as the supreme governor of the universe, and of the fact that all must appear before the Lord Jesus as the appointed Judge of living and dead is looked for here in vain!

In article six the statement, "We believe

that the Bible is God's Book," is good and clear; but the reason given seems very feeble. It is God's Book, "*because it ENSHRINES THE DIVINE REVELATION.*" Is this an improvement upon the declaration of the Apostle Paul that "*All Scripture is given by inspiration of God*"? Or is it such a modification of that truth as would be endorsed by men who disallow that all those writings on which the Lord Jesus set His seal as the Scriptures were "God-breathed"? Men may believe that Genesis is a book of "*purified*" Chaldean "*folk-lore*"; that Moses had nothing to do with Deuteronomy; that the grand prophecies of the latter part of Isaiah are a forgery; that Daniel is a book of fables, and yet assent to the statement that, as they understand the words, the Bible "enshrines the divine revelation." The signatories of this Confession would shrink from such conclusions, but might not their article be signed by those who hold them?

We must at least ask, who will distinguish for us between the revelation and the casket that enshrines it? How shall we stay our souls on the words of Isaiah liii. or kindred scriptures without first requiring the question to be settled whether those particular portions are part of the divine revelation or not?

Other points might be noticed, but these seem sufficient to show how lacking this latest confession of faith is in that "*emphatic affirmation*," which the compilers truly declare to be needful. The question forces itself upon the mind why men of such learning and reputation have sent forth such a feeble document. It reads as if the design had been to satisfy those holding the doctrines of Holy Scripture without offending those who deny them; to protest against the full blown "new theology" of the City Temple without hurting the feelings of those who are nourishing the seed from which it sprang. Was it in this sense designed to be popular? It certainly reminds one of the utterances of those referred to in that expressive piece of Horatius Bonar's, beginning:

"Wrap thyself up in night, speak low, not loud,
Spread shining mist along a solemn page,
Be like a mist half-heard from hollow cloud,
And thou shalt be the prophet of the age."

One turns in thought to those great creeds which, though especially appropriated in this country by the Anglican Church, are by no means the exclusive properties of any one body, and is made very conscious of the difference between this and them. Those creeds were written at crises in the history of the church, and give evidence that their authors estimated the errors that some were disseminating, and made it their aim to express in the clearest manner and most unmistakable language those truths which were calculated to expose the errors and deliver Christians from their subtlety and power. There was "no voice half-heard from hollow cloud"; but to quote Bonar again:

"They had great things to say, and said them well,
To far off ages of their listening land"

We have no wish to speak or even think disparagingly of these twenty brethren and teachers, who, in seeking to give expression to the truths of God without offending and alienating those who go in for a "progressive theology," set themselves an impossible task. The effort has resulted in a *confession*, which perhaps its framers would not for a moment suppose would have received the assent of such men as Robert S. Candlish, or the Bonars, or Charles Spurgeon, or others whose warfare is over, and who "rest from their labours."

Prevailing Prayer.

By the late GEORGE MULLER

ENTIRE dependence upon the merits and mediation of the Lord Jesus Christ as the only ground of any claim for blessing.

Separation from all known sin. If we regard iniquity in our hearts the Lord will not hear us, for it would be sanctioning sin.

Faith in God's Word of promise, as confirmed by His oath. Not to believe Him is to make Him both a liar and a perjurer.

Asking in accordance with His will. Our motives must be godly. We must not seek any gift of God to consume it upon our own lust (1 John v. 14, James iv. 3)

Importunity in supplication. There must be waiting on God, and waiting for God, as the husbandman has long patience to wait for the harvest (James v. 7; Luke xviii. 1-10).

Life of Late Dr. Barnardo.

Voices from the Vineyard—X By ALEX. MARSHALL

DR. BARNARDO, "The Children's Friend," is a name well known to readers of the *Witness*. In the handsome volume before us* we have an exceedingly interesting memoir of a very remarkable man. The book is written by Mrs. Barnardo, in conjunction with Mr. James Marchant, one of the Doctor's valued helpers and friends.

Thomas J. Barnardo was born in Dublin on 4th July, 1845, and was "born again" in the same city in May, 1862. A gracious work of grace had been going on, and various evangelists were preaching the gospel in the power of the Holy Spirit. Among such were J. Denham Smith, Richard Weaver, and John Hambledon, the converted tragedian. Through attending one of Hambledon's meetings Barnardo was awakened to a consciousness of his guilt and peril, and found peace in his own home.

Soon after his conversion he was baptised, and became associated with Christians gathering simply in the name of the Lord. When Merriam Hall was built he took a Sunday-school class, and became an active and energetic worker. Through hearing an address given in Dublin by Mr. Hudson Taylor, he offered his services for the work in China, and removed to London for further training and instruction.

Mr. Taylor, with his deep, spiritual insight, perceived in the youth promise of extraordinary powers of leadership and organisation, and advised him to study medicine, and become a medical missionary. Whilst attending the London Hospital he occupied his spare time in works of faith and labours of love. Writing of this period he says: "For four or five years the missionary work on which I was bent was apparently to be kept in abeyance, and I was to give myself up to preparation. But such a method as this is seldom the law of the Christian life. 'The field is the world.' True, I was not yet in China, and could not be for some years to come, *but I was in the field*. I could not get out of it. 'Son, go work to-day in My vineyard,' was a Divine command, and although I was only

in East London, unknown, comparatively friendless, and without influence, yet all around me were men and women, boys and girls, steeped in ignorance and sin, veritable heathen, whose souls needed the illumination of the gospel, who needed their hearts to be made glad and happy by its promises, and their dark and sombre lives brightened by the knowledge that Jesus had come to save and bless them. So, like many another young Christian, I looked around me to see what evangelistic work lay to hand to be done in spare hours, for of course I *had* my spare hours. First of all, there was Sunday. That was to be sacredly given to God's work; all seculars must be put aside then. Then, apart from Sunday, there were numerous opportunities for evangelising in the open air, for right opposite the hospital was a great wide space, called the Mile End Waste, where crowds gathered and passed the long evenings of summer and autumn listening to and disputing upon all manner of subjects—political, social, and religious. Accordingly, on my way home after a hard day's work, I acquired the habit of turning toward 'the waste,' drawing near to the crowds, taking a share in the discussions, and occasionally giving a short informal address." Some of his experiences are exceedingly interesting. One night he paid a visit to a penny "gaff," to learn what sort of entertainment was provided for the young people of the district. He was inexpressibly shocked at what he saw and heard. He interviewed the proprietor, and stipulated with him to be allowed to speak to the lads during an interlude for the sum of £5, a big sum to a poor medical student. Half of the amount was paid in advance. The moment he appeared on the stage he was instantly recognised and vociferously cheered. He warned them of the evil of attending such places, and faithfully spoke to them of sin, righteousness, and judgment. Ere he had finished his address the lessee appeared and ordered him to stop at once, declaring that his preaching would ruin his business, and gladly returned the money. Barnardo retired, urging the lads to meet him on the street. Crowds rushed outside. Mounting a costermonger's barrow he

*Memoirs of Dr. T. J. Barnardo, *Witness Office*, Post free, 12

addressed them for a considerable time, closing the meeting with prayer. "Thank you, sir," "God bless you," were the expressions showered upon him as he retired homewards.

During his explorations of the east end of the city he was appalled with what he saw and heard. The condition of things was a hundred times worse than he imagined. He took midnight excursions, dressed as a tramp, to one of the lowest lodging-houses, and felt convinced that something must be done to rescue the young people from their terrible surroundings. He wrote to the *Revival* (now the *Christian*) for helpers and funds. A hall was secured, and on the night of its opening a free gospel tea was provided for 1000 boys and girls. Bible-classes, mothers' meetings, prayer meetings, open-air meetings, evening schools, and sewing classes were established. Christians were aroused by his striking and stirring appeals. The late venerable Earl of Shaftesbury, the friend of the poor and needy, accompanied Barnardo on a nocturnal exploration. He was shocked with what he witnessed, and published his impressions. One day Barnardo received a letter from a well-known Member of Parliament—Mr. Samuel Smith—offering him £1000 if he would give up, for a time, the thought of going to China, and establish in London a home for waifs and stray children. That letter was the link in the chain that bound Thomas Barnardo to London instead of China. "The East-End Juvenile Mission" was formed. The "Edinburgh Castle" was eventually purchased, and afterwards rebuilt, with a large hall seating 3200.

Homes were erected for boys and girls, a coffee-palace opened to counteract the gin-palaces, with which the neighbourhood abounded. Funds poured in, and the work was greatly enlarged. The "barrack system" of housing children was given up, and the "cottage plan" adopted. The village homes in Ilford, Essex, for girls comprise sixty acres, with sixty five cottages, and eleven other buildings. There are three homes in Canada—one in Toronto, a second in Peterboro', and a third in Russell, Manitoba, with a farm of 10,000 acres. At

present there are over ninety homes and branches of the Institution. It is stated that during Dr. Barnardo's lifetime he helped "more or less permanently a quarter of a million of children, nearly 60,000 of whom he maintained, educated, and started in life, under his own roof. Of the latter Canada has taken 20,000—the flower of the flock." After forty years' service at "full steam ahead" his health gave way. The homes were incorporated on 20th April, 1899, and were named "The National Incorporated Association for the Reclamation of Waif and Destitute Children." The income of the Institution increased annually, and in the year of his decease it had reached £196,286 11s.

Dr. Barnardo issued thirty-nine yearly reports, and made it a rule never to publish the names of subscribers. He has been condemned by some because of his frequent appeals for money. He saw the deep, crying need of the children, and he firmly believed it was his duty to acquaint others with that need. He greatly admired the faith of George Muller, but he never professed to take the ground of simple dependence on God for the supply of funds. He freely admitted that it was "the higher and happier path," adding, "I do feel the necessity to walk whereto I, and not *others*, have attained." Dr. Barnardo shrank from imitating the faith of others. He received his home-call on 19th September, 1905, at the age of sixty. For years he had been burning the candle at both ends, and his somewhat sudden death was not altogether unexpected. The *London Times* speaks thus of his work: "It is impossible to take a general view of Dr. Barnardo's life-work without being astonished alike by its magnitude and by its diversity, and by the enormous amount of otherwise hopeless misery, against which he has contended single-handed with success. He may be justly ranked among the greatest public benefactors whom England has in recent times numbered among her citizens. With no adventitious aid from fortune or from connections, with no aim but to relieve misery and to prevent sin and suffering, he has raised up a noble monument of philanthropy and of public usefulness." We cordially commend the book to *Witness* readers.

"Thy Commission."

'Go in this thy might, have I not sent thee "
(Judges vi. 14).

'I have heard Him and observed Him " (Hos xiv 8)

O LIFT up thy face unto God,
And fear not to meet His kind eyes,
With no cloud of sin
Thy vision to stain,
Or cause thee to shrink from His gaze.

O lift up thy face unto God;
Look long and look lovingly now
At that visage marred,
And form once so scarred;
Before Him adoringly bow.

Abide in His presence to-day,
Nor hasten to leave the blest place,
Till light all divine
Upon thee shall shine:
Its glory be seen in thy face.

Then forth to a sin-blighted world,
To men who their God have disowned,
Go tell them of Him,
And take for thy theme
The love of the Christ now enthroned.

They know not Jehovah thy Lord,
No beauty in Him can they see;
Yet souls are opprest,
Sore, weary for rest:
Go tell them what He is to thee.

Glenvar

W A G

"A Time of Finding."

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII —IV

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

THE experience of David, the grace in which his confession and his prayer were answered, is an encouragement to others in like manner to make their appeal to the Lord. "For this," or "because of this, shall everyone that is godly pray unto Thee in a time when Thou mayest be found," or perhaps, as in the margin of the Revised Version, "in a time of finding out sin." There are times when slumbering consciences are aroused, when the Word of God comes in convicting power like a sharp two-edged sword . . . discerning the thoughts and intents of the heart (see Heb. iv. 12, 13), when, in the light of the realised presence of God, things that before were tolerated and

excused are seen in their true character, and the soul becomes acutely conscious of defilement and estrangement from God. It was such a time for Isaiah when, a worshipper in the Temple, he saw the Lord sitting upon a throne high and lifted, and the seraphim veiling their faces and their feet, as poised on cherubic wings in flaming majesty above the throne they cried one to another, "Holy, holy, holy, is the Lord of hosts" (Isa. vi.).

It was in the year that King Uzziah died. He died under the judgment of God—a leper—for his sin of invading the holy precincts of Jehovah's house in fleshly pride and wilfulness. There is no record of his repentance or restoration. His death, therefore, must have conveyed to all Israel a solemn warning, and awakened many a heart-searching thought. How different might it have been had he, like David, made open confession of his sin and appealed to the grace of Jehovah!

But Isaiah is in that light of God's presence made conscious of defilement as he had never been before; his righteousness he saw to be as "filthy rags." "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." He sees himself and the whole nation to be moral lepers. Under the law the leper was ordained to wear a covering upon his upper lip and to go about crying, "Unclean, unclean" (see Lev. xiii. 45). Isaiah takes this place before the Lord. He honestly owns his unfitness for that holy presence, and instantly at the bidding of Jehovah flew one of the seraphim, and touched his lips with a burning coal taken from the altar, declaring to his burdened heart, "Lo, this hath touched thy lips; thine iniquity is taken away and thy sin purged." Thus is he fitted to be a worshipper and a witness. He knows the meaning of the word, "There is forgiveness with Thee that Thou mayest be feared."

In like manner was it with Job. All the discipline he passed through was with an appointed end in view. Just and upright as he was, so that there was none like him in

the earth, yet he was profoundly ignorant of the evil that lurked within until, brought face to face with God, he discovers his real character in the light of His presence. "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes" (Job xlii. 5, 6).

So was it with Daniel, whose faultless record surpasses all others in Scripture (the Holy One alone excepted). The vision of the glorious Man by the river Hiddekel turned his comeliness into corruption, and left him without strength. But to him are then spoken such words of grace as few have ever heard: "O man, greatly beloved, understand the words that I speak unto thee, and stand upright" (see Dan. x. 4-12).

Hezekiah at one time could declare his own excellence, "Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight" (Isa. xxxviii. 3). But, again, we read concerning him: "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him to try him that he might know all that was in his heart." God knew the deceitfulness of his heart all along, but Hezekiah must be made to know it too, and so be stripped of all self-righteousness.

Again, in New Testament times, as Peter beheld the wonderful draught of fishes which at the word of the Lord his breaking net enclosed, he, too, realised as never before the immediate presence of God, and, burdened with the consciousness of his sinfulness, fell down at Jesus' knees, saying: "Depart from me, for I am a sinful man, O Lord" (Luke v. 8).

Such are indeed times of "finding out sin." But if it be painful, it leads to blessing. Self is thus utterly discredited, and the infinite grace of God—who knowing all forgives all, and loves unchangeably—becomes more and more precious.

But, as we have seen, these times of "finding out sin" are just times when God draws near, and is found of the truly penitent soul. Isaiah says: "Seek ye the Lord

while He may be found; call ye upon Him while He is near" (Isa. lv. 6). James says: "Draw nigh to God, and He will draw nigh to you." But there are special times of grace. This whole dispensation is "the day of salvation," "the acceptable year," but even in this era there are "times of visitation." Such was the time of the Lord's presence in Israel, but they knew it not, and it was hid from their unwilling eyes" (Luke xix. 44).

So also still there is "a day of visitation," when there is a moving of the Spirit of God upon the hearts of men" (see 1 Peter ii. 12), when the life of Jesus seen in the good works of His people, in holy consistent walk and testimony, is acknowledged; and when ears and hearts are drawn graciously toward the message of God's love in Christ Jesus. These are times of revival, times of refreshing from His presence, when saints are stirred up and sinners are saved. They are times when, it might be said, "Jesus of Nazareth passeth by"; precious opportunities when sinners find the Saviour, and when saints are led into closer fellowship with God.

Such times may be followed with trouble, disaster, and sorrows, but he who has drawn nigh to God in the prayer of faith shall not be touched. He may be led "through fire and through water" (see Ps. lxvi. 10-12), but like the Hebrews in the furnace, where only their bonds were burned (Dan. iii. 25), or Israel going through the midst of the Red Sea or of Jordan, they emerge unscathed and free from the power of the enemy. "All things" are found to have been made to work together for their good.

Conference Crumbs.

YOUR thirst after God is only a faint echo of His thirst after you.

I have Jesus, and I can never be richer than I am.

The will of God should be obeyed, not as a harsh command, but as a joyful delight.

Apart from association with Christ separation is Pharisaism.

All Christ was He gave to get you for Himself here and now.

HYP.

The Lord of Glory ;

OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED

By Dr ANDERSON BERRY, Author of "Seven Cries," &c

CHAPTER I. (Concluded).

AN old writer, William Austin, puts it finely thus : "The name *Word* is most excellently given to our Saviour ; for it expresses His nature in one, more than in any others. Therefore, John, when he names the Person in the Trinity, chooses rather to call Him *Word* than Son, for *word* is a phrase more communicable than son. Son hath only reference to the Father that begot Him, but *word* may refer to him that conceives it ; to him that speaks it ; to that which is spoken by it ; to the voice that it is clad in ; and to the effects it raises in him that hears it. So Christ, as He is *the Word*, not only refers to the Father that begot Him, and from Whom He comes forth, but to all the creatures that were made by Him, to the flesh that He took to clothe Him ; and to the doctrine he brought and taught, and which lives yet in the hearts of all them that obediently do hear it. He it is that is this *Word* ; any other, prophet or preacher, he is but a voice (Luke iii. 4) Word is an inward conception of the mind, and voice is but a sign of intention. John was but a sign, a voice—not worthy to untie the shoe-latchet of this Word. Christ is the inner conception 'in the bosom of the Father,' and that is properly *the Word*. And yet the Word is the intention uttered forth, as well as conceived within, for Christ was no less *the Word* in the womb of the Virgin, or in the cradle of the manger, or on the altar of the Cross, than He was in the beginning 'in the bosom of the Father.' For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence, as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is, therefore, rightly called *the Word*, both by His coming from, and yet remaining still in, the Father."

And in the Bible we have this Word

enshrined. That is why to understand the one we must know the other, and to understand the latter we must know the former.

Therefore, in this series of papers on the Person of Christ, the Bible, the whole Bible, and nothing but the Bible, will be the source of our knowledge. As I have already said, the Bible is not full of classified statements. It will, therefore, be our duty and pleasure to search the Scriptures together for information, remembering always never go beyond what is therein revealed.

But for the errors of men, much of the finest passages in the Bible (humanly speaking) would never have been written. For instance, the Gospel of Luke (i. 1-4), the Epistles to the Corinthians, especially 1 Cor. xv., and Galatians (i. 6). So, many of the following chapters will be partly moulded by the erroneous teachings as to the Person of Christ which arose even in the apostles' day (Col. ii. 8, 9 ; 1 John iv. 3), and have continued until this present time. As all modern philosophies are only repetitions of ancient philosophies, so modern heresies concerning the Person of Christ may practically all be found in the early history of the Church. Therefore, in attempting (in humble dependence on Divine strength and guidance) to show why these errors sprang up, and how they diverge from the plain teaching of the Bible, I hope not only to illustrate the teaching of the Bible as to the Person of Christ by such contrast, but also to mark out as on a chart the quicksands of thought and the rocks of offence that abound on every hand in this matter. And as warrant for so doing I take the apostle's command : "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw disciples after them. . . . And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

The Flatterer.

By WILLIAM SHAW. Maybole

"I HATE him, for—" Ahab hated Micaiah, and made no secret of the matter. Neither did he make any secret of the *cause* of his hatred. "I hate him," he said, "for he never prophesied good unto *me*, but always evil" (*2 Chron. xviii 7*). In other words, Micaiah was not prepared to flatter Ahab, and prophesy smooth things to please the apostate king of Israel. *Therefore* he is hated. Micaiah, we know, was a man of God—a stranger to the arts of flattery, and one who would act with a single eye for Jehovah. But all this counted for nothing. It did not matter what was his relation to God. The burning question with Ahab was—"What is his relation to *me*?" Was he a flatterer of Ahab? If not, then he would smart for it. He would not be recognised as a prophet. And if his counsel *must* be sought, in response to the protests of Jehosaphat's troubled conscience, the result is the rejection of the message and the smiting of the messenger.

The Ahab spirit is to be found flourishing to-day. It is not too much to say that there are men whose lives are largely moulded and fashioned by the flatteries they receive. To praise them is to please them; to rebuke them is to make them your lasting enemy. A master in the arts of flattery knows the exact joint in their harness where the shaft can go in. They have their price, but that price may not be gold. Men of a sordid nature may be bought in that fashion; but the victim of the flatterer may not be "bought that way." Nevertheless he may be easily captured by a few "judicious compliments" administered at the "psychological moment." If you thus prophesy good concerning him he falls on your neck and calls you blessed. But if, like Micaiah, you refuse to flatter—if you simply tell the truth, you are at once set down as an enemy.

When the question is asked, "What kind of a Christian is so-and-so?" the man of the Ahab spirit soon settles the matter. Assuming that he expresses his honest convictions, he will reply—"If that Christian approves of *me*, and supports *my* views, and esteems *me* highly, then he is no doubt an

excellent brother. But if he is *opposed* to *me*, it matters very little what qualifications he may possess; he is not in a good state, and must be resisted at all hazards." If, on the other hand, I am in fellowship with God in these things, I shall consider the brother's relation to Christ, and not his attitude towards *me*. He may be opposed to *me*, and yet be a veritable messenger from God, to whose words I shall do well to give heed. It is undoubted evidence of a narrow soul to condemn a man simply because he will not flatter *me*. If I am dominated by the right spirit I shall esteem the rebuke of the wise, while I shall loathe and reject the honied words of the flatterer.

Calvary!

SEE that crowd; hear its curse!
Hate gone mad!

See that Man; He is God,
Tho' so sad!

See Him stripp'd; see Him nailed
To the tree!

Comprehend, hardened heart,
'Tis for *thee*!

Piercèd side; losing life,
Life to bring—

Steep'd in shame; crown'd with thorn,
He is King!

Pallid cheek—glazing eye—
Dying groan—

Love ascends from His cross
To His throne!

Darkened sky; rending earth—
What! no fears?

Broken heart; God forsook,
Still no tears?

He was there on that cross
As *thy* due;

Set the plague of thine heart
Full in view!

See the *blood*—see the *sin*—
They must meet;

Bow thine head; bare thine heart;
Clasp His feet!

I repent! I believe!
It is done—

Dying love, love divine,
Thou hast won!



The Safe Course for Saints.

NOTES ON I CORINTHIANS X. 8

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

8. "Neither let us commit fornication as some of them committed, and fell in one day three-and-twenty thousand" In connection with this verse, let us turn to the Book of Numbers, 25th chapter. This is a remarkable episode in the wilderness history of Israel. The two chapters which precede this, give us a detailed account of the way in which the adversary sought to bring the judgment of God upon His beloved people. Balaam, who is there brought before us, was a most remarkable man. He was evidently known as a prophet, and was used by the Spirit of God to utter remarkable prophecies; and yet he knew not the Lord. He seemed as one going down to hell with his eyes open. A terrible example of one exalted in privileges, and yet unregenerate. Like Judas, his heart was set upon money—"the wages of unrighteousness."

It does not appear here what Balaam did in order to seduce Israel; but we find from Numbers xxxi. 16 that he was Satan's instrument in causing the children of Israel to commit trespass against the Lord in the matter of Peor. There is a deep lesson for us to learn here. Balaam stood on the top of a hill along with Balak, and there offered sacrifices, endeavouring, as it were, to turn the heart of Jehovah against His own people. Satan is a wily enemy; he is the accuser as well as the adversary. He might point to their sins, iniquities, and failures; nor does he need to resort to false accusations.

Again and again Balak said, "Curse me this people"; and again and again Jehovah turned the curse into a blessing. Balaam said, "How shall I curse whom God has not cursed?" "Behold, I have received commandment to bless; and He hath blessed, and I cannot reverse it. He hath not beheld

iniquity in Jacob; neither hath He seen perverseness in Israel."

Utterly foiled in his attempts to bring a curse upon Israel, he tries another way. "Make friends of the people; invite them to your feasts; get them acquainted with your daughters; attract them and draw them into fellowship with you; draw them aside into your entertainments, and by-and-by you will get them to bow down before your gods; and then the chastisement of the Lord will come upon them." Satan cannot change the heart of God toward His people. He cannot get God to curse His people—no, *never, never*. By open opposition Satan often fails to turn the people of God aside; but when he changes from the "roaring lion" into "an angel of light" he not unfrequently succeeds in ensnaring into alliances with the world those who ought to be separate unto Him. Thus he gets them dragged into all sorts of doubtful relationships with the ungodly. Being led away from the Lord, they become entangled in the meshes of the world; and God has therefore to judge and chasten them, as we find here.

I do not believe that God's people can go in for the world's enjoyments and not be defiled by them. Our safest course is to walk in entire separation from it. You may say: "Can we not, at the invitation of our friends, go to their worldly gatherings?" If you have faith for it, then go as the Lord Jesus went. Wherever He was invited He went, but it was as the light into the darkness. He never put a cover upon the light; it shone out in the midst of the darkness. I have no doubt Christ, as the Light, was very unwelcome to those who loved darkness. If you have faith to witness for God at the world's gatherings, then go. If it be at the bidding of Christ, He can give grace to be true to Him. But, beware, lest instead of the voice of your Lord, it be only the wily tempter luring you to compromise, defilement, and destruction. Israel were soon ensnared by the friendship of Midian and Moab. The world's embrace is far more dangerous than its frowns. Friendship with Moab's daughters, and fellowship at their feasts, soon resulted in worshipping their gods, and defiling themselves with their sins.

The "I Am."

SELF REVEALING TITLES OF THE SON OF GOD —IV.

By Dr. J. NORMAN CASP, Wei hai wei

IN John iv. 26; viii. 24; xiii. 19, &c., it seems probable that a title or pronoun should be added to complete the sense. *The Christ* would well fit into these passages, or more simply, as indeed they are always rendered, the pronoun *He*. But it is evident that John viii. 58 stands in a different category. Grammar, logic, and connection alike demand that the verse should remain as it is in our English Bible. Thus it ever stands as a striking proof of the true and full deity of Christ. Addressing the proud, blind, unbelieving Pharisees, our Lord had said: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." To this startling statement there came the scornful reply: "Thou art not yet fifty years old, and hast thou seen Abraham?" The question, as asked by them, was a strong negative assertion. To them it seemed certain that He was a mere Man, a Prophet at the most, and could never possibly have seen Abraham. But solemnly, fearlessly the great announcement was made: "Verily, verily I say unto you, Before Abraham *was* I AM." These words were carefully selected, and given, as they were intended to do, a striking contrast between Abraham and Christ. "Before Abraham *was born, made, or came to be*, I AM."

This, then, we may view as one of the greatest of all the self-revealing titles of the Son of God. The words point to His eternal pre-existence. This the Jews at once perceived. And not being willing to welcome Him as the Divine Redeemer, or tolerate such claims, they at once endeavoured to stone Him to death. The fourth Gospel records three occasions on which the Jews sought to kill our Lord, and each time it was because He had spoken what they considered to be blasphemy (chap. v. 18; viii. 59; x. 31). On the third occasion our Lord said: "*I and the Father are one.*" The words convey the thought of oneness in essence and nature, and were so understood by those who heard them. This was considered to be blasphemy, and they justify their desire to kill Him by saying: "Thou, being

a Man, makest Thyself God." On account of these sayings, in the end the Jewish Sanhedrim condemned Him to be deserving of death (Mark xiv. 64; John xix. 7). If Jesus was not all that He avouched Himself to be, would not those Jewish leaders, in the light of the Old Testament, have been perfectly justified in putting Him to death? Assuredly they would. But He *was* the Son of God, the Christ, the Saviour of the world, THE I AM. Hence, on man's part, Calvary was the most stupendous folly and crime of the ages.

The wording of the announcement we are considering is unusual. It is more than if our Lord had said: "I was in existence before Abraham." It is a present tense we are examining. A past tense would have involved *pre*-existence; the present tense implies *eternal* existence. With God, it is well said, there is no past or future, but one eternal now. Christ is the essential Being; His existence is not derived from any other source; yet all other beings are derived from and are dependent on Him. Hence the Holy Spirit through the apostle says: "All things have been created through Him, and unto Him, and He is before all things, and in Him all things consist" (Col. i. 17). Here again Christ's necessary and eternal existence is in view. Further, in the passage which is well designated the *magna charta* of Church gatherings, the same principle is seen: "There AM I in the midst." While having the future in view, it is spoken of as an ever present fact (*cf.* Matt. xxviii. 20). These great texts transcend mere rules of grammar and syntax; they are other instances of Christ's eternal now.

"I AM" is one of the full, suggestive Old Testament titles of Jehovah. When told to return to Egypt to lead out his brethren therefrom Moses had said: "Behold, when I come unto the children of Israel, and shall say unto them, The God of our fathers hath sent me unto you; and they shall say unto me, What is His name? what shall I say unto them?" To this the wonderful answer is given: "Thou shalt say unto the children of Israel, I AM hath sent me unto you" (Exodus iii. 13, 14). Here we have a revelation as to the being and nature of

God that no human mind can fully grasp. That a being once existing may abide forever we can conceive, but who can take in the thought of a Being who never had a beginning? Yet the necessity for such an One becomes evident to all thoughtful minds—the Lord and Creator of all things. God ever was, is, and shall be. He alone exists essentially, necessarily, and eternally, and from Him all other being is derived. He is the "I AM."

This title, then, assures us that God ever is all that His people, under any conceivable circumstances, can desire Him to be. The title has been aptly compared to a signed blank cheque which, as the need arises, faith fills in. The Old Testament records for us how the godly availed themselves of this privilege. To God's announcement *I am*, faith responds *He is*. Listen to the Psalmist as he exultingly cries: "Jehovah is my rock, and my fortress, and my deliverer; my God, my strong rock, in Him will I trust" (Psalm xviii. 2). Again, "Jehovah is my shepherd, I shall not want." Once more, "Jehovah God is a sun and a shield; Jehovah will give grace and glory; no good thing will He withhold from them that walk uprightly." These are samples of the way that in the past faith filled in the blank cheque. But it is the heart of the whole matter that our Divine Redeemer is *now* all that we can need Him to be. All that He was in the past to Abraham, Moses, and David; to Peter, John, and Paul; to Luther, Wesley, and Muller; to those who trust in Him, *He is* to-day. His supplies of grace, wisdom, and power, His means of supplying all the needs of all His people, are as full and free as ever. And it is this God, who is our God, for ever and for ever.

In the Incarnate Word, He who in the beginning was with God and was God, these great powers and attributes were embodied and for a time made visible. Hence the unique title the *I am* He could and did take to Himself. And now and for ever, "In Him dwelleth all the fulness of the godhead bodily," and in Him all believers "are made full"; or complete.

In sin and guilt, to those who seek Him Christ says: "I am thy Saviour and

Cleanser." In weakness and sickness: "I am thy Succourer and Healer." In darkness and perplexity: "I am thy Light and Wisdom." In want and poverty: "I am thy Supply and thy Wealth." In fine, "Christ is ALL and in all."

Not in vain shall we have together pondered this sublime title if it lead us to more and more appropriate and enjoy what God has gifted to us in His Son. Let us bow our hearts in wonder and worship, as once more we hear the voice of this Divine Man saying: "*Before Abraham was I AM.*"

"The very God! think, Abib, dost thou think?
So the all-great were the all-loving too—
So through the thunder comes a human voice
Saying, 'O heart I made, a heart beats here!'
Face my hands fashioned, see it in Myself!'
Thou hast no power, nor may'st conceive of Mine,
But love I gave thee, with Myself to love,
And thou must love Me who have died for thee."

Suggestive Topics.

TWO THINGS ONE SINNER CAN DO.

1. Destroy much good, - - Eccles. ix. 18
This Adam did
2. Cause joy in heaven through
repentance, - - Luke xv. 10
This we may do. T. B.

THE BELIEVER'S CALLING.

- Its Character—High, - - Phil. iii. 14
Holy, - - 2 Tim. i. 9
Heavenly, - Heb. iii. 1
- Its Purpose—Out of darkness, 1 Pet. ii. 9
To be saints, - 1 Cor. i. 12
Unto fellowship of
His Son, - 1 Cor. i. 9
To follow Christ, 1 Pet. ii. 21
To eternal glory, 1 Pet. v. 10
- Make it sure, - 2 Pet. i. 10 F. A. G.

THREE "S'S" FOR THE CHRISTIAN.

1. Saved, - - Eph. ii. 8
2. Sealed, - - Eph. i. 13
3. Seated, - - Eph. ii. 6 T. B.

"SONS OF GOD" (1 John iii. 1-3).

1. What we are, - - "Sons of God."
2. What we shall be, "We shall be like Him."
3. What we should be, - Holy—"Every one that hath this hope purifieth himself."

The Plenary Inspiration of Holy Scripture.

CONCISE STATEMENTS—NO. IV By THOMAS BAIRD

ALMOST every claim made by Holy Scripture to supernatural inspiration is most contemptuously derided, and nearly every statement it utters is subjected to the most hostile and destructive criticism. There is scarcely one divinely communicated truth now allowed to pass unnoticed, unchallenged, uncriticised. In this impious, impudent, infidel age, no truth is too sacred for man's irreverent mind to discuss, or too holy for man's uncircumcised hand to attack. Whether it be the Person, prerogatives, or the omnipotence of God; whether it be the proper godhead, or the immaculate, impeccable humanity of Christ; whether it be the personality or potentiality of the Holy Spirit of God—all, all alike without respect or reverence, are subjected to the withering blast of unhallowed, unprincipled, unscrupulous criticism.

The plenary inspiration and divine authenticity of the sacred writings is one of the most doggedly assailed positions in the vast citadel of revealed truth, and much of this venomous opposition proceeds from men of considerable intellectual attainments, who also hold high ecclesiastical appointments in the recognised religious institutions of Christendom, and their addled deductions and conclusions are presented to men in all the prestige and dazzling colours of modern science and scholarship.

Notwithstanding all this imposing array of antagonistic intellectuality, the Bible has claimed, and *still* claims, for itself preternatural inspiration and miraculous revelation, and its claims are amply and ably substantiated by strong, indisputable internal evidence. The Bible stands to-day unparalleled in history, unrivalled in position, invulnerable in assault. It contains within itself a sublime, supreme, sufficient revelation. It is the entire and eternal word of God. It stands alone in its antiquity, infinity, priority, purity, sublimity, supremacy, sufficiency, and finality. It is irreproachable in its morality, unapproachable in its divinity, and irrepressible in its

vitality. It holds the first and last place in all literature; a divine production, unique and unequalled; the Book of God, and god of books. Three times it claims to be the oracles (utterance) of God. I. Received by Moses from the hand of God, and called the *living* oracles (Acts vii. 38). II. Committed by Moses to the Jewish nation, and named the oracles of God (Rom. iii. 2). III. Again called the oracles of God (Heb. v. 12). We cannot be safe nor sound until we recognise Holy Scripture as the oracle, the utterance, the very voice of God. Every time we open our Bibles, let it be to us as the opening of His mouth, and may the turning of its leaves be to us as the movement of His lips. Any lower conception of Scripture than this is derogatory to its dignity, and minimises its authority.

Amongst others, there are four theories advanced by scholars to account for the existence and purpose of the Divine Word:

I. Scripture inspired in every sentence, word, and letter. Absolutely supernatural in every point and detail. The writers were only *pens* in the divine hand. Revelation and inspiration alone account for its existence.

II. Not revelation nor inspiration, but dictation and direction. The writers were *penmen*, not pens. Each writer acted as an amanuensis to the divine author.

III. Inspired only in matters of *faith* and *doctrine*, its *history* may not be accurate, its *science* defective.

IV. *Inspired*, but not *miraculous*; *divine*, but not *infallible*; *sacred*, but not *supernatural*. To be received for the truth it reveals, but in no sense to be accepted as a final and authoritative revelation.

These four conflicting and confusing theories are presented to us for our choice, and, as in every choice you must take and leave, I, as a plain unlettered, untutored working man, with a simple, unsophisticated mind, make a dispassionate and deliberate choice of the first theory as stated above. The *heart* has its reasons for believing as well as the head, and, after all, *heart evidence* as to the truth of Holy Scripture is the most conclusive. Those of us who believe in and know God require no outside confirmation as to the truth and trustworthiness of the

Bible. Unregenerate scholars, scientists, and sceptics may require and demand external evidence for the truth of Scripture, and to these the testimony of rocks and antiquated fossils may appeal, but the Bible is *all* and *always* the Word of God to the believer, whether corroborated by external evidence or not. Of course we gladly welcome and highly value every external confirmation of the truth, which scientific explorers have discovered, but should a brick be unearthed in Egypt with the name of Joseph upon it, that brick does not confirm the truth of the Bible to me, *but the Bible confirms the brick.*

But there ever was, is, and will be, a deeply dug and widely divergent chasm between the natural and the spiritual. "The natural man receiveth not the things of the spirit of God" (1 Cor. ii. 14). The Bible is a preternatural book, and requires a supernatural intelligence to understand and appreciate it. No artist would dream of bringing in a crowd of purblind men to pronounce their opinion on his picture; no musician would deign to consult a doubly-deaf person upon musical harmonies. Neither do Christians pay much attention to the criticisms of unconverted scholars, nor the blasphemies of unrenewed sceptics. Henry Rogers came to a very sane and safe conclusion about the Bible, and I heartily concur with him when he says: "Man *could not* have written such a book if he *would*, and *would not* even if he *could*."

Gems of Truth.

PRAY, pray, pray!—ELIOT'S LAST WORDS.

GOD is able not only to roll away the stone, but to make an angel sit upon it.—C. A. FOX.

TROUBLE.—Men who run away from trouble often run away from blessing.—W. SN.

FORWARD.—God leaves His Church without excuse if missions be not prosecuted as a world-wide enterprise. In a sense never thought of when the promise was given, our Lord is with us to unchain the human mind and reveal the secrets of nature; and everything echoes His command, "Forward."—A. T. PIERSON.

Satan's Assaults.

By COLIN CAMPBELL

"**H**OO are ye gettin' on?" said one converted boy to another.
 "No verra weel," was the reply.
 "Whit wey; whit's wrang wi' ye?"
 "Satan's aye tempen me."
 "And whit dae ye dae?"
 "I sometimes sing a hymn."
 "And dis that no pit him awa?"
 "No; no aye."
 "Weel, try him *wi' a text; he canna stawn that.*"

Wise little man! surely taught of the Spirit. Following in the footsteps of the One who was in all points tempted like as we are. In foiling the great enemy of souls by the invincible "It is written," He hath left us an example that we should follow His steps.

Not infrequently souls sorely tempted of the devil suffer much, blame themselves, and are brought into bondage. I remember a woman I met while visiting. She was an earnest God-fearing person, too painfully conscientious for her own peace of mind. During conversation one day she gradually and tremblingly told me of some of her inward conflict. "The awfu' things that came into my mind." "The terrible thochts that troubled me." "Could I be a Christian, and hae thochts like these?" "If you were not a Christian you would not be beset with such things," I said, "nor would you trouble yourself about them. For example, were you to hear blasphemy and bad talk on the street, you would be much annoyed, but you would not be to blame. It would be quite different were you to stand and enjoy it. So these thoughts that come unbidden and unwelcome into your mind are the suggestions of Satan. 'You cannot hinder the crows from flying over your head, but you can hinder them from building their nests in your hair,' said Luther. Be assured, my good woman, there has no temptation happened to you but such as is common to men." When I related some of my own similar experiences she was greatly relieved to find one not a whit better than herself.

Well do I remember, not long after conversion, having a most harassing time of sore temptation. The waves of doubt threatened to wash me off the rock; nay, I was more like a figure I have seen, clinging by both hands to a rock amid a stormy sea, and under a dark and gloomy sky. Every imaginable scripture difficulty was brought up for me to solve. Doubts that troubled me before conversion (and I had many) were renewed. Every dark problem of life was spread out before me and made darker. How can you account for this and that? It was in vain that I marshalled all my reasoning powers to my aid. I found that in reasoning I was no match for the devil. I appealed to Scripture.

"But how do you know the Bible is true?"

I replied: "It is the Word of God."

"How do you know?" was the next thrust.

To this I replied as well as I could.

"But how do you know there is any God?" was the next sickening suggestion.

These, and many such questionings, were renewed day after day. Sometimes I stiffened my back and sang:

"I WILL believe, I *do* believe"

I found, as one has said: "A child can ask a question that the Archangel could not answer." Alas! much less could I.

But while the accuser was there, the Succourer was also near. The hour of my deliverance was at hand. One day it came into my mind that the first step in the fall was *listening* to the devil. Then that passage also came to my mind: "*Resist* the devil, and he will flee from you" (James iv. 7). Ah! I said, I see my mistake; I have been listening, and I have been reasoning, instead of *resisting*. With a wave of my hand, I said: "Get thee gone, Satan; I'll have nothing to say to you" To my amazement and relief he left me, and from that day to this I have never passed through a similar ordeal. I could then sing:

"Ev'n as a bird

Out of the fowler's snare
Escapes away,

So is our soul set free,

Broke are their nets,

And thus escapéd we"

CORRESPONDENCE.

Out of Their Poverty.

To the Editor of THE WITNESS.

RECENTLY I had the privilege of visiting a little gathering of the Lord's people, situated in the heart of the country in the South of England. The Church is made up of about twenty-three simple country folk.

Upon enquiring I found that thirteen of them were wage earners, averaging 13s. a week. In 2 Corinthians viii. 2 we find mention of certain of the churches of Macedonia "in deep poverty, the riches of their liberality abounded," and it is refreshing in these days to find that there are still some who "abound in liberality." After paying all the year's expenses connected with the hall this little church gives to the Lord's work in one way or another no less than £22 10s., out of which £4 10s. went to the furtherance of the Gospel in other lands.

It is plain that these gifts were not given out of their abundance, but rather out of their poverty.—Yours in the Gospel, R. M'L.

QUESTIONS AND ANSWERS.

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

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

REPLIES ARE INVITED TO THE FOLLOWING

THE CHURCH, GENERAL AND LOCAL.—What is the difference between the Church as the body of Christ and the Church as a local assembly?

Please explain the apparent unreasonableness of the Lord in Mark xi. 12 14.

WHAT IS MEANT BY EVIL SPEAKING as in Ephesians iv. 31; James iv. 11, 1 Peter ii. 1? It has been said that one is not speaking evil so long as they speak truth and do not lie.

WHAT IS THE MEANING OF EPHESIANS vi. 1? "Children, obey your parents *in the Lord*."

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF 3 JOHN 7?

MEAL-TIME CONVERSATION.—Should not the conversation at meal times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into *everlasting habitations*."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

"Would it be wrong for an Assembly to grant the use of their meeting-room to a Christian brother (Baptist) for an hour on Lord's-Day afternoon for the purpose of holding a Sunday School? There being no Sunday School in the district, the want is keenly felt, and the brother who has asked the use of this place has proved his aptitude for the work."

Three Circles of Love.

QUESTION 541.—Do we learn from John xiv. 23 that God has a special love for His obedient child, and are there three circles of God's love as some infer?

Answer A.—We must beware of using expressions calculated to mislead. We often cause our good to be *evil spoken* of by the way we present truth. No one reading John xiv. 23 seriously would ever import into it three circles of love. There can be no doubt that an obedient child gives God more pleasure than a disobedient one. "*A wise son maketh a glad father*" (Prov. x. 1), and the wiser the son the gladder the father. It is also conversely true that an obedient child enjoys much more of its parents' love than a disobedient child; but this should never lead us to set up circles, or speak of circles of love. Such expressions are so apt to be misunderstood and misconstrued. "Sound speech that cannot be condemned" (Titus ii. 8), is the best rule to follow.

T. B.

Answer B.—Love has different objects, and manifests itself in varied ways. In Ephesians ii. 4, 5 the sinner "dead in sins" is loved with "great love" (*agape*). This could not mean that God is pleased with such an object—it is *compassionate* love—and of this we have many instances and illustrations. Thus in Matthew ix. 36 we read of our Lord when He saw the multitudes, He was moved with *compassion* on them, &c. In Luke x. 33 it is written of the Samaritan when he saw the wounded man, "he had *compassion* on him"; and in Luke xv. 20 when the father saw the returning prodigal "a great way off," he had *compassion*, &c. This pitying love of God was manifested at the cross (1 John iii. 16; iv. 9, 10). Differing from this, our Lord, addressing His Father in John xvii. 23, says of believers, "Thou hast loved them, as Thou hast loved Me." This is *complacent* love. He is well pleased with *all* His children as He sees them in the Son, who *always* pleased Him (John viii. 29). There is in this no distinction

between one child and another; all alike are at all times accepted or have grace freely bestowed on them "in the Beloved" (Ephes. i. 6, A.V. and R.V.). The difference is between those who are in Christ and others still "dead in sins."

In John xiv. 21-24 the *condition*, not the *standing*, of the believer is considered, and not only may one Christian differ from his brethren, but he may be more *obedient* at one time than another, and thus enjoy more of the Lord's manifested presence, or that love of the Father which evidenced love to the Son will call forth. This, though far short in degree in measure, corresponds to the Father's *reason* for loving His Son as He said, "*Because I lay down My life,*" &c. (John x. 17).

J. A. O.

Editor's Note.—Some minds naturally crave for *definiteness*, and there is something attractive to them in the process of resolving Fellowship, Prophecy, and even Love into *circles*. It at once appeals to a mathematically disposed mind, and seems very clear and conclusive. But alas, in many cases it has been found to be utterly misleading, and we heartily warn our brethren to beware of too readily accepting circle teaching!

There are no circles of love, but there are different aspects of love, and different ways of its manifestation. That of compassion to the world of the ungodly; that of complacency toward all who are in Christ; and a special aspect of love to those who treasure the Words of Christ and obey His commands.

The love of the Father to the Son was eternally infinite, yet, hard as it is for us to understand it, He says, "Therefore doth My Father love Me, because I lay down My life that I might take it again."

How to Improve our Singing.

[The question as to the improvement of singing in our meetings has elicited as many replies as in number and length would make quite a respectable little volume. We find it necessary, therefore, to subject them to a process of boiling down, and to present to our readers, to the best of our ability, the concentrated essence of the whole. One of the replies contains so much valuable instruction that we give it now as it stands, reserving our digest of the others for our next issue.—Ed.]

QUESTION 542.—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

Answer A.—Many of our assemblies would rejoice to know how to do this. Sacred song is of great importance. The Apostle Paul considered it worthy of special mention in two of his epistles. If we would have good singing acceptable to God and edifying to men, we cannot do better than attend to his admonitions. He says: "Speaking to yourselves [or to each other] with psalms and hymns and spiritual songs, singing, and striking the strings"

(Rotherham's translation), or, as we should say now, and according to Alford, "Singing and playing with your heart to the Lord" (Ephes. v. 19). "Teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. iii. 16).

I. Observe the threefold object of sacred song as set forth in these two scriptures.

(1) It may be sung or recited to ourselves, or each other, for the purpose of cheer, comfort, and edification. As the songs of a people have ever had great influence in moulding their character, so the Lord's songs speak to the hearts of His people as no other form of language can. The Book of Psalms, so called, bears witness to the truth of this.

(2) It may be sung to others to teach and admonish them. Gospel songs are of this character. They have been proved to be most helpful in conveying the Gospel to the unsaved (see Mr. Sankey's autobiography). Many songs suited to the experience of believers are also most valuable to them.

(3) It may be sung to the Lord in adoration, praise, and thanksgiving. All songs directly addressed to the Deity are of this character.

II. Observe the threefold division of sacred poetry.

(1) *The psalm* (Hebrew, *mizmor*; Greek, *psalmos*). The primary meaning of this word is "a touching, pulling, or striking," i.e., of musical strings with the fingers. The psalm was apparently always sung with a musical accompaniment. The early churches, we may infer, used instruments in their psalmody.

(2) *The hymn* (Hebrew, *tehillah*; Greek, *hymnos*). This was a song of praise to God, with no musical accompaniment. See Matthew xxvi. 30: "And when they had sung the hymn" (*lit.*, "hymned"). The hymn usually sung at the Passover was the "Hallel," Psalms cxiii. to cxviii. In Hebrew the whole Book of Psalms is called *Tehillim*, or "Praises." In coming together to show forth the death of the Lord, the true Passover, we do well to imitate His example and confine ourselves to "hymning." Instrumental music is out of place on such a solemn occasion. Indeed, I question the propriety of so many songs as we sometimes have (some of which are, at times, not "hymns") at the breaking of bread.

(3) *The spiritual song* (Heb., *shir*; Greek, *odee*), from which we get our English word "ode." The ode recounts and celebrates the wonderful works of God, His ways and acts. It was either recited or sung, with or without instrumental music. Psalms ciii., civ, cv., are fine examples of Davidic odes. In the heading

the words, "a psalm," are not in the original. For an ode recited, see Luke i. 46-55. For odes with harps, see Revelation v. and Revelation xiv. All "songs" in Revelation are "odes." We shall know what real music is some day.

III. Observe that Paul lays great stress on the principle that *the hearts* of those who sing or play must be in harmony with God, or the music will not be acceptable. We may have white-robed choristers with voices like angels. We may play the grandest anthems on pealing organs: but if the mainspring of the harmonious chords be not hearts consecrated to God, and controlled by grace, all will be in vain. He sums it all up with, "Whatsoever ye do, work heartily [from the soul] unto the Lord, and not unto men" (Col. iii. 23). David said, "I will praise Thee, O Lord, with my whole heart" (Ps. ix. 1). Paul says, "Singing and praying with your heart to the Lord." "Singing with grace in your hearts unto God."

IV. These important principles being observed, details may be left to the sanctified common sense of believers. Circumstances are not all alike. It is not well to condemn all that does not quite agree with our views. Search the Scriptures. Keep great principles in view, and do not squabble over minor matters. I have known a brother refuse to preach the gospel to perishing sinners, because in that place the singing was led by an organ. Large assemblies may be able to do well without an instrument to lead. They will not, as a rule, lack members gifted with good voices and musical talents. Small ones on the other hand can often do little but make a joyful noise to the Lord; a noise which sounds anything but joyful to musical ears. In gospel services and teaching meetings an instrument is a decided advantage, if a good player can be found. But where there is no instrument, at all events *trouble should be taken* to secure a leader of song—one who knows the most suitable tunes; who is able to start them in the right key, and has some real knowledge of time and harmony. As supporters, the best and most highly trained voices should keep together in some part of the building, that the concentrated volume of sound may control the whole.

The fact is, that in our dislike of anything like organisation, we have drifted into slovenliness. In our desire to maintain simplicity, we have degenerated into disorder. In our fear of formalism, we have lapsed into irreverence.

Is there not a happy mean between these two extremes? Alas, it is not only in our singing, but in our use and abuse of other spiritual gifts, that grievous transgressions of what Paul calls decency and order frequently have to be mourned over.

R. W. B.

Four Aspects of Pentecost.

By WM HOSTE, B.A.,

Author of "In His Hand," "The Service of Sisters," PAPPR I

WE live in days of confusion and perplexity. The air is full of strange reports of movements in which the work of God seems inextricably interwoven with that of the enemy. We must be ever taking our bearings by the Word of God, if we are not to drift disastrously from our true course.

The special character of the last days, as foretold in 2 Timothy iii. 8, is apt to be overlooked. People talk as if open wickedness was a special sign of the last days. When has there not been open wickedness? But what do we read in the verse just referred to? Of deadly covert spiritual resistance to the truth. "As Jannes and Jambres withstood Moses, so do these also resist the truth." And how did these two magicians withstand the man of God? By producing, by the power of Satan, the same results that Moses effected by the power of God. He, through the intermediary of Aaron, made serpents, blood, and frogs, and then we read thrice. "And the magicians did so by their enchantments." Satan's false christs and false prophets of a later day "shall show great signs and wonders, so as to lead astray, if possible, the very elect" (Matt. xxiv. 24, R.V.) That is, the character of the signs will be not merely physical marvels to make the ungodly gape, but spiritual wonders calculated to make the elect exclaim: "This is the finger of God!" What Satan will do at the time referred to in Matthew xxiv. 24, I believe 2 Timothy iii. 8 teaches us to expect as his special method in the last days of the Church period.

It has been said that Satan always seeks to rob the people of God of the highest truth they possess for the time being—what might be called their characteristic heritage.

In Eden, Satan robbed our first parents of their most precious possession—communion with God. When earthly government was entrusted to Noah, Satan robbed him of power to govern himself and his house. When the great truth of the unity of the Godhead was revealed to Israel from Sinai, Satan lost no time in seducing Israel

from God to the golden calf, and when God revealed Himself in the Person of His beloved Son, Satan led the men He came to bless to kill Him.

The characteristic truth of the present dispensation is the perpetual presence of the Holy Spirit in person in this scene, to bear witness to a glorified Christ at the right hand of God. The Spirit has been dwelling in the people of God ever since Pentecost, on the ground of the infinite and unchanging preciousness to God of the blood of Christ. That, and that alone, enables the Spirit to make believers His temple. The true doctrine of His personal presence in relation to the glory of Christ has been graciously revived in these late years. If Satan is to-day making a determined attack on the scriptural relations of the Holy Spirit to believers it is only because he sees therein the surest way of disparaging the work of Christ and of dishonouring His Person. He does not, however, openly deny the Spirit's power, but undermines the truth concerning Him, by leading even earnest believers to ignore His personal presence. We hear around us to-day such expressions as: "Back to Pentecost!" "Have you had your Pentecost?" "How I got my Pentecost!" And it has been seriously suggested that were the scene of Pentecost as nearly as possible reconstituted, and 120 "picked" Christians assembled together in some modern "upper-room," the Spirit would re-enact the wonders described in Acts ii., in answer to the prayer of faith.

It will hardly be denied that with such theories in the air it behoves us to enquire seriously from the Word of God what Pentecost really was, and whether it is legitimate to expect in this dispensation a re-occurrence of the important event which took place on that day.

The historic scene recorded in the second chapter of the Acts, generally known as "the day of Pentecost," may be regarded from various standpoints, of which I will enumerate four. It may be considered

I. As the realisation of the Father's promise to the Lord Jesus

II. As the antitype of the Jewish feast of Pentecost or Weeks.

III. As the partial accomplishment of the prophecy of Joel.

IV. As the fulfilment of the promises of the Lord to His disciples concerning the Spirit, as contained in John xiv., xv., xvi., and Acts i. 5.

We will consider these in order :

I. The coming of the Holy Spirit was *the realisation of the Father's promise to the Lord Jesus*, as we learn from Acts ii. 33 : "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." This verse gives us a glimpse of events enacted in heaven between the ascension of our Lord and the descent of the Holy Ghost. In it two transcendent facts are recorded—the session of Christ at the right hand of God, and the reception of the Spirit by Him in a way never known before. The first of these events we might well have looked for when we consider how perfectly Jesus had glorified the Father in this scene. The second we might well wonder at, when we remember that this anointing was in view of sending the Comforter to witness in grace of the ascended Lord, in the very place where He had been cast out and crucified. The Son of God was born the Anointed One. "To you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke ii. 11). He had been anointed at His baptism for ministry : "God anointed Jesus of Nazareth with the Holy Ghost and power" (Acts x. 38). This was an individual anointing, which could not be communicated. The anointing He received on the throne of God corresponded to that other symbolical unction described in Psalm cxxxiii. 2 : "The precious ointment upon the head . . . that went down to the skirts of His garments." We need not have felt surprised had the exalted Christ received vials of wrath to pour on a rebellious world, but that He received "gifts for men, yea, for the rebellious also," may well fill us with wonder. When our Lord Jesus was here below He could communicate life, healing, power for miracles, authority over all the power of the enemy. He could even breathe on His disciples the influence of

the Holy Spirit, with the words, "Receive ye the Holy Ghost," but the time had not come then to give the Holy Spirit—as conveying union with Himself. The power to share His risen life with His own, to form them into one body with Himself, seems to have been reserved as the peculiar reward of His perfect obedience. In Acts ii. we see the sacred oil of anointing flowing down "from the head even to the skirts of His garments."

II. Next we may consider the scene in Acts ii. as *the antitype of the Jewish feast of Pentecost or weeks*.

The coming of the Spirit was not a surprise to the disciples. The Lord had promised that they should be baptised in the Holy Ghost. It was, however, unexpected that this should happen on the day of Pentecost, for the Lord had not specified that day, but merely said, "not many days hence." But God purposed it thus, and just as the types of the Passover were fulfilled at the Cross, when "Christ our Passover was sacrificed for us," so we may expect to find in the events narrated in Acts ii. the spiritual antitype of the varied ceremonial of "the feast of the first-fruits," as described in Leviticus xxiii. The word Pentecost is, as most are aware, simply the anglicized form of the Greek word "*pentecostos*," or "fiftieth." On the day after the Sabbath of Passover week, the sheaf or omer of the first-fruits (lit. the beginning) of the barley harvest was waved before Jehovah, figure of the Lord Jesus in resurrection—the first-fruits of them that slept. From that day seven Sabbaths were then counted, or forty-nine days in all. Then the next day, the first day of the eighth week, was the Pentecostal day. Between the day of the sheaf and the fiftieth day the harvests were completed. It may be noted in passing that in Palestine the harvest does not succeed the summer, as with us, but precedes it; which accounts for the order of words in Jeremiah viii. 20. We should have said : "The summer is ended, the harvest is past."

Four principal things marked the Feast of Pentecost. (1) It was a holy convocation, on which no servile work was done. (2) Two wave loaves, baked with leaven, the

first-fruits (lit. the first-born ones) of the wheat harvest were offered up. (3) The sacrifices, seven lambs, one bullock, and two rams, for the burnt-offerings—an offering made by fire of sweet savour unto the Lord (because all speaking of Christ in the Godward aspect of His atoning death), one kid for the sin-offering for the people, and two lambs for peace-offerings—communion or “at-peace” offerings in which Jehovah and the priests both shared. (4) Precepts to remember the poor and the stranger.

To these four characteristic marks of the literal feast we may expect to find corresponding spiritual realities in the antitypical events narrated in Acts ii. (1) May we not find accordingly in the “gathering together in one” of the people of God on that day to form one body the antitype of “the holy convocation” of the Jewish feast? (2) May not the three thousand convicted and converted ones presented to God by the power of the Holy Spirit, men capable of crucifying their Messiah, with sin still in them, though not on them, represent the two wave loaves baken with leaven? Surely these three thousand converts were an adequate testimony of the harvest which might have been surely reaped, had the nation given heed to the Spirit’s testimony to their rejected Messiah. (3) Those lambs and rams might have been led back to their pastures, for the one sacrifice which they were to prefigure had been already offered, “having been delivered up by the determinate counsel and foreknowledge of God.” Indeed, we may say that the testimony of Peter, to the sacrifice of Christ and to His glories, took the place of those sacrifices, which, all down the centuries, had, on the day of Pentecost, pointed on to Him. (4) The precepts to remember the poor, to which we have referred, were beautifully exemplified as the outcome of the spiritual blessing of the day, for not merely were the corners and the gleanings of the fields left to the poor, but the believers in Acts ii. “sold their possessions and goods and parted them to all as every man had need.”

It is almost worth having a wound to prove how tenderly He heals.—*Lady Powerscourt.*

On Growing Old.

THEY call it “going down the hill” when we are growing old;
And speak with mournful accents when our years are nearly told:
They sigh when talking of the past—the days that used to be—
As if the future were not bright with immortality.

But oh! it is not “going down,” ’tis climbing higher—higher,
Uptil we almost see the mansions that our souls desire;
For if the natural eye grows dim, it is but dim to earth,
While the eye of faith grows keener,* to perceive the Saviour’s worth.

Those by-gone days, tho’ days of joy, we wish not back again:
Were there not also many days of sorrow and of pain?
But in the days awaiting us, the days beyond the tomb,
Sorrow shall find no place, but joy unmarr’d for ever bloom.

For though in truth the outward man must perish and decay,
The inner man shall be renewed by grace from day to day;
They who are planted by the Lord, unshaken in their root,
E’en in old age shall flourish and still bring forth rich fruit.

It is not years that make men old, the spirit may be young,
Though for the “threescore years and ten” the wheels of life have run;
God has Himself recorded, in His blessed word of truth,
That “they who wait upon the Lord, these shall renew their strength.”

And when the eyes, now dim, shall open to behold the King,
And ears, now dull with age, shall hear the harps of heaven ring,
And on the head, now hoary, shall be placed the crown of gold,
Then shall be known the lasting joy of never growing old.

L. H. K. B.

Past, Present, and Future.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII.—V

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c

EVERY believer has in some past time come to God through Christ Jesus, and found in Him a "hiding place." His experience since then is that he is preserved from trouble and preserved in trouble. In the blessed future, when all the wilderness trials are over, he will be "compassed about with songs of deliverance."

Adam's first attitude toward God after he fell was to hide *from* God. His presence was unendurable to the conscience-stricken, guilty pair. And still the effort of man in the flesh is to hide from God, to get as far away from Him as possible, to drown the thought of God in pleasures and in sin, or by immersion in the things of the world.

So was it with "the prodigal son." But there was a day when "he came to himself." It was an awakening from the network of delusion that sin had wrought around him. He saw the realities of the poverty and misery to which he was reduced by self-will and sin: he saw his guilt and his folly, and retraced his steps. In his Father's love he found a refuge, a hiding place from his own sin and shame. It was no unwilling pardon that he received. It was the expression of infinite compassion, unchanged affection, which stopped not short of giving him before all the household the place of a well-loved son, the favours and honours to which he had no title, simply because grace must take its blessed way.

Such is God's way with every repentant sinner. Truly and abundantly He pardons. The man who before hid *from* Him, now hides *in* Him; safe from wrath to come, safe from Satan's power, safe from the world's entanglements, he stands on the ground of sovereign grace, and rejoices in hope of the glory of God (see Rom. v. 1, 2). The highest characteristic of the future Jerusalem, the city of the great King, is that "God is known in her palaces for a refuge" (Psa. xlviii. 3), and of its future inhabitants He says, "Ye shall know that I am Jehovah when I have wrought with you for My

Name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel" (Ezek. xx. 44).

At this point the subject of grace is somewhat like Israel on the further shore of the Red Sea. They had been delivered by blood from the judgment-stroke on the night of the Passover. They were the people of God by redemption. But more than this, they were delivered by power from Pharaoh and all his host, and as they saw their enemies dead upon the seashore they sang the praises of Jehovah. It was fitting that they should, and what more befits the newly-saved one than to sing the praises of the Lord. Thus revival times, when convicted sinners are being ushered into the light of life, are always times of singing. Spiritual songs break forth from joyful lips, songs not indeed inspired as the Psalms of David, but, by the Spirit's teaching and gift, containing the very essence of gospel truth. Doubtless many are faulty and open to criticism, but in the main the hymns composed during times of reviving are the medium of conveying great redemption truths for old and young in a happy and effectual way. The perusal of Ira D. Sankey's testimony regarding the blessing that has rested on the hymns he sang would lead any who doubt the use of sacred song to take a new view of it, and own that it is not a mere "American innovation," but a divinely appointed means of blessing.

But the rejoicing believer soon finds that he has a wilderness of trial to go through, in which difficulties, privations, and adversaries are many and ever new. How blessed for such to know and be able to say in child-like faith, and in conscious weakness, "Thou shalt preserve me from evil."

In the age to come, Satan will be chained and shut up in "the bottomless pit." The world will then be governed in righteousness by Him whose right it is to reign. With Satan under arrest, and the world ordered according to God, even human nature, though essentially unchanged, will not be subject to influences which in this time continually make for temptation and sin.

But now; Satan has been given a longer rope than ever before, and as to personal

interference in the affairs of this age, God has retired from it farther than ever. This marvellous age in which "grace reigns" began with the murder of the Son of God, and will end in the apostate worship of Antichrist. The world is a vast network of evil influences devised by Satanic ingenuity to ensnare the feet of all who would live godly in it.

The flesh is appealed to on every hand. Pride, luxury, pleasure, vanity, are presented to draw away the heart from Christ. "The lust of the flesh, the lust of the eye, and the pride of life" (1 John ii. 16) are characteristic of the day.

In the midst of such conditions, what power can keep alive the feeble, flickering flame of faith? "Thou shalt preserve me from evil"! He who died to save us, lives to keep us. We are cast upon the Lord's faithfulness (see 2 Thess. iii. 3 in the R.V.). "But the Lord is faithful, who shall stablish you and guard you from the evil one." So also in 1 John v. 18: "He that was begotten of God [*i.e.*, the Lord Jesus] keepeth him, and that wicked one toucheth him not." Of His own sheep He says: "I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of My hand. My Father, which gave them Me, is greater than all; and no one is able to pluck them out of My Father's hand" (John x. 28, 29). These precious words, "Him that cometh to Me I will in no wise cast out," are usually given to encourage an awakened sinner to come to Christ. And, indeed, they may well be so used; but viewed in their immediate connection, they rather show the impossibility of any one being lost who has truly come to Him. The word rendered, "cast out," is the same as that used in Acts xxvii. 38, "they cast out the wheat." It does not so much imply, "I will not refuse him," but rather that the sinner having come to Christ, and having been received by Him, He will never give up or surrender such an one. And why? "For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the

last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day" (John vi. 38-40). It is as if He said, "Each one who cometh to Me, and believeth on Me, is one whom the Father hath given Me. It is His will that every one of them should be a possessor of eternal life now, and be raised up and presented in resurrection glory at last. If I failed to accomplish this, I should fail in fulfilling His will, the very purpose for which He sent Me. Therefore, him that cometh to Me, I will in no wise give up." What a sense of security is thus given to the believing heart!

Finally, the Psalmist anticipates the joyful future: "Thou shalt compass me about with songs of deliverance." Much of the experience recorded in the Book of Psalms is sorrowful. In some, *e.g.*, the eighty-eighth, there does not seem to be one relieving ray of light; but at the end, psalm after psalm is full of praise. The book concludes with a grand hallelujah chorus to God Creator, Preserver, and Redeemer.

And such is the assured prospect for every believing soul. Great and many may be the sorrows passed through—the power of adversaries, the prevailing of sin and consequent soul-darkness, the weakness and sufferings of the flesh, the loss by death of those dearly loved and trusted; as the Psalmist says elsewhere, "Thou, O God, hast proved us; Thou has tried us, as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our loins. Thou hast caused men to ride over our heads: we went through fire and through water; but Thou broughtest us out into a wealthy place" (Ps. lxi. 10-12).

It is the blessed end, the hope of glory, which crowns the believer's pathway, that nerves his energies for conflict and suffering here. He reckons that the light affliction, which is but for a moment, is working out for him a far more exceeding and eternal weight of glory (2 Cor. iv. 17).

It was for the joy that was set before Him that the Lord Jesus—the great example of faith and obedience, of sorrow and patient suffering—endured the cross and despised the

shame. The right hand of the throne of God is His rightful recompense. Those, too, who have followed Him shall share His joy and glory, as, seated before the throne, they chant His praise, and are compassed about with heavenly myriads, who learn in them the exceeding riches of the grace of God.

Conference Gleanings.

From Glasgow Half Yearly Meetings, April 18 21, 1908
Collected by Hy P

From GEO. F. TRENCH.

WHEN David's heart, mind, and tongue were touched he began to use "the pen of a ready writer" (Psalm xlv. 1).

The great evil amongst Christians is that they have not taken Christ to be the King of their lives.

Abram gave his son, Christ gave Himself. Joseph saved a nation, Christ saved a world. Moses brought in law, Christ brought in grace.

"I, if I be lifted up from the earth, will draw" (John xii. 32). He was lifted up (1) on the Cross. Men go down to death, Christ was lifted up; (2) He was lifted up three days after "out of the earth," having conquered death and the grave; (3) His ascension; lifted up clean out of sight.

"Into heaven" (Luke xxiv. 51). He disappeared, and they worshipped Him. Heart worship does not depend on sight.

"Returned with great joy" (Luke 24. 52). Joy in the victory over death and the devil of the great Forerunner.

Christ expects the heart to be a palace, not a shed or a garret, but a place for a throne.

The Lord will brook no competition—least of all the common competitor, self.

The silver trumpets (Num. x. 2) sounded—(1) journeying of the camp, moving to Canaan, type of spiritual progress; (2) gathering for battle. So to-day in battling with bad doctrine, within and without, as well as evil in the heart; (3) in a day of gladness, typical of Christian joy.

"This people have I formed for Myself" (Isaiah xliii. 21). *God needs me!* The reason He is saving us is because He cannot get as much glory any other way. He has hosts of sinless angels, but He wants us.

It is not sufficient to be saved, we must be showing something for it (1 Thess. i. 9, 10).

In St. Paul's Cathedral, London, is an inscription concerning the architect—"If you look for a monument of Sir Christopher Wren behold it around you." So God will by and by manifest His heavenly inheritance in the saints (Eph. i. 18).

From J. R. CALDWELL.

"My little children" (Gal. iv. 19). Paul had both the heart of a mother and the care of a father—like the Lord Himself.

Jesus said of Paul: "I will show him how *great things* he must suffer" (Acts ix. 16). Paul said: "The sufferings of the present time" were "light afflictions, but for a moment," and "*not worthy to be compared* with the glory which shall be revealed in us" (Rom. viii. 18). Read some of these sufferings in 2 Corinthians xi. 23-30.

"Put off the old man" (Eph. iv. 22). Put off the old, put on the new. Old life, the Adam life. New life, the Christ life, the life with the capacity for knowing God (24).

The offspring of no animal is so weak as the offspring of man—the little babe can only cry and die; it needs nourishment. So "new-born babes" need the sincere milk of the Word (1 Peter ii. 2).

Sin is the great disintegrator; Christ is the greater uniter.

If "Christ be formed in me" (Gal. iv. 19) I will be a uniter, and not a divider.

Wm. Hake and R. C. Chapman, the Barnstaple patriarchs, lived together sixty years. Mr. Chapman said to a visitor: "Brother Hake and I have been contending for sixty years," and then naively added, "but it has always been for the lowest place." If more of that spirit abroad, we would not hear of the alienation of heart, divisions, and heart-burnings, as at present (Eph. iv. 32).

Some say there is always plenty of room at the top—there is always plenty of room in the lowest place (Phil. ii. 8; Eph. v. 1).

People talk about the backslider who gets drunk, but few speak about the backslider who sits in judgment on his brethren.

We need more love, more lowliness, and more likeness to Christ.

[To be followed by Gems from J. W. Jordon, C. F. Hogg, Alex. Marshall, and David Rea.]

Confession and Humiliation.

By Dr. THOMAS NEATBY, London.

AT present not a few "brethren" (and I use the word as Scripture uses it, as including every child of God not disqualified by *scriptural* discipline of the house of God), thank God, are "sighing and crying" before Him. God has many hidden ones thus exercised. With all such I sadly take my place. I would humbly "confess my sin and the sin of my people." But all true confession implies purpose of heart to "forsake" what is confessed, for "God is not mocked." He looks at the heart. Oh! to remember what a child of God said long ago: "What every man is in the sight of God, that he is, and nothing more." Deeply sensible of this, I would take my place as having sinned, and being painfully conscious of it, I would not throw a stone of which I do not myself feel the weight. Yes, alas! "*we* have sinned." We form part of the Church, both as to its privileges and its responsibilities. We could only escape this solemn "*WE*" by an utter apostasy from Christ.

May we not learn from analogous times in Israel's history what becomes us now? Let us recall the "little reviving" He graciously gave us. It will humble us. Early in the last century, when things had come to a very low ebb in the Church, did He not stir His prepared vessels with zeal unknown till then, to make the savour of the name of Christ known in dark and heathen lands? Did He not also, by constraining others of His servants to consider His Word with regard to the Lordship of Christ and to the calling and privileges of the Church, raise a very precious witness to the glories and the claims of Him who loved the Church and gave Himself for it? Were not some of His children called into a deeper knowledge of Him and a closer communion with Him in His thoughts of the Church of God? Did not "the knowledge of salvation" become the experience and the daily joy of many of His little ones hitherto almost strangers to it? Was not the blessed hope of Christ's speedy return made the living light of many a heart that had never known its bliss before?

Yes, truly, it was a "reviving" and a most gracious one! A knowledge as never before of the privileges of the individual believer and of the Church of God. A revelation more intimate and soul-stirring of the Son of God. A hope bright with the anticipation of being with Christ, and like Him at His coming again. A "revival" which to some of us made the Bible a new book, and the ways of God an entrancing study!

Yet, how have we answered to the "heavenly vision?" How have we kept the sacred "deposit" (2 Tim. i. 14)? Have not the shameful divisions been increased by the failure and carnality of those who began with a sense of responsibility to "keep the unity of the Spirit in the bond of peace"? Has our walk been in "newness of life"? Has there been a true endeavour to maintain the holiness that becomes God's house? When called-for discipline has been exercised has it not been often marked by the harshness and haste of wounded vanity rather than Divine discipline, which has always the honour of God and the restoration of the offender for its object? Has the sin-offering been eaten in the holy place? Have we "mourned" according to God in the sadness of having to deal thus with such as had been to us heretofore "a brother beloved" and a member of Christ? Let us, my brethren, recall such cases. Could the words of 2 Corinthians vii. 11 be applied to us: "Ye sorrowed after a godly sort; what carefulness it wrought in you . . . In all things ye have approved *yourselves* to be clear in this matter"? Discipline such as this would be very likely to result in the restoration of the offender: it would certainly be blessed to those who exercised it.

The oneness of the body of Christ is much more than a pleasant theory. It is a great reality, an unspeakable privilege, carrying with it solemn responsibilities toward all believers. I am one with the Head in heaven, and one with every member upon earth. If I harbour sin, I cannot keep it to myself, "for we are members one of another." So serious a matter is it to introduce evil into what is, in profession, and according to responsibility, the body of Christ!

The confession of Daniel was of "my sin and the sin of my people," and we occupy a place analogous to that in which he stood. He and his fellows of that day (see Ezek. ix.; Ezra. ix.; Neh. ix) knew that the sin of Israel was theirs, and confessed it as such. Let us take this lowly place, and cry in true humiliation and faith, "Defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy name." Oh, how faith sets a soul with God, even though it be in deep humiliation! Let each of us, like Daniel, confess "my sin and the sin of my people"!

There surely should be no hesitation. "We have sinned." Our God puts the words into our lips. May we honestly and earnestly take them up, with deep contrition! True, our God has given us "a little reviving." But this should enable us to say, in the very dust, "my sin and the sin of my people." May God help us! He loves and dwells in a humble and contrite spirit. O God, we would *now* take this place before Thee. It is ours. And thus we would confess the sin of the whole Church of God. It becomes us, myself and those whom I specially address, to ponder well our attitude of mind and our action in the Church (always remembering that the Church consists of every soul on earth united to Christ by the Holy Spirit). It is easy to write burning articles against some new development of the old hatred to Christ and His atonement, and such articles may be very much in season. But there is so much pride in our hearts, often unsuspected, that it is anything but easy to get into the dust before God and confess "my sin and the sin of my people." Yet this is what our God would lead us to. Blessed place that Daniel took with regard to Israel, and which we are now called to take with regard to the Church! "To the Lord our God belong mercies and forgivenesses" for those who are truly humbled at His feet. And we would be there as he was, without excuse, without palliation. He was *with* God in His thoughts of Israel. May we be with Him in His thoughts of the Church! How sad its history in its outward and responsible aspect, from apostolical days, through the dark ages till

to-day! When we are conscious of the sin of the Church, the first duty is true humbleness about it, and confession of it to God. We may have to "earnestly contend" (Jude 3), and we must "purge" ourselves in obedience to 2 Timothy ii. 21. Oh! to think of the Church as its glories pass before us in Ephesians, and then to consider it in its present state as committed to our care; or to compare Acts iv. 31-37 with Acts xx. 28-31. What frightful developments are depicted in the latter passage! Oh! what occasions for sighing and crying, for mourning and fasting, for humiliation and confession; and that not only for the Church as a whole, but specially for those who have learned in these last days something of what the Church is in the sight and estimate of God, of its preciousness to Him, who "nourisheth and cherisheth" it that He may "present to Himself a glorious Church."

We have, alas! done much to frustrate His blessed purposes. That, thank God, we cannot do, nor do we wish to do it. May God give us to see what the moral result of our guilty unfaithfulness is! We have been called to witness to the unity of the Church, and to the just pre-eminence of Him who is its Head and Lord; to witness that "holiness becometh Thine house, O Lord, for ever," and we are entrusted with the "Hope" that we may purify ourselves, and with a greater measure of truth that we may be sanctified by it.

How have we answered to our responsibility? How are we answering to it? Are we walking in unity amongst ourselves and with all saints as far as possible? Are we walking in holiness? Are we purifying ourselves, even as He is pure? Are we sanctified through the truth?

The following twelve brethren have gladly added their names to Dr. Neatby's letter in token of their full approval of its contents, and their earnest desire that it may lead to much searching of heart amongst believers generally. Many others would have done likewise had there been opportunity, but it was thought these would suffice

W H BENNET.
R E SPARKS.
H G. LLOYD
T. ROBINSON
G W HEATH.
GEORGE TRENCH

J W JORDAN.
FRED S ARNOT
G F BERGIN.
ROBT M'KILLIAM
A O MOLESWORTH.
J R. CALDWELL



Warnings against two great Sins.

NOTES ON 1 CORINTHIANS X. 8

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

8. "Neither let us commit fornication as some of them committed, and fell in one day three-and-twenty thousand"

Turn with me to James iv. 4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Refer also to 1 John ii. 15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." These are God's warnings as to the love of the world, its friendship, vanity, and pleasures. If we are determined to go in for the world, then know this, in doing so we forfeit fellowship with God. Mere outward separation will not do; that is but the separateness of the Pharisee; we must be separate from it in the spirit of our minds. We read in Romans xii. 2 these words: "Be not conformed to this world, but be ye transformed." How? "By the renewing of your minds." So you see it is the inward man that is to be renewed in the first instance, and not the outward. Beloved, if we would experience daily renewing, then we must feed daily on the Word of God; we must let it search us; we must be dwelling in and breathing the holy atmosphere of the presence of God continually. The world will have no attraction for us then. We shall be taught of God as to its character and ultimate doom.

God has separated us for ever from this evil age by the Cross of Christ, "Who gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. i. 4).

There is a kind of sanctimonious pharisaic separation practised by some that would lead them to separate even from their unsaved parents. This is not a separation which is of God. The Christian is not

called to separation after the pattern of the monk or nun. God often saves a child in the midst of an ungodly household that He might have a witness there for Himself; that, shining for Him in the midst of the darkness, through their godly, consistent life and testimony, their parents or their brothers and sisters might be saved.

Turn to Numbers xxv. 1, 2: "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods." We see here the children of Israel forming ungodly alliances with the daughters of Moab. Ungodly friendships necessarily lead to a setting aside the fear of the Lord. Before it there must always have been a casting off, in heart, of the authority of the Lord. The Lord would not have His people in any yoke with the ungodly, whether it be the marriage, the business, or the religious yoke.

Verse 3: Not only did the people go to their idolatrous feast, and bow to their gods, but they joined themselves to Baal peor; then "the anger of the Lord was kindled against them." They cast off Jehovah, who had in His mercy and power brought them out of Egypt. Beloved, are we drifting into the vortex of modern idolatry? In yielding to it the understanding becomes blinded, the yoke becomes harder and harder; one sin follows hard upon another, until God is completely out of sight; and the man goes on as if there was no God, with the heart hardened and the conscience seared. Let us be thankful that we have a faithful God, whose chastening rod can arouse from even such a condition.

Verse 4: "The Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." Observe that the Lord holds the heads of the people responsible for the whole. That is a truth in the Old as well as the New Testament.

Turn to Hebrews xiii. 17: "Obey them who have the rule over you, and submit yourselves to them, for they watch for your souls as they that must give account, that

they may do it with joy and not with grief, for that is unprofitable for you." There are those which answer to the heads of the people—the guides or the overseers. They take up this work, knowing that the Lord has called them to it; and they watch over souls, knowing that they have to give account to the Lord when He comes as to how they have served Him in this capacity. The Lord has put such in this place of responsibility, because of their gifts, experience, and knowledge of Himself and His Word; and being thus in the place of responsibility they have to give account.

How much of the responsibility lay on the heads of the people we are not told. They were no doubt aware of the sin that was going on. Like old Eli, whose sons made themselves vile, and he restrained them not (1 Sam. iii. 13), whom the Lord had to judge with his household. Grace never trifles with sin. Truth comes in to deal with sin, but grace is never separated from truth. They both go together. Like the two sides of an arch, not in opposition to each other, but supporting one another. See how faithfully Christ dealt with sin, whether in His disciples or the Pharisees.

Verses 6 and 9: Whilst the whole congregation are gathered together at the door of the tabernacle weeping, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses and in the sight of all the congregation. Perhaps very few took notice of this; but there was one man who saw it, and determined there and then to make an example of them, and in the power of God he carries out the judgment of God upon them both. Brethren, if you want to help the world on to their ruin, you have only to go in with their ways; but if you want to be a blessing to them, stand out for truth and righteousness, and fearlessly uphold it for God. Let us remember that God calls His people to be a holy people, and He will judge them if they sin against Him. Any fellowship with the filthiness of the flesh and the ungodliness of the world on the part of God's people will bring down upon them His judgment.

Two sins God's people are exhorted to "flee"—the one is "idolatry," the other

"fornication" (1 Cor. vi. 18; x. 14). "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. viii. 13). "Mortify therefore your members which are upon the earth; . . . for which things' sake the wrath of God cometh upon the children of disobedience" (Col. iii. 5, 6). "Let no man deceive you with vain words; . . . be not ye therefore partakers with them."

Whilst God does not carry out His judgment upon His people now as He did upon Israel in the wilderness, yet He is the same jealous God, having the same abhorrence of sin in His people now as then. Just as Israel were not even to mention the name of any false god, even so "fornication and all uncleanness or covetousness are not to be once named amongst us, as becometh saints" (Eph. v. 3). Let us walk through this defiled world with girded loins, as those who have been redeemed to God—as those who have been separated from the world by the Cross of Christ—separated spirit, soul, and body by the blood of Christ, to glorify Him in all our ways.

Symbols of the Word of God.

By A. T. PIPERSON.

TWELVE conspicuous symbols are chosen in the Word of God to represent its uses and the range and scope of its application to all our need. We class them under seven divisions:

1. The *Mirror*, to show us ourselves as we are and may be (James i. 25).
2. The *Laver*, to wash away our sins and our defilement (Ephesians v. 26).
3. The *Lamp and Light*, to guide us in the right way (Psalm cxix. 105).
4. The *Milk, Bread, Strong Meat, and Honey*, affording sustenance and satisfaction to the believer at all stages of spiritual development (Heb. v. 12-14; Psalm xix. 10, etc.).
5. The fine *Gold*, to enrich us with heavenly treasure (Psalm xix. 10).
6. The *Fire, Hammer, Sword*, to be used in the warfare of life (Jer. xxiii. 29; Heb. iv. 12; Eph. vi. 17).
7. The *Seed*, to beget souls in God's image, and to plant harvest fields for God (James i. 18; 1 Peter i. 23; Matthew xiii.).

The Lord of Glory;

OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c

CHAPTER II.

"Through the Veil, that is to say, His flesh"
(Hebrews x 20),

KNOW thyself!" were the fateful words cut deep into the lintel of the temple at Delphi, within the deep, mysterious shadows of which sat the Oracle. Many men had travelled far and fast to learn their fate at the frothing lips of the priestess, whose utterances were so ambiguous that to such has the term ever since been applied, so that to-day we speak of "delphic utterances." Yet had the dupes of such an Oracle taken to heart the words they passed with unheeding eyes they had had no need to press with hasty steps within the portal over which these words were written, for if men knew themselves they would also know their fate.

"The proper study of mankind is man," writes one of our own poets; yet how little do we know of ourselves, not to speak of our fellows. That was so in the case of the learned Nicodemus, who occupied the high office of "the Teacher of Israel," and had a special seat assigned him in the council of the Sanhedrim. For after in vain attempting to teach him something vitally concerning himself, our Lord Jesus said, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" Consider for a moment that marvellous passage in the eighth Psalm:

"When I view Thy heavens, the work of Thy fingers,
Moon and stars which Thou hast established

What was weak man that Thou shouldst make
mention of him?

Or the son of the earthborn that Thou shouldst
set him in charge?

That Thou shouldst make him little less than
messengers of God,

With glory and honour shouldst crown him?

Shouldst give him dominion over the works of
Thy hands?

All things shouldst have put under his feet

Sheep and oxen, all of them,

Yea even the beasts of the field,

The bird of the heavens and the fishes of
the sea,

The passer-by on the paths of the sea?"

To the Psalmist viewing the wonders of the heavens, the vastness of its spaces, the majesty of its orbs, and feeling, as all do who rightly contemplate such a scene, the puniness of himself, comes the question hoary with age, "What is man?" It is the same question that we hear often enough repeated to-day by those who point to the fact that this earth is but one of the smallest of the innumerable grains of glittering sand lying along the shore of infinite space, and ask with a sneer, "Do you really believe that the God you say is the Creator and Upholder of the vast universe could choose this minute, dull planet for the stage upon which to play such a part as you attribute to Him?"

Dr. Chalmers preached his famous astronomical sermons, that had in his time as great a vogue as some modern novel, to meet this sneer. But as long before Chalmers' day men asked, "What is man that God is mindful of him, or the son of the earthborn?" so now, long after that day, men are still contemptuously repeating the question.

Now, what is the true answer to this question? The fact that the Lord Jesus Christ, born at Bethlehem, and dying on Calvary, and rising from the dead, and ascending up into heaven, is the Son of God, God the Son. This is the answer.

King Charles founded the Royal Society of London, and put this question to it: "Does a live fish or a dead fish weigh the most?" Long and heated and embittered were the arguments of the Fellows for and against, but angrier still were they with the quiet man who suggested that the experiment should be made, and the fish weighed living and then weighed dead, especially when it was found that all the theorists were wrong, and there was no difference in weight.

Once assume the position reached in the preceding chapter, and accept the Bible to be the Word of God, then all the theories as to the insignificance of this earth and the puniness of its inhabitants are cast to the wind to be driven away as worthless chaff, for the experiment has been made, and in Jesus of Nazareth we see God incarnate saving men by sacrifice. Nay, more, Christ's

coming manifests man's intrinsic worthiness, and establishes man's place in the scheme of the universe.

As we learn from other scriptures besides the eighth Psalm, Adam was created in the image of God to be His vicegerent over the earth. To him all things were made to owe allegiance, as he was God's authority made visible. Hence the deep significance of Genesis ii. 19. Moulded from the dust under his feet he was linked to his habitat, the earth, through the long line of the animal and vegetable creation, a fact strikingly emphasised by another fact—that it is only as that dust is prepared by the processes of vegetable and animal life that man can feed upon it and live. His body is naught but one-quarter dust mixed with three-quarters water, but if he were to eat dust and swallow water only he would soon die. But, and let us put the chain of processes thus, the grass grows by feeding on the dust directly; the cow lives by feeding upon the grass; and man in his helpless infancy grows by feeding on the milk of that cow. Yet if that were all, man would be but the highest of the animals.

To link on the visible creation with the invisible Creator he must be more. So it is written: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man had a soul as an animal, but this is more—"a living soul." Something that the old heathen felt after when he wrote: "There is nothing great in earth but Man; there is nothing great in man but Mind." This was the great gift he received from God—a mind in perfect harmony with His, and capable of appreciating that harmony. There was where man's true life began; and, alas, there was also where death began on that fatal day when mind was conquered and led in chains by matter at the foot of the fatal tree. It is not to be supposed that "death" in Scripture means merely physical death, and that the Hebrew idiom, "dying thou shalt die," means that on the day that Adam ate of the forbidden fruit he merely began to die. No; the Hebrew idiom signifies the certainty of his doom, as a similar construction in living

languages to-day in Central Africa is used to express certitude.*

The death, whose echoes were heard in the dissolution of the body nine hundred years later, took place at the foot of the fateful tree—the tree of knowledge of good and evil. Thus we have Paul writing to his Roman brethren, "The mind of the flesh is death." And in expressing the wondrous deliverance God wrought for him through the Lord Jesus Christ, he uses these words: "So then with the mind I myself serve the law of God; but with the flesh the law of sin." Where death began, there "life that is life indeed" begins; so that in the believer bodily death simply liberates him from that mortality tainted with sin which he inherits from fallen Adam, and undoes the mischief sin did; for for him "to die" is to be "with Christ." And this is life, not death.

Man, therefore, is divisible into three parts—"body, soul, spirit" (1 Thess. v. 23); the body being that which unites him with the dust through the whole range of created beings and living things, at the head of which he stands as the greatest and, Godwards, as their representative, so that when he fell the creation was ruined (Rom. viii. 20, 22); the soul is that spiritual essence that makes the body a living body, so that we may call bodily life "the phenomenal soul." Hence, the Greek word "*psuche*" is used both for "soul" and "bodily life," as for example, Matthew xvi. 25: "Whosoever will save his life (*psuche*) shall lose it; and whosoever will lose his life (*psuche*) for My sake will find it."

Philippians ii. 30: "Because for the work of Christ he was nigh unto death, not regarding his life (*psuche*), to supply your lack of service toward me."

Matthew x. 28. "Fear not them which kill the body, but are not able to kill the soul." In the first two passages *psuche* clearly means bodily life, but it cannot mean that in the third. It must mean that physical death is the separation of two entities, body and soul, and that in the soul and not in the body is the vital principle. Hence at death

* An interesting philological fact I owe to my friend, Mr Dan Crawford of Luanza.

the soul withdraws, bearing away the vital principle and leaving the deserted body to fall into ruins. So Peter writes: "Knowing that shortly I must put off this my tabernacle [the same word he used on the Mount of Transfiguration, 'Let us make three tabernacles'], even as our Lord Jesus Christ hath showed me . . . after my decease" (*exodus*, the word Luke uses in his account of the conversation betwixt our Lord and Moses and Elijah on the same Mount). Now, as the soul uses the body as its instrument of intercourse with and knowledge of things material, so it possesses on the other hand that faculty for intercourse with and knowledge of things spiritual; and this faculty or power is known as "the spirit." Hence when man was created he was an intelligent denizen of two worlds, the world of spiritual existences and the world of sense. His soul was held, as it were, in equilibrium betwixt the two attracting spheres, grasping the one through the spirit and perceiving the other through the senses. But he was innocent, hence he had no perception of evil. Standing thus, he was mediator betwixt God and the universe. Clothed with authority he was God's representative to the lower animals. He imaged forth to the renovated world Him whose word had formed it, whose will sustained it. Thus he was in that position to which the term "Federal Head" may be applied. As long as he stood, they stood. When he fell, they fell. So the significance of Paul's words already referred to (Rom. viii. 20-22). He was their hope; He was their star, their beacon, their barrier against unnumbered evils. And it turned out a vain hope: "They were subjected to vanity, not willingly." There are two Greek words for "vanity," the one signifying *empty* (1 Cor. xv. 14), and the other, *idle, resultless, aimless*. So Pindar, using the latter word, describes the vain man as one who hunts bootless things with fruitless hopes. Paul adds: "By reason of Him who hath subjected the same in hope." He uses a grammatical construction that prevents his readers supposing that God was the direct agent of this sorrowful state of affairs. Adam's sin, not God's will, was the direct and special cause of all the sorrow, suffering, and death that

entered into the world through Adam's failure. The supreme will of God is thus removed (as Alford puts it) "to a wider distance from corruption and vanity."

"Jehovah our Sanctifier."

Jehovah Mekadishkem—"Jehovah your Sanctifier"

Ex xxxi 13 Lev xx 8 xxi 8, xxii 9, 16, 32 Ezek xx 12.

2 Peter i 3, 4

Can be sung to 'I once was a stranger to grace and to God'—
Consolation (Believers Hymn Book, Hymn 96)

O WONDERFUL wisdom! ineffable might!

Creator of all things, and source of all light,
Thy Sabbaths are holy—a "sign" of Thy rest,
Jehovah-Mekadishkem—solace most blest.

Thy great things and hidden, Thy deep things and vast,

Those born of Thy Spirit their meanings may ask,

Their meanings shall see, and therein delight,
Jehovah-Mekadishkem—"Father of Light."

Thy Body, Thy Church, blest mystery indeed!

A kingdom of priests—we feed on one Bread,
Bethrothed! Thine for ever, our boasting shall be,

Jehovah-Mekadishkem—Holy is He.

Thus chosen and sanctified, sealed, we are Thine,

Thy grace is sufficient, on Thee we recline,
Redeemed from the enemy's subtle, vile schemes,

Jehovah-Mekadishkem—purity is.

The Egyptians are spoiled, the Red Sea we've passed,

We sing to the Lord, He triumphed hath!
His Sabbaths a "sign", we know and believe,
Jehovah-Mekadishkem—"Mighty to save."

Jehovah, Lord Jesus, all praise be to Thee!
Thy love is so boundless, Thy grace is so free,
Thy saved ones are sanctified, called to partake

Of all that Thou art for Thy holy name's sake.

M. J. UNDERWOOD.

WE should never confound what we were with what we are. We should see ourselves as created anew in Christ; and loved by God the Father as He loves His Son.—R. C. CHAPMAN.

The Revelation of Creation.

CONCISE STATEMENTS.—No. V.

By THOMAS BAIRD

THE existing world is not the result of an accident; neither is it the outcome of a gradual growth. It is a distinct, definite, supernatural, instantaneous creation; the magnificent product of the triune God. "In the beginning God created the heavens and the earth" (Gen. i. 1). This is the revelation of creation. Here God states with sublime simplicity the birth of the earth. In this one terse verse we have four profound, precise points: (1) The time of creation, "In the beginning." (2) The name of the Creator, "GOD" (Elohim, plural of Eloah). (3) The act of creating, "created" (out of nothing). (4) The things which were created, "the heavens and the earth." What a concise description of a stupendous work! Modern journalism with its windy verbosity would devote an entire column of a newspaper to describe the erection of a bridge or the construction of a boat; but God announces the creation of the world in a single, simple line of ten words. Oh, blessed, brief Book, thy divinity appears profoundly in thy brevity! Apart from Genesis we possess no authoritative statement of creation. Here God reveals all men require to know. But the vanity of the human mind is very pronounced; and science, falsely so-called, has dared to dispute the divine account of creation, and has substituted in its stead the miserable absurdity of evolution. There was no distinct act of creation they say. The earth slowly evolved into outer form from its inner self, and this theory of evolution they indiscriminately apply to all nature, animate and inanimate. The author of this pernicious teaching first introduced his poison in a plausible treatise entitled, "The Origin of Species," and this was followed by another volume, from the pen of an exceedingly popular ecclesiastic, called "The Ascent of Man." Without controversy these two books have most widely propagated this destructive heresy of evolution. The gilded pill was promptly swallowed by the majority of self-created scientists, and many preachers hailed the new-born error as a probable mediator

come to reconcile the combatants in the long drawn-out controversy between geology and theology. These intellectual giants are not only hopelessly muddled in the matter, but they are also almost irreconcilably divided in judgment with regard to what extent the law of evolution can with safety be applied to the world. Some are for evolution in its entirety; others are for a hybrid species between creation and evolution. The late Duke of Argyll said *both* were true. Here follows the great John Ruskin's opinion of Darwin's "Origin of Species." He terms the book poisonous and rubbish, and gives his reasons in the subjoined extract: "Because it is every man's duty to know what *is*, and not to think of the embryo *he was*, nor the skeleton *he will be*. Because, too, Darwin has a mortal fascination for all vainly curious and idly speculative persons, and has collected in the train of him every impudent imbecility in Europe like a dim comet wagging its useless tail of phosphorescent nothing across the steadfast stars." This is a terrible indictment for one scientist to formulate against the production of another, but it is none too strong when we consider the damaging nature of the doctrine condemned. This conflicting evidence could easily be indefinitely multiplied, but enough has been cited to show that the much vaunted *settled* conclusions of science are still very much *unsettled*, and also very *unsettling* to such as be weak in faith. Our hope lies in the recognition of Revelation. God has spoken! God has created! "And Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands" (Heb. i. 10). All that is required to give the full effect of these majestic words to the heart is simple faith: "Faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the Word of God" (Heb. xi. 1, 3). Faith gives reality to creation. Faith gives substantiality to the record of creation.

"GET a good Bible and keep it in your pocket." I got that advice from a man of God nearly fifty years ago, and I have seldom been many yards from a Bible since. J.R.C.

Suggestive Topics.

FOR TEACHERS, PREACHERS, AND CHRISTIAN WORKERS.

"BEFORE THE FOUNDATION OF THE WORLD."

Redemption was not an afterthought with God. Three times we find the expression: "Before the foundation of the world."

1. "Thou lovedst Me before the foundation of the world," Jno. xvii. 24.
2. "Chosen in Him before the foundation of the world," Eph. i. 4.
3. "Foreordained before the foundation of the world," 1 Pet. i. 20. R.N.

SEVEN PREPARATIONS.

1. A body prepared, Incarnation, Heb. x. 5.
2. A people „ Contrition, Luke i. 17.
3. A dinner „ Consideration, Matt. xxii. 4.
4. A city „ Habitation, Heb. xi. 16.
5. Good works „ Demonstration, Eph. ii. 10.
6. Glory „ Exaltation, Matt. xx. 23.
7. Fire „ Condemnation, „ xxv. 41. JS. FS.

THE DEATH OF CHRIST.

1. Anticipated, - - Gen. iii. 15.
2. Propitiatory, - - Heb. ix. 14.
3. Substitutionary, - 1 Cor. xv. 3.
4. Commendatory, - - Rom. v. 8.
5. Dividing, - - 1 Cor. i. 18. F.A.G.

FOUR IMPORTANT CIRCLES

IN 1 PETER II. 17.

1. God to be feared, - The Divine circle.
2. The King to be honoured, - - The royal circle.
3. The brotherhood to be loved, - - The family circle.
4. All men to be esteemed, The human circle.

T. B.

A SPIRIT-FILLED LIFE.

1. Led by the Spirit, - - Rom. viii. 14.
2. Instructed by the Spirit, 1 Cor. ii. 13.
3. Sanctified through the Spirit, - - 1 Pet. i. 2.
4. Strengthened with the Spirit, - - Eph. iii. 16.
5. Comforted by the Spirit, Acts ix. 31.
6. Helped in prayer by the Spirit, - - Rom. viii. 26.
7. Having fellowship with the Spirit, - - 2 Cor. xiii. 14.
8. Filled with the Spirit, - Eph. v. 18.
9. Assured by the Spirit, - Rom. viii. 16.
10. Sealed with the Spirit, Eph. i. 13. E.A.H.

CORRESPONDENCE.

Work Among Jews.

To the Editor of THE WITNESS.

FOR the last nineteen years I have been privileged during the summer months to visit the Jews in various European countries where the Gospel is rarely proclaimed to them, and I am thankful to say that not only has my message been well received, but also in many places I was asked to come again and visit them.

The Jews, as we know, are so proud of being descendants of Abraham, and consider themselves so virtuous that they sadly need the Gospel brought home to them to show them that in "going about to establish their own righteousness they have not submitted themselves unto the righteousness of God."

Every year I live I see a more evident desire to know the truth, and no doubt the scattering of the New Testament, the Zionist movement, and also the continued persecution of the Jews in Russia and Roumania, have all contributed to this yearning after the truth. I am greatly encouraged by all this to go on scattering the good seed here and in other countries, and would ask the prayers of the Lord's people for guidance this year.

The last winter's work was, I believe, good and profitable; many men, women, and children came and listened to Christ preached from Moses and the prophets and the New Covenant Scriptures, and we have reason to hope that God has blessed His own Word to some listeners.

Several young men and young women have told us how they have been blessed in past years when they attended the mission as quite little children. Only a few weeks ago a young girl came and told Mrs. Green and Miss Pilfer how she was saved through the teaching she received some years ago through the instrumentality of my former wife.

By the goodness of God my own temporal needs are fully met, so that all gifts sent will be devoted either to the general expenses of the work or to helping the poor, and I am sorry to say that the need of some of these poor creatures is still very great. We are needing clothing very badly for either men, women, or children.

ISRAEL ISAIAH ASCHKENASI.
(RAPOPORT)

21 Lee Terrace, Blackheath, S. E.

Muller's Orphan Homes.

To the Editor of THE WITNESS.

A PAPER bearing the title, "The Future of Ashley Down," has recently come into my possession, sent me from India, and surely it carries its own

condemnation upon its face. It is the work of "the Accuser of the brethren" (Rev. xii. 10) from its first page to its last, the work of a man whose company appears to have been dispensed with on account of persistency in evil doctrine. Sad indeed must the condition of God's people be, if what he says be true, that their teachers laugh "in private at the doctrines they teach in public."

Fancy a man setting himself up to judge the secrets, the motives, of those who seek to aid the Lord's work; and to rail at donors of £1000, by saying, "The real reason... is that a man resolves ... to give a handsome sum if only he could be certain that no appeal would reach him for any more." Who made E.K.G. a judge of the motives of men's hearts?

To speak of men of known godliness of life as a "crafty and cruel committee," "with a semblance of piety the most exalted," is worthy only of one who dares to do what even Michael the Archangel "durst not" do (Jude 9), for E.K.G. stigmatises Satan as "King of Bullies."

In this paper, well calculated by a show of learning to mislead the unwary, the attempt appears to be:—

1. To belittle and rail against the saints and servants of God.
2. To judge "motives."
3. To sneer at walking in dependence on God and other godly exercises.
4. To endeavour to push his evil teaching.

Imagine a man in such a condition of soul saying, "I allow God Himself to be my teacher"; when elsewhere in the paper the fact comes out that he has been infatuated with the teachings of Edward White, of Hereford, which have been so ably exposed and refuted by the late F. W. Grant, in his "FACTS AND THEORIES OF A FUTURE STATE" (Second Edition—Enlarged).

Truly he is "a subject to be pitied and prayed for."—Yours truly,

N. L. NOEL.

London, 25th March, 1908

P.S.—Only last evening (24th March) I had a chat with a worthy and intelligent Christian woman, who had two brothers brought up in Ashley Downs. Her statements give the lie *intoto* to the belittling remarks of E.K.G. She has nothing but praise for Ashley Downs, and the two brothers were turned out able in every way.

This paper will do an enormous amount of harm; and a copy coming to me from India shows with what energy it is being distributed.

[A copy of this Pamphlet was sent to the Editor of *Witness*, and we consider it our duty to insert the above letter, and hope it may help to counteract the mischief that this scandalous pamphlet is calculated to do.—Ed.]

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE CHURCH, GENERAL AND LOCAL.—What is the difference between the Church as the body of Christ and the Church as a local assembly?

Please explain the apparent unreasonableness of the Lord in Mark xi. 12-14.

WHAT IS MEANT BY EVIL-SPEAKING as in Ephesians iv. 31; James iv. 11; 1 Peter ii. 1? It has been said that one is not speaking evil so long as they speak truth and do not lie.

WHAT IS THE MEANING OF EPHESIANS vi. 1? "Children, obey your parents *in the Lord*."

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF 3 JOHN 7?

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

"Would it be wrong for an Assembly to grant the use of their meeting-room to a Christian brother (Baptist) for an hour on Lord's-Day afternoon for the purpose of holding a Sunday School? There being no Sunday School in the district, the want is keenly felt, and the brother who has asked the use of this place has proved his aptitude for the work."

How to Improve our Singing.

QUESTION 542—Could any out of the many readers of *The Witness* make suggestions for the improvement of our assembly singing, both in our worship and gospel meetings?

[After a period of comparative restoration to health, the Editor has again been laid aside for some weeks. Though slowly recovering, he has not felt equal to the task of arranging the many answers to above question, but hopes to do so for next number, as well as supply answers to other questions. Will value prayer.]

"Love Never Faileth";

OR, "IT IS THE LORD" (John xxi)

By N. L. NORR

THE thick, dark night that had gathered over and rested on Golgotha's Cross had passed away, and the calm, sweet "peace" of the resurrection morning had arrived; for the One who "offered Himself without spot to God," "tasted death for everything," and "bare our sins in His own body on the tree," had risen from among the dead. And "when the morning was now come," we read, "Jesus stood on the shore, but the disciples knew not that it was Jesus."

The story is very simple, and, morally, deeply instructive. They had seen the empty grave; they had seen and heard Him when, shut in for fear of the Jews, He spake "peace" unto them; they had again seen and heard Him "eight days after" under touching circumstances" (1 John i. 1); yet He was unrecognised—unknown!

"We change—He changes not," and when the view of Him becomes dim, the tendency of the heart is to return to things left long ago, like the children of Israel, who, in their hearts, turned back to Egypt. How often it is that God's people to-day are only separated from the world by their circumstances, whilst all the time their hearts are in it. Hence dissatisfaction and toil ensue: not that they are unsaved, but Jesus risen has not been truly apprehended and proved.

Of the seven disciples referred to in verse 2 of our chapter, three of whom had been great confessors (John i. 49; vi. 68, 69; xx. 28), Simon Peter is the first named. He once had said, "Lo, we have left all and followed Thee!" (Mark x. 28). It was a sorrowful path they then were treading "in the way going up to Jerusalem." "Jesus went before them," "and, as they followed, they were afraid," for He was going to the shame and spitting, alone, down into the waters of death "to give His life a ransom for many" (Mark x. 45). To Peter, in another place, He said as to this, "Whither I go thou canst not follow Me now" (John xiii. 36).

It is in Luke v., verse 11, we find it recorded of Peter and the sons of Zebedee, that they "brought their ships to land, forsook all, and followed" Jesus. During the

whole of the previous night they had toiled and found nothing, but at the Lord's word they let down their *net* (though He had commanded "*nets*"), and it brake for the "great multitude of fishes" enclosed, and the ships were "filled" and "began to sink." Another has remarked concerning this scene, "The vail had dropped off from the face of the Nazarene, and the glory of God shone out. Who but God could have commanded the wealth of the lake into Peter's net? So Peter's conscience, coming in contact with the glory, found out that he was a sinner."

Now, in John xx. the Lord had appeared to His disciples as the risen Head of the new creation—

"Conqueror both of death and hell!"

Old things had passed away, and all things had become new. The clouds of ignorance (verse 9), of sorrow (verse 15), of fear (verse 19), of doubt (verse 25), were one by one dispersed by the sunshine of His presence; yet, for all this, these disciples acted as if He had left them shepherdless; and the one who had boasted the loudest of leaving all to follow Him, even unto death, was the first to intimate his intention of going back to that state of things in which the Lord had first met him; and his "I go a fishing" was responded to by "we also go with thee."

It is interesting to observe in John xxi. how graciously the Lord acts towards them. The lesson of Luke v. had, in its way, to be learnt all over again, though resulting in increased responsibility; therefore here, as then, He presents Himself as the One suited to their need, just as He did in the Old Testament, when, for instance, He fed His people with angel's food. For this purpose He came down to their level (verse 6), and said, "Cast the net" (not "*nets*" this time); and "Simon Peter . . . drew the net to land full . . . yet was not the net broken." Again "the vail dropped off from the face of the Nazarene." The Lord thus showed His toiling disciples that He had part with them in their work, though it was afterwards apparent they were having part in His work, for He had been before them in it (verses 8, 9, 10). Then came out the recognition of affection, and the disciple who could ask as to the betrayer, "Lord, who is it?" (John

xiii. 25), and was fleeter of foot on his way to the sepulchre (John xx. 4); that one "whom Jesus loved," with quickened eye discerned his Master, and, may we say, with enraptured heart exclaimed, "*It is the Lord!*"

Thus the Saviour drew "His own that were in the world" from earthly cares to dependence upon Himself, a lesson that afterwards appeared to have been well learnt (Acts iii. 6). Then once more, though in another way, but in wonderful condescension, He came down to Peter's level, when, in His third question (verse 17), after "they had dined," He no more asked "Lovest thou Me . . . ?" but, using Peter's own expression recorded in verses 15 and 16, He inquired, "Hast thou *friendly affection* for Me?"

There is a sweet prayer in the Song of Solomon, chap. i., verse 4, that says: "Draw *me*, we will run after Thee." Peter's "I go a fishing" may lead his colleagues one way; but John's "It is the Lord!" like the Baptist's meditative utterance—"Behold the Lamb of God!" (John i. 35-39)—will lead to the Son of God; not merely in order to "come and see" where He dwells (John i. 18), but to "come and dine" (1 John i. 3) and to do His bidding—"Follow Me," "Follow thou Me," to the "Father's house" (John xiv. 3).

Surely in the presence of such grace we dare not, cannot, talk of our love to Him; but may we be ever so conscious of His love to us (Rev. i. 5) that in all circumstances, whether of joy or sorrow, we may know how and when to say: "IT IS THE LORD!"

The Divine Safeguard.

WHEN a man is thought much of in this world, it is quite likely Christ won't have much to say for him in the next world. Christ's loved ones are despised and hated: "Of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth" (Heb. ii. 38). They have to put up with all kinds of contempt and contumely; that's what Christ's people have to endure here. Ah, and we'll have to bless God for it all! It keeps us from linking ourselves with this world, from setting all our hopes and desires upon it.—D. L. MOODY.

Four Aspects of Pentecost.

By WM HOSTE, B.A.,

Author of "Pentecost and After," "In His Hand" PAPER II.

III. THE third aspect in which we may view Pentecost is as the *partial accomplishment of the prophecy of Joel*. This was a prophecy addressed by a prophet of Israel to the nation of Israel. The scene is unmistakably Jerusalem, and the land spoken of is the land of Palestine, where the people are presented to us as a nation. The subject of the book of Joel is Jehovah's dealings with His earthly people. Their sins are bringing upon them His judgments by the hand of man. But the judgments and the divine warnings bring the people to repentance, and consequent deliverance by the hand of Jehovah from "the northern army," their oppressors. This is followed by a time of rich temporal blessing, to be again succeeded by a great outpouring of spiritual blessing, accompanied by sign-gifts, visions, dreams, and wonders in the heaven above and in the earth beneath. All flesh is to share in this blessing, but the gifts of the Spirit are to be entrusted to the sons and daughters of *Israel*, for they will prove to be the instruments in the Lord's hands of world-wide blessing.

Clearly the events of Acts ii. did not go as far as the prophecy of Joel. All flesh did not share the blessing, nor do the scenes in the New Testament passage in any way adequately represent the wonderful events spoken of by the prophet.

The tongues (not specifically mentioned in Joel) were certainly miraculous, but we have no mention of prophesying, nor of seeing visions, nor of dreaming dreams. Nor have we in "the Acts," either in chapter ii. or in any other part of the book, anything to correspond to the physical signs and wonders referred to in such detail in the prophecy. The explanation of all this is that, though the coming of the Holy Spirit might have ushered in *all* the events referred to by Joel, the scene on the day of Pentecost was in the nature of an essay, or in other words was only tentative in character.

When any special event in the New Testament is exhaustive accomplishment of a

particular prophecy, the phrase used is, "This was done that it might be fulfilled, which was spoken by the prophet" (*e.g.* in Matt. i. 22), assuring us that the words of the prophet were finally exhausted in the miraculous event of the incarnation of the Son of God. Never will the words of Isaiah need any further fulfilment. Here, however, Peter does not use the word "fulfilled," but he only says, "This is that which was spoken by the prophet Joel." The Spirit inspiring the apostle knew full well that the stiff-necked nation would persist in refusing the Blessed One they had crucified.

Now, let us turn to the prophet Joel. We have, I trust, been taught of God to distinguish between "the Church" and Israel. The former is not the subject of Old Testament prophecy. What intelligent believer would expect to find the Church in the heart of a Jewish prophecy like that of Joel? Let us examine briefly chapter ii. Verses 1-11 contain a solemn warning of judgment; verses 12-17 a call to repentance; verses 18-27 a promise of national restoration and temporal blessing; verses 28-32 a promise of national, spiritual revival and equipment for world-wide testimony. The foretaste of this in Acts ii. would have become a general experience had the conditions of repentance and conversion to God (see chapter iii. 1-9, R.V.) been fulfilled. "The times of the restitution of all things" would have ensued, or in other words, millennial blessing for Israel and the spared nations of the earth, under the beneficent reign of the Rightful King—the Man of Calvary.

The feast of Pentecost would take place early in the third month—on the 6th of Sivan—corresponding to the end of our May. The rainy season begins in November, and always closes by the end of April. It is divided into two periods. The rain that falls in the former of these is the heavy rain—called in the Hebrew *moreh*—the former or early rain, necessary to enable the farmers to plough the land and sow their crops. The rain which falls during the latter portion of the rainy season is not nearly so heavy, but is sufficient to help on the ripening of the crops. This is the latter rain, or *malkosh*.

We have the two expressions in Joel ii. 23: "He will cause to come down for you the rain, the former [*moreh*] rain, and the latter [*malkosh*] rain in the first month."

So we have in Joel a promise of abundant national prosperity, following on national repentance, and succeeded in its turn by a great spiritual revival consequent on an outpouring of the Holy Spirit.

In Acts the order of things is reversed. There we have the outpouring of the Spirit, followed in chapter iii. by the promise of "the times of the restitution of all things." Does not this reversal of the order bear out the contention of this paper that the outpouring of the Holy Spirit at Pentecost was only a pre fulfilment of the prediction of Joel? As a matter of fact, in days when Israel will once more be nationally on the scene, and when godly Israelites will be God's witnesses on the earth in the place of the "raptured" church, "that which was spoken by the prophet Joel" will be *fulfilled*, and the spiritual "former" and "latter" rain will be poured out in abundance.

IV. Lastly, we may regard the scene of Pentecost as the fulfilment of the promises of the Lord Jesus to His disciples in John xiv., xv., xvi., and Acts i. 5.

If we placed the promises contained in these chapters in John in parallel columns with the prophecies contained in Joel, we might well question the possibility of predictions so dissimilar having been in any measure realised on the same day. What characterises the words of Joel is the spiritually and physically abnormal—wonders, signs, visions, dreams, and prophesying. What characterises the New Testament promises is the spiritually and physically normal—the abiding of the Spirit and His indwelling, teaching, testifying, convicting, and glorifying. The former condition of things—the abnormal—is only represented by three wonders—"The sound as of a mighty, rushing wind," and yet no breath of wind would be felt; the *sight* of "the tongues as of fire," and yet no literal fire present; and thirdly, the *sign* of the gift of tongues. Not mere unintelligible, incoherent gibberish, but real languages intelligible to those of the audience accustomed to hear them.

All these occur in the early part of the chapter. They announced the advent of the Holy Spirit, and rightly aroused the curiosity and amazement of the gathering crowds of devout Jews. And what was the result? The attention was arrested—a preparatory work was possibly begun—but not a single man, as far as we know, was either convicted of sin or converted to Christ.

The second part of the chapter is taken up with the address of Peter. He is full of the Spirit, but he speaks as a man to men. He speaks now no longer in a tongue to be understood by a few of his audience, but in the language common to them all, probably the Aramaic or Syriac tongue. But though the miraculous and abnormal were absent from his address, we can trace therein the divine workings of the Holy Spirit on the lines of the promises of the Lord Jesus in the Gospel of John. The word of God is brought to the speaker's remembrance. He is instructed in its meaning. He testifies of Christ. He glorifies Jesus as Lord. His words are used to convict of sin. No doubt, too, those who believed were baptized into one body on that day according to the prophetic words of our Lord in Acts i. 5:—"Ye shall be baptized in the Holy Ghost, not many days hence." When most people speak of Pentecost to-day, it is strange how the prominent idea in their minds is that which was exceptional and incidental, the miraculous side of the occurrences of the day.

What is, however, proper to the present dispensation and essential to us, is that aspect of Pentecost, which has to do with the parting promises of the Lord Jesus to His disciples—the normal and the natural.

This is indeed our glorious heritage. The Holy Spirit is ever dwelling in each believer to make it good to faith. He has come to abide with us for ever, to be our indweller, to teach us all things, and bring all that the Lord has said to our remembrance, to testify of Christ, to convince the world of sin, to guide us into all truth, to show us things to come and to glorify Christ. It is for us to closely consider this galaxy of promises, and to take possession of them, one and all, by faith.

Open-air Preaching.

WHAT TO AVOID AND WHAT TO DO.

SUCH is the title of an exceedingly helpful book on open-air preaching, written by an experienced soul-winner. The late Donald Ross, whilst searching for a hall in the city of Edinburgh, for gospel work, found one which appeared suitable. "Why did the former occupants give it up?" enquired the veteran gospeller. The reply received is exceedingly suggestive: "They came together night after night and taught one another. I advised them to go and preach the gospel in the street, but they would not do it, and they *built up one another to death.*" "Built up one another to death!" What an expression! In this gospel day, the "day of good tidings," if we "hold our peace" and "build up one another to death," God will not hold us guiltless. "Faith cometh by hearing," and if the unsaved don't hear God's gospel, how can they be saved? Complaints are heard on all hands that few unsaved attend our meeting-rooms. On the Lord's Day evening there is usually a good audience. If, however, the professing Christians are deducted, the attendance of *unconverted* persons is exceedingly small. And in most places the Sunday evening meeting is the only gospel meeting of the week. It is a sad and solemn fact that the masses of the people are not being reached. According to recent statistics more than half the inhabitants of the large towns and cities attend neither church, chapel, nor gospel hall. Higher criticism, "new theology," drink, gambling, the craze for sport, excitement, and amusement are doing their deadly work. If we are to obey the Lord's "marching orders" we *must get out of ruts*. If we cannot get the people into our meeting-rooms, let us take the gospel to them in the open air. "Fishers of men" would do well to ponder the Lord's words to His disciples: "*Launch out into the deep and let down your nets for a draught.*" The big fish are not to be found close to land; they are to be had in "the deep." More enterprise for God on the part of Christian workers is badly needed. In business matters

we see energy, enthusiasm, and aggressiveness; in gospel work, easy-mindedness, apathy, and unconcern.

Now that summer has arrived, we should seek to put forth fresh efforts in the open air to reach the perishing. Mr. Galt's volume* will greatly help those who engage in this important service. We give some extracts from this singularly fresh treatise on open-air preaching. "Avoid the conventional idea of open-air preaching, which degrades it to the level of a mere extra—a kind of work of supererogation—a *something* which those who may wish to may do if they like—a good enough advertisement of the church or hall from which the workers hail—a suitable work for speakers to have their turn in, who are not good enough to take part in the indoor meetings." Mr. Galt thinks that the open-air preacher, to be properly qualified, must be an exceptionally good preacher, as his task is more difficult than the indoor worker. "Indoors, the audience is usually a body of people with a good deal in common in their lives and modes of thought. There will be, in almost every open-air congregation, the indifferent, the opposer, the backslider, and the fallen; each difficult to deal with individually, how much more so when mixed with others. So the task before the open-air preacher is to arouse the indifferent, to convince the sceptical, to silence the opposer, to restore the backslider, and to raise the fallen."

Mr. Galt exposes the widespread idea that *any believer is fitted for open-air work*. "The fact of the matter is," he remarks, "that many a speaker who ought to be firmly, if kindly—but firmly in every instance—restrained from speaking in the open air, might yet do good work indoors. Could anything be more utterly ridiculous than to see a man who could not hope to get a hearing in any indoor meeting—where all the audience are at least in sympathy with the preaching of the Gospel—standing up in the public streets and asking for a hearing there?" Regarding THE AUDIENCE, the author says that "Open-air audiences are

'kittle cattle,' and need very skilful handling; they are got together by means of interest created, and they are only held together by means of interest maintained. Whatever tends to break or dissipate this holding bond must be carefully avoided; nor will this be so difficult as it might appear, provided the preacher honestly strives to see things as his hearers see them; and thinks of the tastes and capacities of his audience rather than of his own." Important counsel is given regarding inappropriate hymns, tunes, and prayers. He strongly condemns the use of technical terms in the open air, maintaining that the Gospel should be proclaimed simply, clearly, earnestly, and tenderly. Among the things mentioned to be avoided are bad singing, giving personal opinion, vulgarisms, affectation of speech, self-advertising, and discussions. In the paragraph entitled, "Avoid whatever is likely to induce irrelevant trains of thought," there is invaluable instruction. "We must avoid," he says, "every reference to anything likely to send their minds off on a side line of thought. . . . In view of the fact that most of our hearers are undisciplined thinkers, being unaccustomed to long trains of sustained thought, and that they will be likely to take the first opportunity and escape from restraint. In view of this we ought to avoid references to peculiarities in persons present, such as their age, size, colour, or nationality. If, in your address, you mention your Scotch friend who is present, your hearers will most likely look round at the faces in the ring, in search of a man with red hair; if they do not find him in the ring they will look over the crowd where they will possibly find the regulation 'red-headed one.' They will look at him musingly, and wonder if he used to wear 'kilts,' if he played on a 'bagpipe,' if he says 'mon' for man, and 'bawbees' for halfpence; by the time your hearers' minds emerge at 'bang gaed a saxpence' you will probably have finished your address." On the necessity and importance of the preacher having "a message from God," there is sound instruction. "When a speaker knows in his inmost soul that what he is saying is God's message, and

God's message to the very people before whom he stands, he will speak with the authority of one come from God, and the people will be constrained to listen as to a voice from heaven." The paragraph entitled, "Stop when finished" is "needed truth." "This will be found," says the author, "to be rather a difficult matter, especially to highly nervous people, who feel very keenly the importance of what they are speaking about. It is a difficulty with many to know just when they have finished, but a little care and forethought will be sufficient to put that matter right. What is really necessary is to know beforehand what we really want to do; if we do know this we shall soon find out when we have managed to do it, or what is almost as important, when we are past hope of being able to do it. There are many good reasons why we should stop whenever we have finished, but it will be enough for our present purpose to point out that, if we do stop as suggested, we shall leave our hearers face to face with the full force of all our effort." We cordially commend Mr. Galt's book to Christian workers.

A. M.

Suggestive Topics.

FIVEFOLD FORM OF CRUCIFIXION IN GALATIANS.

1. Christ crucified, - - - - iii. 1
2. We crucified with Christ, - - ii. 20
3. The world crucified to us, - - vi. 14
4. We crucified to the world, - - vi. 14
5. We crucifying the flesh, v. 24 T. B.

THREE BEHOLDS

spoken of by three different persons.

1. The Saviour, "Behold My hands," - - - - John xx. 27
2. A Saint, "Behold the Lamb of God," - - - - John i. 29
3. A Sinner, "Behold the Man," - - - - John xix. 5 J. S.

STEPS IN CHRISTIAN EXPERIENCE.

1. In Christ, - - - - Phil. i. 1
2. For Christ, - - - - Phil. i. 21
3. Like Christ, - - - - Phil. ii. 5
4. Through Christ, - - - - Phil. iv. 13
5. With Christ, - - - - Phil. i. 23 F. A. G.

The Lord of Glory—A Real Man.

OR, THE PERSON OF CHRIST HISTORICALLY
CONSIDERED —PAPER VI.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c.

FROM this great position of trust and magnificent place of power Adam fell. It is significant that he was not approached directly. Their spiritual world was no "heavenlies," where dwell the powers and principalities of evil. So to tempt him the Prince of Evil had not only to approach Eve, but to approach her incarnate—in the form of a serpent. Thus the Tempter approached Adam from the lower side of his being. Eve saw and heard, touched and tasted, and from her outstretched hand the vicegerent of the world received the fatal fruit. And if she sinned first, and Adam took from her for very love of her what he would never have taken from the subtle serpent, sure it is that she has sorrowed most. Men may work, but it is the women that weep. Even she who was honoured above all women by becoming the mother of our Lord is known as the "Mater Dolorosa," for the sun of her gladness sank into the ocean of her tears.

And Adam's fall was complete. He lost power as well as purity. Not only were the garments of his glory foully besmirched, but from his drooping head fell the crown, and from his nerveless grasp dropped the sceptre of his kingdom; a moment for which the betrayer had waited eagerly, an opportunity he seized decisively. From henceforth the kingdom of God departed from earth to be known as "the kingdom of the heavens," whilst the usurper put on the fallen crown and grasped the sceptre of dominion. So that when there came upon the scene another Adam many long centuries later, proclaiming the glad tidings that the kingdom of the heavens was in His Person to be set up on earth again, He was met by the false king offering Him all the kingdoms of this world if He would accept them as tributary to him, for this false king aimed at more than the mere sovereignty of earth. An equality with God was what he had ever grasped at, so he offered the glittering bait, "Thou shalt be

my Adam if I may be Thy god!" For it is written, "If thou therefore wilt worship me, all shall be Thine." Oh, for a glimpse of our Captain's face when He replied, "Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Adam fell in a garden. Here is one who takes up the ruined cause in the wilderness—fasting, solitary, but mighty in His defiance of the Tyrant Traitor!

Well may we ask, Who is this? And we begin by saying

HE IS A MAN.

The Lord Jesus Christ had a True Body (Heb. ii. 14; Luke xxiv. 39), a Real Soul (John xii. 27; Acts ii. 31), and Rational Spirit (Luke ii. 40; John xiii. 21). That is to say, He was a Real Man, or, as it has been elsewhere put, "very man of very man." This human nature He derived from His human mother, Mary, not in the course of ordinary generation, for she was a Virgin, but through the intervention and power of the Holy Spirit of God (Gal. iv. 4; Matt. i. 18; Luke i. 35). This human nature was sinless (Luke i. 35; John xiv. 30; viii. 46). This human nature was a real human nature such as we know and understand (Rom. viii. 3; Isa. liii. 3; John iv. 6; xi. 35). It was a human nature that had no pre-existence (Gal. iv. 4; John i. 14; Phil. ii. 6, 7).

Now, there is not one of these scriptural statements that has not been denied, the denial giving rise to a heresy. By examining these heresies, and seeing how they arose, the truth of the statements will be more firmly fixed in our minds, and thus we shall be put on our guard against unconsciously lending ourselves to their propagation, or innocently giving ear to these heretical teachers who seek to obtain a hearing for them under the specious plea that "God hath some new light to break forth from His Word in these latter days."

The names are those by which these heresies are known historically, but in using them it is not meant that what is here stated is the whole or the major part of the heresy so called.

- I. The Denial of a True Body—"Docetists."
- II. The Denial of a Real Soul—"Arians."
- III. The Denial of a Rational Spirit—"Apollinarians."
- IV. The Denial of the Virgin Birth—"Ebionites," "Unitarians."
- V. The Denial of His Sinlessness—"Irving," "Christadelphians."
- VI. The Assertion of the Pre-existence of His Human Nature—"Swedenborgians," "Isaac Watts."
- VII. The Assertion of the Independence of His Human Nature—"Nestorians."
- VIII. The Denial of the Separate Existence of His Human Nature—"Monophysites."
- IX. The Denial of the Existence of a Human Will—"Monothelites."

I stay myself here to ask, Is the consideration of these heresies helpful? Is it not better to repress these enquiries and silence these doubts? Is it, indeed, not a little irreverent to submit the glorious Person of the Redeemer to the analysis of the logician and formulæ of the theologian? Do such words as the following voice your sentiment, "Love to Jesus Christ depends very little on our conception of His rank in the scale of being. On no other topic have Christians contended so earnestly, and yet it is of secondary importance. To know Jesus Christ is not to know the precise place He occupies in the universe: it is something more, it is to look into His mind, it is to approach His soul, to comprehend His spirit, to see how He thought and felt and purposed and loved . . . I am persuaded that controversies about Christ's Person have in one way done great injury. They have turned attention from His character"? Ere you answer, let me tell you who wrote these words, who was thus "persuaded." It was Wm. Ellery Channing, the great American Unitarian, who said of the central doctrine of the Gospel, salvation through the Blood of the Cross and sufferings of our Lord, that it was "appalling." Nay more, I have pamphlets, papers, essays, letters, sent to me from time to time. These, apparently written by Christian men zealous for the Truth, but containing novel or disturbing

statements, are sent to me by their recipients, who perhaps feel that in them is contained something wrong, but what that something is they are at a loss to comprehend. From such an experience, I am led to state here that had the diligent promulgators of these errors, especially concerning the Person of our Lord, known the history of the Church they might never have been guilty of repeating mistakes, errors, heresies, that the Early Church (and by that term I mean not the fathers, or the theologians, or Church doctors, but the concourse of Christian men and women on earth at any one time, whose consentient opinion has been far more powerful in the rejection of error and the destruction of heresy than the most able dissertation of the most eminent theologian or father) condemned as not according to the Word of God. But, alas, having once committed these erroneous opinions to print, they have found it difficult, if not well nigh impossible, to retract them. Even then, what about the minds into which these errors have been introduced? Not seldom have men had their last moments embittered by the thought of words uttered in a moment of pride in their own knowledge, words which, gone beyond recall, have ruined the faith, the lives of innumerable multitudes.

Gems of Truth.

No service in itself is small,
None great though earth it fill,
But that is *small* that seeks its own
And *great* that seeks God's will.

J. DICKIE.

A FULLER togetherness of God's people will only be attained by separation to God in our individual hearts and lives.

OUR Lord says that the saved man is the free man—the man who goes in and out at the door. To go in and out of a house at will is the mark of perfect liberty (John 10. 9).

THE soul is the dwelling-place of the truth of God: the ear and the mind are but the gate and the avenue; the soul is its home or dwelling-place. By meditation the truth takes its journey to its proper dwelling-place.—J. G. BELLET.

"He Yet Speaketh."

Lines on the Departure of Mr THOMAS M'LAREN, Glasgow, who entered into rest on 9th June, 1908.

HIS toil is o'er, his work is done,
Now sets for him earth's latest sun;
While rising on his 'raptured sight,
In realms of uncreated light,
There dawns a brighter morn, I ween,
Than ever mortal eye hath seen.

Long years he gleaned in fields of sin,
Now the gleaner himself is gathered in
At the close of day, like a shock of corn,
Full ripe and in its season borne.

His voice is hushed, yet we seem to hear
The message of love, the word of cheer,
And the gentle spirit that breathes no more
Upon this sorrow-stricken shore
Is with us still, like a perfume rare
That lingers long on the troubled air;
The flower may be carried to heavenly plains,
But the fragrance sweet on earth remains.

And thus it comes that he liveth now,
Though the cold death-dew is on his brow.
Yes, he shall live while the years roll on,
For the life that here 'mid the darkness shone
Was aglow with light from a heavenly clime
That knows not the changes of Death or Time.

Oh, it was passing fair to see
The gentleness of Christ in thee,
Thy purity—the pledge of power,
Thy patience in each trying hour,
Thy love that toiled till day was done
And succoured many a weary one
In fields afar, with few to cheer
By a kindly word when times were drear;
These shall arise from many a land,
And bless thy name—a goodly band;
And many a toiler at our door,
Whom thou hast oft refreshed of yore,
Shall say, "I am distressed for thee,
How pleasant hast thou been to me."

As the sky is fairest to behold
When the sun goes down in a sea of gold,
And stays in its flight the departing day—
A radiant sight in the twilight grey,
So now we are left with the "after-glow"
Of thy journey through this vale below;
Thy sun has gone down from mortal sight,
But shed all around is a golden light;
We feel its power and we own the spell
Of a scene where memory loves to dwell;
'Twas the Christ of God illumed thy sky,
And the Spirit of Christ can never die!

MAYBOLE, 12th June, 1908.

W. SHAW.



Tempting the Lord.

NOTES ON I CORINTHIANS X. 9

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Exodus xvii. 1 7, and Numbers xxi 4-9, are two passages which bear upon the subject of tempting the Lord. Also Psalm xc. 8-11.

We read in Numbers xxi. 4, "The soul of the people was much discouraged because of the way." Jehovah was leading them Himself—but it was by a long, difficult, round about way. This was His judgment upon them because of their sin and unbelief. But instead of bowing to the chastisement, it was true of them then as in the days of Isaiah, "The people turned not unto Him that smote them, neither did they seek the Lord of Hosts" (see Isa. ix. 13). It was in this rebellious unbroken condition of soul that they spake against God and against Moses, and in their sullen anger complained that they had been brought out of Egypt to die in the wilderness; that they had neither bread nor water, and as for the manna, once so sweet to their taste, now they loathed it! What a provocation was such a spirit as this to Him who was daily supplying their need, and leading them Himself by day and by night by a right way! Well might He have withdrawn the bread they loathed and the Presence they ignored, and have left them to die in the wilderness as they had said; only He is "the God of all patience," and in His long-suffering mercy He would chasten again and again, in order to bless them and not cast them off.

In Exodus xvii. 7, "They tempted the Lord, saying, Is the Lord among us or not?" And in Psalm lxxviii. 19, "They spake against God; they said, Can God furnish a table in the wilderness?" This reminds us also of the incident in the siege of Samaria (2 Kings vii.), when in answer to the glad message of the prophet Elisha, the unbelieving lord, on

whose arm the king was leaning, replied, "Behold, if the Lord would make windows in heaven, might this thing be?" And the prophet's answer, "Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof." The next day it was fulfilled according to the Word of the Lord, but he whose unbelief gave God the lie was trodden to death in the gate. In all these various instances it is the same principle. Nothing so tempts God as questioning His truth and love, and His power to give effect to all He has promised and undertaken—His faithfulness to keep and sustain His people in all their trials, and to bring them through them blest and sanctified. The roughness of the way, the chastisement, the discipline, is all but proof of love. "Whom the Lord loveth, He chasteneth." It is ours to know and believe the love that He hath to us, and instead of sinking under the trial of circumstances, to keep our eye steadily fixed on Him "that spared not His own Son, but delivered Him up for us all. How shall He not with Him also freely give us all things?"

Turn now to another passage bearing on the same subject, viz., Matthew iv. 5-7. Satan having taken the Lord to a pinnacle of the temple, thus addresses Him, "If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee," &c. Jesus said unto Him, "It is written, Thou shalt not tempt the Lord thy God." The Lord Jesus, as the Son and servant of God, came not to do His own will, but the will of Him that sent Him. In the path of obedience He could confidently count upon His Father's care. From the manger to the cross, in all that path of unwearied service and suffering, not one step was taken, not one word spoken, but in obedience to the will of His Father. And the path of perfect obedience was also the path of perfect trust. Not a reproach or a sorrow, not a privation or a pang that He endured even unto death, ever raised in His holy soul a doubt as to His Father's care. But what was the meaning of Satan's suggestion? Was it not that in this way He might test whether or not God would be true to His Word? But perfect faith needed not so to test the faithfulness of

God. Israel at Massah had tempted God by saying, "Is the Lord among us or not?" But no such questioning found a place in the heart of Jesus, therefore the prompt response to Satan's device, "It is written, Thou shalt not tempt the Lord thy God." If a child of God ventures where God has not sent him, he cannot count upon His preserving care. To go on consciously in a path of self-will and then to expect a Father's care is not faith, but presumption—it is tempting God. The forty years of Israel's wilderness experience was one long "provocation," a continual tempting of God. The sin of Israel was visited with severe and solemn judgment. "The Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." This is a beautiful instance of how God takes occasion to show out His grace in the midst of man's rebellion.

He takes this occasion to bring out one of the most beautiful types to be found in Scripture of the putting away of sin by the Lord Jesus upon the cross. As a subject by which to illustrate and set forth the gospel of God's grace, the story of "the brazen serpent" can never be surpassed or exhausted. The Lord Jesus preached the gospel from it to Nicodemus, and how many since then have used it with blessing to sinners and to saints! The brazen serpent tells us that God was ever looking forward to the cross of Christ.

Though He judged them for their sin, yet the moment they turned to Him in confession and acknowledged their guilt, God met them in mercy. The people came to Moses and asked him to pray that the serpents might be taken away. The Lord did not in this way answer their prayer; merely to have taken away the serpents would have been to leave the wounded to die. The Lord was better to them than what they asked or thought—He provided the means of healing and life for every bitten one. "And Moses made a serpent of brass, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. Christ crucified is God's remedy for the serpent-bitten sinner. The sinner who by faith looks to Jesus, is certainly saved. "Look unto Me, and be ye saved, all ye ends of the earth."

But there is a lesson here for the saved as well as for the unsaved. The guilty sinner, dead in sins, looks to Jesus on the cross by faith, and receives pardon and life. Even so, the child of God who now by faith looks up to Christ upon the throne—to Him who liveth and was dead—receives power to resist and overcome the temptations of Satan, the lusts of the flesh, the allurements of the world. Apart from faith in Him, the child of God is helpless against the wiles of the adversary, even as the sinner is helpless to save himself.

To the woman who touched the hem of Christ's garment, there flowed from Him healing virtue, whilst the crowd that pressed and thronged around Him received no blessing. It was not the *touch*, but the *faith* that drew forth the grace which was in Him to meet her need. And as the believer feels day-by-day the motions of sin, the workings of an evil nature within, it is his blessed privilege to obtain by faith, out of the fulness of grace that is in Christ for us, constant supply to meet his constant need. To venture forth into a defiling world, beset by a subtle foe, without having sought and claimed by faith the grace that alone can keep from falling, is to be surely overcome. Be it ours in conscious weakness ever to cling to the Lord Jesus.

Ready.

O H, to do nothing, nothing,
Save at the Master's will,
But swift as a bird from the mountain
The bidden post to fill:
And then at the Master's bidding,
Ready to rest unseen,
As a sword lieth hid in the scabbard,
Tempered, and bright, and keen,
Ready to leap when He needeth,
True 'mid an enemy's land,
Honoured to hang at His girdle,
Or gleam in the Master's hand. T.E.W.

"SEE that Christ lays the ground-stone of your profession, for wind, and rain, and spails will not wash away His building. His works have no shorter date than to stand for evermore."—SAMUEL RUTHERFORD.

The Original Fall and Incurable Depravity of Man.

CONCISE STATEMENTS.—No. VI. By THOMAS BAIRD.

IN the last of our concise statements we dealt chiefly with the creation of man as a distinct act and special work of God, worthy of his glorious Creator in every respect and detail. We endeavoured to expose and condemn that "Monkey Brand" species of science which attempts to substitute its absurd theory of evolution for God's great deed and sure narrative of creation. And here we now desire to record our refusal to have man classified with the beasts in the animal kingdom, even though he is now a recognised fallen being. For convenience sake, scientists have divided up the animate and inanimate earth into three kingdoms, *i.e.*, the animal, the vegetable, and the mineral kingdoms. I here absolutely refuse to bow down to this modern scientific idol of convenience. There are seven entire and separate kingdoms, comprising within themselves "things in heaven, things in earth, and things under the earth"; and a catalogue of these kingdoms may be pertinently introduced here:

- I. The Divine Kingdom. Possessed and controlled by Deity.
- II. The Angelic Kingdom. Inhabited and enjoyed by angels.
- III. The Human Kingdom. Possessed and inhabited by all men.
- IV. The Satanic Kingdom. Allotted to Satan and fallen angels.
- V. The Animal Kingdom. Embracing all beasts, fish, fowl, and insects.
- VI. The Vegetable Kingdom. Comprising all plants, flowers, fruits, and cereals.
- VII. The Mineral Kingdom. Consisting of all inanimate existing solids and fluids.

These seven kingdoms must be kept distinctly and severely separate. There is one great outstanding difference between the scientist and the Christian. The scientist ignores the *fall*, and yet classifies man with the *beasts*. The Christian sadly acknowledges the fall, but still insists that man is no beast. He is fallen *man*. Now, it seems to me most futile, and almost puerile, to

discuss or deny the initial *act* of the fall of man, when we are surrounded by such overwhelming evidences of the *fact* of the fall. If we were encompassed in this life with hosts of angelic beings, if we rubbed shoulders daily with men and women of spotless integrity and faultless morality, then we might easily be persuaded that the story of the fall was a delusion and a myth. But the presence of *fallen* and *falling* men and women ever with us is the sure and indisputable evidence of a *former* and fatal fall. We have the statement and the circumstances of this fall narrated in Genesis iii. with all the artlessness of divine simplicity. There we have the garden planted, and man created and installed therein. God now applies two tests to the man He had so marvellously formed. He tested his *intelligence* in naming the beasts (ii. 19); He then tested his *obedience* by prohibiting the tree of knowledge of good and evil. The test was just and righteous, but the result was truly deplorable. The sin lay not in the *value* of the thing forbidden, but in the act of disobedience touching the thing itself. Please also to notice that only *one* tree was withheld; all the others were unprohibited.

If *all* the trees of the garden had been reserved, and only *one* allowed, then some appearance of injustice might be supposed. Satan now poses as man's friend, and suggests in his speech to Eve that God was unjustly restraining them from something which it would be advantageous for them to know and possess. He hinted at God's unreasonableness in prohibiting the use of this special tree, and also sought to minimise the penalty imposed. God *tested*. Satan *tempted*. Man *tempted*. Satan *triumphed*.

"The fatal fall, the sin, the shame,
The death, the doom, the sword aflame;
The curse, the crime beyond disguise,
And earth no more is Paradise
The beaded brow, the silvered hair,
The aching heart, the vacant chair,
The grassy graves, the broken ties,
Are not the scenes of Paradise."

But this is not all by any means. Not only have we the original deed of sin in Eden, but we are also face to face with the origin of a sinful nature. Not only have we *transgression of law*, but we have also

transmission of nature. That one sinful act produced a sinful nature in the man who performed it, and that sinful nature has been transmitted to all his seed. "The fathers have eaten sour grapes, and the children's teeth have been set on edge." The *sour* grape of Eden is now the *sweet* morsel of men. Just as Levi is credited with having paid tithes to Melchisedec long before he was born, because he was *in the loins of Abraham* when Melchisedec met him (Heb. vii. 9, 10), even so, man is reckoned a sinner in the sin of Adam, for we were *in the loins of Adam* when Satan met him in Eden. Man is now incorrigibly depraved and, from a human standpoint, irretrievably and irremediably ruined and lost. Like Israel, man is a self-destroyed being (Hosea xiii. 9), and if help come not to him from God on high, then must he irrecoverably perish.

Conference Gleanings.

From Glasgow Half Yearly Meetings, April 18 21 1908
Collected by Hy P

From J. W. JORDAN.

THE word "manna" means what is it?

They could not give it a name! Can you give a name that will take in all the preciousness, glories, and hidden wisdom to be found in God's Christ? *Impossible.*

In Proverbs, Christ is "wisdom" concealed. In the Gospels He is wisdom revealed.

God forbade the making of a "likeness" of Himself (Exod. xx. 3), yet has given us a likeness—"The express image of His Person" (Heb. i. 3), "God manifest in the flesh" (1 Tim. iii. 16).

It is one thing for the child of God to abide in Christ, another thing for Christ to abide in him. So with the "Spirit" and "love of God."

In the oil press of Gethsemane the Saviour's sweat was as it were great drops of blood, in anticipation of the pressing of Calvary.

No *yellow* ray means no light; no *red*, no heat; no *blue*, no fructifying power. So we need the threefold rays of heavenly light, warmth, and power.

A gentleman had a conservatory built with blue glass at top. He got no grapes that

year. Scientific friend explained that blue in roof nullified the fructifying rays.

"The *only* begotten Son" (John i. 18). He came forth as the only-begotten. Where He was before. Even *on* earth He was "the Son of Man *in* heaven." Illustrate by sun and sunbeam. All that is in the sun is in the sunbeam.

"Jesus wept" (John xi.). Before Christ raised the dead He found time to weep.

He went back to heaven as "the *first* begotten" (Rev. i. 5). The forerunner of an army goes before to prepare for army coming. He is the Pioneer in the Glory.

"Behold, a throne was set in heaven" (Rev. iv. 2). A throne set, One sits thereon. The mind of heaven is one, the will of heaven is one, that of Him who sits upon the throne.

Before Isaiah was sent forth to proclaim the will of God, he was taken up to heaven to learn how it was done there.

What makes heaven heaven is *one* will there. What makes hell hell is everyone has a will there.

When the Lord Jesus was baptised the heavens were rent, when He was crucified the veil was rent.

God *with* us (Matt. i. 23), God *for* us (Rom. viii. 31), God *in* us (1 John iv. 12).

"The foundation standeth sure." As in Solomon's temple, the foundation has been built and rebuilt upon; covered with rubbish, built upon again many times, yet it remains "sure" to-day. So in the Temple of God.

God announced Himself to Moses as the Redeemer under the title "I AM." The Great Redeemer said, "Before Abram was, I AM" (John viii. 58). In garden of Gethsemane, "Whom seek ye?" "I AM" (John xviii. 5). On the lake He said, "I am" (Mark vi. 50; same word as in the other scriptures), and the fears subsided.

Jacob said, "All these things are *against me*" (Genesis xlii. 36). No, Jacob, you might have died of starvation but for these things. Joseph said, "God did send me before you to preserve life" (Gen. xlv. 5). Look at things in God's light.

You cannot get the dross out of the metal unless you put it in the fire. The three Hebrew children in the fire only lost their bonds. They went in bound, they came out free.

The Two Generations.

JOTINGS ON PSALMS XIV AND XV BY T. ROBINSON

WE take these two Psalms together because they present to us the character of the two classes set in contrast in Psalm i.—the righteous and the wicked—the two generations (see *Psa. xii. 7*, “this generation”; and *Psa. xiv. 5*, “the generation of the righteous”)—seen in deadly conflict throughout the Psalms, as indeed they are all through the Scriptures, as it is written, “I will put enmity between thee [Satan] and the woman, between thy seed and her seed” (*Gen. iii. 15*). The two are irreconcilable, as light and darkness, as fire and water. “The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be” (*Rom. viii. 7*)—“enmity,” not merely an *enemy*. Thus in the nature of things the antagonism is fixed and permanent. This accounts for the imprecations found in the Psalms.

There are seven verses in Psalm xiv. The first four present the characteristics of fallen man; the last feature is, they have “no knowledge” (verse 4). The last three verses present God as “in the generation of the righteous,” and as the *present* “Refuge” of His people, and then as their *future* Deliverer, when their “salvation” comes “out of Zion.” (Of course the horizon of the Psalms is bounded by Israel, but we are chiefly concerned with their practical rather than their prophetic aspect.)

This Psalm is quoted in Psalm liii., and in Romans iii. it is cited as proving the universal and total depravity of man. “God looked down to see,” as at Babel (*Gen. xi.*). In the days of Noah He “saw that the wickedness of man was great in the earth.” “God looked upon the earth, and behold, it was corrupt” (*Gen. vi.*). THE VERDICT.

1. *Where* men are—“All gone aside” (ver. 3). God’s remedy for this is, “Made nigh by the blood of Christ” (*Eph. ii. 13*).

2. *What* men are—“Filthy” (verse 3). God’s remedy for this is the precious, sin-purging blood (*Heb. ix. 14*).

3. *What* men have *done*—“There is none that doeth good, no, not one” (ver. 3). God’s remedy for this is the same, “Reconciliation

by the blood of the cross” (*Col. i. 20*).

There is a natural sequence in the order of these, and the root of their inability to do “good,” of their “filthiness,” and their going “aside” is that they have no “knowledge,” *i.e.*, of God. Hence “the fool hath said in his heart, There is no God” (verse 1). As a man “thinketh in his heart, so is he” (*Prov. 23. 7*). On the contrary, the righteous “speaketh the truth in his heart” (*Psa. xv. 2*).

Then, in our second Psalm we have “the generation of the righteous” described. To the question, “Who shall abide in Thy tabernacle, &c.?” the answer of God is, “He that walketh uprightly, &c.” It is not the *title*, but the *character* required in those who would dwell in His “holy hill” that is described. The “blood” is the title; but whilst it is written, “Without the shedding of blood is no remission,” it is also added, “Without holiness no man shall see the Lord” (*Heb. ix. 22*; *xii. 14*). The right of *title* must be evidenced by right *living*. This is not unevangelical, and need occasion no alarm. *Cause* and *effect* necessarily co-exist. There could not be a *cause* if it produced no *effect*. There is grave reason to question the existence of faith if it does not work by love. “He that saith he abideth in Him ought himself to walk even as He walked” (*1 John ii. 6*). Walking in the “light” is a requirement of “fellowship” with Him (*1 John i. 7*). It is impossible to *worship* God if we do not *walk* with God.

Not only is *personal* character here enjoined, but *relative* also. “He backbiteth not with his tongue, nor doeth evil to his neighbour, nor endureth a reproach against his neighbour” (ver. 3). Uprightness, righteousness, truth, faithfulness, unselfishness, fidelity, kindness, make up a strong character. “He that doeth these things shall never be moved” (verse 5). Or, as the Apostle Peter says, “If ye do these things ye shall never fall” (*2 Peter i. 10*).

The Present Tense.

“God *is* faithful”; not He “*has been*”

Nor He “*will be*”; both are true;

But to-day, *in this sore trial*,

God *is* faithful “*now to you*.”

Pearls from Old Seas.

By T BAIRD

IF thou failest in thy love to thy neighbour,
boast not of thy love to God.

Never do anything at night that will cause
you shame in the morning.

Think all you speak, but speak not all
you think.

If you desire to disobey God, seek a place
where He cannot see you.

Our anger over a wrong thing may be as
sinful as the thing itself.

QUESTIONS AND ANSWERS.

We shall greatly value remembrance in prayer that special
witness 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:

SUNDAY SCHOOL COLLECTIONS.—Should there
be a collection in the Sunday School?

THE CHURCH, GENERAL AND LOCAL.—What
is the difference between the Church as the body
of Christ and the Church as a local assembly?

Please explain the apparent unreasonableness
of the Lord in Mark xi. 12-14.

WHAT IS MEANT BY EVIL-SPEAKING as in
Ephesians iv. 31; James iv. 11; 1 Peter ii. 1? It
has been said that one is not speaking evil so
long as they speak truth and do not lie.

WHAT IS THE MEANING OF EPHESIANS vi. 1?
“Children, obey your parents *in the Lord*.”

**WHAT IS THE PURPOSE OF GOD FOR US IN
BAPTISM?**

WHAT IS THE MEANING OF 3 JOHN 7?

MEAL-TIME CONVERSATION.—Should not the
conversation at meal-times be edifying and
helpful to the Christian life? How best can we
help to make it so, specially when all are not
believers, or if believers are not at all in sym-
pathy with those who seek to meet together in
scriptural simplicity?

WHO IS MEANT BY THE UNJUST STEWARD?—
Please say what is the meaning in the parable
of the unjust steward (Luke xvi. 9): “Make to
yourselves friends of the mammon of un-
righteousness; that, when ye fail, they may
receive you into everlasting habitations.”

A TEMPORARY BREAKING OF BREAD.—Is it
scriptural for a number of believers who have
gone on a holiday to a place where there is no
established meeting to meet together to break
bread so long as they remain there, the meeting
being of course discontinued when they leave?

“Would it be wrong for an Assembly to

grant the use of their meeting-room to a Christian
brother (Baptist) for an hour on Lord's-Day
afternoon for the purpose of holding a Sunday
School? There being no Sunday School in the
district, the want is keenly felt, and the brother
who has asked the use of this place has proved
his aptitude for the work.”

How to Improve our Singing.

QUESTION 542.—Could any out of the many
readers of *The Witness* make suggestions for the
improvement of our assembly singing, both in
our worship and gospel meetings?

Editor's Note.—On the question as to the im-
provement of singing in our meetings we have
given one valuable reply in our May number.
We now propose to give a summary of the
others, of which there are before us no less than
eighteen, and some of these, if given in full, would
occupy several pages of the *Witness*. We
mention this in order to impress upon those who
kindly seek to help us the importance of
answers being condensed into the smallest com-
pass. The mistake is that so many of those
who write replies attempt too much and pro-
duce rather a treatise on the subject than a
mere reply. We again repeat that we are
compelled to omit many for no other reason
than that they are far too long and would
extend far beyond our limited space.

One suggests a night in the week being set apart
for a singing class with a competent teacher.

Another says, “The gift of song is not so
valued as it should be. Why should not our
singing be of the very best? Everything done
for God should be the best we are capable of.”
A combined class in some central position that
could be attended by believers from various
meetings in a given district is suggested. At
gospel meetings good singers might be together
near the front, the voices thus combined would
be more helpful. Let there be no haphazard
starting of hymns, one who is competent to
start upon the right pitch and to lead in correct
time should lead, and no other.

Another writes: “To whom do we sing?
The New Testament says: ‘I will sing *unto Thy
Name*’ (Rom. xv. 9). ‘Singing and making
melody in your heart to the Lord’ (Eph. v. 19).
‘Singing with grace in your hearts to the Lord’
(Col. iii. 16). ‘Paul and Silas sang praises *unto
God*’ (Acts xvi. 25). ‘In the midst of the
Church will I sing praise *unto Thee*.’ The Lord
is the object of the singing whether it is in the
hearing of ‘prisoners’ or of ‘the Church.’” If
this were constantly realised by all, how it
would modify unseemly loudness and irreverence
of manner. The worship of the seraphim in

Isaiah vi. affords a striking example of becoming reverence.

Several replies dwell solemnly and at length upon the importance of the singing being in the Spirit, as well as with the understanding and from the heart, not only with the voice. This will no doubt be endorsed by all, and need not be repeated. One says that singing from the heart should find expression, not in all singing the air, but in all joining in with the various voices God has given us, thus creating a *harmony* corresponding with the unity of the Spirit so necessary to true collective worship.

One cause of failure in our singing is lack of *prudence*. Tunes are raised that are little known. Many have musical instruments at home, and could easily learn such tunes correctly, and true to the music set. Some are naturally musical, having special gift; prudence dictates that such should lead the singing. Again, each one ought to know what part their voice is best fitted for, and sing accordingly. But let not *too much* time and thought be given to voice tune or parts. Let all be done to the glory of God.

Answer B.—We have all experienced in some measure the high-pitched tune which left the majority dumb, and the dull monotonous drone of one pitched too low. Another common fault is having the time too slow, causing a drag in the singing which has a damping effect on the whole meeting. These extremes tend to banish our desire to praise God in song, and also invoke the scorn and ridicule of the unsaved. What is the remedy then? (1) Let a fit brother be appointed to lead the singing by commencing the tunes at their proper pitch, and sustaining the melody throughout; (2) let the young people, and those who can read music at all, secure hymn-books with the tunes, and endeavour to put in the parts to which their voices are suited, thus producing harmony; (3) let everybody sing, and sing heartily, as to the Lord (Col. iii. 23); (4) let the leader show the example in singing with *expression*, and let the rest follow and learn. Expression is very necessary to bring out the depth of meaning in the hymn. Take for instance No. 344 in the "Believers' Hymn-Book." The first verse should be sung very soft and rather slow. The second, like the first, but just a trifle exultingly in the last line. The third verse should begin low, but quickly assume a louder tone in which a note of triumph is pre-eminent. The chorus should be sung forte, a great deal quicker than the verses, with a sustained and joyful triumphant tone, a climax being reached in the two last lines.

Answer C.—If there is a brother in the assembly who is really capable, it would seem well that it should *generally* be left to him to start the tunes,

as it tends very much to confusion where it is reckoned to be anybody's work, and then it frequently happens that two different tunes are started at the same time. The Word of God says, "Let all things be done decently and in order."

Answer D.—Regarding the question as to improving the singing in the assembly meetings, our experience in — may be mentioned. For a number of years now we have used an organ at our afternoon and evening meetings, and the brother leading the hymns stands in front beside the instrument, a little raised above, and facing the audience. We have also a smaller portable organ which we carry to all our open-air meetings. The instrument is such a great help that we would not dream now of dispensing with it. It enables a tune to be started at the correct pitch, also keeps it from falling, and gives all the parts in music, to the great assistance of the various singers. Often we are enabled to sing a new tune right away that might happen to be given out, which would not be easy at first sight without the instrument. It makes the singing far more hearty and attractive, and specially draws the unconverted around in the open air. We have had nearly every winter a singing class to learn the hymns. This is very helpful in getting all the singers interested, and by the singers of each part sitting together it proves mutually helpful to all in increasing the melody. s. c.

Answer E.—Singing in the assembly. If those who are concerned about it would consider it their privileged work and responsibility to remedy it, much could be done; it would soon be mentioned in the prayer meeting, and more time and practice would be put into it. Those who have no ear for music are always in the minority, and a very few well practised in what is to be sung will very soon lead all the rest. To some sensitive ears discords are positively painful, and it seems only right that we should do our best to save the offence. H. v.

The great problem of the present day is how to get the people under the sound of the Gospel. This is one way—good singing will attract most people, but let it be subservient to the Gospel message, and not to draw them together for a musical evening. A singing class is necessary—a competent and discreet brother should be sought for this purpose, and brethren and sisters should consider it their duty and privilege to submit themselves to such. There is no doubt an instrument is a great help in Gospel work. The hymns are more easily led, and the right pitch of tunes is given and maintained.

Some answers are largely a dissertation against the use of musical instruments, but this would require a volume of itself.

Home-call of Mr. Thomas M'Laren.

IT is with unfeigned sorrow that we record the departure to be with Christ of our beloved friend and brother, Mr THOMAS M'LAREN. He peacefully fell asleep at his residence, 11 Cranworth Street, Glasgow, about six o'clock on the morning of 9th June, 1908. For more than thirty years the writer and he wrought together in happy and unbroken fellowship.

He was born at Bannockburn on 7th February, 1832. When about seventeen years of age he was converted to God. On 9th April, 1856, at Greenock, he was married to Miss J. B. Paterson. In 1861 he publicly preached the Gospel amid opposition, but with blessing. In the same year, upon the birth of his third son, he decided not again to conform to the custom of "infant sprinkling," and soon associated himself with believers who met together to "break bread" in Blythswood Hall, 115 West Campbell Street, Glasgow. In this city, for 49 years, he has steadily laboured in the Gospel, and by much loving service helped those who had believed.

He had a large heart, embracing all saints. He was a man of much prayer, turning continually to God for wisdom, direction, and grace. His zeal in connection with foreign mission work and his love for all God sent labourers entailed upon him a large amount of correspondence, in which he patiently and graciously toiled for many years. He, with a few others (Henry Groves, Wm. Bowden, &c.), was at the inception of the periodical now grown to the fortnightly record of mission work, *Echoes of Service*. The writer once asked him if he got time to read it all. His fervent answer was, "Every word of it," and his reading was ever accompanied by earnest prayer.

By far the largest proportion of his ministry was unseen. He was ever a willing servant of others, and many an hour he spent in the humble work of arranging meetings for servants of God from other lands.

To his persistent advocacy of the claims of the heathen, and of the unsaved in all lands, may be largely attributed the increase in recent years of missionaries abroad not connected with any society, and of general interest in mission work. To be a channel of ministering to the needs of such was his delight, and many were the words of sympathy, encouragement, and comfort wherewith he cheered the hearts of lonely and tried workers.

His practical interest in missions was manifested by his visits to Faroe, Norway, Italy, France, Switzerland, and lastly, by an extended tour in India, when over 70 years of age. He used his pen as well as his tongue, and sent out copies of "A Visit to Faroe Isles," which greatly increased interest in the work there; "Heaven's

Messengers amongst Heathen Millions," an illustrated account of his visit to the mission stations in India; the "Life of John Wilson of Central Africa"; as well as various pamphlets concerning the "Indian Famine Orphans," and occasional leaflets containing missionary notes.

His was no mechanical missionary correspondence; a loving letter of counsel and encouragement accompanied most of his remittances. This must have meant prayerful thought to keep up such a heavy correspondence, £2500 per annum passing through his hands of late years.

Ailing for many years with an affection of the heart, he was never so well after his visit to India, and after months of suffering, patiently borne, he passed to be with the Master he loved so well, and served so long, almost his closing words being, "We trust Thee where we cannot trace Thee." The text for that day on his own Roll Text Calendar ("Daily Light"), which he edited for fourteen years, was, "I will give thee rest."

We greatly miss his loving, cheerful, and always helpful presence among us. He has been called to his rest and his reward, and to us "the memory of the just is blessed." Let us lovingly remember his sorely stricken widow, that her heart may be comforted, her faith sustained, and grace be given her to bow in meekness to the holy will of God. "Yet a little while, and He that shall come will come, and will not tarry." May the thought of that blissful moment of reunion bring cheer and comfort to every sorrowing heart. J. R. C.

At the funeral service, held in Wellcroft Halls, on the Friday afternoon, after the reading, by Mr. C. P. Watson, of letters from a number of well known brethren unable to be present, Mr. W. J. Grant, in a brief word of comfort, ably summed up our brother's life as follows: "He admired his earnestness of heart in the things of God; his zeal for the glory of God; his love for all Christians; his earnest appeals to the Throne that peace might be maintained amongst the people of God; that everything might be rooted up that would in any way hinder the blessing of the Lord descending upon us, and his great zeal for the extension of the Grace of God in foreign lands. Indeed, he supposed, there is no land in which the Gospel of the Grace of God is preached, where the name of Thomas M'Laren is not known."

At the service Mr. C. J. Judd, of China, told how he was invited to Glasgow by Mr. M'Laren thirty-four years ago. Wm. Kyle spoke of a personal friendship of longer than thirty-four years. Dr. Roche, of Norwich; Alex. Grant, of Singapore; J. P. Sinclair, Alex. Stewart, R. G. M'Innes, Dr. Wardrop, and others took part.

A Full Christ.

As shown forth in the Cities of Refuge

By FRANKLIN FERGUSON, New Zealand.

WHAT a glorious thing to be saved, and to have it to say, "My Beloved is mine!" We have not always seen how much Christ is made unto God's elect; our spiritual sight has been very dim, too dim altogether, but the use of a little of our Lord's eye-salve works wonders, and makes us able to discern what great blessings we have in Emmanuel. He is "God with us" to the end of the journey, and that means more than we have ever imagined. Diamonds lie buried among dust and earth; so often the choicest of God's gems may lie hidden in some Old Testament chapter we considered too dry to spend much time upon. Who would expect to find among the names of some ancient Hebrew cities a cluster of rare jewels which, when brought into the light of New Testament teaching, glitter as do costly stones under the sun's rays? Joshua xx. reveals to the saint a full Christ.

Let us together look upon Him as He is presented to us in this chapter.

I. KADESH in Galilee—the first named of the cities of refuge whither the manslayer might flee who had slain his neighbour unwittingly. The meaning of the word is "sanctuary," or "hiding-place." When we fled for dear life to God for refuge from the avenger, we found in the Lord Jesus a hiding-place or sanctuary where no harm could reach us or ill betide us. In Him we found a safe shelter, our soul "had escaped as a bird from the fowler," and our heart rejoiced as we sang,

"There is no condemnation,
There is no hell for me,
The torment and the fire
Mine eyes shall never see."

We were safe and secure in Christ, the city of refuge, that very moment we trusted ourselves to Him; and to our palpitating heart He spake that calming word of assurance, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

"Oh, safe and happy shelter!
Oh, refuge tried and sweet!"

II. SHECHEM in Mount Ephraim. This name means "back," or "shoulder." When

our soul had fled to Christ, He did with us as the good shepherd did when he found the sheep which was lost: "He layeth it on His shoulders, rejoicing." We found our soul supported by His almighty strength, whose shoulder upholds God's government (Isa. ix. 6). Through all our life will He carry us—through desert, waste, and wild—and never will He put us down until our feet stand within thy gates, O New Jerusalem! Thou blessed Refuge of our soul, not only have we found in Thee a hiding-place from the wrath to come, but Thou art carrying us on Thy shoulders until we are safe home. Happy and favoured sheep!

III. HEBRON in the Mountain of Judah. The signification of this name is "fellowship," and herein we learn that that fleeing sinner who found safety in Christ, and whom the Lord is carrying all the road to heaven, holds friendly intercourse with the One who came down from above. "I have called you friends," He says; and He is that Friend which "sticketh closer than a brother." He "loveth at all times"—when skies are cloudy, or the heavens are bright. "Having loved His own, He loves them to the end." Through thick or thin He is the same. As the ivy on some old ruin—the greater the ruin the closer it seems to cling; so doth this Heavenly Friend cling to His own, and the more we seem to need His love, the more we find Him true. Thus we travel on together—He loving, I trusting—both good friends, enjoying each other's company. Eternal Lover of our soul, may no cloud come between us!

IV. BEZER in the Wilderness. "Fortress" is the meaning. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Prov. 18. 10). As the Christian travels on he finds there lurk about the King's highway enemies many and strong, who pounce upon him at unawares, with the intention of doing him much harm. But the Lord is now his fortress, and he rushes within its strong walls from his deadly foes; and though they make a great to-do without, he is secure within, whilst the Captain of his salvation soon disperses the noisy crew. It is his wisdom not to stay in the open when the powers of darkness come upon

him, but to get quickly into his strong tower, notwithstanding that they cry after him, "Thou art afraid!" They say truly; we *are* afraid; but behind yonder walls, gates, and bars no enemy can force his way. We reach down our harp and sing with an old bard, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed." This old song is very discomfiting to our enemies, who take it very ill.

V. RAMOTH in Gilead. This signifies "high" or "heavenly place," and suggests to us Ephesians ii. 6: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." To hold this as a divine doctrine only is to miss the good of it; to know it as a blessed experience, and to teach it as something you daily enjoy, is another thing altogether. The world is all unrest; its din and bustle is ceaseless, its inhabitants are "born to trouble as the sparks fly upward"; yet for the Israel of God there is provided in Christ a "Ramoth" where the soul may enjoy seasons of rest beyond the range of time and change, and sit contemplating the land of the heavenly Canaan. O homeland of the soul, when shall we rove over thy beautiful fields? when shall we walk up and down in the fair paradise of God?

VI. GOLAN in Bashan. Scholars differ in the meaning of this name. Some give it to mean "joy," others "exodus," but we will not try to decide which is correct; we will have and enjoy them both. Our different Christian experiences will end in Golan—that is, there will come to pass the exodus of the whole Church of God from the world to the Father's kingdom above, and it will take place amidst "joy unspeakable and full of glory." The top stone will then have been placed on our blessings; it will be the summing up of God's goodness to us. In the joy which His presence shall crown we shall dwell for ever. And as we think of this fulness of blessing the saints have in Christ, it constrains us to exclaim, Who would not be a Christian?

THE Spirit lays far more stress on the *present* than on the *ultimate* object of redemption.

Divine Guidance in Old Testament Times.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII—VI.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c.

EVERY child of God has need of continual guidance. Sheep are silly, and every shepherd knows how ready they are to go astray. And the sheep of Christ are often no better, though indeed they ought to be. Israel needed divine guidance in the wilderness, and Jehovah provided this for them by the pillar of cloud by day and of fire by night. As they entered the land the Lord said unto them, "Ye have not passed this way heretofore" (Joshua iii. 4). The circumstances and conditions of the way were always changing, so that past experience was no guide for the present path. So is it with us day by day. We know not what a day may bring forth; every day brings new experiences designed in the providence of God to teach us new lessons.

Under the Old Covenant another of Jehovah's methods of guidance was by consulting the priest with the "Urim and Thummim." In Numbers xxvii. 21 we read concerning Joshua as the leader-elect of Israel, "He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord." Thus provision was made for his infallible guidance. But Joshua failed. First as to the attack upon Ai. Judging after the manner of men, a force of three thousand would be quite sufficient. But he and all Israel must learn that a small difficulty, as well as a great one, will prove too much for the arm of flesh. The Lord must be given His rightful place as "Captain of Jehovah's host," both as to how the work is to be done and as to the power for victory. God discovers to them the secret of defeat; it was sin in the camp that turned the edge of their sword, and not the valour of the foe. When at last they do go up to victory, every detail of the plan of campaign is committed to them by Jehovah; nothing is left to human wisdom or device; not two or three thousand, but all the fighting force must go up. With sin judged and put away, with divine guid-

ance as to their way and divine instructions as to the method of attack, Jehovah is with them, and victory is assured. See Joshua viii. Again he fails in the matter of the wily Gibeonites. Judging according to the sight of his eyes, he is deceived. Appearances seemed perfectly plain. Surely there was no need for asking counsel here. Nevertheless Joshua was thus led into a sad blunder—"They received the men by reason of their victuals, and asked not counsel at the mouth of the Lord" (Joshua ix. 14; marg.).

David, as long as he departed not from the Lord, made it his habit to ask divine counsel. A fugitive persecuted by Saul, though Israel's future king, and the divine anointing upon him, he found a hiding-place with a few followers in the cave of Adullam. Along with the king was Gad the prophet and Abiathar the priest. So that, though a feeble, discredited company, they "came behind in no gift." Prophet, priest, and king are there, and Jehovah their resource. And such has often been the experience in these days of little gatherings of despised believers. Without much education, with no theological training, with little of this world's wealth or social position, but counting on the promised presence of the Lord and upon the ministry of the Holy Spirit for worship and edification, they have lacked for nothing, they have grown in grace and in knowledge, and have maintained for years a bold and fruitful testimony in the Gospel. Where love and humility abound all goes well. Hence we find David in 1 Samuel xxiii. 2 inquiring of the Lord as to his going against the Philistines and getting definite instruction. Again in verse 4 he inquires so as to make doubly sure as to his path of duty. In verse 9, alarmed at the attitude of Saul against him, he again asks counsel of the Lord, and receives definite answer to his inquiry. Again, in chapter xxx., David is greatly distressed; the people with him spake of stoning him, but he, encouraging himself in the Lord his God, calls for the priest with the ephod, and "David inquired of the Lord" (verse 8). The divine instructions are enough; he pursues, he overtakes, he recovers all. Again, in 2 Samuel ii. 1, after the death of Saul, David is deeply exercised

as to his future course, and inquires of the Lord. The answer is immediate and explicit, directing him to Hebron, whither he goes and remains for seven years. At length the Philistines invade the land and spread themselves in the valley of Rephaim. David might have gone against them in his own strength and wisdom; but no, he keeps the place of dependence and inquires of the Lord, and going according to His instructions he obtains the victory of Baal-perazim (2 Sam. v. 19-21). Yet again the enemy appears, and David, not trusting to former success, once more inquires of the Lord (verse 23). This time the divine instructions are totally diverse from any previous way of attack. He is to wait till he hears the sound of going in the tops of the mulberry trees. David did so, as the Lord commanded, and smote the Philistines.

The next important event recorded is the bringing up of the ark. But here there is an ominous silence as to any asking counsel of the Lord. In 1 Chronicles xiii. 1 we find that David consulted with "the captains of thousands and of hundreds, and with every leader." Strange it is that no mention comes in here of consulting Jehovah. Surely this may well account for the disaster that arrested the progress of the ark. Is not this absence of the seeking of Jehovah's counsel just in keeping with the fool-hardy haste that set aside the Lord's command appointing the Levites alone to be the bearers of the ark. From this point onward we find no further mention of David inquiring of the Lord for many years. It is during this period that the awful sin which remains as a foul blot upon his history was committed. Strength of character is lost, foolish and wicked counsels prevail, and awful indeed is the Spirit's exposure of the root. "The counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel, both with David and with Absalom" (2 Sam. xvi. 23). It is not until after three years, year after year of famine, that at last we again find David inquiring of the Lord (2 Sam. xxi. 1). To go on without consulting the Lord is surely to go wrong, and certain to end in

divine rebuke and chastisement. "Trust in the Lord with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6).

Our Friend.

By GEORGE MULLIFI

THE Lord Jesus Christ is our FRIEND. Oh, let us seek to realise this! It is not a mere religious phrase, or statement, but verily He is our Friend. He is the Brother "born for adversity," the One who "sticketh closer than a brother," who will never leave and never forsake us. How precious, even on earth, to have a heavenly Friend, for this brings the joys of heaven in a little degree into our hearts now! And this is just what our Heavenly Father desires regarding His children—that they might be as happy as they are capable of being while yet in the body. Do we enter into it, that the One who is "altogether lovely," is ready hour by hour to be our Friend—by day and by night to prove Himself to be our Friend?

When we cannot sleep at night, say, "My heavenly Friend, wilt Thou give me a little sleep?" When in pain, "If it might please Thee, wilt Thou take away this pain; but if not, if Thou seest better that it should continue, sustain, help, and strengthen me, my heavenly Friend?" When we feel lonely and tired, turn to the Lord Jesus.

I have found it thus. For sixty-two years and five months I had a beloved wife, and now, in my ninety-second year, I am left alone. But I turn to the ever-present Jesus, as I walk up and down in my room, and say, "Lord Jesus, I am alone, and yet not alone—Thou art with me, Thou art my Friend. Now, Lord, comfort me, strengthen me, give to Thy poor servant everything Thou seest he needs."

And we should not be satisfied till we are brought to this, that we know the Lord Jesus Christ experimentally to be our Friend, habitually to be our Friend. Just ponder this—habitually, never leaving, never forsaking us; at all times, and under all circumstances, ready to prove Himself to be our Friend.

The Lord of Glory—Had He a True Body?

OR, THE PERSON OF CHRIST HISTORICALLY CONSIDERED—PART VII.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c.

IT is a well-known law in hygiene that "prevention is better than cure." Better, yea, a thousand times better, it is to see that the water, the milk, be not contaminated by the germs of disease, than to know how to cure the sufferers from that disease, for our ability to cure is far less than our ability to prevent.

And how do we "prevent"? By issuing "warnings" as to the vital issues concerned; as to the dreadful results of allowing the introduction of such germs into the human system; and of the irrevocable consequences of their introduction, the insidious undermining of the constitution, the stealthy advance of the fever, the steady depression of the vital forces, the threatening complications, the sure sapping of life, and the sudden onfall of death. And how have we learned how to "prevent"? By the study of those who have fallen victims, the examination of the fallen, and an ever increasing knowledge of the causes.

So it is with the slow and subtle poison of error often infused into the minds of others by those who are but half-conscious of the evil resulting therefrom, and often received by the poor victims because hidden in the heart of holy and heavenly truths; even as the coral snake, whose bite is speedy death, lies coiled up ready for its fatal stroke in the heart of some beautiful and attractive blossom.

And just as to-day science has taught us that the best defence against the germs of fatal diseases is to inject into the veins of those exposed to their influence that vital antidote which their invasion has produced in the blood of others, so we seek to defend the mind of believers who by their innocence are susceptible to the inroads of error by indoctrinating them, not only with descriptions of the results of departure from the truth, but also with the burning words of those who, having suffered from its contamination, yet have been delivered by the grace of God from its power. For that

vital antidote that has been produced in a man by the gracious influence of the Holy Spirit on his renewed spirit as he faces the question boldly and endures the onfall of error in its most alluring form of novelty masquerading under the guise of truth, communicated to us by words that come hot from his heart, is good for all who are likely to come into contact with wrong doctrine. And who is safe from that to-day?

Above all, by the grace of God and the intercessions of the many, we shall keep close to the Sacred Person of our Divine Lord, banishing by His strength vouchsafed to us all irreverent speculations beyond what He has been pleased to reveal of Himself, and all curious prying into matters concerning Him that are beyond mortal ken, learning the lesson of restraint from the example of Moses as he gazed on the bush that burned yet never was consumed, and from the fate that befell the men that would look into the ark.

I. *The denial of a true body.* Very early in the Church's history there arose men who taught that our Lord's human body was but a mere phantasm or semblance of a body. They existed in the apostles' days, for we read, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life" (1 John i. 1); and again, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist" (1 John iv. 2, 3).

This ancient and deadly heresy was called "Docetism" (Greek *dokeo*, to seem, to put on the appearance), and arose from the holding by its teachers as a ruling principle that all matter was essentially and irremediably evil and impure. In this idea they were Gnostics,* against whom the Apostle Paul warns the Colossian believers: "Beware lest any man spoil [that is, carry you off as spoil or

booty, as the four kings did Lot] you through philosophy [in Paul's usage, vain speculation] and [what it is] vain deceit, after the tradition of men, after the rudiments [rudimentary teachings] of the world, and not after Christ. For in Him dwelleth the fullness of the Godhead bodily [that is, in a bodily way, or clothed with a body]." Read all Colossians ii.

That Docetism struck a fatal blow at the verity of our faith is clear from what the Apostle John writes; for, as one writes who lived and suffered and died for the Gospel not long after John, "If the incarnation is a phantasm, so is salvation." Hence the phrase "a true body" early became current coin, and appears in the creeds or statements of doctrine formed in those far-off days when the primitive Church was battling against heathenism without and engaging in mortal struggle with heretics within. Truly had she not been more than human she must have succumbed under such onslaughts. But had not her Divine Head said, "Upon this Rock will I build My Church; and the gates of Hades shall not prevail against it"? So in the face of all subtle arguments the Church held that Christ took "a true body"; and still holds. As a great writer puts it, "That body which it hath pleased Him to make His own, that body wherewith He hath saved the world, that body which hath been, and is the root of eternal life, the instrument wherewith Deity worketh, the sacrifice which taketh away sin, the price which hath ransomed our souls from death. The leader of the whole army of bodies that shall rise again, His body is a body substantial with our bodies."

Has this early incident any lesson for us? It has. There is a great principle in mind as well as matter: "action and reaction are equal." The pendulum no more surely swings past zero than the human mind, recoiling from one position, stays not at the middle point, where we are told is safety, but pursues its path to the opposite extreme.

Take an example too sadly known to most of us: Benjamin Wills Newton about the middle of last century began to dwell too much on the reality of our Lord's humanity, and to apply expressions in the Psalms to

* Greek *gnosis*, knowledge, because they professed to possess a "knowledge" of the deep things of God that mediated between the *poists* or "faith" of the Christian disciple and the *philosophia* or "philosophy" of the Pagan worshipper, and from Christian, Jewish, and Pagan conceptions they evolved from their inner consciousness a wondrous product they called "gnosis," so varied, so intricate, so contradictory, that its existence is all that can be mentioned here

His human experience that led his hearers to understand that our Lord's body was derived from the fallen stock of Adam. It was nothing new. Greater thinkers than he had been guilty of the same; but the Church would never listen to such imputations on the perfect purity of "that Holy Thing" born of the Virgin Mary. Led by John Nelson Darby there was a great rebound from this position, and although in Mr. Darby's writings there have been found (I have seen them) in later years words that produce the same effect on the reader's mind as those of Mr. Newton, a docetic air characterises many of the writings of that school leading to much sorrow and shame. For it is docetism to say that our Lord's humanity was only "a condition," as when the late Mr. Raven asserts that Christ "is not man in the sense that He is God"; just where he develops the error first found in Leontius of Byzantium (483-543 A.D.), and more fully expressed by John of Damascus (750 A.D.) by saying "in Person He is God; in condition He is man."

Lay this to heart, brethren, and beware of attempting to express old truth under new forms lest that befalls you that befell her whose explanation of his explanation brought much sorrow on Henry Craik of blessed memory. As well as being a good man and eloquent preacher, he was a massive theologian, and perceived that in the general recoil from Mr. Newton's error many would fall into the opposite fallacy of arguing that our Lord's body was only one in appearance, as some actually did who taught that it was altogether of heavenly origin. Taking up the middle position, and bringing Scripture to bear on the question, he was approached by a sister much troubled by all she had heard from the two sides. Mr. Craik, grasping her arm, said, "Remember our Lord became a real man, His body flesh and blood, as truly as this is flesh and blood." Greatly reassured the good woman went on her way rejoicing, but unfortunately in attempting to put the truth so carefully expressed in a striking way to her friends she caused dear Mr. Craik much sorrow, because her version of what he said was: "He told me that our Lord had flesh and blood the same as mine."

Alas! similarity is not identity. He came "in the likeness of sinful flesh," and "was made in the likeness of men" when He "took on Him the seed of Abraham." But His flesh was not sinful flesh, neither did it contain the seeds of corruption, and so, though similar to, it was not identical with our flesh.

So in the case of the teachers I have mentioned, they have left it on record that they did not hold the errors which their words expressed. And I see no reason for disbelieving their earnest disclaimers. But just as now-a-days we place warning-boards at the commencement of slopes where some have, unwarned and unprepared, slid down to destruction, so it is the Christian teacher's duty to warn others against approaching too near these slippery slopes that everywhere fringe the domain of Truth, for one great temptation of Error is that it appears to be an easy method of expressing the Truth in a way hitherto undiscovered.

I repeat again that the object of these papers is to show that what so many hope are novel methods of expressing the truth concerning the Person of Christ are simply errors into which similar seekers fell in the early centuries of our era; and to guard myself against similar mistakes I shall continually refer you to the Scriptures and quote from the writings of those whom the Church has always considered the champions of orthodoxy, and who themselves met and, by the Word of God, overcame these erroneous teachings when in all the freshness and bloom of youth, and not as they are now, hoary with age, the rusted and battered implements of the Enemy of all Truth.

The Dove.

By C A FOX

WHEN from the Ark the timid dove
Flew softly forth, with beaming eye,
The patriarch watched in longing love
Until it melted in the sky.

And it returned no more—ah, sweet "no more,"

For then he *knew* that it had gained the shore!
So my wee dove stole safely from my breast,
And comes no more—he, too, hath found
his rest!

Things Secret and Revealed.

By W. H. BENNET, Yeovil.

THOUGH the twilight of former ages has so given place to the full light of noon-day brightness that it can be said, "The darkness is past, and the true light now shineth" (1 John ii. 8), yet the statement of Moses still abides, "*Secret things belong to the Lord our God: but the things that are revealed belong unto us*" (Deut. xxix. 29). If we are bent upon taking possession of things revealed, and carrying out God's will as clearly made known, we shall have neither time nor wish to intrude into things which are hidden from us (Colossians ii. 18). The most instructed saint of God is yet but as a child waiting for the day of real manhood (1 Cor. xiii. 11, 12), even touching the understanding of things revealed, albeit a child walking in the pathway of true wisdom; but if we turn from things revealed to speculate upon what is not written, we forsake the path of wisdom for that of folly, to our own damage and to the dishonour of the "Spirit of truth" who, by the written Word of God alone, guides into all the truth those in whom He dwells.

A few centuries back there was much discussion of the question whether the incarnation of the Son of God might have taken place apart from the necessity of redemption, and in the latter part of last century an able teacher revived the idea, assuming that "the marriage union of Christ and the Church had been planned by the Father," and yet suggesting that "redemption was no part of His original purpose." At the present time this and other speculations are put forth with much assurance, and it is definitely stated that "the body of the believer shall not attain to anything through redemption and resurrection which it would not have reached by the natural process of exaltation had it never been corrupted and made mortal by the destructive power of sin."

It is well, therefore, to be guarded against questions such as these by being reminded that we have no concern with what God *could* or *would* have done if man had not sinned. Satan may rob us of the profit and blessing which we reap from contemplating

what God *has done* and *is doing* in circumstances which exist, by leading us to spend our time in vainly trying to imagine what He would have done in certain other circumstances, as well as by leading us to neglect the Scriptures altogether.

It is a simple, though a solemn fact, that sin did enter the world and mar the original work of the Creator, and unless we are disposed to question His absolute sovereignty, and to think that anything could take place without His permission, we surely must believe that He allowed sin to enter for high and holy reasons, and that He will be more glorified in dealing with a race destroyed by sin than He would have been had man kept his pristine state of innocence. Perhaps no one will deny that the allowance of sin, with all its awful consequences, is above our present comprehension, and it makes us feel that there are depths in God's ways that we cannot fathom, as well as heights that we cannot scale. But we have to do with what *is*, and not with what *might have been*, and no one is justified in saying that "God has assuredly not done *more* for man fallen than He would have done for man in a state of obedience." "Who hath known the mind of the Lord," except so far as He has been pleased to reveal it? And though we cannot say what God would have done if man had not sinned, where can the faintest hint be found in Genesis i. and ii. of anything higher for sinless man than Eden with its beauties and perfect dominion in this terrestrial sphere?

We may further ask, Could there be such a thing as *union* between the Creator and the creature simply as a creature and on the ground of creation? In 1 Corinthians xv. 47, 48 we have an essential contrast drawn between "the earthy" and "the heavenly," irrespective, apparently, of the question of sin, for the first man as formed "of the earth" was not a sinner, but still was "earthy" and "natural." But those who are "of God" in the sense in which this expression is used in 1 Corinthians i. 30 and 1 John v. 19 cease to be earthy; they own a heavenly birth, and are themselves heavenly, and for them is in store the fulfilment of that word, "As we have borne the image of the

earthly, we shall also bear the image of the heavenly."

The promise that the Seed of the woman should bruise the head of the serpent (Gen. iii. 15), which contained an intimation of the mystery of the incarnation of the eternal Word, as well as of the death of the Incarnate One, was given after man sinned; and statements of the New Testament emphatically declare that He was sent forth from God, and was born of a woman, in order that by His death of atonement He might redeem us to God. This is the Gospel of God which, received in the power of the Holy Ghost, brings salvation; but it is possible to miss this great reality while reasoning about God and His ways in the exercise of mere human wisdom.

There was, indeed, in Eden the type of something greater than creation could show, even a type of the union of Christ and the Church, the Bridegroom and the Bride, but only as the fruit of His death, and therefore involving the whole scheme of redemption. And seeing that the Lord was *alone*, and must have remained alone but for His death (John xii. 24), and that the Church is joined to Him as the Risen One, the type of this in Eden shows clearly that the redemption effected by His death, and resulting in the union of His Church to Himself, was part of the Divine purpose before man sinned, and if before man sinned then part of God's original purpose.

It is very clear to the simple reader of Scripture that redemption was not only *part* of God's original purpose, but that the deepest and highest purpose of His heart was to manifest Himself and to glorify His beloved Son as the Head of a redeemed people, who should in resurrection be united to Him as the very "fulness of Him who filleth all in all" (Eph. i. 23). Peter reminds believers that they are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world," meaning, surely, foreordained *as the lamb to redeem* (1 Peter i. 18). Paul speaks of "eternal life which God, that cannot lie, promised *before the world began*" (Titus i. 2). This can only

mean that eternal life which is the fruit of redemption. Again, we read that our being blessed in the heavenlies in Christ is "according as He chose us in Him before the foundation of the world," that choice itself implying that God took the fall into account, and formed the purpose of redeeming a people out of the fallen race.

This teaching neither makes light of sin nor regards the fall of man as an advance, but it magnifies the wisdom, power, and grace of God, and shows that His ways are as eternal as Himself. We are not warranted in saying that it was God's purpose to conform man to the image of His Son *irrespective* of the fall, but we are bound to say that, when God predestinated His elect to this high estate (Rom. viii. 29) He did so with the perfect knowledge of *all* that would transpire. He well knew that sin would enter the world; it was consistent with His counsel to *permit* it to enter. He formed His wondrous purposes with a perfect estimate of the whole cost of carrying them out. Hence he could never be baffled by any foe; and Satan will see and know for ever that his mightiest efforts against God have been made but stepping-stones to the fulfilment of the counsels of Him whose standing title is the MOST HIGH, and whose intention no creature can turn aside.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding 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 to him again? FOR OF HIM, AND THROUGH HIM, AND TO HIM, ARE ALL THINGS: TO WHOM BE THE GLORY FOR EVER. AMEN."

Abiding in Love.

"Jesus said "I am the Vine, ye are the branches"
(John xv. 5)

ABIDE in Thee, in that deep love of Thine,
My Jesus, Lord, Thou Lamb of God divine!
Down, closely down, as living branch with
tree,

I would abide, my Lord, my Christ, in Thee,
And Thou in me. J. DENHAM SMITH.



Practical Infidelity and its Cure.

NOTES ON I CORINTHIANS X. 10, 11.

By J. R. CALDWELL,

Author of "God's Chosen People," &c

10. "Neither murmur ye, as some of them murmured, and were destroyed of the destroyer." From Numbers xiv. 2-29 we learn that it was this sin specially that brought upon the whole of Israel from twenty years old and upward, with the exception of Caleb and Joshua, the sentence, "Your carcases shall fall in this wilderness." Murmuring is the direct outcome of unbelief. It is a denial of all God's goodness. It is taking sides with the serpent in his lying insinuation against God, that He is not as good as He says, that instead of loving us and blessing us, He hates us, and would deprive us of blessing. Yet, strange to say, how often are the children of God found sinning thus, and instead of judging it as sin of the most heinous character, it is excused and even defended—as Jonah, when the gourd withered, stoutly asserted, "I do well to be angry."

God's grand object in *creation*, as well as in the more wondrous mysteries of redemption, is to manifest Himself. In creation His power and wisdom are displayed, and we read that as the result of this, at the first, "The morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7), and ever since the reverent contemplation of creation's wonders calls forth praise to the Creator (see Psalm viii. 9; Rev. iv. 11). But in Christ and in His *redemption* work the glories of God's character shine out as they never did or could in any other way. Pre-eminently in redemption is God manifesting Himself, so as to elicit praise and worship, deeper, sweeter, and more acceptable than ever was offered before.

From us, who are the unworthy objects of such wondrous grace, what is His due? Is it not that we should "in everything give thanks"? Is it not basest ingratitude that

we, who know Him, not only as Creator but as Redeemer—who have been "so loved" and blessed in Christ, should ever allow a murmuring, rebel thought to arise? Yet such is the deceitfulness of our hearts that such thoughts will and do arise, and also find expression in naughty murmuring looks and words, unless, by faith, we are living in the present enjoyment of the love of God. There is no other cure. Faith will praise. Unbelief will murmur. The wilderness to Israel was a time of proving or testing. Such is our time on earth. Circumstances are arranged for us by the providence of God to this end. Faith can look at all circumstances in the light of the Cross of Jesus, and can say, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Again, "We know that all things work together for good to them that love God." Thus murmuring is cast out as faith brings God in. Thus, and thus alone, can we "give thanks always for all things"—it is only "IN BELIEVING" that we can be filled with joy and peace.

It is practical infidelity that writhes under a disappointment, grumbles at the weather, maligns the climate, rages at the children, they are "so naughty," and incessantly murmurs at the badness of trade, the folly of governments, the blindness of saints, &c., &c.

Unbelief is the most virulent form of spiritual dyspepsia—it makes everything look dark and evil, because it blots God and His sunshine out of the soul's firmament. Oh! that we might learn as God's children how He is dishonoured, His Spirit grieved, His people's souls withered, and Satan rejoiced by a murmuring spirit.

In the arctic regions the captain of a vessel knows in the darkest night that an iceberg is near by the sudden fall in the temperature. Within a wide circle around the moving icy mass everything feels its chill—its deadly influence. Such is a Christian who is abiding in practical unbelief and losing sight of God. Others who approach him feel the chill, and well is it for them if it drives them to nestle the closer under the Almighty wings.

11. "Now these things happened unto them for ensamples [figures or types]:

and they are written for our admonition, upon whom the ends of the world [the age] are come." This verse is conclusive as to the spiritual import of all that is written in the Old Testament. It is the Book of experience. We do not find much of the experience of God's people recorded in the New Testament. We have there a record of the life, death, and resurrection of the Lord Jesus; also, the doctrines of God's grace; His truth unfolded for us, and His will concerning us in all the different relationships of our life on earth. We have also the prophetic Word telling us very plainly of coming glory and judgment. But we do not find a large portion of the New Testament taken up with the experience of God's people. These Old Testament records of experience were specially written for our admonition, profit, and instruction. No doubt we are in a different dispensation and a different order of things; but it does not, therefore, follow that we are any the less able to gather instruction from these Old Testament Scriptures.

I have heard it said that because the Old Testament saints had not the Spirit as we have, therefore they are not patterns for us. The Holy Spirit indeed dwells in the believer now as was not known in the previous dispensation. We have, therefore, much greater knowledge of the mind of God than the Old Testament saints had. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit" (1 Cor. ii. 9, 10). He has been given "to teach us all things" (John xiv. 26), to "guide us into all truth" (John xvi. 13). Great are the privileges, and therefore great are the responsibilities of the saints of this dispensation; nevertheless, whatever of holiness, righteousness, or graciousness we discover in the ways of God's people in the past dispensation, it was by God's grace it was wrought. They had the same God to rely upon, and it was by His grace they were sustained and upheld as now. The flesh was the same in its nature and manifestations; I daresay it is even worse now.

The Devil was as wicked then as he is now, but, having longer experience, the ways by which he deceives men are even more subtle now than then. It is the same sinful world. I may say that since it put to death the Son of God, and God having sent His Holy Spirit, its sinfulness is more aggravated. It was by the Spirit that saints were quickened and upheld in the path of faith and obedience then as now; hence the same divine principles are to be found throughout, and the experience of those of whom we have been reading answers as face to face in a glass. We see our hearts to be as deceitful as theirs. Therefore, we are warned and put on our guard lest we yield to sinful temptation as they did.

If we take up what are called the historic books of the Old Testament (God forbid that we should regard them as mere histories), which were inspired by the Spirit of God, we see in them God's biographies, indited by the Spirit of truth. The subjects are not flattered, and all the bad traits in their character left out as in man's biographies. Having been written for our admonition, they are faithful delineations of human character applicable to all ages, and it is of the utmost importance that we give heed to them.

I commend to God's children the careful and prayerful reading of the Old Testament Scriptures. There you will find recorded the sins, failures, and temptations of God's people; also, the ways in which God dealt with them, all of which have a living voice for us. It will, therefore, be for the profit and blessing of our souls to search and study these Scriptures with a prayerful, subject spirit, seeking to take home to our hearts all the lessons that they teach, and ever remember that we have the same patient, faithful, gracious God that they had.

Suggestive Topics.

FERVENT

Be . . . fervent in spirit . . . Rom. xii. 10, 11
 Have fervent charity among
 yourselves, . . . 1 Pet. iv. 8
 Love one another . . . fervently, 1 Pet. i. 22
 Always labouring fervently in
 prayer, . . . Col. 4. 12; Jas. v. 16 E. A. H.

Conference Gleanings.

From Glasgow Half Yearly Meetings, April 18 21, 1908
Collected by HyP

From C. F. HOGG.

"Christ Jesus" indicates that God came near man. "Jesus Christ" that humility raised Him up.

We may say of men, "He lived and he died." Jesus said, "I died, and I live."

Life, and not light, is the basis of the fellowship of God.

Let us be patient to all saints, and loyal to all truth.

It is a mark of declension of soul when we arrogate to ourselves high church claims.

What a man is, is more than what a man does.

The word most commonly translated, "worship," seems to signify the fawning of a dog on its master—solely occupied with him.

Revelation iv.—Worship on ground of creation. Revelation v.—Worship on ground of redemption. Revelation vi.—Service as result.

Have we not swung from a man-made ministry to a self-made ministry?

Where "rule" is lacking ungodliness reigns.

"God hath set . . . governments" (1 Cor. xii. 28). The word governments is equivalent to word in Acts translated "helmsman."

"Remember them which have the *rule*" (Heb. xiii. 7). Would the saints be so in-subordinate to rule of elders if the elders were more subordinate to rule of Christ. The Romans had a saying, "Who knows not to obey, knows not to command."

From ALF. MARSHALL.

In 1 Chronicles iv we have two oasis in the midst of a desert of names: (1) The prayer of Jabez, verse 10; (2) the kingly dwellers, verse 23. Never neglect any portion of God's Word.

The trend of the times is much effort and little results.

We must speak much to God ere we can speak for God to others.

"To dwell with Him, to see His face." Why relegate this to glory. Why not *enjoy* it now.

In Mark the order is—to Him, with Him, from Him, for Him (Mark iii. 13-15).

Law was the starlight dispensation, grace is the sunlight dispensation.

We who profess to believe in the priesthood of all believers, yet have an idea that only those who have given themselves up to the work are evangelists. If so, it's a delusion. Every believer ought to be both an evangelist and a missionary.

God did not save us to get to heaven as easy as we can; He saved us to "dwell with Him for His work."

Hiram Gough, the born-again American shoemaker, used to say: "My business is to serve the Lord, and I cobble shoes to pay expenses."

"We ought to *receive* such" (3 John 8; R.V., "welcome"). The Scriptural thought of "reception."

He that excuses himself accuses himself.

The link of union can never be broken, but the link of communion can easily be snapped.

Right thoughts produce right feelings, and right feelings produce right actions.

Dr. Chalmers, adying, said: "If I were to live my life over again I would read less of what man has said about the Bible, and more of the Bible itself; in simple dependence on the Spirit of God."

The great cause of our neglecting the Scriptures is not want of time, but want of heart.

I have often found that dull times in business are good times for the soul.

Henry Dyer said: "When I get up in the morning I get a crumb of a text, and meditate thereon. By the time I am dressed it has become the size of a loaf."

D. L. Moody used to divide Psalm cxix. 11 thus: "Thy *Word*"—a good thing. "Have I hid in my *heart*"—a good place. "That I might *not sin* against Thee"—a good purpose.

The Christian is like the diver—he must have fresh air "from above."

All backsliding begins with neglect of secret prayer.

R. C. Chapman says: "Meditation on the Word of God is the chief means of growth in grace."

Prayer will hinder us from backsliding, or backsliding will hinder us from prayer.

We cannot bask in yesterday's sunshine, nor can we live on yesterday's blessings.

It is only when things are going well that we can do without God.

Much prayer for the unconverted is the sure sign of a thriving soul.

A distinguished pianist said: "If I neglect the piano one day, I know it; if two days, the audience knows it; if three days, the world knows it. So with our neglect of prayer and personal communion with God.

The quintessence of sin is pleasing self rather than pleasing God.

God would far rather have zeal without knowledge, than knowledge without zeal.

Where there are seeking saints there are seeking sinners.

"Ambassadors for Christ" (2 Cor. v. 20). If we represented Him as well down here as He represents us up there, what ambassadors we would be!

Absalom was "spared," an unrepentant murderer, and 20,000 of Israel perished. Christ was "spared not," and myriads shall share the glory with Him.

Justice had to be met before the fountains of mercy could overflow (Matt. xv. 23).

"Lord help me." When our hearts are fullest our words are fewest.

Prayer is asking God what we *do* desire, and not what we *should* desire.

God's biddings are His enablings.

If David had wept more for his son living, he might not have had to weep over him dead.

FROM DAVID REA.

The mote which the brother was going to take out of his fellow's eye was only a bit of the beam which was in his own.

A minister was surprised to see an old Irish member of his congregation smoking, and asked her for Scripture for so doing. "I'll soon give you that," she replied. "Where?" "Sure it's the next verse to the one you have for sprinkling the babies."

Being asked recently in Belfast if he was "in fellowship," Mr. Rea replied, "Yes. I was received into fellowship in a bed-room thirty-five years ago, and I've never been out of fellowship since."

The Propitiatory Sacrifice of Christ.

CONCISE STATEMENTS—No. VII

By THOMAS BAIRD

IT is with feelings of inexpressible delight that we turn away from contemplating the dark and desolate picture of man's deep and desperate depravity to consider together what remedy God proposes and provides for him in his condition of self-accomplished destruction. The dense blackness of man's moral degradation furnishes an excellent background upon which God can magnificently display all the lustrous glory of His redemptive grace. God finds apostate man not only without *power* to save himself, but alas! alas! without even *desire* to be saved. No greater evidence of man's deplorable depravity is required than to note his complete complacency with himself in his ruined condition, and to observe his seeming satisfaction in his state of death and distance from God. Until depraved man is awakened and convicted by God the Spirit, he, like a wallowing sow in the mire, is perfectly at rest in his sins, and astonishingly easy in his iniquity. Now God enters the sorrowful scene and proposes to dispose of human sin and its consequent depravity in a manner hitherto unheard of, and by means previously unconceived.

'O bless'd Lord, what hast Thou done?

How vast a ransom paid!

Who could conceive God's only Son
Upon the altar laid!"

It is God's prerogative to devise means whereby His banished creatures be not eternally expelled from His presence. "I wisdom dwell with *prudence*, and find out knowledge of witty [wise] inventions" (Prov. viii. 12). Let this marvellous statement be compared with Ephesians i. 7, 8, and it will become immediately apparent that the cross is under contemplation, and the actual words *wisdom* and *prudence* again employed. The cross, therefore, in its conception and execution is the sole thought and work of God, and it was at that hallowed spot He dealt with human sin in all its innermost roots and uttermost reaches. On that eventful day God summed up sin in all its awful originality, actuality, and totality, and having

measured it up in all its otherwise unfathomable sinfulness, He laid it upon Christ (Isaiah liii. 6), and there and then made His soul an offering for sin (Isaiah liii. 10). So from whatsoever aspect you may view the name and need of fallen man, God triumphantly sets over against it all the propitiatory sacrifice of His Son. Is man without strength? Christ died for him. Is man a sinner? Christ died for him. Is man an enemy? Christ died for him. In Romans v. 6 we have four great gems of truth disclosed—(1) our absolute strengthlessness; (2) our positive ungodliness; (3) Christ's opportune appearance; (4) Christ's vicarious death. And here I judge this a suitable point to press a distinctive difference between propitiation and substitution. The propitiatory sacrifice of Christ lays the foundation of a platform upon which all sinners everywhere *may* approach God. On that platform, which has the cross for its centre and the entire earth for its circumference, God *does* appeal to men, and men *may* appeal to God. The substitutionary aspect of the death of Christ is the self-same sacrifice as welcomed and exulted in by the believer. The self-same sacrifice, be it observed, only in the one case it is viewed in its *widest* extent from *without*, and in the other case in its individual application from *within*. It might be profitable to conclude this wholesome meditation by rightly dividing the word of truth as written in 1 Peter iii. 18. Unquestionably suffering is the subject of this portion and its context. Let us arrange the verse under seven heads—(1) The name and character of the sufferer. Christ the Just. (2) For what He suffered. For sins. (3) For whom He suffered. The unjust. (4) How often He suffered. Once. (5) His object in suffering. To bring us to God. (6) How He suffered. Put to death in the flesh. (7) After the suffering. He was quickened by the Spirit. It would be well, too, if we were taught to differentiate between the *expiatory* sufferings of Christ and His *exemplary* sufferings. In the former He suffered for our sins to bring us to God; in the latter He suffered for righteousness to leave us an example to follow in His steps (1 Peter ii. 21).

CORRESPONDENCE.

A Letter from a Dying Friend.

MY DEAR YOUNG CHRISTIAN FRIENDS,

I am slowly passing away to my eternal rest. Consumption is doing its deadly work, and, if the Lord tarry, I shall soon be with Him, "whom my soul loveth." But, before going home, I desire to send you all a little message, which I want to be accepted as the exhortation of one who would fain prevent you, by the grace of God, from passing through the sad experiences which have at last brought me down to the very brink of the grave, although I can, in all that has come upon me, see the good hand of my God, who, indeed, "moves in a mysterious way His wonders to perform"; so that I am able "in everything" to "give thanks," knowing that my present condition, is according to "the will of God in Christ Jesus concerning" me.

As a child, I gave myself to the Lord, but for many years I backslided and wandered so very far from God, that those who knew me intimately might well have doubted whether I had ever really received God's offer of pardon, or "recognized in Christ "the Lamb that was slain." Worldly pleasures of all kinds were fully indulged in, not only in my native land, but in many countries of Europe, for I travelled much, desiring to "see the world," and see the world I did, which I now am able to confirm "lieth in the wicked one." Little indeed was the satisfaction I found in what it offered, for I was ever aware that, as a child of God, my life was a dishonour to my Saviour, even though the acquaintances with whom I mixed (Lot like) knew not but that I was one of themselves. My own backslidings did indeed reprove me, and although during some months spent in Greece I found it was an evil thing, and bitter, that I had forsaken the Lord my God, yet such was the hold the world had on me that I continued in my old careless walk. On returning to England I was as far from God as ever, yet the desire was in my heart to get right with God, and it is needless to recount the bitter disappointments I suffered in trying to regain my lost position, and to enjoy the quiet satisfaction to be experienced when "the peace of God, which passeth all understanding" keeps the heart and mind. Sufficient it is to remark, that after attending meetings for over a year, I concluded that there was no hope for me, for it seemed that "no man cared for my soul." Well do I remember the Sunday evening on which I arrived at this conclusion, for I left the Gospel Hall I attended, and went straight to where I knew I would find some of my worldly acquaint-

ances. He, however, whose thoughts were not my thoughts, also said, "Your ways are not My ways," and so it proved, for, but a few weeks after taking up a position in Egypt, I was forced to resign on account of the disease which had developed owing to an attack of fever. I don't know how it came about exactly; doubtless it was in answer to the many prayers of those who loved me, and desired to see me brought back to Christ, but in spite of the shock caused by the knowledge of my dreaded malady, I was at last able to acknowledge God's claims over me, and had to admit after my fruitless efforts to get near to Christ, that "He restoreth my soul," for who but the Lord Jesus would have so long sought a wandering sheep until He found it? His ways, indeed, are "past finding out," for on the journey I took round the world after leaving Egypt, I, who was once a wicked backslider, was permitted not only to "preach the word" to the heathen, but in many cases to address assemblies of God's children. How my heart goes out to Him as I now quietly meditate upon His longsuffering and unchanging love, for it was indeed of the Lord's mercies that I was not consumed, "because His compassions fail not," and now it is mine to know that "they are new every morning," and although it often happens that the good that I would I do not, but the evil that I would not, that do I, yet, thank God, I know that "it is no more I that do it, but sin that dwelleth in me"; and when Satan comes to attack me as regards my Father's complete forgiveness of my sins, whether I am really perfect in Christ, then comes to me the full force of that wonderful verse, 1 Corinthians 15. 17, "If Christ be not raised...ye are yet in your sins," and we know what an irrefutable fact the resurrection is, for long years ago Peter declared, "This Jesus hath God raised up, whereof we all are witnesses." Then again, I remember that the love of God towards me does not depend on anything that I can do, but upon the fact that I am His child, and hereby I know that I am a son of God, because, "whoso believeth that Jesus is the Christ is born of God."

And so, my dear friend, never allow yourself to be discouraged. The path is a difficult one, but sin has no longer dominion over you. Remember the oft repeated apostolic injunction to "be sober," for this alone will save you from many a little backsliding, and many an hour of regret. Don't forget, as an elderly lady told me in Taranaki, New Zealand, that if you ever enjoyed Christ's presence more than you do now, *you are a backslider!!* Think, too, that a young man can cleanse his way by "taking heed" to, not merely "reading," what is written in God's Word; and strive to be able to say with the Psalmist, "Thy word have I hid in my heart,

that I might not sin against Thee." You are Christ's, you cannot do the things that you would, for you are left here to represent Him; get therefore to know Him, for it is impossible to represent one we do not know. You are *expected* to bring forth fruit. God Himself has said, "What could have been done more to My vineyard, that I have not done in it?" Take heed then lest, being unfruitful, or even by your careless walk a hindrance to the Lord's work, God see fit to remove you. Try and live in the conscious power of an ungrieved Holy Spirit, so that if all goes wrong with you as regards earthly things, you will be able to say: "Thou REMAINEST," for,

"Only One is true, and as we turn
To His perfect love, at last we learn
How all the things on earth that used to seem
All our highest good were but a dream,
And, although our cherished idols fall,
In finding Christ, we find our all"

Yours affectionately, NEMO.

[The name of the friend can be furnished by the Publishers.]

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE MEANING OF 3 JOHN 7?

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF EPHESIANS vi. 1?
"Children, obey your parents in the Lord."

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

THE CHURCH, GENERAL AND LOCAL.—What is the difference between the Church as the body of Christ and the Church as a local assembly?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

The Cursing of the Fig Tree.

QUESTION 543.—Please explain the apparent unreasonableness of the Lord in Mark xi. 12-14.

ANSWER A.—If the time for figs had come the Lord might have found none on the tree, because of their having been already gathered. But as the time for that had not come, the absence of figs growing on the tree showed that it was barren.

Answer B.—The time or season of a fruit in the East represents the harvest, or time of gathering, and had our Lord come to the tree when the fruit should have been fully ripe, and cursed this particular tree because it bore no figs, then His action, from a human point of view, might be considered unreasonable, as the tree might have been stripped by the gatherers. Therefore the words, "for the time of figs was not yet," prove the justice of our Lord's action, for as it was not yet the season of figs, these could not have been gathered, and the tree ought to have shown evidences of fruit. On the other hand, the fact of the fig tree having leaves proves the Lord was not too early in expecting figs to be on the tree.

Answer C.—The action of our Lord in cursing the fig tree has perplexed many, owing to the statement in verse 13 that "the time of figs was not yet." But when the nature of the fig tree is known the difficulties or "apparent unreasonableness" surrounding this passage disappear. A peculiarity of the fig tree is that the *fruit* shoots forth without the appearance of any blossom, and even before the leaves, so that a fig tree with leaves would indicate that there would be fruit upon it if it were a bearing tree. The statement, therefore, that "the time of figs was not yet" simply means that the time for plucking or gathering the figs had not yet come.

WM. H.

Editor's Note.—We give three of many replies to the question about the fig tree. The difficulty hangs upon the understanding of the words, "the time of figs." It evidently meant the time when figs were gathered, after which the absence of fruit would have been no evidence that the tree was barren. The abundance of leaves showed that it was reasonable to expect fruit; none being found, the tree must necessarily be barren. We do not refer to the typical teaching of the incident, as that would take us far beyond our space.

Loan of Hall to a Baptist.

QUESTION 544.—"WOULD it be wrong for an Assembly to grant the use of their meeting-room to a Christian brother (Baptist) for an hour on Lord's-Day afternoon for the purpose of holding a Sunday School? There being no Sunday School in the district, the want is keenly felt, and the brother who has asked the use of this place has proved his aptitude for the work."

Answer A.—As Sunday School work is so very essential, and if there are none of the brethren to take up that work, and if the Baptist brother is adapted to the above work, it would be a great wrong for the Assembly not to grant him the use of their room. I trust before long there will

be a Sunday School established, and may God's richest blessing be upon it, so that many of the young may look back upon it as the place where they were born again. This being the case it will show that God is no respecter of persons or sects, but all believers are one through Christ who redeemed them.

R. S. W. P.

Answer B.—Following the line given by the questioner, it may be asked who fitted this Baptist brother for the work; if the Lord has so fitted him, it seems to be a serious responsibility to refuse him the means of carrying it on if there are no others available. On the other hand, granting his request will in time lead to a position in which much grace will be required on both sides in order to avoid difficulties. Any idea that "we are the people," or lightly esteeming the Baptist brother as only being "in a sect," even although he may be used of the Lord, will speedily bring about difficulties.

Much love and forbearance may be required, but how knowest thou but that thou mayest win the other, and even if not—if the Lord's work prosper and souls are saved, will that not be ample compensation for any loss of "prestige" the assembly may suffer by reason of the Sunday School going on under "Baptist" auspices.

In conclusion it may be added that a prayerful reading of the recent correspondence on WHO ARE OUTSIDE THE CAMP (particularly the Editor's remarks and J. O's. letter), will probably lead to a clearer understanding of the position.

T. B. H.

Editor's Note.—Let us beware of the spirit expressed in the words, "We forbade him because he followeth not with us" (Luke ix. 49).

What is Evil-Speaking?

QUESTION 545.—What is meant by evil-speaking as in Ephesians iv. 31; James iv. 11; 1 Peter ii. 1? It has been said that one is not speaking evil so long as they speak truth and do not lie.

Answer A.—The object of evil-speaking is to damage the reputation of the person spoken of. The good of the one who committed the evil must be the object in view when speaking of the evil, if evil speaking is to be avoided. Those of the house of Chloe (1 Cor. i. 11) spoke to Paul of the evils at Corinth with the object of securing a remedy; this was not evil-speaking. To speak that which is not true to the hurt of another is slander. Ziba slandered Mephibosheth when he said to David, "Behold he abideth at Jerusalem, for he said, To-day shall the house of Israel restore to me the kingdom of my father."

In Shemei's curse of David, in the same chapter (2 Sam. xvi.), we have an example of railing which contained falsehood. In the

words of the Pharisees, in John ix. 28, there was railing without falsehood.

H. P., Barcelona.

Answer B.—*Evil-speaking not only means evil speech, but it also includes the speaking of truth with evil intent.* Although the thing we say may be true, yet the purpose we have in saying it may be diabolically evil. The very fact of our being exhorted by God not to do it ought to be sufficient in itself to prove to us that the whole range of evil-speaking is radically wrong, and ought to be utterly abandoned. This is pre-eminently a day of evil-speaking and evil speech. God is evil-spoken of (1 Pet. iv. 14). The way of truth is evil-spoken of (2 Pet. ii. 2). Dignities are evil-spoken of (2 Pet. ii. 10). Christians are evil-spoken of (1 Pet. iv. 4). Our good may be evil-spoken of (Rom. xiv. 16). Men speak evil of things they understand not (2 Pet. ii. 12). Let us cleanse ourselves from an evil eye, evil surmisings, evil speaking, evil deeds, and an evil heart of unbelief.

T. B.

Answer C.—These scriptures evidently warn believers against the too common habit of speaking evil of others (not to) behind their backs. Gossip, scandal, disparaging and unkind remarks, "prating against with malicious words" (3 John 10), all came under this head.

If we see faults in our brethren we should seek grace to speak to them privately, and not of them publicly. But remember the "mote" and the "beam."

In their wider significance they remind us that the tongue by which man embodies intelligent thought in words is his special "glory" (Psa. xxx. 12). No animal shares this honour with him. His tongue is not his own, but the Lord's (verse 5), who endowed him with this talent of talents for use in His service.

It is a little member, but has great powers. "Death and life are in the power of the tongue" (Prov. xviii. 21). Words are seeds which bear fruit either for life or death. "A man will be filled with the fruit of his mouth, and with the increase of his lips shall he be filled" (Prov. xviii. 20). The Lord uttered very solemn warnings as to the use of the tongue (see Matt. xii. 35-37).

All evil-speaking, either of, or to, our fellows is a perverted use of the tongue. We may speak the truth and yet misuse the tongue, if it be not spoken in love, i.e., if it be not spoken for the good of the person we address, but only to gratify our own malice or vanity. If we thought always of this, how carefully should we guard the door of our lips!

R. W. B.

Answer D.—The rendering of the Revised Version is helpful in considering these verses Eph. iv. 31: "Let all . . . railing be put away from you, . . . and be ye kind one to another."

James iv. 11, 12: "Speak not one against another, brethren. He that speaketh against his brother . . . judgeth the law. . . . Who art thou that judgest . . . ?"

1 Peter i. 22; ii. 1: "Ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren; love one another from the heart fervently, . . . putting away . . . all evil-speakings."

Part of the context is here given, as it shows that the verses given in the question are to be taken literally—they mean just what they say.

It may help to mention that the "railing" of Eph. iv. 31 is literally "defamation," or when used as against any Person of the Godhead, "blasphemy." In James iv. 11 the reference is simply to "speaking against," and includes truthful speaking.

As regards the second portion of the question, a careful reading of the three epistles in which the verses occur will show that the motive and spirit in which the truth is spoken is very important; the truth is to be spoken in love (Eph. iv. 15); we are to humble ourselves (James iv. 10); love covereth a multitude of sins, even in a fellow-believer (1 Peter iv. 8).

One of the commandments to Israel was "Thou shalt not go up and down as a talebearer amongst thy people" (Lev. xix. 16). The conclusion, therefore, is that we are only free to speak the truth about our brethren and others when it is good. If we consider what ordinary gossip consists of we will find that this principle, carried out in practice, removes the temptation to be a talebearer.

There are times when faithfulness requires that evil in our brethren shall be dealt with. Such are provided for in Matthew xviii. 15 and 2 Thess. iii. 6, 14, 15. The evil report is to be carried to the Church, and the wise men in it are to judge (1 Cor. vi. 5); this is a very different thing to the "evil-speaking" of the verses under consideration.

T. B. H.

Editor's Note.—As it is shown in the answers given, it is the motive that determines the quality of evil-speaking. Before repeating anything evil of another it would be well to pause and ask oneself: Will it benefit the one who has done the evil? Will it benefit the one to whom it is told? Will it benefit the person who tells it? Love will only seek good. It is natural to the flesh to delight in repeating evil, even although with an assumed air of abhorrence. The mischief wrought by Satan amongst the children of God, by means of this sin, is incalculable. Yet who ever heard it confessed as sin, or met with the "angry countenance," which, as "the north wind driveth away rain," will drive away the backbiter.

The Way of Power.

By C. H. HINMAN, New Zealand.

THE Epistle to the Romans in a remarkable way unfolds to us the foundation of Christianity. Man by nature is seen as he really is in the sight of God. Whether Jew or Gentile, his complete ruin, enmity to God, moral depravity, and utter helplessness, are laid bare by the pen of inspiration, so that all who are willing may learn their true character and condition. The remedy provided by infinite wisdom and love is also equally plain in this important epistle, therefore, no seeker need miss the mark or be in doubt as to their righteous acceptance before God, provided the infinite value of the provision is appropriated by faith. "Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2). Our justification comes to us through the grace of God (iii. 24); it rests upon the atoning blood (v. 9)—this is the base of it—while on our part it is accepted by faith (v. 1). These facts have been received by most of the readers of *The Witness*, therefore we would like to look at that which should follow justification, namely, a life of power, a walk that is well pleasing to God, and the way to bring forth fruit to His glory.

With these objects in view we will turn to chapter vi.—one of the most important chapters in Holy Writ—and seek for light, help, and the teaching of the Spirit. Perhaps we might remark, first, that chapter v. brings before us *two Heads*—Christ and Adam; chapter vi., *two masters*—Christ and sin; chapter vii., *two husbands*—Christ and the Law; chapter viii., *two minds*—the mind of the Spirit and the mind of the flesh.

In chapter vi. the great and important truth of death is unfolded to us. This, we believe, is the root of power, the foundation of Christianity, the vital principle in nature and in grace. All through nature we see it is life out of death. As with the corn of wheat that *must die* in order to bring forth, so with everything else around us in the

natural or spiritual world. Our bodies are daily sustained, because death has taken place in the wheat, sheep, beast, fowl, fish, &c.—upon which we live naturally—so in the spiritual realm we live because He died; we have life out of His death (2 Cor. v. 15). If, as the corn of wheat, He had remained alive He would have remained alone; no others would have been found with Him, whereas out of death life springs, and because He lives we shall live also. If this principle was true with Him, it is equally true with ourselves in the manifestation of divine life and power for service and testimony here.

In this sixth chapter we are viewed as having been hopelessly and helplessly under the dominion and power of sin. Sin is personified, and we are regarded as having been bond-slaves under the lordship and control of this cruel tyrant, who sported with his helpless victims. If, then, as the Word tells us, we were the bond-slaves of sin (ver. 17), and free from righteousness (ver. 20), how did we get free from the tyrant? The answer is found in verses 6 and 7: "Knowing this, that our old man was crucified with Him, that the body of sin might be destroyed that henceforth we should not serve sin. For He that hath died is free from sin." Here we learn that *death has freed us from the tyrant*. We were his slaves; he had dominion over us. But death has taken place, hence we are free. Praise God for this blessed fact! Whom the Son makes free, is free indeed (John viii. 36). As the literal slaves of this poor world of ours have rejoiced with frantic joy over their emancipation, so likewise we, who were the slaves of sin and Satan, should rejoice over our blood-bought liberty. Sin's sentence has been met by our Divine Substitute, once for all, and He has been raised from among the dead by the glory of the Father. Death's claim on Christ is gone, and sin's claim on us is gone, since we are made free from sin (verse 18), and are alive unto God, through Jesus Christ our Lord.

Now, as no woman can lawfully have two husbands, and no man can faithfully serve

two masters, the next question is—What is the freed slave to do? If he has been taken from the dominion and lordship of sin, what is the next step? Here, alas! is the point where so many go wrong. After being made free by the Son, free by His death for us and our death with Him, we think the next step is to manage ourselves to the best of our ability, and strive against our former master. This, we fear, is the course taken by most believers, but it is not the divine way at all. In its inception and every-day experience it is human, entirely human. There may be, and often is, thorough honesty of purpose with regard to it; but the course taken is wrong, hence the result must be the opposite of what we desire and expect. What, then, is the next step the freed slave should take? Well, as we cannot keep ourselves, or sustain a warfare against our former master, we must yield ourselves unto God as those that are alive from among the dead. We were under the dominion of the old master, sin, and he had control over us; now we are to put ourselves under the new Master, that He may have dominion. The word "yield" of verse 13 is the same as the word "present" in xii. 1: "Present your bodies a living sacrifice," to be taken possession of by divine power, energised and controlled for His service. The first occurrence of this word is in Luke ii. 22, where we read. "They brought Him [the child Jesus] to Jerusalem, to *present* Him to the Lord." Again in 2 Corinthians xi. 2, Paul says: "I have espoused you to one husband, that I may *present* you as a chaste virgin to Christ." In these and other passages that might be cited, the full force of the word "yield," or "present," is clearly seen. It is a voluntary act; the yielding up of ourselves to Him, who by death has made us free, and it will be found to be the way of power, fruitfulness, and holiness.

Then, having yielded ourselves in heart, as far as we at the time understand, there will be also the practical yielding in detail of the members of our body as servants to righteousness unto holiness (verse 19). The feet are yielded in order that we may tread His courts and "run in the way of His

commandments" (Psalm cxix. 32); the hands, that they may wash the saints' feet and do His work (John xiii. 15, 17), the tongue, that it may sound forth His praise (Psalm l. 23), declare His truth (1 Thess. i. 8), and speak a word in season to him that is weary (Isaiah l. 4).

The "yielded vessel" will not be found running in the course of this world; doing the business of the enemy or allowing the unruly tongue to injure others. Sometimes we do hear of heavenly citizens being on the race-course or in the ball-room, doing with zest the work of the enemy; but these, alas! are not yielded vessels. We have heard of those in oversight losing their temper and lashing with the tongue other members of the body; but such are not living in the good of what we have been speaking about, if they have ever known it. They may know much truth in the letter of it, but they do not know the truth of death to the old master and submission to the new.

In Psalm lxxii. 8 we read that "He shall have dominion also from sea to sea, and from the river to the ends of the earth." This of course will be true literally in the millennium, but spiritually it may be true with us even now. If we set apart in our hearts Christ as Lord (1 Peter iii. 15), He gets complete control; then His business will be to deal with our former lord and subdue all our enemies under us. We deal with Him, and yield ourselves unreservedly to Him, while He bears our burdens, looks after our interests, and deals with all our circumstances. With the gifted writer we may say:

"Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand—
Not a surge of worry, not a shade of care,
Not a blast of hurry touch the Spirit there
Stayed upon Jehovah, hearts are fully blest,
Finding as He promised, perfect peace and rest"

In the language of the Old Testament we may say the freed slave walks deliberately to the door-post (Exodus xxi. 6) to have his ear pierced and become a bond-slave for ever. This slavery, however, is perfect freedom, for His yoke is easy and His burden is light, and it will be found to be the beginning of a life of power and usefulness. Here we get

the end of warfare in one direction in order that we may be free for conflict in the right direction. Here, too, we learn that human energy is of little value, but that Divine power can accomplish all things (Phil. iv. 13, R.V.).

Before this yielding to God takes place stiffneckedness and self-will must be broken, and this, alas! is often a trying process. We will naturally do anything and everything rather than give up our wills to God, yet this is the only right thing to do. In the breaking in of a young bullock to the yoke we have known the heart to break before the will would bend; and some of God's people are very like the strong-willed bullock. When, however, the will is yielded, as Romans vi. 13 exhorts, it should mean an end of strife, worry, struggling, and fretting, in order that His perfect will may be accomplished through us. This is the pathway of power and blessing, where God is glorified and the enemy defeated. May we, beloved, know more and more about it in practical experience.

Gems of Truth.

GUARDED by Almighty power,
Faith beholds the tempest lower,
Faith awaits the conflict hour,
Sure of victory.—W. P. MACKAY.

ROBERT C. CHAPMAN writes: "Meditation on the Word of God is the chief means of our growth in grace. It is a thriving soul that finds the Book of God growing more precious."

There is something sweet in being pruned by a wounded Hand.

Oh, what sweet truths He often whispers to His saints from behind clouds—*Fragments from Lady Powerscourt's.*

The desire of justifying ourselves is the source of all anguish of heart, whereas he who receives Christ as a Saviour has peace, and not only peace, but purity of heart.—LUTHER.

Every cross is turned into a crown, every burden becomes a blessing, every sacrifice becomes sacred and sublime the moment that our Lord and Redeemer writes on it "For My sake."—THEODORE CUYLER.

Divine Guidance in New Testament Times.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII—VII.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c

THE ascent of the Lord Jesus to the right hand of God, and the consequent descent of the Holy Spirit to dwell in His living temple on earth, specially characterise this dispensation.

This was intimated by the Lord when He said: "It is expedient for you that I go away, for if I go not away the Spirit will not come unto you, but if I depart I will send Him unto you" (John xvi. 7). The indwelling presence of the Holy Spirit super-sedes all the Old Covenant methods of guidance, such as the visible cloud in the wilderness, the Urim and Thummim, and the casting of the lot.

But even so the Lord's ways of guiding His servants under the new conditions of this dispensation are no less varied than of old, differing according to the character and experience of each individual. A special instance of divine guidance is recorded of the Apostle Paul in Acts xvi. 6-10. Forbidden of the Spirit to preach the word in Asia, and not suffered to go into Bithynia, he was next given the night-vision of two men of Macedonia, saying, "Come over and help us." We are not told how these prohibitions of the Spirit were intimated to them, whether by a prophetic utterance of one having the gift of prophecy, as in xiii. 2, or by some inward monition; but Paul, putting it all together, assuredly gathered that the Lord was calling them to cross over into Macedonia. That his conclusion was correct is confirmed by all his subsequent experience. Later, in chapter xxi. 4, intimation was given to Paul by the Spirit through certain disciples that he should not go up to Jerusalem. But against all monitions to the contrary he went and suffered much in consequence. As has been remarked, this journey resulted in "an enraged populace, a trembling Felix, an almost persuaded Agrippa, but no record of a soul saved." That God could still direct in such ways need not be questioned, but the gift of prophecy having ceased,

other methods are adopted by the Spirit now.

The operations of the Spirit are pre-eminently intelligent. It is "the eyes of the understanding" that He enlightens (Ephes. i. 18). He desires that the saints should be "filled with the knowledge of His will in all wisdom and spiritual understanding" (Col. i. 9). This is something even higher than being led by impulses or circumstances. It is the result of intimate acquaintance with the mind of God, acquired through the Spirit's teaching in the Word.

The exhortation in Ephesians (v. 18), to be filled with the Spirit, finds its counterpart in Colossians iii. 16, "Let the word of Christ dwell in you richly." Like the river that flows with perfect freedom, but always within the proper limits of its own channel, so in the leading of the Spirit there is liberty, but always within the limits prescribed by the Word of God. To assert that the Spirit is the author or leader in things that are contrary to the plain teaching of Scripture is to commit a grave error. Yet under cover of its being "of the Spirit," a place is given to women in public ministry that the Word never assigned to them; that which professes to be the gift of tongues is permitted and encouraged, even though no interpreter is present, and none could recognise the utterances to be like any known language; such confusion is gloried in, as men and women speaking, praying, singing all at one time, each trying to drown the voice of the other, whereas the Word is perfectly explicit as to what constitutes becoming order, "Let the prophets speak two or three . . . one by one . . . if there be no interpreter, let the one be silent who has the gift of tongues . . . God is not the author of confusion, but of peace." The exercise of spiritual gifts must be in subjection to the expressed will and authority of the Lord (see 1 Cor. xiv. 22-33).

Isaiah writes concerning Jehovah's Servant the Branch, "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding [or quick scented] in the fear of the Lord" (Isa. xi. 2, 3). Here

are the qualifications for divine guidance. It is all of the Spirit. But it is by means of the Word. Not the Word apart from the Spirit, nor the Spirit apart from the Word, but the renewed mind moulded and formed by the Word under the teaching of the Spirit.

Of such as make it their aim to be habitually thus guided, it may be said that "by reason of use their senses are exercised to discern both good and evil" (Heb. v. 14). They become "quick scented in the fear of the Lord," a beautiful figure taken from the hound scenting its prey. They discern in an instant whether the suggested course is good or evil, whether it is of the spirit or of the flesh; they instinctively choose the good, and refuse the evil.

The grand prerequisite of all true guidance is "the fear of the Lord." Where this is there will be meekness of spirit: "The meek will He guide in judgment; the meek will He teach His way." "The secret of the Lord is with them that fear Him" (Psa. xxv. 9, 14). Where the fear of the Lord is there will be readiness to obey. "If any man be willing to do His will he shall know" (John vii. 17). The guided one may be counted a fool by the world, but God would have none of His children to act foolishly. The spirit which He has given to us is "not the spirit of fear, but of power, and of love, and of a sound [or wise] mind" (2 Tim. i. 7). These three things ought to form the texture of every Christian's life. Alas! how often instead of power there is evident weakness; instead of love there is rather jealousy and estrangement; instead of a sound mind, haste, folly, and imprudence. Invaluable is the preacher's advice: "Trust in the Lord with all thine heart . . . in all Thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6). "I will guide thee with Mine eye" clearly implies that the eye of the one guided is ever looking toward the eye of Him who guides. There is no compulsion about such guidance. It means intimate and continuous communion. Concerning the Temple at Jerusalem, the Lord answered Solomon's prayer by promising, "Mine eyes and Mine heart shall be there perpetually" (2 Chron. 7. 16). Is the same not true of every living temple, every be-

liever's body indwelt by the Spirit? Those eyes of love are ever bent toward the objects of His care, and it is he who keeps looking off unto Jesus who will know how much of grace and mercy and peace this never-failing watchfulness over us secures.

Animals employed in the service of man are necessarily guided by force. They have no understanding of their master's mind, therefore the horse and the mule must be under constraint of the bit and the bridle, and the oxen must bear the yoke upon their necks. What a contrast is the service of a loving wife or an obedient son. The husband may be far away and consultation impossible, but by long association the wife has learned her husband's mind, and knows what course he would adopt under the circumstances, and so acting she pleases him. The son may have to act apart from his father, but trained up in serving him, and having acted at all times in rectitude and honour, he pursues the same course in the presence or absence of his father, and so has his approval. It is somewhat in this way that the obedient child of God learns the mind and will of his Father and his Lord, and acts instinctively so as to please Him.

But how many there are who, wise in their own conceits, lean to their own understanding and turn to their own ways. They seek their own will, and to please themselves more than their Lord. Is it any wonder that their way is hedged up with thorns? (Hosea ii. 6). "All these things are against me" is the language of their hearts, while the very circumstances so murmured against are the restraints of a faithful Lord to curb self-will and turn into the paths of righteousness.

Sometimes a certain course or act is forcibly impressed upon the mind. This may or may not be of the spirit, and requires to be tested as to its true origin by the Word of God and prayer. Some seem almost to hear a voice behind them saying, "This is the way; walk ye in it" (see Isa. xxx. 21). Very various are the Lord's way of guiding, and the experience of one is no rule for another. The great thing is honestly to seek the knowledge of the Lord's will, and to be ready promptly to obey.

The Lord of Glory—Had He a True Body?

OR, THE PERSON OF CHRIST HISTORICALLY CONSIDERED—PAPER VIII.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c.

II. and III. *The Denial of a Real Soul and Rational Spirit.* Origen spoke of the Son as occupying a relation to the Father which was secondary, whilst all the time upholding His essential identity with God and His eternal generation as Son. He did this through over-emphasising the subordinate position the Son appears to take up in relation to the Father in certain passages of Scripture. This tendency led to danger—it led to Arius. Arius was a leading presbyter in Alexandria in A.D. 318, when he started speculations as to the nature of the Trinity that led in A.D. 321 to the "battle of the diphthong," that is to say, whether Christ should be called *homoousios*—of the same essence with the Father: "very God of very God"; or only *homoiousios*—of like substance as the Father. Only a diphthong, you will observe, separated them, but that diphthong was the fine dividing line betwixt the way along which Athanasius travelled, followed by the great majority towards the full and true expression of the Deity of the Lord Jesus Christ, and the way along which Arius went asserting the Divinity of our Lord, yet towards the final formula, "There was when He was not."

Now, amongst many things that the followers of Arius asserted was this one: That the Logos took the place of a human soul in Jesus. This doctrine was condemned by the council of Alexandria in A.D. 362. But in A.D. 375 Apollinaris, Bishop of Laodicea, distinguishing betwixt the body, soul (*psuche*), and spirit (*pneuma*), that go to make up a true man, taught that the Logos or divine nature took the place of the spirit (*pneuma*) in Jesus. This the council of Constantinople in A.D. 381 condemned as an error, and affirmed that our Lord as a true Man was possessed of a human body, soul, and spirit.

And this is wholly Biblical. If in the traveller that we perceive casting Himself down tired and thirsty by the well of Sychar,

there is seen that expression of a true body—(who can forget the sweetness of beloved J. G. Bellett's last dying words, "Oh, the Man of Sychar!")—so shall we not see in these tears that roll down His wasted cheek the bodily expression of a soul grieved and troubled by the deadly inroads Death makes in its affections. If the middle verse of the Old Testament is 2 Chronicles xx. 17: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of Jehovah with you: . . . fear not, nor be dismayed, . . . for Jehovah will be with you"; and the middle verse of the whole Bible is Psalm cxviii. 8: "It is better to trust in Jehovah than to put confidence in man"; the middle verse of the New Testament is John xi. 35: "Jesus wept."

"No radiant pearl which crested fortune wears,
No gem that, twinkling, hangs from beauty's ears,
Not the bright stars which night's blue arch adorn,
Nor rising stars that gild the vernal morn,
Shine with such lustre as the tear that flows
Down Virtue's manly cheek for other's woes "

Such were the tears that, rolling down the Saviour's cheeks, mirrored within their lustrous orbs a world of weeping and of woe. They were real tears, true tokens of real sorrow, and not the trappings of an imaginary grief that weeps because tears are the tribute demanded by the circumstances of the hour. And, methinks, one of the sweetest prospects opened up to us by the Word is that in the hour of final triumph over death it is the Father that Himself wipes all tears from off all faces. It is one of the few positive affirmations found in the Bible about the blessed condition of the redeemed, for most of the descriptive phrases are negative, what heaven is *not*.

And when all His weeping was over, when all that man could do to Him was ended, when all the dealings of God with Him as the sinner's Substitute were finished, then said He, yielding up His Spirit (John xix. 30), "Father, into Thy hands I commend My Spirit" (Luke xxiii. 46). Body, Soul, and Spirit, the Lord Jesus Christ was "very man of very man."

It is *my misery* that I cannot be so perfect as not to want, but it is *Thy mercy* that I cannot be so miserable as not to be supplied.

A Song in the Desert.

Numbers xxi 11 17

N EARLY now the last stage trodden
Of the desert way;
All behind *them* lies the darkness,
All before—the day!
But some hearts were weary travelling,
Murmuring at the road;
Half forgetting their deliverance
By the mighty God.
"Nought," they said, "there lies around us,
But the desert sand;
Oh! to see once more the rivers
Of Egypt's land!"
Then God's heart of deep compassion
Sent the message free—
"If the people look for water,
Gather them to Me!"
Forty years of desert wandering!
Proving man was vain;
Turning back in heart to Egypt
When a pressure came.
Forty years of desert wandering!
Mercies sweet and new,
Every day their path surrounding—
Proving God was true!
Now the journey almost over,
Trial well-nigh past;
He would have them, as when starting,
Raise a song at last!
Nought but desert sand around them,
Not one spot of green;
But the glory of His presence
Lighting up the scene!
Desert weariness forgotten,
By that mighty throng;
As around that springing water
Voices rise in song!
Not the songs of "Victory" only
Now their voices fill,
But the deeper, blest experience,
"God is with us still."
* * * * *
Nearly now the last stage trodden
Of the desert way;
All behind *us* lies the darkness,
All before—the day!
Wondrous day of glowing promise,
Dimming all beside;
When the One who died to win us,
Comes to claim His Bride!

And while watching for His coming,
 Waiting here below;
 He would have us in the desert
 Find the waters flow.
 Streams of sweet and deep refreshment
 Gladdening all the throng;
 Giving us, when gathered round Him,
 Blessing, and a song! A. S. O.

Four Characteristics of Pentecost.

By WM. HOSTE, B.A.,

Author of 'Pentecost and After,' "In His Hand," &c. &c.

IN a previous paper we have passed in review four aspects of the day of Pentecost. I now propose to consider four of its characteristics.

The first of these, though invisible, was essential to the day—*The Personal Advent of the Spirit*.

The second, though audible, was non-essential—*The Gift of Tongues*.

The third, though not mentioned in the chapter, was vital and peculiar (that is, hitherto unknown)—*The Baptism in the Spirit*.

The fourth, though not peculiar (that is, not hitherto unknown), was experimental and practical—*The Fullness of the Spirit*.

Let us consider these four points briefly in order:—

I.—THE PERSONAL ADVENT OF THE SPIRIT.

As long as our Lord was in this scene there was a hindrance to the personal coming of the Spirit. We read in John vii. 39: "The Holy Ghost was not yet given, because Jesus was not yet glorified," and later on He said Himself to His disciples "If I go not away, the Comforter will not come to you." The hindrance was now removed. Jesus had gone up on high and the Holy Spirit became personally present here as never before. This does not mean, of course, that He had never worked before on the earth; on the contrary, He had worked mightily in diverse ways with the sons of men, even in Old Testament times. When God was about to prepare the earth for man it was the Spirit of whom we read as "moving on the face of the waters" (Gen. i. 2). When God would prepare a habitation for Himself on the earth, it was the Spirit who filled Bezaleel with wisdom to construct the

tabernacle (Ex. xxxi. 3) and who communicated to David the pattern of the temple (1 Chron. xxviii. 12). It was the Spirit who strove with men even before the flood, and by whose operations, doubtless, the redeemed of every age were quickened into life. It was by the same Spirit that men like Moses and John the Baptist were fitted for their service, and through whose promptings the prophets "spake from God" (2 Peter i. 21, R.V.). All this and much more is clearly revealed in the Scriptures, but the plain truth remains that the day of Pentecost as definitely marked a crisis in God's dealings with man as the day when the Lord Jesus was born at Bethlehem.

The Spirit came in answer to the prayer, of our Lord promised in John xiv. 16. At first this promised intercession seems conditional on the obedience of the disciples (see ver. 15), but had it been so the day of Pentecost would have passed by in silence, for one disciple denied his Lord, "and all forsook Him and fled." I believe the "I" of verse 16 is emphatic: "And I, for My part, will pray the Father, and He will give you another Comforter that He may abide with you for ever . . . for He dwelleth with you, and shall be in you." Here we have the general promise. The manner of its fulfilment was varied in the historical period covered by the Acts—a period admittedly transitional in a greater or less degree. The normal order of things for these days can only be settled by a careful comparison of the Acts with the Epistles. Such a course will show how misguided are those teachers, who can take a case like that of the Samaritans in Acts viii., and though they can find no parallel for it in the Epistles, try to make of it a general rule for the day in which we live.

Between Jews and Samaritans the well-known barrier had existed for centuries. Was this to be perpetuated under the new régime? Was there to be a Jerusalem Christianity and a Samaria Christianity? That such a state of division could not be tolerated must be made clear to all. What means better calculated to this end than that all should see that it was only when the apostles from Jerusalem imposed

their hands that the Spirit of God would give miraculous proof of His presence? How hopeless would our position be if such an experience as that of the Samaritan believers were a typical one to-day! For where could we find apostles to give us the Spirit by the imposition of their hands? And the imposition to this end of any hands, save those of an apostle, would indeed be an "imposition."

We must not, of course, conclude that where the miraculous *gifts* of the Spirit were absent, the *gift* of the Spirit was necessarily withheld, for if so, we must raise the question whether the three thousand believers baptised on the day of Pentecost ever received the Spirit at all. But of this more later. That the whole fabric of teaching based on the passage in Acts viii. is unsound is clear to me from the fact that nowhere in the Epistles are believers exhorted to receive the Spirit, and that for the simple reason that in the Epistles no such type as a believer without the Spirit is recognised (see Rom. viii. 9; 1 Cor. iii. 3, 16; Gal. v. 16, 17).

To return to our Lord's words in John xiv. to xvi., He uses the masculine demonstrative pronoun (*ekeinos*) five times (*i.e.* chaps. xiv. 26; xv. 26; xvi. 8, 13, 14) to mark the personality of Him who was to come. Were the Spirit, as some have most falsely taught, a mere influence, how could our Lord have said "It is expedient for you that I go away . . . if I depart I will send Him unto you" (xvi. 7), and how could an influence be "lied to" (Acts v. 3), be "tempted" (Acts v. 9) or be "grieved" (Eph. iv. 30)? We cannot hold too firmly the Personality of the Spirit, but, on the other hand, we must remember that His personality was not intended to intercept our view of the Person of Christ. Much of the teaching of the present day concerning the Spirit has this tendency. The true ministry of the Spirit is rather to manifest and magnify the Person of the Lord. The Lord does not say in John xiv. 17 (speaking of the Spirit) "But ye see Him," but only "ye know Him," whereas of Himself He says "But ye see Me," as much as to say: "Though absent I will still be visible, for I am the object the Spirit will present to your faith." Later

on we read in Acts ii. 33: "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

Thy Cross, Thy Crown, Thy Crook.

BY WILLIAM LEE

I THANK Thee for Thy Cross!

For it was there Thy precious blood
was spilt

In ruby drops to put away my guilt;
And it is there I see my nature's sin
God-crucified; and there from death begin
The consecrated life, new-born, God-given,
The life that will be perfected in heaven.

I thank Thee for Thy Cross!
'Twas pain, and death, and sacrifice to Thee;
'Tis peace, and life, and holy joy to me.

I thank Thee for Thy Crown!
The Crown, Thine own, was laid aside to
wear

My crown of thorns; but Thou didst leave
it there

With reed, and robe, and nails. Now in
Thy hand

I see a crown of life; and in that land
Where all are kings Thou wilt Thine own array
In royal crown, bright as the light of day.

I thank Thee for Thy crown!
Thine own by right again—God gave it Thee,
And for my crown, the crown Thou hast
for me.

I thank thee for Thy Crook!
The cross is past, the crown is yet to come;
The crook is for to-day—to guide me home,
To check me when I wander from Thy side;
Restraining me, preserving me, my guide,
My comfort, for it tells me Thou art near,
And amid dangers hushes every fear.

I thank Thee for Thy Crook!
Yet know I not which most my thanks
deserves—
The Cross the Crown has won—the Crook
Thy sheep preserves.

ALL men would have happiness for their end, but few want holiness for their way.

O Lord, I never come to Thee without Thee, I never go from Thee but with Thee.



The End of the Age.

NOTES ON I CORINTHIANS X. 11-13.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

11. "Upon whom the ends of the age are come." Let us consider these words.

In the New Testament we are spoken to as drawing very near the end of this age. The common idea that many people entertain as to the end of the world is entirely opposed to Scripture. Many have predicted that the world would come to an end on a certain year, but all such predictions have proved to be false. Yet people continue to talk of "the end of the world" being near. This idea has no place whatever in Scripture; but we do read of "the end of the age," or "of the ages." The word here translated "world" is different from that which represents the earth and the people on it,* and signifies "the age," or "ages." In Matthew xiii. 39 we read, "The harvest is the end of the world"; that means the consummation of this present age, at the end of which comes the harvest, which will be the beginning of another age—an age in which the Lord Jesus will reign, triumphant over all the power of the enemy.

We find this same expression, "the end of the age," in Hebrews ix. 26. "For then must He often have suffered since the foundation of the world ["*cosmos*"—the material world], but now once in the end of the world ["*aión*"—the age] hath He appeared to put away sin by the sacrifice of Himself." Since sin entered into the world, God, in His longsuffering mercy, has been dealing with man in order to manifest his character, the nature of sin, the character of God and the ends of His grace. God has great purposes to serve, and deep things to work out. This

world is the platform of demonstration on which mighty and gracious purposes are being developed, which will be the subject of inquiry and praise from age to age of the ten thousand times ten thousand of God's holy intelligent beings that surround His throne.

Nearly six thousand years have run their course since sin entered this world. God is still lengthening out this "acceptable year" of His grace; He is longsuffering, "not willing that any should perish, but that all should come to repentance." God is still dealing in sovereign grace with this guilty world. It was toward the end of this age of grace that these words we are considering were written. We are still nearer the end of it now; yet, still our longsuffering God is holding back the sword of judgment. Our God is "slow to wrath" judgment is "His strange work." Notice the exactness of Scripture in that verse of Isaiah lxix. 2: "The acceptable *year* of the Lord and the *day* of vengeance of our God." The period in which God deals in grace is called a "*year*," but when He deals in judgment it is called "the *day* of vengeance."

When God put that terrible choice before David, which we have recorded in 2 Samuel xxiv.: Would he have seven *years* of famine, or flee three *months* before his enemies, or three *days* of pestilence, he said, "Let me now fall into the hands of the Lord, for His mercies are great." He left God to choose. And beautifully is the heart of God revealed in the choice He made. God chose the *shortest*—that which would be over in three days. When God arises to judgment He will make "short work" of it (Rom. ix. 28).

In the book of Revelation, the seals, trumpets, and vials of wrath—all that is represented in these different departments of judgment in that book of judgment—will take place within a period of three and a-half, or at most, seven years. Thus God makes short work when He comes to judgment; but when it is grace He lengthens out the period of His longsuffering. We are now at the very end of this acceptable year—this age of His grace. May we therefore take heed to that word, "The time is short" (1 Cor. vii. 29), and "redeem the time, because the days are evil" (Eph. v. 16).

* "*Cosmos*" signifies the world as at present constituted. See John i. 10, where it is used three times. It also signifies the persons of whom the world is composed. See John in. 16, 17, where it occurs four times. The other word "*aión*" has reference to a certain period, and is most accurately rendered by the word "age." For example, see Matthew xii. 32, Galatians i. 4, Hebrews ix. 26.

12. **"Wherefore let him that thinketh he standeth take heed lest he fall."** This is a warning against self-sufficiency. We might turn to many instances in the Scriptures where God shows us the folly of self-confidence.

God brought Israel to the foot of Mount Sinai, and there they made a promise. They said, "All that the Lord hath spoken we will do" (Exod. xix. 8). They said this in entire ignorance of their own heart. Before Moses came down from the Mount they broke the very first commandment of the decalogue, which says, "Thou shalt have no other gods before Me" (Exod. xx. 3). Self-confidence is fatal. Look at it in the case of Peter, who said to his Lord, "If I should die with Thee I will not deny Thee in anywise" (Mark xiv. 31). Peter did not know his own heart, nor the power of Satan and the world; he was in ignorance of it all, and it was for God's glory that he should learn this. In order to do this he must pass through a bitter experience. As the Lord told him, he denied Him thrice. He said, "Simon, Simon, behold Satan has desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke xxii. 31, 32). Thus God overrules all the malice of Satan for His own glory and the blessing of His people.

Peter, who professed to be the strongest, was the very weakest. Turn in connection with that to Matthew xxvi. 40: "Jesus cometh to the disciples and findeth them asleep, and saith unto Peter, What! *could you not watch with Me one hour?*" James and John were there; but observe, He now addresses Himself to Peter—"Could ye not watch *one hour* with Me?" He was the one that boasted that though all men would deny Him he would not. Therefore the Lord marks him specially for warning. He said unto them, "Watch and pray, that ye enter not into temptation. The spirit truly is willing, but the flesh is weak." The Lord Jesus could speak in this way, for He knew that by the grace of God there was a willingness in the inner man to follow Him. He knows that this desire is in every one who is begotten of God, and that in the very depth of our hearts

there is *love to Him*; and yet He knows how powerless we are to stand in the face of temptation.

13. You will see how that bears upon the verse that follows:—"There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it." The apostle puts plainly before the Corinthian believers that in every hour of trial there needs to be the eye upon God. That's exactly what our Lord said to Peter—"Watch and pray." We need the double caution. We are to be watching against the wiles of sin and Satan and the fascinations and enticements of the world. Therefore it will not do to fall asleep, for we are in an enemy's land. "Let us not sleep as do others, but let us watch and be sober" (1 Thess. v. 6). Watching will not avail without prayer; prayer is, having our eye upon God, and counting upon Him. Nothing but the power God, can enable us to stand against temptation.

Throughout the Scriptures we read that temptation is the portion of man, but there is a difference between the temptation referred to here and that in James i. 13: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." Evil has no attraction for God. So the Lord Jesus could say, "The prince of this world cometh, but hath nothing in Me." Suppose you take a magnet and put before it a piece of glass, there is nothing in the glass that responds to the attraction of the magnet. Such were all the attractions of the world, and sin, and Satan to the Lord Jesus: they found *no response*. How different with us. Bring the magnet to a piece of steel, and at once there is a response; the attraction takes effect, for there is that in the steel which answers to it. God never puts evil before any man: that is Satan's doing.

"Every man is tempted when he is drawn away of his own lust and enticed" (verse 14). I have heard it said by those who profess to be on a higher platform of holiness than others

that "temptation is not sin." But that depends upon where the temptation comes from. God tempted Abraham when He told him to offer up his son on Mount Moriah. It was God testing Abraham's faith. The Lord's teaching is that "whosoever looketh on a woman to lust after her hath committed adultery with her in his heart" (Matt. v. 28). Be very careful how you say that temptation is not sin. It is not sin to be tested by God in the path of obedience like Abraham. But it may be that when evil is presented to us we are not even conscious that our hearts are responding to it. There is within each one that which responds to sin; we may not be conscious of it, but still it is there all the same. God says, "Flee from it." Scripture is very practical. God knows what a power there is in our corrupt nature ever inclining to sin. There is always the conception of sin in the heart first before the outward act is committed. Do not let us lower God's standard of holiness. He says in His Word that "the thought of foolishness is sin" (Prov. xxiv. 9).

Work Amongst Orphans.

ANNUAL REPORT OF BRISTOL ORPHAN HOUSES.

Review by ALEX. MARSHALL.

MR. G. F. BERGIN'S Annual Report of the work carried on at Ashley Down, Bristol,* is as interesting, stimulating, and instructive as ever. The usual path of "trials, necessities, and distresses" has been trodden throughout the year, but God has graciously encouraged and helped his beloved servants. Last financial year commenced with a deficit of £183 17s. 10½d., and closed with a balance in hand of £4762 17s. 9½d.

THE TRIAL OF FAITH. Mr. Bergin says that "for nearly eight months of this period we were in great poverty and sore trial of faith; then the delivering hand of our God was put forth on our behalf, and during the last months He has supplied us so bountifully that the income for the orphans has been larger this year than any previous year during the history of the work, except that for 1900. The adverse balance with which

we began the year was cleared off, . . . and at its close we had a balance in hand of £4762 17s. 9½d."

NUMBER OF ORPHANS RECEIVED, &c. The number of children received during the year was 257 boys and girls, whose ages varied from four months to fourteen years. There were 177 boys and girls started in life with outfits and good prospects, in addition to 111 others, particulars of which are given in Report. The physician's testimony is most satisfactory. Only once during the last forty years have there been so few deaths. Through the Lord's goodness sufficient means were forthcoming to make the necessary structural and sanitary alterations in No. 1 Orphan House. Similar improvements are necessary for the other four houses. Additional class-room accommodation is also required. Dr. Bergin's health has been more satisfactory, and he has been of great assistance to his father in the work of the Institution.

SOME OF THE DONATIONS. We are glad to observe that quite a few Christians have sent rings, locketts, gold watches, bracelets, and other jewellery to be sold for the benefit of the orphans. Some of our readers may feel constrained to go and do likewise. Gifts, as usual, are sent from many parts of the world. Amongst such we mention the following: "A tradesman's farthings, £2 10s. 4½d."; Upper Burmah, £1; "£1 6s. from sale of my own little lamb"; £14 from Auckland, N.Z.; £1 5s. from Kinkiang, China; £4 from Balmoral, Canada; £1 from Cyprus; £2 8s., "one penny on every pound of butter made"; £5 from Lahore, India, from a private soldier; Bristol, 10s., "conscience money"; £3, "from sale of jewellery"; £2 1s., "profit from fowls."

THANK OFFERINGS. "Forget not all His benefits" is a scripture that we do well to ponder. A number of gifts have been forwarded as "thankofferings" for mercies, favours, and blessings received. "A working man and wife send 25s. as a thankoffering for husband's recovery from influenza"; £2 10s., "a thankoffering for much blessing during forty-three years of married life"; £9, "a thankoffering for my life being preserved"; £10, "a thankoffering for sin for-

* Sixty-ninth Annual Report of Scriptural Knowledge Institution. By G. F. Bergin. Price 4d., post free. Pickering & Inglis.

given"; £1, "a thankoffering for preservation of my children in an accident"; £1, "a thankoffering for recovery from severe illness"; £10, "a thankoffering for the goodness and mercy of our faithful God"; £5, "a thankoffering for saving hay in good condition"; £14 5s., "a thankoffering for gift of a son"; "a thankoffering (10s.) for a providential escape from a cycling accident"; £50, "a thankoffering for the Lord's goodness and mercy for fifty years." Whilst thinking of these "thankofferings," and contemplating the Lord's goodness and mercy to us, we do well to take up the language of the Psalmist and say, "What shall I render to the Lord for all His benefits *toward me*?" (Psalm cxvi. 12), and let us not stop at asking the question. The last of the "thankofferings" that we shall mention is one which, alas! is exceedingly uncommon, viz., £1 is, "a thankoffering to God for grace and strength supplied to *give up* smoking; God took away the desire." "Whether therefore ye eat, or drink, or whatsoever ye do, do *all* to the glory of God" (1 Cor. x. 31).

A STRANGE TELEGRAM. One day the following telegram was received from Manchester: "Are you in want? Can spare at a push; reply paid." The reply sent was as follows: "Only information ever given about funds is contained in Report. To God alone we make known our needs. Writing to-night." A letter was subsequently sent explaining the principles on which the work is conducted. When the telegram arrived the finances were exceedingly low, and the brethren betook themselves to prayer. Within four days a gift of £500 was received from Australia.

DEPENDENCE ON GOD FOR SUPPLIES. Under date October 23 there is an entry which reads thus: "Our poverty is indeed great; the total income for the week ending to-day is £165 7s. 1d. Think of it, dear reader, with 1900 children and their teachers, and matrons, and servants to provide for, besides all the expenses of clothes, education, and upkeep of premises, costing on an average £550 a week. Yet my heart is in perfect peace, and this is shared by my beloved helpers." On November 18: "Our needs are great; we have 1899 orphan chil-

dren in the houses to-day, and we have NO FUNDS IN HAND. We have no rich patrons; we do not make any public appeals; we have no annual gathering of friends at which we make our needs known. . . . By His abounding grace I am purposed that I will not LIMIT HIM, but say, 'My soul, wait thou only upon God, for my expectation is from Him,' and expecting His help I shall not be disappointed." On October 1 is the following entry: "The income for the past week was £247 13s. 5½d. Great is our poverty, great is our trial of faith; greater is our God, the *living* God, who well knows what He is doing."

MISSIONARY WORK. "The Scriptural Knowledge Institution," in addition to caring for orphans, undertakes other branches of service. Schools are sustained and helped in various parts of England and Italy. Bible circulation, tract distribution, and missionary operations are carried on. During the past year £1672 1s. 4d. was spent in assisting missionaries labouring in many parts of the world. These labourers are in no wise controlled by the Institution, and they have no stated salary. The amounts received under this heading, though much smaller than they were years ago, are greater than on the preceding year.

HOW TO STRENGTHEN THE FAITH OF CHRISTIANS. One of the best ways of increasing the faith of believers is to persuade them to read Mr. Muller's autobiography and the "Narrative of Facts" or annual "Report" of the work at Ashley Down. Some of the donors speak of much help received in this way. One writes: "Next to the Word of God there is no reading matter so helpful to one's faith." A donor in Dunedin, New Zealand, gives it as his judgment that "next to the Scriptures I know nothing so helpful to the faith of either young or advanced believers as the Annual Report." He commenced his stewardship of money by giving to the Lord 10 per cent. of the profits of his business; then it was increased to 15, 20, and 25 per cent. This gentleman asks, "Does it pay?" We give the answer back: "It does pay. God's investments always do," and he now gives 33½ of the profits to

the Lord. Another reader of the Report testifies that he has derived great blessing through its perusal. "Your Report always thrills me" is the testimony of another Christian

PRACTICAL APPLICATION. Let us "remember" at the throne of grace the work and the workers at Ashley Down, Bristol. If we desire to encourage God's people in the path of faith we can do so by purchasing a number of copies of the "Report," and distributing them wisely among fellow-believers.

The Triumphant Resurrection of Christ.

CONCISE STATEMENTS—No VIII By THOMAS BAIRD

THE supernatural and victorious resurrection of Jesus Christ from the tomb forms a fitting climax to His propitiatory and vicarious sacrifice on the tree. Resurrection is a truth to which God gives much prominence in the New Testament; yet, notwithstanding this fact, no doctrine is more doggedly disputed and more bitterly opposed. Men *hate* it because they *dread* it: men *oppose* most what they *fear* most. But truth is always true whether we assent or dissent. When will vain man learn that truth does not depend on human recognition or acknowledgement for its existence, consistence, or continuance? There it ever stands inviolate and invulnerable in all the august splendour and solid stability of its own inherent entirety and eternity. God's truth requires no scientific certificate nor ecclesiastical imprimatur its validity is above controversy. Suppose all scientific men of to-day were united to give their complete and unqualified consent to the divine authenticity and miraculous supernaturalness of Holy Scripture, would that make its truth any *more* true than it was before? Unhesitatingly I answer—*not one whit more true*. And, conversely: suppose all scientists combine to deny and deride the plenary inspiration of the divine word, would that fact make the truth any *less* true than it was before? Unwaveringly I reply—*not one whit less true*. The truthfulness and

trustworthiness of truth is not enhanced or increased when men believe it; neither does man's unbelief depreciate its value or diminish its authority. The Bible is a wondrously independent book; standing apart from and above all the literature of earth in its "splendid isolation" and irrefutable integrity. To that ever-recurring and all-important question, "What is truth?" (John xviii. 38) we reply—"Thy Word is truth" (John xvii. 17).

Now, the resurrection of Christ from the dead is one of the most strongly attested of all historical facts. There are many things as surely believed having much less evidence to substantiate them. "He showed Himself alive after His passion by *many* infallible proofs" (Acts i. 3). He appeared unto various individuals who are specially named (Mark xvi. 9). He manifested Himself to small groups of disciples at different times (1 Cor. xv. 7). Eye-witnesses of irreproachable character and indisputable veracity handled His body (Luke xxiv. 39), and also ate and drank with Him (Acts x. 41), and at one time "He was seen of above 500 brethren at once" (1 Cor. xv. 6).

Nor must we expect that the hosts of darkness are prepared to allow such a stupendous event as the resurrection of Christ to pass unnoticed and unopposed. Satan is at hand with his story of the theft of the body by the disciples, and bolsters up the fraud by bribery (Matt. xxviii. 13). But the Bible account of resurrection is overwhelmingly complete and conclusive. The whole three persons in the glorious Trinity were engaged in the great work. God raised Christ from the dead (Acts xiii. 30). Christ raised Himself (John x. 18). He was quickened by the Spirit (1 Pet. iii. 18). Now, the denial of the resurrection is heresy of immense gravity, and the antagonism to it is by no means confined to Sadducees and Atheists. The apostle had to tackle this question in the *Church* of Corinth: "How say some among you that there is no resurrection of the dead?" (1 Cor. xv. 12). He points out the seriousness of such perversions of the truth and places in awful array seven of the most calamitous conditions which would exist "if there was no resurrection":—

1. Christ is not raised, - ver. 13.
2. Our preaching is vain, - " 14.
3. Your faith is vain, - - " 14.
4. Apostles false witnesses, " 15.
5. Ye are yet in your sins, " 17.
6. All sleeping saints have perished, - - - - " 18.
7. Christians of all men most miserable, - - " 19.

Then follows the glorious outburst of triumphant assurance: "But now Christ is risen from the dead" (ver. 20). In this wondrous declaration we have God's public attestation of Christ's victorious resurrection, and also the solemn assurance of the resurrection of "the just and of the unjust" (Acts xxiv. 15).

How to Kill the Prayer Meeting.

1. Don't go near it.
2. If you go, go late.
3. Go, but don't pray.
4. If you do pray, pray long and low.
5. In prayer mention everything, but ask for nothing.
6. Yawn and stare while others are praying.
7. Commence praying when it is time to close.

T. B.

CORRESPONDENCE.

Where are the Young Men?

To the Editor of THE WITNESS.

IN *The Witness* for August of last year a communication appeared reminding its readers that 1907 was the centenary of the beginning of Protestant Missions in China. A few figures were then given showing the progress made in the work during that eventful century. At the same time, the modest plea was made that the labourers now in China, from assemblies of believers, should speedily be raised from seventy to one hundred.

In due time the writer of the article received several communications in reference to the appeal thus made. Several of the correspondents, men personally acquainted with work in heathen lands, deprecated an appeal at the present time for an increase of workers. One friend wrote that, in his judgment, assemblies have quite as much as they can do to properly support the brethren and sisters already in the field. With this I do not for a moment agree. If Christians in assemblies generally honoured

the Lord with their substance, gave systematically as the Lord prospered them, for every one now at work in the regions beyond there might easily be two.

Another correspondent based his objection to the article in question on three grounds: (1) Those men in the field are not adequately supported; (2) There is no marked fitness for the work in those who respond to such appeals; (3) It is not a healthy sign that the numbers going abroad should be out of proportion to home assemblies. That there is too much truth in the statement as to the inadequate support of some already in the work, I fear, must be admitted. But this, I believe, is not because assemblies are unable or unwilling to maintain in the work those who in an orderly and scriptural way have gone forth from their midst to labour in the Gospel. It often, perhaps usually, results from our lack of courage in putting missionary work on a business-like and scriptural basis. We need to banish from our minds the notion that arrangement and method in the work of the Lord are contrary to faith and godliness. It should not be beyond the sanctified wisdom of godly and experienced men to devise a simple plan of work that would meet the need: a plan that would still give to the Lord's servants liberty to go where, and to do what they believe He would have them, while ensuring to them the love, prayers, and godly support of those who tarry by the stuff.

That some seemingly uncalled ones have crept into various bands of workers in other lands, I suppose all who have considered or inquired into the matter will acknowledge. But that, in itself, is no reason against appealing for others who are fitted and called, to come forth to the work. I see more and more that spirituality is the chief qualification for work in non-Christian lands. And a truly spiritual person is not in great danger of thinking himself called to a work for which other equally spiritual and earnest men think him unqualified. The old tests of *grace, gift, and fruit* need to be applied in regard to those who, whether at home or abroad, desire to be recognised as labourers in the Gospel, or labourers in the word and doctrine.

But some may wonder what all this has to do with the question at the head of this article. Well, we had vainly hoped that in the course of a year or fifteen months some thirty fresh labourers might have come forth to the four great districts we are at work in in this great land. As far, however, as I know, in this time only three have come forth—sisters all. There might well have been the number above indicated, and if the bigger half had been brethren

it would have better met the present needs. Just now I scarce know of more than one or two young men in English-speaking lands who are exercised as to personally giving themselves to work in the land of Sinim. Why, we may ask, this dearth of young men in regard to missionary work? For the same thing, I understand, is true of India and other heathen lands. Can it be that the miasma of Higher Criticism, New Theology, and movements of that class, that now hangs like a pall over Christendom, is affecting the faith, love, and zeal of most Christian young men? That in spite of themselves, and almost unknown to themselves, they have lost belief in the pressing necessity of *at once* taking the Gospel to all men? One fears that this is so. Oh, let us be honest before God! If what we profess to believe as to the condition of men, as to the Gospel of God, is true, then let us awake and grapple with our obligations, doing what in us lies to preach the Gospel among all nations.

In the early part of this year a united Missionary Conference was held in Chentu, in the West of China. About 180 men and women came together to spend seven days in prayer, conference over the work, and mutual exhortation. As a whole, they formed a company of evangelical, aggressive, and spiritual workers. Representing only the three Western provinces of China, yet these servants of Christ solemnly, unanimously, and deliberately appealed for *fifteen hundred* more workers from Europe and America to meet the clamant needs of their own field alone. They represent not more than one-sixth of the population of this great empire. In the judgment of the most experienced and devoted missionaries in all parts of China, during the next five years several thousand new workers—men and women from Western lands—could advantageously be welcomed to this great and needy field.

Brethren, we have no ground for self-gratulation in regard to our work in non-Christian countries. The majority, even of true children of God have practically little apprehension of their obligations in this service. Let us take heed, lest upon us fall that ancient curse on *do-nothing-ism* (Judges v. 23). We must face the facts. Unless we are in true sympathy with God's present-day purposes, unless we are striving to do our part in preaching the Gospel to all men, one of two things will befall assemblies—either they will decay and pass away, or they will become Laodicean in character, having the form of godliness while being strangers to its power. "We do not well: this is a day of good tidings, and we hold our peace."

CHINA.

Dr. J. NORMAN CASE.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE MEANING OF 3 JOHN 7?

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF EPHESIANS VI. 1? "Children, obey your parents *in the Lord*."

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into *everlasting habitations*."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

The Church, General and Local.

[We give two replies to this question, and hope to add more in our next.—Ed.]

QUESTION 546.—What is the difference between the Church as the body of Christ and the Church as a local assembly?

Answer A.—It is impossible to give an adequate or satisfactory reply to this question within the limits of a correspondence column. A few guiding thoughts must suffice.

The Church, as the Body of Christ, includes all believers in this dispensation by whatever name they may be called. They are in vital union with the living Head—a unity made and maintained by the Holy Ghost. This is the Church "which is His Body, the fulness of Him that filleth all in all" (Eph. i. 23). He gives the gifts needful for its growth (Eph. iv. 11-13), and from Him divine life and grace are to circulate by means of every member throughout the whole body (Col. ii. 19). This is the true Church which Christ builds (Matt. xvi. 16-18), and the only Church membership which believers should recognise.

The church as a local assembly is also recognised (e.g., 1 Cor. i. 2; xi. 16; xiv. 33; xvi. 1; Acts xiv. 27; Rev. i. 4, &c.). It is thus that

believers in any one place are to express in a visible form their essential unity as members of Christ, so fulfilling the functions of the body in ministry and growth. Administrative functions are attached to each local assembly (e.g., Matt. xviii.; 1 Cor. v.), and bishops and deacons find their sphere of service there. It is noteworthy that church order is not definitely formulated in the New Testament, but we have to gather from apostolic practice as recorded in the Acts, and the incidental teaching of the Epistles, what is the will of the Lord. This was doubtless divinely ordered, so that there might always be exercise of conscience, and a certain freedom of adaptation under the varying conditions of the church during its earthly history. In so far as each local assembly lives up to the light it has, it will have the blessing of the Lord, and each will be held accountable to the Lord as supreme and only Judge, just as in the case of the individual Christian.

In seeking to give practical expression locally to what the church is essentially, believers have to guard against license on the one hand and sectarianism on the other. Sometimes the plea of common membership of Christ has been used to cover self-will and all kinds of disorder in connection with the "breaking of bread." The responsibility of the church as a local assembly bearing witness for Christ has been lost sight of or set aside, and reproach has been brought on the name of Christ in consequence. This is license. On the other hand, where there is a jealous regard for the glory of God in the local assembly, there is ever present the danger of making the local measure of light the standard for all, so separating believers from fellow-believers who do not see with them. Thus the membership becomes narrowed—a shibboleth is set up, and the fellowship becomes "our" fellowship. This is sectarianism, and often of the worst type in those who most loudly condemn "sects." Fellow-believers are judged—often misjudged; and the flow of divine grace and gift, which still embraces "all the body," is obstructed, so far as they are concerned.

The truth of "one body" warrants us in receiving all saints *unconditionally*, provided they are walking consistently and do not hold evil doctrine, and less than this is a sectarian fellowship. The truth of the local assembly justifies the exercise of spiritual discernment and pastoral care, so that spiritual privileges may be safeguarded, and disorderly conduct checked. Only a humble walk with God will enable us to hold the balance even. We need to be constantly on our guard lest the spirit which the Lord had to rebuke in His disciples (Luke ix. 49, 50) be found in us. It is possible, and

should be our constant aim, to hold fast *for ourselves* what God has taught us, without shutting ourselves off from the fellowship of the whole body of Christ or making our local assembly fellowship narrower than that of "all saints." D.D.C.

Answer B.—It is well to remember that the word "church" and the word "assembly" are the same, and therefore whichever aspect we refer to, *general or local*, the same word applies to both. The church as a heavenly dispensation embraces every blood-purchased, regenerated believer, and is revealed by certain figures of speech, as e.g., in the Epistle to the Ephesians, as a "body" (chap. i. 22, 23), a "building" (chap. ii. 20, 21), a "bride" (chap. v. 32). In this aspect the church is in course of formation—"members" are being added to the "body," "living stones" to the "building," the "bride" is being called out. When completed the whole church will be "caught up to meet the Lord in the air" (1 Thess. iv. 17).

Local "churches" or "assemblies" are referred to in Scripture: "The Church in Jerusalem" (Acts xi. 22); "The Church which was in Antioch" (Acts xiii. 1); "Church of God, which is at Corinth" (1 Cor. i. 2), &c. The church *local* ought to be after the pattern of the church *general*. The figures that are used of the whole church are applied when the local church is referred to: "Ye are the *body* of Christ, and members in particular" (1 Cor. xii. 27); "Ye are the *temple* of God" (1 Cor. iii. 16); "That I may present you as a chaste virgin to Christ" (2 Cor. xi. 2); "There *is* one body"—not *was*, or *will be*, but *is*." The Lord has given us "one loaf" to remind us that "we being many are one body, seeing we are 'all' to be partakers of that one bread" (1 Cor. x. 17). "There is one Spirit," and we are to "keep the unity of the Spirit in the bond of peace" (Ephes. iv. 3). Strife and party-spirit breaks it. No one ought to be excluded unless manifestly a "wicked person," a "blasphemer," or "heretic," who cannot be recognised as a "member of the body" or "called a brother." Elijah selected "twelve stones" to build his altar, albeit that the whole nation was in apostasy (1 Kings xviii. 31). He had his eye on the "twelve stones" in the breastplate of Aaron. Let us take care lest in rejecting every sect and every member of the body, except those who see what we see and are prepared just to serve the Lord as we serve Him, we become the most sectarian of all. Let the local and earthly assembly be an expression of the "general assembly and church of the firstborn, whose names are written in heaven." Ecclesiastical organisations are destructive of the Spirit's unity. T. R.

Promises, Prophecies, and Purposes.

By Dr. J. A. OWLES, Brighton.

THE substance of this paper has been given in an address, but I think few readers who heard it will recognise more than some of the Scriptures referred to. Three words beginning with the same letter, "P," suggest a theme of considerable magnitude and of equal importance, so that I trust a brief consideration of them may help some to differentiate God's dealings with men in the past, the present, and the future.

I. PROMISES.

Promises are to Israelites (Rom. ix. 4), to Christ the second Man, and to those who are Christ's. In 2 Corinthians i. 20 the Revised Version adopts a rendering which is an improvement on the Authorised Version. "For how many soever be the promises of God, in Him is the Yea; wherefore also *through* Him is the Amen, unto the glory of God *through* us." They reach us *through* Him, and are not given to us as sinners of the Gentiles. The unsaved man has no promises, but the Gospel comes to him as an entreaty, an invitation, and a commandment (2 Cor. v. 20; Rev. xxii. 17; Rom. xvi. 25, 26, &c.).

Genesis iii. 15 was spoken to the serpent, not to Adam or Eve, and it is a prediction of judgment on the enemy, and the revelation of a Saviour. In 2 Peter i. 4 we have "exceeding great and precious promises" given unto us "through the knowledge of Him that hath called us to glory and virtue" (verse 3); and in Galatians iii. 16 and 29, we are said to be "heirs according to promise," because if we are Christ's, we are "Abraham's seed." As such we need to distinguish between things which are *spiritual* (Rom. xv. 27), and others which are material, such as the land, and many earthly things, which are for Israel alone.

Another difference sometimes overlooked is that between *conditional* and *unconditional* promises. Thus in Philippians iv. 5-7, how often "the peace of God" is claimed by believers, and sometimes pronounced as a benediction on a mixed company of saved and unsaved without reference to the being "careful for nothing; but in

everything by prayer and supplication with thanksgiving letting our requests be made known unto God." I fear, too, that Philippians iv. 19 should have a limited application to those who in some degree correspond to the Philippians, to whom the assurance was given.

On the other hand, in Hebrews xiii. 5, 6, we have a remarkable word to all believers. "He hath said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." I will not discuss the number of negatives so often dealt with, but only remind readers that the allusion is apparently contained in words to Jacob (Gen. xxviii. 15), to Israel by Moses (Deut. 31. 6), and to Joshua in verse 8; then again to Joshua by the Lord (Josh. i. 5), and to Solomon by David (1 Chron. xxviii. 20).

Sometimes the source of promises in the New Testament is difficult to discover in the Old. Thus John vii. 37-39: "If any man thirst, let him come unto Me, and drink: he that believeth on Me, *as the Scripture hath said*, out of his belly shall flow rivers of living water," refers probably to Proverbs xviii. 4, "The wellspring of wisdom as a flowing brook," and to Isaiah xlv. 3, "I will pour water upon him that is thirsty, and floods upon the dry ground." Again, in 2 Corinthians vi. 16 to vii. 1: "Wherefore come out from among them, and be ye separate, *saieth the Lord*, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, *saieth the Lord Almighty*: having therefore *these promises*," &c. We may well ask *where* are these things spoken? Can the spiritual mind discern them? In Leviticus xxvi. 12, "And I will walk among you and will be your God, and ye shall be My people." Isaiah lii. 11, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." And in Jeremiah xxxi. 9: "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a *Father* to Israel, and Ephraim is my firstborn." The exact words may not be found either in the

Authorised Version or the Septuagint, but the blessings contained in them can be discerned by blending scripture with scripture, remembering that though written by various human authors they are all inspired by one Spirit.

I will finish this part of my subject with a few words on three *covenants*, which are extraordinary promises in that the Covenantor, we may say reverently, binds Himself to fulfil them.

That with *Noah*, though of prolonged is of limited duration; the words in Genesis viii. 22, "while the earth remaineth," pointing to an *afterward* when in the "new earth" no such successive seasons will be needed. It was made between God and man and "every living creature" (Gen. ix. 15), and it was not only based on the sacrifices of "a sweet savour," but it was sealed with "the bow in the cloud," which is a token to all men to this day that God is faithful. We read of no oath taken at the time it was made, but in Isaiah liv., verse 9, the Lord says, "As I have *sworn* that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee." Nevertheless, after it has served its purpose, even beyond the original promises to that which was not included in them, *millennial glory*, the earth, "and the works that are therein shall be burned up" (2 Peter iii. 10). There is an interesting anatomical fact that I may be excused for alluding to. The Iris, which is Greek for rainbow, is the name given to a membrane between the anterior and posterior chambers of the eye, that which gives it its colour, so that whenever tears flow we may be reminded that whilst "mercy endureth for ever," there is a limit to the sorrows of God's people, both as to their *number* (Phil. ii. 27) and their *duration*. "Weeping may endure for a night, but joy cometh in the morning" (Psa. xxx. 5).

The covenant with *Abraham* was not with all flesh, but to him and his "seed, which is Christ" (Gal. iii. 16), and its blessings are ours by virtue of our union with Christ (Gal. iii. 29). The record of the promise is in Genesis xv., and also the covenant, but that of the *oath* is not found until Genesis xxii.,

and then it follows, "Because thou hast obeyed My voice" (verse 18)—an obedience that was unique in its character as well as its extent, and which assuredly foreshadowed the only greater obedience of Him who, as the perfect burnt-offering, surrendered Himself "unto death, even the death of the Cross" (Phil. 2. 8). On the basis of this we have "the oath for confirmation," the second immutable thing of Hebrews vi. 16-18, that we may have "strong consolation" now, because of the certainty of our *future* possessions in Christ. It may be fitting to remind readers here that whenever the Lord swears, it is irrevocable and eternal. "The Lord hath sworn, and will not repent" (Psalm cx. 4) is not only true as to *the priesthood of our Melchizedek*, but of everything else concerning which he has taken an oath or, as in some passages (see R.v.) "lifted up his hand" (Exod. vi. 8, &c.). Another fact connected with Abraham is that in Genesis xv. 5 He was pointed to the stars, if able to number them, and was promised, "So shall Thy seed be." But in Genesis xxii. 17 the blessing included the multiplying of His seed, "as the sand which is upon the sea shore." Thus there was, is, and ever will be, a distinction between heavenly and earthly people, though Abraham is "the Father of us all" (Rom. iv. 16). It is scarcely needful to add that believers in this age are in the *heavenly* portion.

As regards *David*, the covenant secures *the throne*, and our interest in it is that our Lord is "the Son of David" (Matt. i. 1), that He was "born King of the Jews" (Matt. ii. 2), and that though now rejected so that His present kingdom is in mystery and "not of this world" (John xviii. 36), yet raised from the dead "the sure mercies of David" (Acts xiii. 34) are His, and He shall have the throne and "reign over the house of Jacob for ever" (Luke i. 32, 33). This, too, is confirmed by an oath (Psa. cxxxii. 11). The *three covenants* to which I have referred are linked together in a very remarkable scripture that will repay careful consideration (Jer. xxxiii. 20-26).

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

The Righteous and the Wicked.

EPITOME OF CHRISTIAN EXPERIENCE IN PSALM XXXII.—VIII.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c.

THERE are here two distinct classes, viz., "the wicked," and over against these are those "that trust in the Lord"—"the righteous" and "the upright in heart." The first correspond with the unregenerate, the ungodly, the unrighteous, and sinners; the unbelieving of the New Testament.

Their Old Testament designation is "the wicked," or "the ungodly," or "the unrighteous," each term being a description of their character before God. The two classes are never confounded in Scripture.

The flood was brought upon "the world of the ungodly" (2 Peter ii. 5). The inhabitants of Sodom are named "the wicked" (2 Peter ii. 7). On the contrary, Noah was righteous before God, and Lot, though unless we were told it in Scripture we should never have supposed it, was "just Lot," "that righteous man," "the godly one" (see 2 Peter ii. 7, 8, 9).

In 1 Peter iv. 17, 18, we have on the one hand "the house of God" and "the righteous" set over against "them that obey not the gospel," and "the ungodly and the sinner." The nation of Israel, though in covenant relationship with Jehovah, being the circumcised seed of Abraham, Isaac, and Jacob, was never all righteous. That is a distinction reserved for them in a future day (see Isaiah lx. 21). When the Lord Jesus appeared He distinguished between those who were His sheep and those that were not. The two classes existed in the nation of Israel all along. In Psalm i. there is the godly man known by his manner of life, and the ungodly, who are like the chaff which the wind driveth away.

Similar conditions obtain now in the kingdom of God in its outward aspect. There are the tares and the wheat, the tares representing those that offend and that do iniquity, whose end is the furnace; the wheat those who are righteous and who shall shine forth as the sun in the kingdom of their Father (see Matt. xiii. 38-43).

"Many sorrows shall be to the wicked."

"The way of transgressors is hard." The devil is a hard master, and the wages of sin is death. There are times when the tried believer is tempted to envy the foolish; he sees the wicked prosper and spread himself like a green bay tree, whilst waters of a full cup are wrung out to the righteous. But in the sanctuary, where their end is seen, all becomes plain. The believer finds that he is still with God, the subject of His loving care and faithful discipline, guided by His counsel here, and afterwards to be received into glory. In view of all this he sings, "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" (see Psalm lxxiii. 23-26).

In this present age prosperity in earthly things is less than ever an evidence of the divine favour. God hath chosen the poor of this world rich in faith. Having nothing, he possesses all things. He that trusteth in the Lord will ever find that mercy compasses him about. He can sing—

"With mercy and with judgment
My web of time He wove,
And aye the dews of sorrow
Were lusted with His love."

He knows that all things work together for good to them that love God, and has the joy of proving this to be true in many a trying, yet blessed, experience. The witness of the saints in all ages confirms the Word of God as to the blessedness of trusting in the Lord.

"Be glad in the Lord and rejoice, ye righteous." Well may those be glad and rejoice in the Lord who by Him are reckoned righteous. God Himself is their Justifier: in His sight they are "clean every whit": no stain of guilt is left on those whom the blood of Christ has cleansed. The apostle's exhortation to the Philippian saints is "Rejoice in the Lord alway," and again he adds, "Rejoice." The gospel brings glad tidings, and it is a poor testimony if he who has believed it is not rejoicing. To "rejoice with joy unspeakable and full of glory," was the experience of the tried and suffering saints to whom Peter wrote. To the Thessalonians the word came "in much affliction with joy of the Holy Spirit."

Surely "light is sown for the righteous and gladness for the upright in heart."

To be "upright in heart" is an advance upon being righteous. Many are righteous before God, such as Lot in Sodom, who could not be called "upright in heart." This implies a holy integrity that esteems all His precepts in all things to be right, and hates every false way. It is those who thus prove the will of God to be "good and acceptable and perfect" that are called upon to "shout for joy."

Unbelief, worldliness, self-indulgence, are elements that cloud and chill the experience of the child of God. He seeks satisfaction in the things of time and sense instead of in Christ and His service and worship. Like Israel of old, brought out of Egypt, and fed with bread from heaven, Jehovah's resources were theirs, and for a time they rejoiced. "Then believed they His words, they sang His praise." But ere long they turned back in heart to Egypt, they wanted something else beside the manna. They lusted after Egypt's fare, the leeks and onions, and garlick, and melons, and cucumbers, with the fish and the flesh, and the heavenly bread they despised "Our soul loatheth this light bread." Alas they are in a poor case. The Christian who has not the joy of the Lord is spoilt for both worlds. He cannot enjoy the world or the pleasures of sin like the worldling, and if he has not spiritual joy he must be miserable indeed. It is written that God gave Israel flesh to eat. He that gathered least gathered ten omers, and they ate it till they well nigh choked over it. Yet it is never said they were satisfied. But again it is written, "The people asked, and He brought quails, and satisfied them with the bread of heaven" (Psalm cv. 40).

He who rejoices in the Lord and shouts for joy will ever be one who feeds on Christ, "the bread of God," "the bread of heaven," "the bread life," as found in the scriptures which testify of Him. He will be one who knows what prayer is, and who communes with God, and he will be one who delights to do the will of God and to be well pleasing to the Lord. May God grant unto us that uprightness of heart which so pleases Him, and which yields such precious fruit in the experience of the child of God.

Suggestive Topics.

IDENTIFICATION OF THE BELIEVER with Christ in His death will mean deliverance from and barrier to

1. A Life of sin, - - - Rom. vi. 2
2. The World, - - - Gal. i. 3
3. The Bondage of the Law, - Gal. ii. 19
4. Traditions of men, - - Col. ii. 8
5. The self-life, - - - 2 Cor. v. 15

F.A.G.

GOD'S PERFECT ATTRIBUTES.

1. The only *Personal* God, - Jude 4.
2. The only *True* God, - John xvii. 3.
3. The only *Wise* God, - 1 Tim. i. 17.
4. The only *Immortal* God, - 1 Tim. vi. 16.
5. The only *Powerful* God, - 1 Tim. vi. 15.
6. The only *Holy* God, - Rev. xv. 4.
7. The only *Forgiving* God, Mark ii. 7. T B.

TO HIM THAT OVERCOMETH

(Rev. ii. and iii.)

- I. To him that overcometh I will give—
 1. To eat of the Tree of Life, ii. 7
 2. A crown of life, - - - ii. 10
 3. To eat of the hidden manna, ii. 17
 4. A white stone, . . . a new name, ii. 17
 5. Power to rule over nations, ii. 26, 27
 6. The morning star, - - - ii. 28
- II. He that overcometh—
 1. Shall be clothed in white raiment.
 2. I will not blot out his name out of the Book of Life.
 3. I will confess his name before My Father and before His angels, - - - iii. 5
- III. Him that overcometh—
 1. I will make a pillar in the temple of My God.
 2. I will write upon him the name of My God.
 3. And I will write upon him My new name, - - - iii. 12
- IV. To him that overcometh, I will grant to sit with Me in My throne; even as I also overcame, and am set down with My Father in His throne, iii. 21

Blessing . . . and glory, . . . and thanksgiving . . . be unto our God for ever and ever (Rev. vii. 12) for the exceeding riches of His grace (Eph. ii. 7).

E. A. H.

The Gift of Tongues.

FOUR CHARACTERISTICS OF PENTECOST—PART II

By WM. HOSTE, B.A.,

Author of "Pentecost and After," "In His Hand," &c., &c.

THE second thing which characterised the day of Pentecost was

II.—THE GIFT OF TONGUES.

These tongues were doubtless miraculous, but none the less intelligible to persons from the countries where they were current. Though this manifestation, being audible, was well calculated to arrest the attention at the time, and has ever since filled to a marked degree the imagination of most readers of the narrative, it was not an essential feature of the day. It was not, for instance, indispensable to the fulfilment of Old Testament prophecy, for speaking with tongues was not one of the signs foretold by Joel, and was surely never intended to play anything but a very secondary rôle in the foundation of the new testimony.

That this is so is borne out, I think, by the following six considerations.—

1. *The gift of tongues was very exceptional in the book of the Acts.*—Though so much importance is being attached to the "gift of tongues" at the present moment, it is only found mentioned three times in the 28 years of history covered by "the Acts." All the occasions mark definite crises in the book. The bestowal of the gift in Acts ii. marked the coming of the Holy Spirit for the first time and was bestowed on believing Jews in the land as a sign to the strangers at Jerusalem. What would be more likely indeed to arrest the attention of these latter than to hear their native tongues thus spoken in such an unexpected place as the Metropolis of Judaism? The second bestowal at Cæsarea marked the great fact that the Spirit had been really given to Gentiles in the land, "as on the apostles at the beginning" (Acts xi. 15), and the third bestowal at Ephesus was on disciples outside the land and belonging to Israel (for how could Gentiles have been thus baptised?) who had received the baptism of John after it had been superseded by that of the risen Lord. They could hardly have been bona fide disciples of John himself, for he had been beheaded at least 26 years before the incident narrated in Acts

xix. The question the apostle asked was; "Did ye receive the Holy Ghost when ye believed?" (R v.). The real flaw in these disciples seems to have been that their faith was a defective one. The Lord Jesus was little more to them than the successor of John—"He that should come after him." Nothing in the narrative shows that they had faith in Him as the Risen One. No other faith than that could justify the Spirit in publicly acknowledging its possessors by His miraculous gifts. When they were baptised into the name of the Lord Jesus they were thus acknowledged. These were disciples outside the land. I believe it is a grave confusion to hold that believers in these days can be in the position of these Ephesian disciples. Paul, when writing what is known as "The Epistle to the Ephesians," makes no reference to the gift of tongues, but merely says: "In Whom having believed ye were sealed with that Holy Spirit of Promise," thus clearly indicating the exceptional nature of the events narrated in Acts xix. This order, namely, the reception of the Spirit on believing independently of baptism (important as that is in its own place) and of sign gifts, is the normal one for to-day. Though it is sadly true that we may too often grieve the Spirit and hinder His work by allowed sin and unjudged ways, yet the attempt to create a class of "anti-Pentecostal" believers who, by an act of consecration and a step of faith, receive "the Pentecostal blessing," is as unscriptural and unhistoric as to imagine a type of disciples to be labelled "B.C. Christians" who need to receive the Lord Jesus as their Saviour.

2. *The gift of tongues was not only exceptional in the Acts, but also on the day of Pentecost.*—It has been actually stated lately that "the only proof that a man has received the Pentecostal blessing is his possession of the gift of tongues." The author of this strange pronouncement must have forgotten the 3000 exceptions on the day itself of men who received "the gift of the Holy Ghost" (see verse 38) as believers do to-day, but in no single instance the miraculous gifts of the Spirit.

3. *The gift of tongues was not a proof of*

remarkable grace in the recipient.—On the contrary, its exercise might exist along with a remarkable lack of grace. What church seems to have been in a more failing condition than that of the Corinthians? They were in a carnal state of division, they were wrong in their social relations, they were morally and doctrinally astray, and yet, in what church do we hear more of the exercise of the sign-gifts? They “came behind in no gift,” but in grace they were very far behind the Philippian church, for example, where we read nothing of sign-gifts in exercise. Miraculous gifts—“the powers of the world to come”—might be bestowed on a Judas or on a Hebrew apostate. Of the great fore-runner, John, we read, “He did no miracle.”

4. *The gift of tongues is not exalted in importance by Paul at the expense of the ordinary Christian graces.*—When the apostle in 2 Cor. x. 11, 12, refers to the signs and wonders he had wrought as the proofs of his apostleship, he is careful to put patience in the forefront, as though it were a greater wonder for a man to rule his spirit than to cast out a spirit—a greater sign to curb the tongue than to speak in “a tongue.” Indeed, as we learn from 1 Cor. xiii., a man might speak with “the tongues of men and of angels,” and, if love were absent, be but “as sounding brass or a tinkling cymbal.” 1 Cor. xii. 31 is often quoted as meaning that we ought to covet the sign-gifts mentioned in the preceding verses, “miracles,” “tongues,” &c., but the Revised Version is striking, “Covet earnestly the better [lit. the greater] gifts”; that is, it would seem not so much the sign-gifts just detailed but “the better gifts,” such as the “word of wisdom” and the “word of knowledge”; perhaps because such serve more directly for edification and for the glory of Christ. I think the words of the apostle would bear out this interpretation. “In the church I had rather speak five words with my understanding, than by my voice I might teach others, than ten thousand words in a tongue” (1 Cor. xv. 19). The Lord’s words in Luke x. 20 to His triumphant disciples would emphasize the same thought. They were to rejoice not in their miraculous powers, but in the marvels of grace that had made them His.

5. *The gift of tongues did not prove as effective an instrument, even in the early days of the church, as might have been expected.*—This is a most important point in connection with the subject. In Isaiah xxviii. 11, the prophet refers to “the stammering lips and another tongue,” with which Jehovah would seek to restore to Himself His backsliding people Israel. Such means would, however, prove in vain, for the next verse closes with these words: “Yet they would not hear.” Now, in 1 Cor. xiv. 21-23, this passage is quoted in connection with the effect of the gift of tongues on the unbelieving world around. “With men of other tongues and other lips will I speak unto this people, and yet, for all that, will they not hear Me, saith the Lord.” From the next verse we learn that “tongues are for a sign . . . to them that believe not”; and yet, what will be the effect of an unbeliever entering the assembly where all speak with tongues? Surely he will be convinced! Nay, on the contrary, he will rather accuse the church of madness. So that what was primarily intended to be a sign to Israel, and failed, proved equally inefficacious toward unbelieving Gentiles, and even seems to have puffed up its possessors and to have led to disorder in the assemblies. Experience, therefore, does not lead us to expect that the gift of tongues, which so many are ardently desiring and which a number profess to have obtained, will prove a more effective instrument to-day than it has in the past. Men’s attention was arrested at Pentecost as they heard “the wonderful works of God” told out “in the tongues wherein they were born,” but not a single soul was, as far as we know, convicted or converted. But when Peter stood up and preached Christ to the bilingual crowd before him in the Aramaic tongue, with which they were all familiar, three thousand of them were led to cry out, “Men and brethren, what shall we do?” It is remarkable that out of the various cases in modern times, where possession of the gift of tongues has been claimed, not a single authenticated instance is known, I believe, of the claimant being able at once to preach the gospel to the heathen in their own language. Prayerful, persevering study, seems now to be

the universal rule for acquiring a foreign tongue.

6. *The gift of tongues was not given in the early days in answer to special prayer or as the reward of unusual faith.*—In Heb. ii. 4, we read that “God worked with the early witnesses both with signs and wonders and divers miracles and gifts of the Holy Ghost, according to His own will.” Had it been His will to continue this miraculous testimony, would He not have done so all through the age? Though the gifts of apostle and prophet were fundamental (Eph. ii. 20) and therefore temporary in character, no unbelief has deprived the church of the three great gifts of evangelist, pastor, and teacher. It was never said that such gifts depended upon special faith and waiting upon God, though it cannot be questioned that a lack of these two things will largely account for their defective development and for lack of power in their employ. Whatever may be said of Mark xvi. 17, 18, the ordinary explanation that this commission was given in view of the preaching of the kingdom can, I believe, be shown to be erroneous. Will it be maintained that the “full preaching of the gospel of Christ” from Jerusalem and round about unto Illyricum, in Rom. xv. 19, was a preaching of the kingdom, and yet there the apostle specifically mentions “mighty signs and wonders” as accompanying this testimony. Can it be affirmed that the Church of Corinth was founded on “the preaching of the kingdom”? Yet “signs and wonders and mighty deeds” (2 Cor. xii. 12) formed no unimportant part of Paul’s ministry among them.

The Practical Test.

OUR Lord gave us a simple test to help us in our choice. He said: “Every tree is known by its fruit. A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit” (Luke vi. 43). Many of us have not the time or ability to unravel intricate arguments, or grasp profound doctrines. Certain phases of truth are often inaccessible to the ordinary mind. But the test Christ gave is short and practical, and within the reach of any one of us.

D. L. MOODY.

Regeneration Indispensable.

CONCISE STATEMENTS.—No. 1A.

By THOMAS BAIRD

IN a former treatise we proved from Scripture that man is a fallen and deplorably depraved being, and not only must vicarious propitiation be made for his *guilt*, but divine regeneration must also be provided for his *nature*. Man not only must be made *nigh*, but he must also be made *new*. Propitiation secures access to the presence of God, and regeneration creates a nature capable of pleasing and enjoying God. Man must have *nearness* through the blood and *newness* through the Spirit. Now, regeneration, like every other divinely-revealed doctrine, is either generally contradicted or solemnly caricatured. Some are even bold enough to deny its necessity! Others, having put a human interpretation upon the divine thing, are not slow to adopt human substitutes for the thing itself.

Millions of human beings with amazing credulity accept the Dictionary definition of a Christian, which vaguely states, that a person born in a Christian country or of Christian parentage is consequently a Christian. But this is not so, for spiritual birth is indispensable to spiritual life, even as natural birth is indispensable to natural life. Let it be here emphatically affirmed that no person can become a child of God either by natural or national birth; no matter *when, where or how* born. “That which is born of the flesh is flesh” (John iii. 6), and no manipulation of nature, however clever, will make flesh anything but flesh, and no humanly-conceived religious rite will ever change flesh into spirit! Even God Himself makes no attempt to convert flesh into spirit! And let it be as emphatically affirmed and understood that no person can become regenerate either by sprinkling of water in infancy or by immersion in matured life. Neither salvation nor regeneration is communicated to mankind by baptism, whether it be the cherished infant sprinkling of Christendom or the more seductive, yet equally unscriptural household baptism of exclusivism. Let us beware of every form of regeneration which is not the result of a ransom, and every appearance of regeneration which is not the direct and only product

of the Holy Spirit of God. A child of God is the work of God (Eph. ii. 10), and man can no more make a *Christian* than he can make an *angel*. The Bible-teaching under this head is unmistakable and irresistible.

There are different expressions employed by God when stating the doctrine of the new birth, and we now propose to examine these expressions in brief detail.

I. "BORN AGAIN."—Man must be born *again* because he was born before. The fact of our first birth makes our second birth an awful necessity—*if we are to be in heaven*. No new birth is necessary for hell! Our natural birth with all its original and personal sins pre-eminently prepares us for that fearful place.

II. "BORN FROM ABOVE."—Man requires to be born from *above* because he was born *beneath*. The marginal reading of John iii. 3 substitutes the word "above" for "again," and this will be more fully understood when read in conjunction with John viii. 23, where Jesus compares and contrasts Himself with the religious Pharisees. With all their punctilious preparations and ceremonial exactitude there was an impassable gulf between Him and them—"Ye are from *beneath*, I am from *above*."

III. "BORN OF THE SPIRIT."—Man needs to be born of the *Spirit* because he was born of the *flesh*. His first birth was *of flesh, in flesh, and unto flesh*. His second birth is *of the Spirit, in the Spirit, and unto the control of the Spirit*. God imperiously commands this birth—"Ye must" (John iii. 7).

IV. "BORN OF GOD."—Man must be born of *God* because he had been previously born of *man*. His first birth was a purely human and earthly thing. Born of earthly parents for earthly *purposes*, having earthly *principles* and earthly *prospects*. His second birth is entirely divine in its origin, heavenly in its nature, and eternal in its duration.

Naturally and morally man lies in a state of irrecoverable ruin. Nothing he can do either *to* or *for* himself can make him other than he is; and nothing human religion may do *to* him or *for* him will make any difference to his degradation in sin and alienation from God. Regeneration through redemption is offered him. Re-creation through re-birth

is the burden of the gospel. God's Holy Spirit and God's Holy Word are the factors used in regeneration. The Spirit is God's *Agent* (John iii. 5). The Word is God's *Instrument* (1 Peter i. 23). When the Word of God is received into the heart of man and operated upon by the Holy Spirit, new birth is the immediate result, and new life the inevitable outcome. "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1).

Cumbered with Much Serving.

^a Martha was cumbered about much serving (Luke x. 40)

CHRIST never asks of us such busy labour
As leaves no time for resting at His feet;
The waiting attitude of expectation

He oft times counts a service most complete.
He sometimes wants our ear—our rapt
attention—

That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with
heart.

We sometimes wonder why our Lord has
placed us

Within a space so narrow, so obscure,
That nothing we can work can find an
entrance:

There's only room to suffer—to endure.
Well, God loves patience: souls that dwell
in stillness,

Doing the little things or resting quiet,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight

As they who grapple with some giant evil,
Clearing a part that every eye may see;
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed:
But work that's done beneath the scourge of
duty,

Be sure to such He gives but little heed.
Then seek to please Him, whatso'er He
bids thee;

Whether to do, to suffer, to lie still!
'Twill matter little by what path He led us,
If in it all we sought to do His will.



A Tried Saint and a Faithful God.

NOTES ON I CORINTHIANS X. 13.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

13. Temptations are "**common to man.**" We are apt to think that our temptations and trials are worse than other people's. How often it is said, "Surely nobody is so tried as I am," and thus excuse is found for a murmuring spirit, and for giving way to sin.

13. But immediately we are met with the resource of the tempted and tried, "**God is faithful.**" In connection with this, turn to a passage in Hebrews iv. 14, 16. "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. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without 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." Our eye is here directed to the High Priest, God manifested in the person of His Son. And the character of God, the wise, almighty, and infinitely loving One, is, as it were, centred in the High Priest. If Jehovah of the Old Covenant was to Israel a mighty Deliverer, continually caring for them, as they journeyed through the wilderness, how much more the One who was made flesh, who passed through the temptations of Satan in the wilderness—how much more is He able to succour us.

A bad temper is not infirmity, but the evil outcome of our weak and sinful nature. The Lord Jesus knows our infirmities. Remember how the Apostle Paul speaks of his infirmity. We do not know what it was, but the Lord knew. He calls it in Galatians iv. 14, "My temptation which was in my flesh." That infirmity which he felt to be a hindrance was by the grace of God a blessing to him. It was "a messenger of Satan to buffet him," but the Lord said,

"My grace is sufficient for thee." Thus speaks the Great High Priest; the Man on the throne who has all power. It was a life-long temptation, but day-by-day the suffering, tempted one got grace for the trial. At the end of his journey he could say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give to me," &c. (2 Tim. iv. 18). He took no glory to himself; he says, "Not I, but the grace of God that was with me" (1 Cor. xv. 10). He overcame in the helplessness of dependence upon almighty grace. He could say, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. xii. 9). "Blessed is the man that endureth temptation; for when he is tried," *i.e.*, when God's trial of him is ended, "he shall receive the crown of life" (James i. 12). Thus we are cast upon God for His grace; if we are tempted, then we have a faithful God to undertake for us. And, as we see in Hebrews ii. 17, 18, our Lord is "able to succour them that are tempted," for He knows our infirmities, and hath Himself suffered being tempted.

13. "**Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it.**" That implies that both the temptation and the way of escape are appointed by God. For illustration I refer you to the case of Abraham, in Genesis xxii. 1, "It came to pass . . . that God did tempt Abraham," &c. The way of escape was the voice from heaven and the ram caught in the thicket. Abraham did not anticipate such a way, "accounting that God was able to raise him up, even from the dead; from which also he received him in a figure" (Heb. xi. 19). We also are to count upon death and resurrection, see 2 Cor. i. 9, "But we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raiseth the dead." Peter was warned of the coming assault of the adversary, and had he taken the warning and

sought the grace that was able to keep him from falling, he might have been saved the sin of denying his Lord—but even after he fell, and was, as it were, deep in Satan's snare—even then a way of escape was provided for him. His bitter tears—his godly repentance and contrition of heart, the result of the Saviour's intercession, formed the way of escape for Peter. But how clearly his fall shows that if we go to meet temptation in our own strength we shall certainly fail.

Precipitate flight was the only way of escape for Joseph (Genesis xxxix. 12) and in many such cases it is the only way still—see 1 Cor. vi. 18; x. 14; 1 Tim. vi. 11; 2 Tim. ii. 22.

Often has my counsel been asked in the case of persons converted to God who previously were engaged to be married. The one is saved the other is not. They say, "What am I to do? Am I to break off the engagement at once? or am I to go on to the consummation of the unequal yoke?" My answer is "God is faithful"—and He has promised that He will make a "way of escape." Beloved, be you fixed in heart at all costs to be faithful to God and He will not fail you in the trial. Sometimes His way of escape has been the conversion of the other. Sometimes the unsaved one finding the company of the child of God not so attractive as it was, asked to be relieved from the engagement. Thus by patient steadfast waiting upon God, grace and deliverance are obtained in such a way as brings glory to His name.

Look at the case of Daniel and the three Hebrew youths as recorded in Daniel i. "The king appointed them a daily provision of the king's meat, and the wine which he drank. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." Thus he purposed in his heart that he would not disobey God, and then made his request of the prince of the eunuchs. "God brought Daniel into favour and tender love with the prince of the eunuchs, and he granted him his request." That was the way of escape for Daniel and his companions.

God that sent a mighty temptest on the ship in which Jonah sought to flee from the presence of the Lord, was He who prepared "a great fish" which brought him to land when God's purpose in his affliction was accomplished.

God knows how much we can bear; He has measured our strength. Beloved, make up your mind for suffering—count the cost. If you are fixed in heart to obey God, whatever it cost you, you will find that your trials will drive you to God, and there you will find the sympathy and succour of the Great High Priest. Every step we take in the path laid down for us in the Word is met by a league of opposition—the world, the flesh, and the devil, all are prepared to oppose us at every step. But beloved, fear not, be true to God and all will be well. He will give us the victory over all our enemies.

We hear a great deal of holiness by faith, as if there was just one step of faith into the region of eternal calm, where opposition, conflict, and temptation cease. You will find nothing of that in Scripture. It is a delusion. The devil may lead you into a region of calm, leading you to think that you are perfect, when you are in many ways disobeying God's Word. We must have on the whole armour that we may be able to stand against the wiles of the devil. Therefore let us search and feed upon the Word day-by-day.

Our Great High Priest is in the presence of God for us; we are therefore exhorted to come with boldness to a throne of grace. There is no overcoming temptation without going to a throne of grace. Temptation drives us right into the presence of God to have communion with Him. Herein lies the secret of our power to overcome temptation. We may thank God for the trials that bring us to Himself to have real dealings with Him.

Rest in the Lord.

"Rest in the Lord, and wait patiently for Him" (Psa xxxvii 7)

BEAR not a single care thyself,

One is too much for thee,

The work is Mine, and Mine alone,

Thy work is—"Rest in Me."

The Sinlessness of Jesus.

THE LORD OF GLORY. OR, THE PERSON OF CHRIST HISTORICALLY CONSIDERED.—PAPER IX.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c.

IV. *Denial of the Sinlessness of Jesus.* You will observe that I write of "Jesus." I do so in all humility and with all reverence, not because the name of Jesus is to be lightly used, but because of it being His name as a man the use of it is necessary in this connection. For no one would connect the idea of sinfulness with God. Hence they who deny His sinlessness fall into two divisions. (1) Those who deny His Deity; (2) those who have peculiar views as to His humanity. We shall take as an illustration of the first class the Ebionites, and as illustrations of the second class Irving and the Christadelphians.

I. THE EBIONITES. These were a number of Jews who in the first century believed in the Lord Jesus as the Messiah promised by the prophets. They, however, held that He was only a mere man, the son of Joseph and Mary. In the second century they formed a considerable sect, divided, however, as to their belief as to what was the real nature of this Messiah. Some held Him to be the son of Joseph, filled with the Holy Spirit, just and holy in His ways. Others held that although a mere man, yet as humanity (according to their idea, which is akin to the idea of the New Theologian) is one with God, He was divine, just as Socrates and others were divine. Whilst a third part held that He was an angel or archangel appearing as a man. Thus divided amongst themselves they lingered on until the fifth century and then ceased. Their name comes from the Hebrew word *ebyon*, signifying "poor," and was apparently adopted by them as intimating that they were "the poor in spirit."

In the angelological form of their teaching we have an anticipation of the teaching of C. T. Russell, the author of "Millennial Dawn," and editor of "Zion's Watchtower." But we shall examine his special teaching as regards the Person of Christ later on.

2. IRVING. Edward Irving, the son of a tanner, was born at Annan in 1792. After being assistant to the famous Dr. Chalmers in Glasgow he went up to London. There he attracted great attention, owing probably to a remark made by Canning on the floor of the House of Commons as to his extraordinary rhetorical gifts. At the height of his fame his attention was drawn to the study of prophecy by the perusal of a work that appeared in Spanish in 1812 called "Ben Ezra," dealing with the second coming of Christ. Gradually he left the paths of orthodoxy and began to preach that Christ assumed a nature identical with ours, corrupted by sin, yet without Himself sinning. He also taught baptismal regeneration. For his teaching as to the Person of Christ he was excluded from the Church of Scotland, and evicted from the great new chapel his congregation had built for him in Regent Square. Just at this moment (1830) news came that a strange speaking with tongues had occurred in various parts of Scotland. Mr. Cardale, a Scottish lawyer, brought the news to London, and he and his wife and Mr. Taplin began to speak with tongues in Irving's chapel. Irving fell in with the movement, and when evicted from the Regent Square chapel eight hundred members followed him.

Called away to meet the Presbytery of Annan, to whom the Synod had referred Irving's appeal, he found on his return to London (1833) that he was forbidden to speak to his congregation now gathered in a new building, and he sat silent whilst men and women "prophesied" in unknown tongues. And such they were, for when committed to writing and shown to all the best linguists in London the utterances were pronounced by all to be gibberish. At length Cardale, who had taken care to have himself appointed "apostle," being instructed by a "prophecy" of Taplin, ordained Irving as "bishop" or "angel" of the London "church," known as the "Catholic Apostolic Church." In obedience to a "prophecy" Irving went to Scotland in 1834. In spite of the "prophecy" that he should be a great prophet and convert Scotland to his views, he made little or no impression, and falling

a victim to consumption he died in Glasgow on December 7th. His last words were, "In life or in death I am the Lord's." Such is the brief life-history of a great man who, departing from the truth and listening to the unscriptural pretensions of others, was led sorely astray, led many sorely astray, and at last earned for himself a crown of sorrows, and died as much from a broken heart as from the ravages of consumption.

I have entered more into detail than my subject demands, for we too hear of "strange tongues" and men and women sent to distant lands by "prophecies." That this phase of religious excitement is not new is shown by Irving's experience. As in his case, so now it leads away from the study of the Word of God, and produces in its votaries physical phenomena indistinguishable from those of hysteria in its extreme form—phenomena which, leading to results first painful, if not ludicrous, in time eventuate in what becomes, if uncontrolled, indecent and then immoral. In many instances the poor sufferers describe the oncoming of the attack as felt in the jaw and especially the tongue. This, doubtless, because of the word "tongues" in Scripture, forgetting or not knowing that there it means "language" or "dialect." Now, the gift of tongues in Scripture can only refer to the gift of speaking languages or dialects, other than the speaker's own. And when the adjective "unknown" is used, it is always in regard to the speaker. The Holy Spirit enables him to speak in languages in which he has never learned to speak. Had he learned to speak in them it would not be a gift, nor would they be unknown. But to suppose that the Spirit bestows upon anyone the gift of uttering gibberish, is to suppose what is blasphemous.

In other words, what happened on the day of Pentecost at Jerusalem was the temporary reversal of that which happened on the day of dispersion at Babel. Blessing took the place of judgment, and the Gospel was shown to be the great unifying force, and not what was so thought to be at Babel—the "brotherhood of man." For the fount of that Gospel is the Father's heart, and the Fatherhood of God its great

message. Now had the Fatherhood of God been co-extensive with the brotherhood of man, no such Gospel attested by any such gift had been necessary. "We are all the children of God by faith in Christ Jesus," and regeneration by the Holy Spirit in the new birth had to be sounded forth to earth's farthest bounds; and as a sign, so pregnant with promise that this should be accomplished despite the strife of tongues, Babel's curse was reversed, and unlearned men spoke in other tongues.

Irving's view as to the Person of Christ was that His human nature, after its union with the Logos (John's term for His Deity), was fallen and "sinful flesh"; that by means of the indwelling Holy Spirit He repressed all the tendencies of this sinful flesh, so as never to commit an outward transgression or to give way to a sinful desire. Irving's actual words are: Christ's humanity "was flesh in the fallen state, and liable to all the temptations to which (fallen) flesh is liable; but the soul of Jesus, thus anointed with the Holy Ghost, did ever resist the suggestions of evil. I wish it to be clearly understood that I believe it to be necessary unto salvation, that a man should believe that Christ's soul was so held in possession by the Holy Ghost, and so supported by the Divine Nature, as that it never assented unto an evil suggestion, and never originated an evil suggestion."

Again he writes: "They argue for an inherent holiness; we argue for a holiness maintained by the Person of the Son through the operation of the Holy Ghost. The substance of our argument is that Christ's human nature was holy in the only way in which holiness under the fall exists or can exist, namely, through inworking or energising of the Holy Ghost."

In the Adoptian controversy in the eighth century Felix of Urgellis maintained a similar doctrine. He argued that the Logos united with a corrupted nature, so that Christ had a corrupted nature although He never committed actual transgressions.

Such a position as this means that one may possess a corrupt nature and be absolutely holy; that corruption of man's nature is not sin, which is a contradiction of

Christ's own teaching, for if such a thing were possible it would mean that an evil tree can bring forth good fruit. It would contradict the definite statement of Holy Scripture, that "they that are in the flesh cannot please God" (Rom. viii. 8). It would obliterate the words of the angel: "That holy thing which shall be borne of thee" (Luke i. 35), seeing that by no stretch of language could a corrupt and therefore unholy thing be called "holy." That this was clear is seen by the fact that the Church never for a moment accepted the teaching, either in the eighth century or in the nineteenth.

The Anointed of Bethel.

By E STACY WATSON

LONELY Jacob laid his head
On the stones in sorrow,
What a pillow, what a bed!
But, awaking from that sleep,
What a glad to-morrow!

He had seen the way to heaven,
And the Lord had spoken;
Promises to him were given,
Words of comfort, words of love,
Never to be broken.

* * * *

Happy Stephen lifts his head
Where the stones are flying;
Jacob's son shall find his bed
By the Bethel of his day,
Heaven itself discerning.

Jacob dreamed, but Stephen's eyes,
Looking past the sorrow,
Gazed into the heavenlies,
Saw the "Son of Man" he loved,
Saw his glad to-morrow.

Lord, in mystery I see
Something of Thy glory;
Draw my eyes and heart to Thee,
Teach my tongue to tell with joy
All the gracious story.

And should silence seal my lips,
Let not darkness grieve me;
Draw my soul in death's eclipse
To behold Thee, *only Thee*,
Waiting to receive me.

God's Happy Surprises.

By ALBERT MIDLANF, Author of "There's a Friend for Little Children," "Revive Thy Work," &c

THE Word of God is intensely interesting. Its poetry, its imagery, its history, its ethics, its individual narratives, and its precious gospel, all unite to make it a compilation worthy of God, its Author, and all important for man—His creature, alas! the fallen creature. And amongst the many beauties of its individual histories, there abound what might be called many "happy surprises."

Look at Sarai, in her old age receiving the name of "Sarah," and made the happy mother of Isaac; at Job, lifted from the potsherd to affluence unbounded; at Joseph, from the prison-house to be second ruler in Egypt; at David, raised from the sheepcotes to the throne of Israel; at Ruth, from forlorn widowhood to be consort of the princely Boaz, the ancestor of our Lord; at Mordecai, from the door-step to be first minister to the Median ruler.

But it is on my heart just to glance at the happy surprise which we find recorded in the last chapter of Luke's gospel.

Here we find two men, whose every earthly hope had flown—buried in the Saviour's grave, and whose bright expectations had been shattered by the Cross, finding a momentary relief in leaving the scene of their bitter disappointments. They go forth in company, companionship in sorrow being now their only solace; for dark as their *future* might seem to them, they had a *past* which was bright indeed. This they reviewed, and conversed about in the way. An uninvited Stranger joins them, and not rudely or ruthlessly shares their conversation, and sympathises with their depressing thoughts.

Adapting Himself to their condition—and who knew what it was better than He—He imperceptibly raises them out of their sorrow and despondency, and they having hearts which could bow to God's Word, He brings that to bear most blessedly upon their souls and their surrounding circumstances.

Sympathy, sweet sympathy, resistless sympathy, was His to show, and now, having shared their journeying, they would

have Him share their repast. He sits down with them at the table, and is indebted to them for this food. "*And as He sat at meat.*" How sweet, how peaceful, how natural, how easy. "*He took bread.*" Was the secret rising in their hearts? *Who* could He be? Were not they the hosts and He their guest? "*He blessed it.*" Deeper grows the conviction upon their souls; for who could bless as He? "*And brake.*" Behold the solemnity of the movements, the gravity of the words, and, following each, the rising awe of their hearts! "*And gave to them.*" Rapturous moment! 'Tis He! their risen Lord! It is enough! Their eyes gaze, and their hearts adore; but He ceases to be seen of them! They had known Him after the flesh; as known thus they will know Him no more. Their hearts burn within them. *Satisfied! Happy!* What a glorious surprise!

And now, beloved reader, should I be addressing a quickened soul, what a glorious surprise doth yet await us, "*in a moment,*" to see Him, and be made like Him! *What a surprise!* And it most surely awaits us, if His. Oh, for a heart to take it all in. Therefore, delight one another with these words.

A moment! oh, how bless'd!
The wealth of glory poured
In one short moment on the soul—
For ever with the Lord.

The Power of the Gospel.

BY the power of the Gospel John Wesley turned the tide of formalism and secularism, and developed a new state in the church at large. George Whitefield, by the same power, held thirty thousand people on one occasion spellbound before the Gospel. This power was the secret of Charles Spurgeon's forty years of ministry in the metropolis of the world, filling the great Tabernacle, with its capacity for five thousand auditors, by the simple attraction of the Gospel—without even choir or organ. By the same power Dwight L. Moody also awakened souls in two continents. That same power is available for us to-day.

DR. A. T. PIERSON.

The Holy and the Living One.

JOTTINGS ON PSALM xvi 14 By T. ROBINSON.

THIS Psalm is the first of a series of three, leading on to the establishment of the Kingdom of Messiah, which we get in Psalm xviii.

Christ is the Speaker all through. Here we get the utterance of Christ as He approached the Cross, as we learn from Peter's quotation in Acts ii. He faces the awful appointment with devoted resolution and even with joyful hope.

Verse 1. "Preserve me, O God, for in Thee do I put my trust." All that follows is the outcome of this expression of faith. "Equal with God," He became dependent on God. "He emptied Himself and took upon Him the form of a servant" (Phil. ii. 7), and not only that He might be "put to death in the flesh, suffering for sins, the Just for the unjust," but that He might "leave us an example that we should follow in His steps" (1 Peter ii. 21).

See, then, dear suffering saint, the faith, the fixed, holy purpose, the joyful hope of thy Lord as He trod the dolorous "way going up to Jerusalem" to die the death of the Cross, and hear Him encouragingly say, "Follow thou Me."

Verse 2. "O my soul, thou hast said unto Jehovah, Thou art my Lord." It is interesting to notice the different titles employed here. "God" is appealed to as the Preserver of men, the Ruler of the universe; "Jehovah," the covenant title given to His redeemed people (Ex. vii.); my "Lord," i.e., the One to whom I yield obedience.

Verses 2 and 3. "My goodness extendeth not to Thee, but to the saints which are in the earth." The thought seems to be, as another paraphrases it, "My goodness, or my good, cannot profit Thee, the Author of all good, and who art in heaven, but the saints that are on earth" (comp. Matt. xxv. 40; Mark ix. 41).

"May we this love be showing
To all Thy members here,
The channels for its flowing,
Until Thou shalt appear."

"The saints, the excellent, in whom is all My delight." How our Lord delighted in His disciples! His whole joy was centred

in them (see John xvii.; Luke x. 21). Yet how ignorant and how dull they were! Do we really love "all saints"—not only those who are intelligent and spiritual, or those who see with us, or who meet with us, but all who "belong to Christ" and because they are *His*? If they were "all our delight," we would not "despise," "set at nought," and "judge" even the "least" of those who believe in Him, but we would gladly "receive" them as His members (Rom. xiv. 1.; xv. 7).

Verse 4. "Their sorrows shall be multiplied, &c." (comp. Deut. xxxii. 16). Jehovah was the "portion" of His inheritance and His "cup." There is a difference—My *portion* is what is mine by right; my *cup* is what I enjoy, actually partake of. Ah! brethren, our "portion" is "Jehovah," an infinite one; our "cup" alas! is limited. Our "portion" is the same, but our "cup" varies in size—the Lord enlarge our "cup" and fill it with Himself.

Pearls from Old Seas.

Collected by T. BAIRD

THERE is a demon concealed in every seed of sin.

Useful truth is always plain.

To mourn for sin is to weep for joy.

Self-denial means suffering in the flesh.

They who swim in sin shall sink in sorrow.

Speak little. Endure much. Pray more.

An overdose of self-importance stupefies the soul.

If you know a thing to be right, seek no other way.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF EPHESIANS VI. 1? "Children, obey your parents in the Lord."

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of un-

righteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

"Taking Nothing from the Gentiles."

QUESTION 547.—What is the meaning of 3 John 7, "Because that for His name's sake they went forth, taking nothing of the Gentiles"?

ANSWER A.—Certain evangelising brethren had gone with a letter of commendation from John to the Church with which Diotrephes and Gaius were connected. Diotrephes not only refused to receive them, but he cast out from the Church those who would, and as the visiting brethren made it a rule to take nothing from the heathen, they would, humanly speaking, have been in serious difficulties if Gaius had not helped them.

It is a safe principle that only the Lord's people can help in the Lord's work, but there are exceptions. "The cattle upon a thousand hills are Mine"; "The gold and the silver belong to Jehovah." We find Elijah not only fed by an unclean bird, but also sent to a heathen woman for sustenance during famine. We find the Apostle Paul accepting hospitality from heathens after his shipwreck. The writer knows of cases in the mission field where the Lord has sustained His servants by heathen hands, when otherwise they would have perished with hunger. We should therefore be careful not to limit God, and it is to be remembered that this taking nothing of the Gentiles is not laid down as a commandment. These brethren found it expedient to adopt such a rule for themselves, and from the way in which it is recorded there is no doubt that their conduct had the Holy Spirit's approval; but while it is just as necessary to-day that workers both at home and abroad should be able to say, "I seek not your's, but you" (2 Cor. xii. 14), cases arise where it would be tempting God to refuse proffered help, and in dealing with these guidance must be sought from above so as to deal with each aright.

T. B. H.

ANSWER B.—From the context it seems plain that Gaius received and entertained at his house

ministering brethren both known to him and unknown, treating all alike impartially in a manner worthy of God. For this he is highly commended by John, and urged to continue this labour of love on the ground that these ministering brethren did not ask or receive any material support from the Gentiles. I suppose we may reasonably understand the Gentiles mentioned here to mean the unsaved. Which of us has not been deeply grieved in spirit by the barefaced beggary practised in our public thoroughfares to raise contributions to carry on what is called the Lord's work. There is a "more excellent way" than that laid down for us in God's Word; may He help us to find and follow it.

T. B.

The Church, General and Local.

QUESTION 546 (continued).—What is the difference between the Church as the body of Christ and the Church as a local assembly?

Answer C.—Of the manifold distinctions between the Church viewed as "the body of Christ" or as "a local assembly" I will enumerate seven.

1. "The Church which is His body" is the whole, of which the local assembly is but a part. The former is the aggregate of all believers from Pentecost to the coming of the Lord. "Christ loved the Church and gave Himself for it." The latter was *intended* to include all true believers in a town at a particular time, be they few or many. We never read in Scripture of "the churches" in a town, but always of "the church" in the singular (e.g., Acts viii. 1, "The Church at Jerusalem"; 1 Thess. i. 1, "The Church of the Thessalonians," &c.).

2. "The Church which is His body" contains only true and divine material. The Lord builds only living stones into His Church. But into the local church may intrude the unreal and the counterfeit, yea even antichrists, of whom John had to write, "They went out from us, but they were not of us"; men who, as Jude puts it, had "crept in unawares."

3. "The Church which is His body" will endure for ever. "In her, by Christ Jesus, will glory ascend to God throughout all ages" (Eph. iii. 21). On the other hand, local churches are at best only temporary arrangements suited for this earthly scene. A local church may through unfaithfulness have "its candlestick removed" (see Rev. ii. 5), or even cease to exist through force of circumstances (e.g., we may be sure the local church in Jerusalem, exceedingly numerous in 60 A.D., did not survive as such the destruction of Jerusalem in 70 A.D.).

4. To "the Church which is His body" the Lord Jesus Himself alone admits by baptising the believer into one body in one Spirit.

Such an one may possibly never form part of a local assembly. He may be converted on his death-bed or live and die in a place where there is no meeting, or even where there is one, he may through bad teaching not unite with the Lord's people in church fellowship, but he is for all that a member of "the Church which is His body." When it comes, however, to receiving anyone in their midst, the local assembly cannot divest itself of a real responsibility. Has God done a work in the soul of the applicant? Has Christ received him?

5. From "the Church which is His body" no one will ever be put out. But cases may arise in a local church (1) of persons cutting themselves off (Gal. v. 11, R.V.); (2) of persons being cut off by God in judgment (1 Cor. xi. 30, 32); (3) of a man, even though called a brother, being *rightly* put away or refused fellowship.

6. The Church in its larger aspect (I will not call it "the invisible church," for Christians ought to be visible wherever they are) is *the* temple of God (Eph. ii. 21)—*the* body of Christ (Eph. i. 23; iv. 4). The local assembly is said to be "temple of God" (1 Cor. iii. 16), "body of Christ" (1 Cor. xii. 27). The omission of the article denotes that what characterises the whole, characterises the part. The local assembly is the microcosm of the whole church. As in the case of a cube a foot high composed of small blocks of an inch cube, each of the 1728 parts, would be the whole in miniature; so each true local church is "temple of God," "body of Christ."

7. The Church in its inward and spiritual character cannot even be adversely affected, much less ruined by Satan, sin, or the world. "The gates of hell shall not prevail against it." But alas! in its outward aspect, as the responsible united witness for God through the local churches, it is in ruins.

In the early days there was a clearly-defined "within" and "without" (1 Cor. v. 12, 13). All believers sound in fundamentals and consistent in walk were "within." All "without" were doubtful professors under discipline for sufficient scriptural reasons or simply undoubted worldlings. To-day we cannot conceal from ourselves the fact that there is a large third class outside local assemblies, namely, numbers of the Lord's people who, though wrong ecclesiastically, are sound in fundamental doctrine and consistent in conduct. The local assemblies should be like the fires they kindle in Russian streets during the winter nights—centres of warmth and light to the poor perished bodies who have nowhere to go, ever attracting but never repelling any true child of God. W.H.

(To be continued).

Jesus.

SELF-REVEALING TITLES OF THE SON OF GOD.—X.

By Dr J NORMAN CASE, Wei hai wei.

THESE self-revealing titles of our Lord, with the exception of the one we are now to consider, are all found in the writings of the Apostle John. Indeed, the one at present before us is a *name* rather than a title. It is the personal name, as man, of the Christ, the Saviour of the World. In apostolic times "Jesus" was evidently used as an ordinary name (Acts xiii. 6; Col. iv. 11). Probably it was the instinctive feeling among the disciples that One only should bear that name, which led to the disciple who was formerly known as "Jesus" being called Justus.

New Testament writers, following the LXX, give Jesus as the equivalent of the Hebrew name Joshua (Acts vii. 45; Heb. iv. 8). This stamps for us the meaning of this high and holy name. The original name is made up of two words meaning *Jah*, or *Jehovah*, *will save*; or, *Jehovah the Saviour*. Unquestionably it was with the full meaning of the name in view that before Christ's birth the angel of the Lord said: "Thou shalt call His name JESUS; for it is He that shall save His people from their sins" (Matt. i. 21). Joshua was used of God to lead Israel into the land, and to overcome all their enemies; but the One about to be born of the Virgin was to do for sinners what no man ever could. "He Himself," it was announced, "shall save His people from their sins."

This is one of the most profound, yet most comforting messages in the New Testament, and it is remarkable as being found in its very first chapter. It is practically the seed-thought of all that is afterwards unfolded; whether in the gospels, epistles, or the Apocalypse. For salvation from sin in its full sense, from its guilt, its power, its presence, is the great theme of these later scriptures. The Holy One, who was named Jesus, alone could accomplish this great work; for He was truly God and very man in the one Person—"Jehovah, the Saviour." Yet only by dying and rising again could He accomplish this stupendous undertaking; the greatest work, we may

well believe, not only of the ages, but also of the eternities.

It is very evident that this Name, speaking generally, belongs to Christ in His humiliation. It is reckoned that in the gospels the name Jesus, standing alone, is used some five hundred and sixty times; while in the remainder of the New Testament it is only so found thirty five times. It would be well if Christians, especially in public prayer, ministry and song, endeavoured to maintain a like guarded and careful use of this personal name of our Lord. In this respect, at the present time, there is much to grieve intelligent and reverent worshippers. Some honoured men of recent years would prohibit entirely the use of the name without the addition of some title. To me, however, this seems to be going beyond New Testament usage. Since our Lord's resurrection and glorification genuine disciples, angels, Christ Himself, and the Holy Spirit, have used this name Jesus. The manner in which the name is now employed is largely the result of early training. It is a mistake to take it to be an indication of a lack of spiritual intelligence or loving reverence. Without doubt many disciples say, Jesus, Jesus, with more humility, adoration and love, than others say, "Lord, Lord." Now, as of old, many say, "Lord, Lord," yet do not the things which He commanded. And in a coming day many mere professors will come to Him saying, not "Jesus, Jesus," but "Lord, Lord," and will yet be cast out. So, while it behoves us ourselves to be extremely careful in the use of the name Jesus, let us at the same time watch against a spirit of pride and fault-finding in regard to others, who with true love and reverence can use the name more freely than we ourselves feel it right to do.

Again, Christians go much beyond New Testament usage in prefixing adjectives to this name—as sweet, precious, lovely. The feeling that leads to this being done one can sympathise with. To honour and exalt Christ is the master-passion of every true Christian. But great care is required not in this respect to go beyond what is becoming and proper. In the Acts we have the word "holy" in close connection with the

name we are considering (chap. iv. 30). And the suitability of the word as a prefix to the name all will agree. In James ii. 7 it is probably the name *Christ* that is in view. The word *kalos* means good, fair, honourable, excellent. The use of such a qualifying word by a New Testament writer is not without its significance. Yet a little searching of the Scriptures will show that when used apart from the titles Christ or Lord this name, in its native majesty and fulness, always stands alone.

In treating of this name reference must be made to Philippians ii. 9-11. It is from this passage that Romanists and Ritualists have got into the habit of bending the knee at each mention of the name Jesus. This comes from a two-fold mistake—a mistake of translation and a mistake of interpretation. All intelligent Christians ought to know that it is not bowing *at* but *in* the name that the apostle foretells. It is homage rendered to Him who has received from God the name that is supremely honourable.

What name is this? It is not, as I judge, Jesus, but Lord. Notice the exact wording. Not in the name Jesus, but in the name of Jesus. The verses may be thus paraphrased: "Wherefore God supremely exalted Him, and bestowed upon Him *the* name which is above every name: that *in* the name belonging to Him who on earth was called Jesus," &c. The name in view seems to be that of *Lord* or *Jehovah*, not Jesus. The latter, as we have seen, is a name which has been borne by many beside our adorable Lord and Redeemer. Indeed, it seems possible that Barabbas bore the same name as Jesus the Christ. For according to some ancient MSS. the word Jesus was originally found in Matthew xxvii. 16, 17.

To all persecutors of His people our Lord graciously says: "I am *Jesus* whom thou persecutest." What grace, beauty, and power there are in these words! Yet we do well to follow Saul's example and ask: "Who art thou, *Lord*?" "*Lord*, what wilt Thou have me to do?" The name Jesus in all its solitary majesty and glory is found at the very opening of the New Testament, just as it is found on its last page. From the heights of glory Christ Himself deigns

to close the Scriptures with the words: "*I, Jesus.*" And to His fainting warriors He proclaims: "Yea, I come quickly." To which they heartily respond: "Amen: come, Lord Jesus." Then for ever and aye shall we be in the visible presence of Him who on earth, as Child and Man, was distinguished from others by the name of Jesus; who, under that name, was crucified; who in the same name is preached among the Gentiles and believed on in the world; whom we and all intelligences shall own as Lord to the glory of God the Father. And with deeper insight and truer feeling as never before the saints of all ages shall sing:

"Worthy, O Lamb of God, art Thou,
That every knee to Thee should bow!"

Promises, Prophecies, and Purposes.

By DR. J. A. OWLES, Brighton.

II. PROPHECIES.

PROPHECIES may be divided into *fulfilled* and *unfulfilled*, a distinction that sometimes requires a diligent search of the Word of God; and the wonderful *literal* accomplishment of very much in the past helps us to understand a similar fulfilment in the future, save where it is manifest that figurative or symbolic language is employed. Even in such instances we may be sure that God's realities will equal His revelation of them. He neither lessens nor exaggerates.

Another division is that between the Scriptures which concern the Jews or Israel and the Gentiles. In the Hebrew the singular or plural, *people* or *peoples*, is essential, yet is not observed in the Authorised Version; but the Revised Version corrects this omission, and sheds light on many passages. Thus Psalm lxvii., "God be merciful unto *us* [Israel], and bless *us*; and cause His face to shine upon *us*. That Thy way may be known upon earth, Thy saving health among all nations. Let the *peoples* praise Thee, O God; let all the *peoples* praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the *peoples* with equity, and govern the nations upon earth. Let the *peoples* praise Thee, O God; let all the *peoples* praise Thee." This Psalm illustrates another important

principle of interpretation that the blessing of the Gentiles, or nations, as such must be *subsequent* to the *face* of God shining upon His earthly people. In the New Testament we need to discern between *Hellenists* or Greek-speaking Jews in contrast to the Hebrews who spoke in the Hebrew tongue, and Greeks who were Gentiles by birth (see Revised Version, Acts vi. 1; ix. 29, and then compare Acts xiv. 1; xvi. 1-3, &c.). The promises were not given to the Gentiles, though they are included in the blessings to Abraham and his seed. In Genesis xii. 3 we read, "In *thee* shall all the families of the earth be blessed," and in chapter xxii. 18, "In thy *seed* shall all the nations of the earth be blessed." This is referred to in Galatians iii. 8: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In *thee* shall all nations be blessed"; and in verse 16, "Now to Abraham and his *seed* were the promises made . . . thy seed, which is Christ." Many prophecies, therefore, concern the Gentiles, both for judgment and blessing, and what has been going on since Pentecost is but a fulfilment of them. Such a verse as Habakkuk ii. 14 proves this: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Since Israel's blessing is deferred because of the rejection of Christ, and, later, that of the Holy Spirit's testimony to Him, the national blessings which can only follow Israel's are in abeyance, and in the meanwhile God is *visiting* [Gk., *overseeing, inspecting*] the Gentiles to take out of them a people for His name" (Acts xv. 14). This was neither a promise nor a prophecy, though it may seem to be a fulfilment of both, but it was a new and partial revelation agreeing with the context, which is of special value, for James quotes from Amos ix. 11, &c.: "After this I will return and will build again *the tabernacle of David*, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord who doeth all these things. Known unto God are all His works from the beginning of the world."

It is obvious that the latter part of this passage cannot be accomplished before the former, and that this has not yet taken place. If space permitted, all the prophecies of blessing to the Gentiles on a *national* scale could be proved to take place *after* the Lord has resumed His dealings with Israel, however great may be the present manifestations of His grace and power on an *elective* principle, such as this country and some others have enjoyed for centuries. I will add that not only is this evident, but that one characteristic of God's working in this age is that it is *individual*, and not generally, even of a *family* kind. The words of our Lord found in Luke xii. 51 are much needed to correct some teaching that prevails: "Suppose ye that I come to give peace on earth? I tell you, Nay; but rather division: for *from henceforth* there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." This does not correspond with God's ways with Israel either in the past or the future. In Jeremiah xxxi. 1 there is a promise: "At the same time [see chapter xxx.], saith the Lord, will I be the God of all the *families* of Israel, and they shall be My people." And in Zechariah xii. 10-13, when God has poured upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications (verse 12): "The land shall mourn, *every family* apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; *all* the families that remain, *every family* apart, and their wives apart." It is hoped that this will not discourage any godly parents as to the conversion of their children, but rather stimulate them to prayer and labour with this end in view. The fact that in instances, such as in the case of Lydia and the jailor (Acts xvi.), and Stephanas (1 Cor. xvi.), house-

holds were saved, in two of which out of the three all gave evidence of true conversion to God, should encourage the heads of households to be satisfied with nothing less; but those which appear to have been *exceptions* rather than the general experience of God's servants, should not lead us to suppose that the current of *grace* is the same as that of *blood*, either in a *nation* as Israel or in the *families* of which a nation is composed. In my judgment, many of the evils in Christendom have arisen from this fatal mistake.

A Peace Serene.

ON MY EIGHTY SECOND BIRTHDAY January 23rd, 1907

By ALBERT MIDLAND

STILL glides life's current 'neath the central rays
Of Him who lives and lengthens out my days;
Enough of weakness to prove Scripture true,
Enough of strength to bear me safely through.
How wise! that thus in tender love is given
Naught which could dull the brighter rays
of heaven.

'T were sad were earth a rival to the skies,
Or earthly scenes avert the heaven-turned eyes.

The vigour of its manhood's prime is gone;
When thus endowed its value was unknown.
Wouldst have it be renewed? No, let it be;
I know its value now—enough for me.

The calm of age is like the sea at rest—
Heaven's bright effulgence settles on its breast,
Reflecting sunsets with a peace serene,
Ere night's sweet radiance closes up the scene.

Nay, closes not! 'tis promise of the morn,
For, ere awhile, another day is born.

Age waits that day for youth renewed in full;
The sunset—age; the morn—how beautiful!
Thank God for age, with all its brightening hues!

Not one heaven's whisper would it ever lose,
But nearer draw the *One* who speaks to me,
Till Time be linked with immortality!

FLUID Christians are of little use. They run freely and temporarily adopt the shape of any mould into which they are poured, but they are utterly unreliable in character and creed —DR. A. T. SCHOFIELD.

The Baptism in the Spirit.

FOUR CHARACTERISTICS OF PENTECOST—PART III

By WM HOSIE, B.A.,

Author of 'Pentecost and After,' 'In His Hand,' &c

THE third characteristic of Pentecost, though not mentioned in Acts ii, was peculiarly distinctive of the day.

III. THE BAPTISM IN THE HOLY SPIRIT.

We never read either in the Old Testament or in the gospels of anyone being "baptised in the Spirit." Such a thing was out of the question till the Holy Ghost was given. But in our Lord's last interview with His disciples He had said, "Ye shall be baptised with the Holy Ghost not many days hence" (Acts i. 5). It is one of the great prerogatives of the ascended Christ to baptise His people in the Spirit. The promise of Acts i. 5 was no doubt fulfilled for them on the day of Pentecost. There are some, however, who, while admitting this, question whether "the church" sprang from that day. I do not think there can be any doubt of it. Baptism in the Holy Spirit is said in I Corinthians xii. 13 to be "into one body," and "ye are," adds the apostle, the "body of Christ"* (verse 27). Now, Ephesians iv. 4 tells us "there is one body," and Colossians i. 24 explains that that body is "the church." Let us guard against the strange conceit that because the Spirit of God is pleased in the Ephesian epistle to reveal fully "the mystery" of which the church is the subject, that therefore "the church" of which we read in the anterior epistles and in the Acts was something quite distinct. We read in the gospels (e.g., Matthew iii. 11) of a "baptism with fire," where the context shows that divine judgment and only divine judgment is meant, but nowhere in the Scriptures do we find such expressions as "a baptism of power," a "baptism of love," or a "fresh baptism of the Spirit." All such phrases being unscriptural are misleading and to be avoided. A baptism is not a receiving something, but an immersion in something. The apostles were told to wait for the coming of the Spirit,

* *Zet* 'body of Christ' They were of course not the whole body of Christ, but what characterised the whole body characterised them, and so it should be of every local assembly

but though waiting upon God is always a godly exercise and ever the precursor of blessing, nowhere since Pentecost, either in "the Acts" or epistles, are believers told to "wait for the Spirit," or to "seek their Pentecost." Let mistaken men teach what is "right in their own eyes," but let us "hold fast the form of sound words" in the fear of God. The "baptism in the Spirit" is not so much a conscious experience as a blessed fact for every believer in this dispensation. At Pentecost the glorified Lord sent down the Holy Spirit to baptise into His mystical body all who believed. Thus began the formation of "the church which is His body." In Acts v. 14 we read: "And believers were the more added to the Lord, multitudes both of men and women," and ever since down through the present economy this process of "gathering into one" has been going on. In Old Testament days not only was there a wall of separation between Jew and Gentile, but there was no spiritual union even between godly Israelites in spite of their common faith. Now, not only has the middle wall been broken down and the positional difference between Jew and Gentile as such become non-existent for the time being, but "of the twain" (that is of believing Jews and Gentiles) He has made "one new man" in which a true spiritual union exists between every member and the Head. This is the grand distinctive characteristic of Christianity.

The last characteristic to be noted here, though not peculiar to the day, was experimental and vitally important for life and testimony.

IV. THE FULLNESS OF THE SPIRIT.

"Suddenly," we read, "there came a sound from heaven, . . . and it filled all the house where they were sitting, . . . and they were all filled with the Holy Spirit" (Acts ii. 4). That is, they were not only "all baptised into one body," but were "all made to drink of one Spirit," according to the terms of 1 Corinthians xii. 13. The apostles were "made to drink" of the Spirit at Pentecost by a sovereign act of the grace of God, but the experience was renewed to them later in answer to their prayer (Acts

iv. 31), and it is so still. If we want to go on being filled with the Spirit, we must ever keep on coming to Christ and drinking. "Baptism in the Spirit" is not a question of measure or degree. A Christian can never be more or less baptised in the Spirit than when he became a member of Christ on believing. But fulness of the Spirit is essentially a question of measure and degree, for what is fulness for one believer need not be fulness for another, and what was fulness for this same believer years ago ought not to be fulness for him now with growing self-emptiness and increased capacity for Christ. Baptism in the Spirit can never be renewed, because it can never be lost. Fulness of the Spirit can, and does, fluctuate, and so ought to be continually renewed. The original form of the words in Ephesians v. 18 does not denote a single act accomplished once for all, but rather a habit of life. "Be not getting drunk with wine, . . . but be being filled with the Spirit." Let this be our continual experience! And what will be the effects of this fulness? Godward—invariable—the accomplishment of a divine purpose and the glory of Christ. Manward, variable, at one time manifest success, at another apparent failure.

We have only to read the Acts to feel the truth of this. How varied the experiences of a Peter, a Stephen, and a Paul, souls and stones, signs and stripes, successes and sorrows, but no one would affirm that Stephen was less full of the Spirit than Peter at Pentecost. The Spirit-filled preacher can leave the results with God. As a well-known missionary in China has written: "Let us beware of allowing ourselves to be driven on by the cry for results. God takes time to accomplish His grand purposes; let us be content to do the same."

I would, however, now seek to draw attention in particular to the following three points. (1) The man full of the Spirit will be full of Christ (2) He will be a man under control. (3) He will be "known by his fruits." We will consider these three points in their order.

1. *A man full of the Spirit will be full of Christ.* He will not be full of himself, nor will he say he is "full of the

Spirit. Possibly if he is, he will not be aware of it. In any case he will not need to say it. Others will "take knowledge of him." The early witnesses "opened their mouths and preached Jesus." They deprecated drawing attention to themselves. They stood on no pedestal above their brethren. "Why look ye at us," they asked, "as though by our own power or holiness we had made this man to walk?" "We also are men of like passion with you." They had no time to talk about themselves. Christ filled their hearts and lips. The man full of the Spirit will have such a right of himself in the presence of God that he will surely be a chastened man. As a departed saint once said: "The man who is walking with God will be a little humbler every time the sun sets than when it rose." Peter at Pentecost, though explaining the gift of tongues in connection with Joel's prophecy of the outpouring of the Spirit, at once turns from it to the Person and work of Christ, and ends his address with that notable utterance: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." What was his address before the elders in chapter iv. but a bold testimony to the Lord Jesus, as the one sure foundation, the only saving Name? The whole speech of Stephen leads up to Christ, and if Joseph and Moses are presented to us, it is only as illustrating in their rejection the rejected Jesus, whom Stephen saw now standing at the right hand of God. The Spirit is only once named by Stephen, but He was filling Stephen. In 1 John iv. 1 we are warned not to believe every spirit. In the following verses we are told how to test them. This has been sometimes interpreted as meaning that, if in answer to a direct challenge, the person being tested admits the claims of Jesus Christ, then the controlling spirit must be the Spirit of God. I am inclined to think that more than a mere passing admission is meant. The verb is in the present—"is confessing." The Spirit-filled man will not reserve his testimony as to the person and work of Christ for some special occasion; it will form the staple and substance of his preaching. Leading questions are, I judge, of very doubtful

value, as a means of eliciting the true state of either aspiring candidates or doubtful professors. Let the persons speak. Note whether Christ is the subject of their confession, or whether they give Him his title of Lord, and whether His atoning work is the ground of their confidence, and draw your conclusions accordingly. I well remember the irritation of a clergyman of evangelical name, whom I afterwards learnt to be a "higher critic," when I suggested that every sermon should bear witness to the atonement. Preachers who are taken up with "social gospels," and rarely, if ever, except on the day known as "Good Friday," preach "Jesus Christ and Him crucified," tell their own tale.

The Holy and the Living One.

JOTTINGS ON PSALM XVI. 6-11 BY T. ROBINSON

"THE lines are fallen unto me in pleasant places; I have a goodly heritage" (verse 6). As we have remarked this Psalm is all the language of the Lord Jesus. His inheritance is threefold—(1) the *Church* is His inheritance, "In whom also we have been made His inheritance" (Eph. i. 11, 18, R.V.); (2) the *nation of Israel*, "For Jehovah's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 9); "Israel, Mine inheritance" (Isa. xix. 25); (3) the *nations*, "Ask of Me, and I will give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession" (Psalm ii. 8); "Upon His head are many diadems" (Rev. xix. 12). The prophets testified beforehand the sufferings of Christ, and the *glories* (plural) that should follow (1 Peter i. 11). He will possess them all by-and-bye. Each class will occupy its own place—all "pleasant places." The Church in the heavenlies; Israel in their land; the nations within the bounds of their appointed habitation, "according to the numbers of the children of Israel" (Deut. xxxii. 8). Here is "the joy that was set before Him," for which He endured the cross and despised the shame. For this "day of the gladness of His heart" He still waits. He will "sing in the midst of the Church"; will "joy over Israel with singing"

(Zeph. iii. 17), and "rejoice in all His works" when "the whole creation joins in one to bless His sacred Name."

Verse 7. The Lord Jesus sought "counsel" from the Father through the Scriptures: "O how love I Thy law! it is my meditation all the day" (Psalm cxix. 97). "My reins also instruct me in the night seasons." "Reins" is found usually in conjunction with "heart." The word is really "kidneys," and expresses, spiritually, the motions of the soul. Job speaks of "my reins are consumed within me with earnest desire for that day" (xix. 27, margin). It seems to stand for the inward thoughts, discernments, and desires.

Verse 8. "I have set Jehovah always before me." This was the secret of our Lord's steadfastness, endurance, and joy. "He that sent Me is with Me; the Father hath not left Me alone, for I do always those things that please Him" (John viii. 29). In these moral beauties of our holy Lord—His hopes and habits, His prospects and purposes, let us seek to imitate Him, following on in the "path of life" which He trod.

Verse 10. "For Thou wilt not leave my soul in hell [hades]; neither wilt Thou suffer Thine Holy One to see corruption." His *soul* passed through hades on His way up to Paradise, whither He escorted the penitent robber on the same day. "This day shalt thou be with Me in Paradise." His holy body, did not, nor could, see corruption. As *sin* and *death* are inseparable as cause and effect in the divine economy, so are *holiness* and *life*. These meet in Christ. The *righteous* One of Psalm xv. is seen as the *living* One of Psalm xvi. His members are "the righteousness of God in Him," "holy brethren, partakers of the heavenly calling." Hence He could say, "Because I live, ye shall live also" (John xiv. 19). Our "body" truly is "dead because of sin," but our "spirit is life because of righteousness" (Rom. viii. 10), and should our quickened spirit "depart to be with Christ, which is far better," our "*flesh* shall rest in hope" until He comes to quicken our mortal body by His Spirit that dwelleth in us. Thus the "path of life" is the "path of the just," shining more and more unto the perfect day.

The Personality of Satan.

CONCISE STATEMENTS—No. 1.

By THOMAS BAIRD.

"NO Devil" is the cry of the crowd to-day; yea, if you listen at all to the vacillating voice of the irreligious multitude you would conclude that there was nothing anywhere! No God! No Hell! No Revelation! No Resurrection! No Nothing! Man has usurped the place of God! Heaven has swallowed up hell! tradition has eclipsed revelation! annihilation has displaced resurrection! science has discredited religion! We live in an age of negation, when no person knows nothing about anything! "I am an agnostic" said a priggish young student to his college professor. "Pray, what is an agnostic?" inquired the professor. "A person who cannot know anything definitely," replied the student. "Indeed; then how do you know that you are an agnostic?" retorted the professor. High and shrill above all the negative voices of infidel humanity to-day the shout of "No devil" is painfully and persistently predominant. But there is no certainty nor finality either in the choice or decision of a clamorous multitude. "*Vox populi*" is not "*Vox Dei*." But saying there is no devil does not make no devil any more than saying there is no earth would cause the earth to disappear.

"They don't believe in a devil now
As our fathers used to do,
They've forced the door of the widest creed
And let that person through
And so they've voted the devil out,
And now the devil is gone!
But simple people still want to know
Who carries his business on"

Need I say that this doctrine of "no devil" is a "doctrine of demons," and emanates from the devil himself. Nothing is more sweet to his Satanic palate than this "no devil" doctrine. The denial of his existence gratifies "the god of this world," for he makes more rapid progress in his deceptive and destructive work under the cloak of nonentity. Every man his own devil! every man his own God! every man his own revelation! every man his own hell! These, and many similarly false and flippant phrases are bandied about amongst men with amazement.

ing profaneness, while the patience and silence of God under such blasphemies may well cause us to wonder with great admiration.

But when we turn to our precious Bibles there we see Satan truthfully and graphically portrayed in all the awful certainty of his person and in all the fearful power of his influence. Now, to give definiteness to our study, we propose to submit a few thoughts under four points:—(1) Satan's Person, (2) Satan's Character, (3) Satan's Influence, (4) Satan's History.

I. SATAN'S PERSON.—God recognises the personality of Satan and speaks of him and to him as such (Job i., ii.) Shall we betray our abject foolishness by attempting to deny to Satan that entity which God freely concedes to him? In Matthew iv. 1 we have three persons mentioned. We have the Lord Jesus, we have the Spirit, and we have the devil. The personality of Satan here rests upon the same authority as that of Christ and the Spirit. Is Christ a real person? Is the Spirit a true being? There is but one answer to these questions, and that answer logically gives personality to Satan. To deny entity to him here is to impugn the personality both of Christ and the Spirit. Was Christ driven up into the wilderness by the Spirit to be tempted by a nonentity?—Absurd!—or did He become His own tempter and tempt Himself?—Blasphemous! Is it conceivable that Christ would speak to and be spoken to by a person whose existence was merely an idea and illusory?—Preposterous! In this portion alone we have evidence indubitable of Satan's personality.

2. SATAN'S CHARACTER.—This is best discovered by an analysis of the titles and description given of him in the Divine Word: adversary, accuser, calumniator, deceiver, liar, tempter, slanderer, murderer. What a fearful revelation of Satan's character do these names unfold. Opposing, accusing, traducing, deceiving, lying, seducing, slandering, murdering. Upon the unimpeachable authority of God this witness to Satan's character is given.

3. SATAN'S INFLUENCE.—The sphere of his influence is the whole world. Of course the attributes and prerogatives of Godhead

are not his; yet, notwithstanding, he possesses extraordinary powers of intuition and application. Through his innumerable emissaries, and by a system of Satanic telegraphy, he is in direct communication with all parts of the earth, and according to information received, so he arranges his manifold temptations for man, and conducts his persistent opposition to God with all the skill of a master tactician. His baneful influence permeates the world and penetrates the church. Nations, assemblies, families, and individuals, all alike, come within the sphere of his influence and feel the magnetism of his person. He moves men against God. He moves God against men (Job ii. 3). He moves men against men; he moves men against themselves.

“And still our ancient foe
Doth seek to work his woe
His craft and power are great,
And armed with cruel hate,
On earth is not his equal”

4. SATAN'S HISTORY.—God Himself has written the biography of Satan, and an awesome piece of literature it is. God traces for us with the pen of unerring truth the history of this astonishing being from the high heights of angelic excellence and intelligence down to the deep, dark, and eternal lake of fire (Ezek. xxviii., Rev. xx. 10). “He abode not in the truth, because there was no truth in him.” Glory of position he had as the covering cherub of God; glory of character he had none, so he was cast out of the mountain of God, and became “the prince of the power of the air,” where he now dominates “the wicked spirits of heavenly places” (Eph. vi.). At some undisclosed future date he will be ejected from mid heaven to earth (Rev. xii.), and from earth to the bottomless pit (Rev. xx.). From the bottomless pit back to earth again (Rev. xx. 7), and from the earth to the lake of fire (Rev. xx. 10). Would God write thus of an impersonal being? I trow not.

The Will of God.

IN the centre of the circle
Of the will of God I stand.
There can come no second causes,
All must come from His dear Hand.



The Weekly Gathering of Saints.

NOTES ON I CORINTHIANS X. 15-21.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

15. "I speak as unto wise men; judge ye what I say." To the one whose understanding has been enlightened by the Spirit of God there is a reasonableness in all that is in the Scriptures. There is nothing irrational about any of God's teachings. The world does not think so; being blind, it cannot understand the Word of God. But in addressing the saints, the apostle expects to find that they recognise the reasonableness of what he says. As we search the Scriptures, do we not find that all the instructions of the Lord commend themselves to us as right? They are "holy, just, and good"; and even though in much they are above and beyond our finite reason, yet are they never inconsistent therewith. Man's science may profess to find Scripture to be opposed to reason; but we are taught by God that science, in its true sense, will confirm Scripture, and that all such are "oppositions of science *falsely so called*" (1 Tim. vi. 20).

16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" It is evident, at a glance, that the drinking of the cup and the eating of the bread was a continual habit of the Church. We see from Acts xx. 7, "that the disciples came together on the first day of the week to break bread." It was their habit to do so. We see from Acts ii. 42 that the disciples, from the time of their conversion, continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." "Continuing stedfastly" implies that such was the regular practice and habit of the early Church.

In Heb. x. 25, I believe, we get a reference to the very same thing—"Not forsaking the assembling of yourselves together as the

manner of some is," &c. The breaking of bread is not here mentioned; but it is evident from other scriptures that this was the central object of the weekly gathering of the disciples. All Christendom acknowledges a weekly gathering of *some sort*. We challenge any one to show in Scripture a weekly gathering that did not include the "breaking of bread."

We find that it was *the disciples* who came together to break bread. This must surely exclude the unregenerate—those not "born again." None but the children of God could continue in these things. "And of the rest durst no man join himself to them" (Acts v. 13).

That word "communion" is the same as we find elsewhere rendered "fellowship," and signifies partnership or joint-participation. If two or three are in business together, and share the profits, that is fellowship. If two or three are invited to a friendly party, and they sit at the same table and eat of the same bread happily together, they are having fellowship. And so applying it to every department of our life, it means joint-participation.

Turn to 1 Cor. i. 9—"God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ." We are called unto the fellowship of His Son—to be sharers with Him in His life, love, and glory; to share His place in the Father's affections and house for ever; and His path of humility, rejection, separation, suffering, and reproach down here. This is brought out in Rom. viii. 17—"And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." We are inheritors together of what the Father has bestowed upon His Son. It has pleased God, in the riches of His grace, to constitute redeemed sinners joint-heirs—partners with His Son.

The same word occurs in the 18th verse—"Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? That word "partakers" is the same word as "fellowship." It is, "Have they not fellowship with the altar?" Throughout the Old Testament, almost invariably,

wherever you find the word "sacrifice," it refers specially to the peace offering. It is the peace offering of Israel after the flesh, referred to in the Book of Leviticus, which is here used as an illustration. Those who partook of the sacrifice partook of the altar. In connection with this read Leviticus iii. 6: "If his offering for a sacrifice of peace offering unto the Lord be of the flock; male or female, he shall offer it without blemish." It must be without blemish to suit the character of God. "And if ye offer the blind for sacrifice, is it not evil? Offer it now unto the governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts" (Malachi i. 8). Whatever was offered on the altar must be in character consistent with God's holiness. "It shall be perfect to be accepted; there shall be no blemish therein" (Leviticus xxii. 21).

We thus learn how necessary it was that the Lord Jesus should be in the world for thirty-three years manifesting the perfectness of His character. We could suppose God sending forth His Son into the world ready to die on the cross. God was pleased not to do so. The Lord Jesus grew up and lived and moved among men. He was tried in all points as we are, yet without sin. He was tempted of the devil and opposed by the world in order that His perfectness might be made manifest. His perfectness was witnessed to not only by God, but demons said, "We know Thee who Thou art, the Holy One of God." Pilate said, "I am innocent of the blood of this just Person." The centurion who stood by His cross and witnessed all that had been done said, "Certainly this was a righteous Man." Judas said, "I have betrayed the innocent blood." On all hands we have testimony to Him as the perfect One. He was in all respects such as befitted the holy character of God.

Look now at Leviticus iii. 9, 11: "And he shall offer of the sacrifice of peace offering an offering made by fire unto the Lord; the fat thereof," &c. "The priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord." Numbers xxviii. 1, 2 "And the Lord spake unto Moses saying, Command the children of

Israel, and say unto them, My offering, and My bread for My sacrifice made by fire, for a sweet savour unto Me, shall ye observe to offer unto Me in their due season." Observe these words, "My Bread," also in Leviticus iii. 11: "The food of the offering." Malachi i. 7: "Ye offer polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say the table of the Lord is contemptible." They were offering the blind, the lame, and the sick, and these were laid upon God's altar as God's food. It was treating Jehovah with contempt. The altar was not the table. It is a terrible mistake to turn the Lord's Table into an altar. There was a table furnished by the Lord *from* the altar.

We saw from Leviticus iii. God's portion laid upon the altar; He calls it "My food," "My bread." Turn now to Leviticus vii. 31, 32: "And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings." While all the fat was the Lord's, the breast and the right shoulder were given to Aaron and his sons; the rest the offerer had as his portion. First, there is the altar on which all the fat of the offering is laid, that is God's portion. Then the priest sits down with the breast and shoulder, and he and his family feed upon that, and finally the offerer sits down at his table with the rest of the sacrifice.

What is shown forth in the peace-offering is fellowship with the Father and the Son, just as we have in 1 John 1. 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ." It is a partaking with God.

Look at an interesting point in Leviticus vii. 15: "And the flesh of the sacrifice of his peace offerings *for thanksgiving* shall be eaten the same day that it is offered; he shall not leave any of it until the morning." God would have His fellowship feast on the same day as the slaying of the sacrifice. We are not to feast on a past experience. Each time we surround the table of com-

munion with God—our thanksgiving (or Eucharist) service—it should be the same to us as if the Lamb had just been slain. It is the showing forth anew of the Lord's death—discerning anew the breaking of His body, the shedding of His blood. To God it is ever so, the Lamb is seen in the midst of the throne as if it had just been slain, and our entrance within the veil is by "a newly slain and living way" (Newberry's version).

Mark that expression in John vi. 33, "The Bread of God." God has given us to feed upon *His own bread* and to eat of that which has satisfied Him. What has satisfied God? Nothing but Jesus. What life has glorified God? The life of Jesus. What death has vindicated God's righteousness? The death of Jesus. He is well pleased with His Son. In the sacrifice of His Son He found a savour of rest. It is only there that He could find satisfaction and rest. God is perfectly satisfied with Christ, and He would have us also to be satisfied with His son even as He is. He is the Bread of God, and the Bread of life for you and me. We are called to have fellowship with the Father over the offering of the body of Jesus. Let us never forget that God is present in Spirit at the feast, and rejoices as He contemplates that finished work God by the Holy Spirit would bring us into fellowship with Him in the joy He has in His blessed Son.

The Sinlessness of Jesus.

THE LORD OF GLORY OR THE PERSON OF CHRIST
HISTORICALLY CONSIDERED—PART IV

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c

3. CHRISTADELPHIANS. This brings us to an obscure sect of Unitarians, called Thomasites or Christadelphians, that teach the sinlessness of Jesus in the sense that Felix of Urgellis and Irving did, together with the Ebionitic doctrine that He was a mere man. Before examining their doctrine in more detail, let us see what is known about them. Their founder was one John Thomas of America, who lived about the beginning of the nineteenth century. He belonged to a denomination known as the

Disciples of Christ, but seceded from them to start a sect of his own, because he believed that though the Disciples were the most "apostolic and scripturally enlightened religious organisation in America," the entire religious teaching of the day was wholly wrong. Who are the Disciples? Well, they are better known as "Campbellites," as they were founded by Alexander Campbell, who sought to return to the early practices of the Church, as related in the Acts of the Apostles and described in the epistles. The one thing they require for membership beside baptism is faith in the Person of Christ as God and man in one Person. *They consider baptism to be necessary for salvation.* In baptism the believer in Christ receives pardon, and not otherwise. They refuse to have anything to do with theological terms, such as "the Trinity," whilst believing in that which the term represents so far as the plain man can discover it in the Bible. To this body two notable men belonged, President Garfield and John Thomas. Now in coming out of the Campbellites Thomas brought one doctrine with him—the absolute necessity of baptism for salvation. No man can be saved unless he is Christadelphianly baptised. He brought with him in addition a dogma that all theology is wrong, because it is nothing but tradition.

He turned his back on all the ground believers had fought for and retained through the centuries since our Lord's death. But what did he put in its place? What John Thomas believed the Bible to teach! "Christendom astray!" was his watchword. It was a weak edition of *Athanasius contra mundum*, only I would rather be with Athanasius against the world than with John Thomas against the Church. There is another teacher in this country who takes up a similar attitude. All that is against him is tradition; all that is for him is truth. But if we ask the old question, What is truth? we receive as an answer what amounts to, What I teach is the truth. It is also remarkable, too, that, although abolishing the baptism which Thomas held to be necessary to salvation, he moves commas and perpetrates renderings that are identical with Thomas's experiments in

pointing, and attempts at making the apostle's Greek contradict the apostle's faith.

Christadelphianism is a materialistic Unitarianism. They hold that there is but one God whom they call Father. This God is located in a certain spot in the heavens, but knows all that is going on everywhere through His Spirit, which is electricity, no more no less. This is the great Christadelphian discovery: that God did not make all things out of nothing [He could not do that, they assure us], but out of Himself, and this self is electricity! That science appears to teach that matter is nothing but electricity (?) delights them very much, because they cannot find any proof from Scripture for their statement, which is a remarkable thing, seeing how well they can make Scripture prove anything they like. They affirm the Deity and humanity of Jesus, but the Deity is the Father dwelling in Him, a mere Man but chosen for this purpose. There is no personal devil. He is simply sin in the flesh personified. Man has no spiritual nature, so when he dies there is an end of him. Eternal punishment is not eternal torment, for the wicked are annihilated, and there is an eternal end of them. The death of Christ is not substitutionary: it is merely a display of the Father's love in a sacrifice, so that the law of sin and death that came in with Adam might be nullified. Jesus is now in an exalted state of immortality, and acts as priestly Mediator between God and those who come to Him. He will come to reign on the earth during the millennium, but after that He will surrender all supremacy, and God will come out to reveal Himself as Governor and Father of His family.

If you are ready to declare that this is not Christianity at all, and that according to the Scriptures Christadelphians are not Christians, I am quite willing to agree with you provided every Christadelphian knows what it all means. If a man refuses, for instance, to follow the early believers' example and "sing hymns to Christ as God," I do not see how he can call himself a Christian. That they do so is clear from the fact that Unitarians like to call their places "Free Christian Churches," whilst refusing

to believe in any scripture that teaches that Christ is God. Such passages of Scripture, and there are many of them, they consider interpolations or forgeries. That any true believer can be led astray by Christadelphian teaching, is as hard to believe as that any can be a true Christadelphian and yet a Christian.

Gems from Glasgow Conference.

September 26 29, 1908. Collected by HyP.

"HE which *stablisheth* us . . . in Christ" (2 Cor. i. 21) precludes any possibility of being somewhere else in the future.

The Spirit is spoken of in a three-fold way. (1) Oil, "anointed us"; (2) seal, "sealed us", (3) pledge, "given us the earnest" (1 John ii. 27, and Ephes. i. 13, 14).

"Seal" is token of God's claim on me. "Earnest," token of my claim on God.

Revelation i. 18. Our Lord could always say, "I am He that liveth," but not always "was dead," or "am alive for evermore."

Abram failed in intercession, Moses failed in mediation, Aaron failed in priestship, Solomon failed in kingship, but the Lord Jesus never failed.

God's salvation and God's restoration are both through grace.

The poverty of the Church at large is only a reflection of the poverty of my own heart.

The link between Rome and Philippi was by way of the Cross (Phil. i. 12).

The Father hath committed all unto His Son—but have we?

The counterpart of Paul giving himself to prayer for Philippi is the opening of the fountain of grace (Phil. iv. 19).

Eight different "signs" are recorded in the Gospel of John.

"I ascend unto My Father, and your Father; and to my God, and your God" (John xx. 17). Only on the ground of resurrection could He say this.

A father weeps for his son (2 Sam. xviii. 33), an apostle weeps for his nation (Rom. ix. 2, 3), but God weeps for a world (John xi. 35).

"Am I my brother's keeper?" Shame on the Christian who ever asks that question.

God dealt with sin and self at Calvary.

"If a man be *overtaken* in a fault" (Gal. vi. 1), that is followed up by a relentless enemy—the devil.

"Ye which are *spiritual*." A great deal of mischief is wrought by unspiritual men going after the erring.

Our aged brother Mr. Cochrane once said, "I don't know if there will be looking-glasses in heaven, but if there are, and we see ourselves "as He is," it will indeed be a wonderful sight."

We need constantly to be reminded that "a man—the Lord Jesus Christ—once stood in our midst.

Man's failure is seen in all that pertains to man—God's faithfulness in all that pertains to God.

"Sanctify Christ in your hearts as Lord" (1 Peter iii. 15). Why not also sanctify Him on your lips by always calling Him "Lord Jesus"?

To Israel the testimony was to His Messiahship, to us the testimony is to His Lordship.

The Cross and the Coming, with nothing between but grace on the Throne.

"Angels of light" (2 Cor. xi. 14) don't run whisky shops and breweries—they run churches and chapels.

A sorrowful man wrote 1 Corinthians with tears—a joyful man wrote 2 Corinthians.

He who took upon Him the form of a bondservant has never laid it aside. "He lives to serve His people still."

His joy will be for ever to minister to our joy.

Sound doctrine is the basis of sound practice.

The dimness of the Hope has had much to do with the strife of late years.

Dr. Paterson of America lay adying. Asked how he felt, he replied: "I'm back at the old text, John iii. 16"

Revelation xiv. shows man at his worst, Psalm lxxx. man at his best.

A brother being asked "What *branch* of the Church do you belong to?" replied, "I don't belong to any branch; I belong to the *trunk*."

If you give, you pray. There is not much danger about that.

No good ever came of man—"None that doeth good" (Rom. iii. 12). No good can ever come of man—"In my flesh dwelleth no good thing" (Rom. vii. 18). God does not expect any good to come out of man. "Who can bring a clean thing out of an unclean?" (Job xiv. 4).

He who now sits in all His deity on heaven's throne, once sat in all His humanity on Sychar's well.

"Jesus wept" Before He dried the sisters' tears He shed His own.

That one offering on the Cross did what the millions of offerings in ages before never could.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF EPHESIANS vi. 1? "Children, obey your parents in the Lord."

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

The Church, General and Local.

QUESTION 546 (*continued*).—What is the difference between the Church as the body of Christ and the Church as a local assembly?

ANSWER D.—The Church as the body of Christ is said to be "the fulness," the complement of the risen and exalted Christ, that without which—in the new position He in grace has taken—He would not be complete.

She is the body of which He is the Head, the wife of which He is the Husband (Ephes. i. 22, 23; v. 23-33), and in resurrection glory, while being in the highest sense one with Him, she will ever be subject to Him as her Lord. The Church in this sense includes all those given by the Father to the Son (John xvii.); all those who, as renewed by the Holy Spirit of God, are receivers of the Gospel of God, and therefore of "grace and of the gift of righteousness (Rom. i. 16; v. 17). All such, irrespective of time, are included in the Church of which it is said: "Christ loved the Church, and gave Himself for it . . . that He might present it to Himself. A glorious Church, not having spot, or wrinkle, or any such thing.

What is true of the Church as a whole must, *in its measure*, be true of any fractional part of the whole. That the Church is the body with its many members (Rom. xii.; 1 Cor. xii.), that it is espoused to Christ (2 Cor. xi. 2), that it is indwelt by the Holy Spirit, that it is called to be subject to Christ as Lord, that it is as separate from the world as He Himself is, are truths which should be dear to every assembly of believers, and should tell upon all their ways and acts in the ordinary walks of life.

As long as we are dealing with the period covered by Scripture, all questions as to the local assembly are very simple. When the Gospel was preached in any place those who received it and were baptised naturally came together to worship God and to show the Lord's death, and thus were an assembly. As others received Christ and were baptised in His name, they as naturally took their places in that assembly. There is no trace of any such formal reception as now in our altered state of things, is judged to be, and doubtless is, needful in the case of unknown or newly-converted ones. But the simpler all this can be kept the better. Whatever question there was, when Saul sought "to join himself to the disciples" at Jerusalem, arose simply from the fact that they "*believed not that he was a disciple*" (Acts ix. 26). When that was settled, everything was settled. "*Receive ye one another*," in Romans xv. 7, does not refer to the first acknowledgment of converts to the faith, but to the ordinary intercourse of Christians who are not to allow differences of judgment on minor, though important, points to hinder their fellowship.

In early days God's assembly was something very clearly defined; it was marked off from Jews and Gentiles (1 Cor. x. 32), while formed out of both. The Apostle Paul could write to "the Church of God which is at Corinth," or to "all the saints in Christ Jesus which are at Philippi." So the seven churches in Asia were

known as such, each in its own town, distinct yet united, the bond of union being the unseen presence of the Lord "in the midst." For this reason any going to and fro between Ephesus and Smyrna, or any of the others, would find themselves as much in their proper place in the one they visited as in the one they had left. Letters of commendation evidently were taken by teachers (2 Cor. iii. 1; Acts xviii. 27) who might not be known as such in the place they visited.

In our day the great Romish apostasy, the following of Rome by other systems, the mixing up of the Church and the world, the departure from the truth by some bodies which in good measure once held it, have necessitated the separation of many Christians from various systems in which they could not fully own Christ as Lord, and aim at carrying out all the will of God. A number of such gathered together in any place, taking Scripture for their guide, and not allowing any human rules, written or unwritten, which prevent the doing of whatever the Lord has commanded, and the welcoming of all whom the Lord has received, and are not allowing what would put them under the discipline of exclusion, must surely be regarded as a true assembly of God. But such a company can never be anything more than a fragment of the Church, and, as long as they are walking in lowliness they will own this, while they will count upon God for all that is needed for growth, for worship, for service, and for such discipline as the Word of God enjoins.

Any assembly that answers, or is seeking to answer, to the above description can do no other than welcome any who come in the Lord's name, and, so far as can be known, are truly born of God. As "Christ received us," not because we were obedient in all things, but to conform us to His will, so an assembly receives a Christian, not because he has learnt and is carrying out all the will of God, but that he, with themselves, may be helped to do so. To speak now of such gatherings being "*the assembly of God*" in any town, or "*the saints*" in any place, gives evidence either of ignorance or pride.

Just lately some who have been exercised about the wrongness of pursuing a sectarian course and speaking evil of their brethren, are constantly expressing their desire to own no fellowship short of the fellowship of the whole Church of God. So far that is good; but it seems difficult for them to believe that many have for years been seeking, at least, to disallow barriers to this, and to cultivate fellowship as far as possible, and it is vain to speak of owning no fellowship but that of the whole Church if it means that, while waiting for the whole Church

to show that fellowship, there is meanwhile an ignoring of those who are doing their utmost to cherish it.

W. H. B.

Answer E.—There can be no difference between the whole, and a part of that whole. The assembly is always local in every place where it exists. In fact, the epistles which reveal that the assembly is the body of Christ are addressed to local assemblies, for the reason that the local assembly is to act as such practically in the sphere of its own responsibility. The body of Christ is not an idea about the assembly, to be superseded in practice by a humanly-formed association, even though it may arrogate to itself the title of "Church of God," or any other. The body of Christ is a living organism, spiritual, but using our material bodies as members of Christ. "Know ye not that your bodies are the members of Christ" (1 Cor. vi. 15)? And as each member of the body of Christ has its own function in the body, it is of immense importance to recognise that the local assembly is the body of Christ in that place. That alone gives it its true practical character.

The assembly has failed in this. From Paul's day to the present, the realisation of it has been almost entirely lost. The present-day recovery of the truth of it has been accepted and acted upon by but comparatively a small number of saints, and they in much weakness and reproach. It is the one divine thing there is in the world now; and, because it is that, Satan's object has ever been to prevent the manifestation of its divine unity and its spiritual power. And, sad to say, saints, deceived by him coming as an angel of light, have only too readily lent themselves to his devices.

But we must prove from Scripture that the local assembly is the body of Christ in its own locality, responsible to recognise and to receive its own members as such. For "we being many are one body in Christ, and every one members one of another" (Rom. xii. 5).

The first epistle to the Corinthians is addressed not only to "the assembly of God which is at Corinth," but to all saints who "in every place call upon the name of Jesus Christ our Lord, both their's and our's." It is therefore addressed to every local assembly throughout the world. It contains "the commandments of the Lord" (1 Cor. xiv. 37) as to the practical working of the assembly of God. There it is distinctly stated that the local assembly is the body of Christ. "Now ye are the body of Christ, and members in particular" (1 Cor. xii. 27). The next verse identifies the assembly on earth and the body of Christ by each particular

member of the body being set in the assembly by God Himself.

In Ephesians, where the truth of the Church is made a matter of practical exhortation, we are told to "give diligence to keep the unity of the Spirit in the uniting bond of peace" (Ephes. iv. 3). We are not told to make a unity, but to keep one already made. It was made by the Lord Jesus by reconciling both Jew and Gentile unto God in one body by the Cross (Ephes. ii. 16). Answering to this work of Christ is the work of the Holy Spirit, baptising us all into one body (1 Cor. xii. 12, 13).

But on account of present conditions we have to inquire further as to what the unity of the Spirit is. What are its units? Are they assemblies, or are they individual saints? Nowhere in Scripture do we read of a unity, the units of which are assemblies. It is always the one body and its members—not the body, assemblies, and members. The practical working of this last would be that the members would be members of assemblies instead of the body. But membership in Scripture is never of the assembly, but always of the body. The body is not made up of many assemblies. If it were, no local assembly could be called the body of Christ in that place, and the unity of the Spirit would be superseded. This is what has actually taken place. The fellowship of circles of assemblies has divided members of the one body from one another. Return to the truth is by each local assembly recognising itself to be the body of Christ there in that locality, and not as a mere factor in a humanly-constructed unity of assemblies.

It is this intermediate unity of assemblies that men want to form, in which their authority or influence may be paramount. Of these assemblies there is of course membership. But they are sects. They supersede and set aside in practice membership of the body of Christ. But mark what the unity is which is expressed at the Lord's Table, not by the loaf on the table; that is the dead body of the Lord, but by all partaking. "We, being many, are one bread, one body, for we are all partakers of that one bread" (1 Cor. x. 17).

From this unity we cannot put out, but from its privileges in certain cases we must. As a naughty child may have to be fed on bread and water apart from the other children until he repents, so one called a brother may have to be put away from among ourselves until he repents. He is still one of the "within," or we could have no responsibility in regard to him (1 Cor. v. 12, 13). Each local assembly is "the pillar and ground of the truth," and responsible to manifest it locally.

J. J.

The Late Mr. Gordon Forlong.

GORDON FORLONG was named after his grandfather, General Gordon of Parkhill, Aberdeenshire. He studied law in Edinburgh, practised as an advocate in Aberdeen, and was then, as he put it, "a very prejudiced young deist." Notwithstanding his deistical opinions, nourished by the reading of the principal deistical works of his day, he actually started what he termed "the Bank of Good Character and Skill," the object of which was to help young men of good character to obtain reliable situations.

The young advocate went up to London in 1851, hoping to collect funds for his project. His conversion through this visit is related as follows by Mr. Marshall, who spent some time with him in Wanganui in 1901: "Whilst in London he had occasion to call on Mr. Hitchcock, of Hitchcock, Williams & Co., St. Paul's Churchyard. On leaving, Mr. Hitchcock said to him: 'Mr. Forlong, what a pity you are not a Christian!' Unwilling to be drawn into a discussion on religion he parried Mr. Hitchcock's thrust by saying, 'We Scotch people are well up in the Bible.' 'What a pity you are not a Christian!' was repeated by Mr. Hitchcock. The Scotsman hummed and hawed for a moment, and then said that he did not understand Mr. Hitchcock. 'If you think you are a Christian,' said the earnest soul-winner, 'sit down on that chair and talk to me about Christ.' 'I cannot do that,' replied Mr. Forlong. 'No; I knew you could not,' said the Christian merchant. 'Now, Mr. Forlong, I would be very pleased if you would be kind enough to read a small book that I have.' Mr. Forlong remarked that he read a good deal, and would gladly look over the book that he purposed giving him. The book he received was a copy of a treatise entitled, 'The Philosophy of the Plan of Salvation.' As he studied it carefully, he was arrested by the words of Leviticus xvii. 11: 'IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL.' Whilst reading these words he was saved."

Like Saul of Tarsus when it pleased God to reveal His Son in him, "immediately he conferred not with flesh and blood," but straightway preached Christ. His first public testimony was given in 1852. During the Revival years, from 1858 to 1862, he gave himself heart and soul to evangelistic work in Scotland, often in association with Mr. Brownlow North and his cousin, Mr. John Gordon, of Parkhill. Enormous crowds gathered to hear the two "gentlemen evangelists." Much blessing followed in Glasgow, Edinburgh, Aberdeen, Perth, Ayr, Dumfries, Montrose, Annan, and numerous other smaller towns. During these years, as afterwards in London, Mr.

Forlong's Bible-readings were of immense help to the many young converts of those soul-awakening days, the very memory of which brings inspiration.

Mr. Forlong began his Gospel work in the West of London in 1863 or 1864—preaching at first in the Victoria Hall, Archer Street, Notting Hill, chiefly used at that time as a theatre, afterwards in Victoria Hall, which became crowded, and necessitated the building of a large iron building, which Mr. Forlong named "Talbot Tabernacle." Lord Congleton, the Howards of Tottenham, and many others of note, were associated with this movement. With loyal devotion to the Bible, he taught the converts to receive nothing save from the Word of God.

There is one marked feature about the life and work of this faithful servant of Christ, which it is of the deepest importance to emphasize at such a time as the present—this was his careful and ceaseless study of the Holy Scriptures. He was truly "a man of one Book." Referring to the earlier days of his converted life, he tells us: "I sat down to my Bible at 10 a.m., and, except for meals, I never rose till 10 at night. This plan I pursued for years. I had not a single commentary in the house."

Emigrating to New Zealand many years ago, he lived long in Wanganui, but for the last three years resided at Rongotea, from which place he departed to be with Christ on August 31, 1908, in his 90th year. Three sons and one daughter got over to see him at the end, also many other intimate friends. For some time before his mental powers had weakened, but, "The end was peace—perfect peace." Brethren Hinman, Rowe and others took part at the interment on September 2nd. One brother remarked, "It was an honour to the Rongotea cemetery to contain his dust."

Mr. Forlong was instrumental in the conversion of our much esteemed gospel-hearted brother, Alexander Marshall; and was chiefly used in the conversion of J. R. Caldwell; Mr. C. H. Hinman, a well known worker in New Zealand, and many others owe their conversion to his ministry.

Mr. Forlong was twice married; first to Miss Anstey, in 1850, afterward to Miss Houlton, daughter of a London physician, in 1857. He had many sons and daughters, most of whom are living, and are all on the Lord's side. He was certainly a remarkable man, and worthy to take first rank as a Bible evangelist and teacher of the Word of God. He stood for the truth of God and held firmly to all the foundations right to the end.

How May Children of Adam Become Children of God?

By Sir ROBERT ANDERSON, K.C.B.,
Author of "The Gospel and Its Ministry," &c

WHEN people talk of being children of God by virtue of their being of the Adamic race, they use language that has no warrant in Scripture. True it is that the Apostle Paul, in addressing the idolaters of Athens, adopted the words of certain heathen poets, "For we are also His offspring." But his purpose there was to teach that the Deity, being the author of life, could not be like the dead idols they worshipped. And, moreover, the word there used does not connote the relationship of child, but would be applicable to all created beings that have life from God.

No one can possibly become a child except by birth: hence the Lord's words, "Ye must be born again" (John iii. 7). But how, and when? The answer is not doubtful. "As many as received Him, to them gave He power to become children of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." No language could be more definite. It is not natural birth, but spiritual birth, that makes us children of God.*

Indeed, the necessity for the new birth is so plainly taught in Scripture that the apostasy of Christendom does not dare to deny it. But the truth is perverted or evaded by the pagan doctrine of "baptismal regeneration." That evil doctrine had a prominent place in the great pagan cults which proved such powerful rivals to "the Christian religion" in the days of the Fathers.† But Scripture knows nothing of it. Baptism is never once mentioned in the New Testament in connection with the new birth, or with water. The apostasy of Christendom, indeed, interprets the "Nicodemus sermon" by the teaching of the Eleusinian mysteries,

but the Christian will read it in the light of the Hebrew Scriptures.

The truth of which the Lord there spoke was truth ignorance of which on the part of a Rabbi of the Sanhedrim was disgraceful. And so He indignantly exclaims, "Art thou the teacher of Israel and knowest not these things?" The 36th and 37th chapters of Ezekiel were as familiar to a Jew as the 3rd chapter of John is to us; and it was to that scripture that the Lord definitely referred. (See Ezek. xxxvi. 26, 27, and xxxvii. 9.) There is not so much as even a veiled reference to baptism in His words. "Christian baptism" was not instituted till after the resurrection. How then could Nicodemus have known anything about it? And, moreover, baptism connotes not birth, but death, which is the antithesis of birth.

Our English version suggests a distinction between birth by water and by the Spirit. But there is only one new birth, by "water and the Spirit." "I will sprinkle clean water upon you, and ye shall be clean . . . And I will put My Spirit within you" is the language of the prophecy, which held such a prominent place in the theology of the Jew. And it pointed not to the teaching of pagan cults, but to the ritual of the great sin-offering of Numbers xix. The water of purification owed its cleansing efficacy to its having flowed over the ashes of the sin-offering. And so, we read, we are cleansed "by the *loutron* of water by the Word." "Washing" is inaccurate, and "laver" is a perversion of the text. For in the Greek Bible *loutron* is never used for the laver. It is the vessel which held the water of purification. This same word is used again in Titus iii. 5: "The *loutron* of regeneration and renewing of the Holy Ghost." And the only other passage where regeneration occurs is Matthew xix. 28, where the Lord refers to the fulfilment of this same Ezekiel prophecy.

We thus learn that the water of purification by which the efficacy of the sacrifice reached the Israelite, typified "the Word of the truth of the Gospel." It is by "the Word of God" that we are born again (1 Peter i. 23), and by that Word we are brought into contact with the great sin-offering of Calvary. When therefore the

* John i. 12, 13. The word is children, not sons. In the doctrinal teaching of the New Testament, 'son' means more than 'child' and is never used as a synonym for 'child.' "Son" connotes character and conduct. See e.g. Matthew i. 45 (where the word is *sons*, not children), and Romans viii. 14.

† In his Hibbert Lectures Dr Hatch, of Oxford, deals with this. And Dr Hatch is freely quoted in the present writers' new book, *The Bible or the Church?* which deals with the whole question.

Lord Jesus on to speak of the serpent lifted up, He was not turning away from the teaching of His previous words to Nicodemus, but giving him the manward side of the same truth. For while the new birth is altogether God's work, our responsibility is to believe on the Lord Jesus Christ.

But here we must guard against another error. "Flesh and blood cannot inherit the kingdom of God." Therefore the new birth is as essential for the infant as for the adult. If then it depends on an *intelligent* receiving of Christ, no infant can possibly be saved. But the new birth must not be confounded with conversion which, being a conscious turning to God, is only experienced by those who have reached an age at which they can realise the need of it. And there are many Christians who have known and loved the Lord from such a tender age that they cannot recollect passing through any such experience as conviction of sin and subsequent conversion. John the Baptist was "filled with the Holy Ghost, even from his birth" (Luke i. 15). Timothy received Christ as the true object and realisation of the faith that had "dwelt" in him from childhood. There is no evidence that any such crisis occurred in his youthful experience as that we call conversion. He was not born anew on believing in Christ; but in his case believing in Christ was a pledge and proof that he had already been born of the Spirit. And all who are born of the Spirit are born of God; and all who are born of God are children of God. Such is the subtilty of error in these days, that this seemingly obvious truth needs to be plainly stated.

Looking within, or looking back, for tokens or proofs that we have been born of God, may take our eyes off the Lord Jesus Christ and plunge us into darkness and despair. Moreover, the remembrance of a change experienced at some past epoch of life is no safe anchorage for faith. Indeed it may prove as perilous and false, as would dependence on the fact of having been subjected to a religious ordinance or rite in infancy. The Christian is one who believes in the Lord Jesus Christ. He has a present faith in Christ, and not in Christ as Saviour only, but as Saviour and Lord.

Promises, Prophecies, and Purposes.

By Dr. J. A. OWLES, Brighton.

III. PURPOSES.

I MUST pass on now to the concluding part of my subject, and begin with what we read in Isaiah xiv. 24 of a particular purpose of God, which is true of all others. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." The Church of this age was not *promised* to men, nor was she *promised*, though with New Testament teaching we can trace here and there types or figures of what she would be, as in Ephesians v., &c., but she is *peculiar* as to her construction, character, and destiny, not formed of Jew or Gentile, but of both "in one body." "The middle wall of partition" having been "broken down" (Ephes. ii.), not called with an earthly but with a *heavenly* calling, not destined to inherit the land, even with its millennial glories, but "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in *heaven*" (1 Peter i. 4); and better than all this, to be presented to Christ "Himself a glorious *Church*, not having spot, or wrinkle, or any such thing; but . . . holy and without blemish" (Ephes. v. 27). Now this is "according to the *purpose* of Him who worketh all things after the counsel of His Own will" (Ephes. i. 11); and in chapter iii. 11 it is called the *eternal purpose*, which He purposed in Christ Jesus our Lord"; then she was in the heart and counsels of God before Israel, Gentiles, or the foundation of the world. She antedates all these, and what is true of her in a collective sense as a body is also true of us who are individual members, we "are the called according to His purpose" (Rom. viii. 28); we are taught in words of a writer which the Spirit taught him, wisdom hidden in past ages, but "foreordained before the worlds [or ages] unto our glory" (1 Cor. ii. 7). We can discover that things which "eye hath not seen, nor ear heard, neither have entered into the heart of man," have now been revealed to Paul primarily, and by him made known to us if "we can spiritually discern them" (1 Cor. ii. 9-14).

The mystery is explained, and we ought not to be surprised that God is working out His own plan. Israel must wait, the nations, too, must go on fulfilling the times of the Gentiles (Luke xxi. 24), and it should be our aim to be in fellowship with our God, seeking "to be well-pleasing unto Him" (2 Cor. v. 9, R.V.), and to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as *we* know that *our* labour is not vain in the Lord" (1 Cor. xv. 58).

Let us, as we have ability and opportunity, "preach the Gospel to every creature" (Mark xvi. 15); let us "sow beside all waters" (Isaiah xxxii. 20), though the words are found with special reference to another day; let us "in the morning sow *our* seed, and in the evening withhold not *our* hand" (Eccles. xi. 6); and let us remember that Psalm cxxvi. 5 may have a voice for us, "They that sow in tears shall reap in joy." In all this we need also to take care to "give none offence" (or occasion of stumbling, R.V.), "either to Jews, or to Greeks, or to the Church of God" (1 Cor. x. 32, R.V.).

A Brahmin's Question.

A YOUNG Brahmin put this question to a missionary, "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahmin, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christ." "Certainly, they do," said the missionary. "Why, then, do you act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect the people of India to be converted from their hoary faith with so little effort on their part?"

The Fulness of the Spirit.

FOUR CHARACTERISTICS OF PENTECOST—PART IV.

By WM HOSTE, B.A.,

Author of "Pentecost and After," "In His Hand," &c.

II. The man full of the Spirit will be *a man under control*, and that in four ways.

(a) He will be *controlled by the Spirit*. "They began to speak with other tongues," but it was "as the Spirit gave them utterance." It was He who directed each what tongue to speak and what words to say, according to the principle of 1 Corinthians xii. 11: "Distributing to each one severally as He wills." Every true servant has to do directly with God Himself. An Apollos would not allow even a Paul to come between him and his Master (1 Corinthians xvi. 12). "No man can serve two masters." "Ye are bought with a price, become not the servants of men."

(b) He will be *under self-control*. Fulness of the Spirit is not an "inflation" of the Spirit. A man possessed by an unclean spirit lost all self-control, and was "carried away" by uncontrollable fancies or frenzies (e.g., Matt. xvii. 15; Mark v. 4; 1 Cor. xii. 2). The divine Spirit, on the other hand, far from violating, *respects our personality. He works on our will, so that we will do His will, a method of action illustrated from Ezekiel i. 20: "Whithersoever the Spirit was to go, they went, thither was their spirit to go."

Notice with what perfect self-control Peter rebuts the accusation of the mockers. He appeals to their common sense. "Nine in the morning is too early for men to be worse for drink." The man full of the Spirit is supposed in 1 Corinthians xiv. to be so well under self-control as to be able to weigh such considerations as the following, for instance:

1. "Has there been already enough speaking?" (verse 27).
2. "Is what I wish to say consistent with the Scriptures?" (verse 36).
3. "Will it tend to edification?" (verses 5, 12, 26).

*I am not referring here to such experiences as those of Ezekiel (chap. iii. 14) Paul (2 Cor. xii. 2, 4) or John (Rev. vi. 17), which seems to me to belong to another order of spiritual operation.

4. "Can I say it so as to make myself understood?" (verses 6, 9, 19).

5. Might it lead to confusion?" (v. 31, 33).

(c) *He will not be uncontrollable by His brethren.* Though like Paul in Galatians i. 16, he may sometimes have to act "without conferring with flesh and blood"; he will be glad, when the opportunity arises, to confer with his brethren, as the apostle did later (Gal. ii.). The going forth without the approval, much less against the advice, of those qualified to judge, will, as a rule, not be the path of the Spirit-filled man. Only the other day I heard of a stranger arriving in an assembly who, when asked whether he had a letter of commendation, struck his fist into a large Bible he was carrying, with the words, "*That is my letter of commendation.*" It was not surprising to learn that such an one caused considerable sorrow before he left. "Submitting yourselves one to the other in the fear of God." "The spirits of the prophets are subject to the prophets." "Let the others judge," are instructions inspired by the Spirit of God for the well-being of the Church. If believers were more full of the Spirit the disorderly spectacle would not be witnessed of several persons at once holding forth or praying aloud in a meeting, "for God is not the author of confusion, but of peace" (1 Cor. xiv. 33). If two brethren rise simultaneously, one, probably he who is most filled with the Spirit, will give way, for fulness of the Spirit does not make a man self-confident or self-assertive. Even in the exercise of a sign-gift, like that of prophecy, the order was, "if anything be revealed to another sitting by *let the first hold his peace.*" Two were on no account to speak at the same time. Much more does the same principle hold good to-day in the exercise of the ordinary gifts. Let it be "one by one!"

When people assert that they cannot help themselves, but that the Spirit forces them to act in a disorderly way, we must conclude that the spirit in question is not the Spirit of God, but their own restless spirit, if not something worse. It was to correct the impulsiveness of our flesh to act that the Spirit wrote by James: "Let every man be swift to hear, slow to speak."

(d) Lastly, he will be *controlled by the Word of God.* Out of twenty-two verses composing Peter's Pentecostal address, eleven are simple quotations from the Old Testament. In the case of Stephen's speech fifty-two verses of the fifty-four of which it consists, are a simple recital of the history of Israel, with which all present were perfectly familiar. Had he given such a "common-place address," as some would call it, at certain modern revivalist meetings, he would, I fear, have run the risk of being "sung down" by disorderly persons in the audience. The same might be said of Paul's address at Antioch of Pisidia. It was full of the Word of God. Scripture was to the apostles their final appeal, because they were full of the Spirit of Him who said, "The Scripture cannot be broken." They knew nothing of the deceptive and dangerous doctrine held to-day in certain quarters. "The Spirit is above the Word" (*sic*). We should be shocked if one of our fellow-men tried to evade a promise by asserting that "he was above his word." We should expect him to be "as good as his word." How much more in the case of Him who "is not a man that He should lie, nor a son of man that He should repent"? Instead of being "above His Word" God has "magnified His Word above all His name." Such a theory puts us at the mercy of every self-deceived mystic or self-willed heretic. It destroys the authority of the Word, under pretext of submission to its spirit, and really substitutes for that which is "for ever settled in heaven," the ebbs and flows of man's deceitful heart. Only lately, when a plain truth from God's Word was put before one of these teachers, though he did not attempt to deny that the Word taught it, he put the truth aside with the words: "That does not appeal to my way of thinking" (*sic*). When men say that the Spirit is above the Word, they either forget that He inspired it, or they are charging Him with fickleness, if not with giving the lie to Himself. Seeing that the Word of God shall "never pass away," and that it is sufficient, so that "the man of God should be perfect, thoroughly furnished unto all good works," what need could arise for a modifi-

cation of or an addition to that which is already divinely perfect. The test of true spirituality is subjection to the Word: "If any man think himself to be a prophet, or spiritual," writes the apostle after laying down divine principles for the order of the assembly, "let him acknowledge that the things that I write unto you are the commandments of the Lord; and if any man be ignorant, let him be ignorant" (1 Cor. xiv. 37). The Word is clear as to how the sinner is to be saved; we cannot allow that it is less clear or less binding when it is a question of how the saint is to "behave himself in the house of God."

III. *Finally, the man full of the Spirit will be "known by his fruits."* It would be clearly impossible to enumerate all the results which will flow from this fulness, for every side of the Christian's life is influenced thereby. I will only touch on four.

(a) The Spirit-filled believer will be *holy in character*. Not that the evil principle in him called "the flesh" will be improved by the presence of the Spirit, much less eradicated, nor even that it will cease to "lust," but it will be controlled by the contrary "lusting" of the Spirit, so that the believer will not do the evil things his flesh would prompt him to do, or in other words, "will not fulfil the lusts of the flesh," but will bring forth the nine-fold fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

(b) He will be *thankful in habit*. In Ephesians v. the first result of being filled with the Spirit is "speaking to yourselves in psalms and hymns and spiritual songs" to the accompaniment of "melody in the heart," and the "harmony of life" in verse 21 already referred to. The Spirit-filled man will, like Barnabas, that good man and full of the Holy Ghost, be glad when he sees the grace of God in operation, even though he may not have been the instrument of blessing. He will not seek to belittle the work of others because "they follow not us." Like Paul, he will rejoice if Christ is preached, though he may deplore much connected with the preaching. He will be thankful for all that is of God in the move-

ments around, while, as far as in him lies, "taking forth the precious from the vile" (Jeremiah xv. 19).

(c) He will be *faithful in testimony*. All we know of the apostolic preaching shows that it was no one-sided proclamation of the love of God apart from the question of sin and judgment. Peter, at Pentecost, full of the Holy Ghost, pressed home on his hearers their rejection of Christ, and so in Acts iii. and iv. In like manner Paul did not shun to declare to the saints the whole counsel of God. He kept back nothing that was profitable. The elders in Acts iv. marvelled at the boldness of Peter and John. The Spirit-filled preacher will neither fear the frown nor seek the smile of those who listen. His testimony will include all the truth of God for saint or sinner "in its season." Paul was as full of the Spirit when he branded Elymas as a "son of the devil" (Acts xiii. 9), as Stephen was when he prayed for forgiveness on his enemies (Acts vii. 55).

(d) He will be *righteous in conduct*. In the early church, in order to guarantee an equitable distribution of alms to the widows, it was necessary that men full of the Holy Ghost should be set over this service. It is but a sorry spirituality which claims "preferential treatment" for itself as to payment of debts or return of loans. The writer once made a loan he could ill afford at the time to a professing Christian not of these isles. By her own suggestion it was to be returned within the week. Several months elapsed before the money was repaid, and then only in answer to letters of remonstrance. The letter enclosing the cheque contained these words: "I thought our friendship was something above mere matters of £ s. d." I am afraid this is no exceptional case, but of this we may be sure, dishonesty and spirituality never go together. The truly spiritual man will be particular in money matters to a farthing. He will never ask to be blindly trusted. He will rather take precaution "that no man blame him" by associating others with himself in any ministry connected with money, "providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. viii. 21). Men who cannot pay their

way or meet their engagements should, at least for the time being, abstain from public ministry. We may be thankful for all who have a tender conscience in these matters, for "every one that doeth righteousness is born of Him," and "to do justice and judgment is more acceptable to the Lord than sacrifice."

One word in closing. How may we enjoy more of the fulness of the Spirit? By coming more to Christ, "the fountain of living water" (Jer. ii. 13), who says, "If any man thirst, let him be coming to Me, and be drinking" (John vii. 37, Gk.). The Word of God is the channel which conveys to us the living stream and the hand of faith (Heb. iv. 2), strengthened by prayer, draws the refreshing draught. This produces self-judging and self-emptying (Hab. iv. 12), a distaste for the wine of the earth (Num. vi. 3; Cant. i. 2), and draws out the soul to Christ as the satisfying object of the heart's affections (John xvi. 14).

Suggestive Topics.

THE TRULY HAPPY MAN—HIS CHARACTER

* AS GIVEN IN PSALMS.

Reading in Psalms it occurred to me to see who the *truly happy* man is. Lying in a sick bed in hospital, with no concordance available, I commenced looking through the first hundred Psalms, and found these references:

1. The forgiven man, - - - - - Psal. xxxii. 1, 2.
2. The obedient man, - - - - - " 1. 1.

Walks "worthy of the Lord," - - - - -

- - - - - Col. i. 10.

Departs from evil and does good, - - - - -

- - - - - 1 Pet. iii. 11.

3. The chastened man, - - - - - Psal. xciv. 12.
- "Chasteneth," - - - - - Heb. xii. 5-10.
- "Teacheth," - - - - - Isa. xlviii. 17.

4. The merciful (or considerate) man, - - - - - Psal. xli. 1.

Luke vi. 36; Rom xv 1-3; 1 Cor. x. 24. R.V.

5. The trustful man, - - - - - Psal. lxxxiv. 12.

6. The abiding man, - - - - - Psal. lxxxiv. 4.

1 John ii. 28; see also verse 10.

7. The strengthened man, - - - - - Psal. lxxxiv. 5.

Eph. vi. 10; Phil. iv. 13; Col. i. 11.

8. The satisfied man, Psal. lxxv. 4. J. F. B.

Importance of Knowing Christ.

THE LORD OF GLORY OR, THE PERSON OF CHRIST
HISTORICALLY CONSIDERED—PAPER X.

By Dr. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c.

IV. and VI. *The Denial of the Virgin Birth and The Assertion of the Pre-Existence of His Human Nature* may be taken together; the former by such as the Unitarians, and the latter by Swedenborg and Isaac Watts, the hymn writer.

(1) Emmanuel Swedenborg, who taught this doctrine of the pre-existence of our Lord's human nature, was the son of a Swedish bishop, and born in 1688, died in 1772. His views are extraordinarily mystic and have been considerably modified by his *recognised disciples*. Teaching that the Scriptures have a spiritual meaning hidden beneath their literal sense, he rejected several books of the Old Testament, and the Acts and Epistles in the New, because, not finding a spiritual meaning underlying the text, he denied their inspiration. Genesis and Exodus were his favourite books, since in them he found a rich store of spiritual meaning hidden away beneath the letter. He declared that he founded no sect; that the whole Christian Church had gone far astray; that the Christian Dispensation, begun at Pentecost, came to an end at the eighteenth century, and that he had seen the final judgment in 1757. Hence his followers call their societies (of which there are over 60 in Britain alone) the "New Jerusalem Church."

Swedenborg further taught that, as the words of the Bible hide the spiritual sense, so the material body of man hides his spiritual body, as the husk the living grain of corn; and as this spiritual body has impressed its image on the material body, and possesses senses similar to it, death really is resurrection, as man then stands freed from the material clog amidst the glories of the spiritual world. These glories being, says he, very like the glories of this material world. Continuing along the same line, he affirmed that God has not only essence, but form, and that a human form. Hence he called God "the eternal God-man."

So when Jesus was born He was actually that human form possessed by God clothed with a material body. This material body being, Swedenborg asserted, "a disorderly and perverted one." One of their teachers writes: "The Lord's real death was the laying down of this evil life, and not the crucifixion of the material body"; and "He ascended to the Father, that is, made His human nature one with His divine nature." Like the Christadelphians, the Swedenborgians deny the Trinity. And important to notice, whilst the latter affirm that the God-man existed in form from eternity, and only put on a garment of matter at His entrance into the world as "Jesus," the former insist that God dwells in heaven "corporeally," that is "in bodily form," and only by "His spirit-effluence," or "radiant in visible power" indwells "Jesus." "The man was the Son whose existence dates from the birth of Jesus, the Deity dwelling in Him was the Father," declare the Christadelphians—but only, mark you, dwelling in Him by "radiant invisible power." Do not be misled by the word "Father," for they are strict materialistic Unitarians. The Holy Spirit, by them, is held to be nothing but an emanation; and His relationship to the "Father" to be the same as that between "the sun in the heavens and the light of day."

Thus the Christadelphians deny what the Swedenborgians affirm, "the pre-existence of Jesus," whilst they unite in asserting His possession of a sinful nature.

(2) It is somewhat remarkable that Isaac Watts taught that the Lord Jesus Christ had existed in definite human form before His incarnation. On this hypothesis he explained Genesis 1. 26, "And God said, Let us make man in our image, after our likeness." He also appealed to Genesis xviii. 2, 21, 22, 33; Joshua v. 13-15; and similar passages for support.

Whatever may be the true explanation of such passages, it is clear from Scripture that our Lord Jesus Christ entered into the world of time and sense at His birth, and from that moment was in this world in a manner in which He never was before.

John definitely states, "He came unto

His own [things, country, or home], and His own [people] received Him not."

To some it may appear trifling to refer to this divergence of such a good man as Isaac Watts from the truth as taught in the Scriptures. But no divergence from the truth is trifling. It may appear trifling to some—this teaching that is being propagated by subtle means—that the Lord came and indwelt the infant that had been born at Bethlehem, thus fulfilling the words, "A body hast Thou prepared Me." In these days we cannot be too careful in adhering to the words of God's Word; and—and this will be a word too humbling for some—in adhering to the plain meanings placed upon these words by the Church, ever remembering that by that term is meant the whole congregation of believing men and women upon the earth at any one time. I am not here referring to the perplexing questions of prophecy, or to different renderings of the text, or of particular words in the original tongues, by those who are honestly qualified to deal with such. But I am referring to a practice that is becoming more and more rife amongst us, that of perpetrating some new and startling explanation of some deep and mysterious truth, such as, for instance, the union of the Divine and human natures of our Lord Jesus in His incarnation, or of propounding riddles, such as, "Did God die?" which the propounder answers to his own satisfaction and the confusion of fellow-saints. Such explanations and such answers usually illustrate some old heresy long ago dead and buried. The one as to the incarnation being the Novatian mode of the Apollinarian mistake, whilst the answer to the riddle was sheer Nestorianism, to which we shall by and by refer.

Now, in the face of the rising tide that is threatening to sweep all the old landmarks away. In the face of the Newer Criticism that is threatening with mordant and remorseless action to destroy the New Testament as the Older Criticism did (so it believes) the Old. In the face of Science that promises great things intellectually; of Sociology that promises equally great things socially; and of Socialism that promises the

toiler a millennium. In the face of all these movements, I ask, does it not behove all those who love our Lord Jesus Christ in simplicity as well as sincerity to stand shoulder to shoulder? to drop these fellowship-destroying theories that are becoming so rife amongst us? to give up issuing these theological tractates that puzzle the simple mind and call forth these warnings? and to return to the unworldliness and other-worldliness of former days? "To know Jesus Christ and Him crucified," ought to be the experience as well as the aim of every believer. And to know Him is to love Him, to love Him with a love that grows with knowledge, and to know Him with a knowledge that grows with love. To many He appears beautiful, but to them that know Him that beauty becomes a loveliness that enchants the soul and paralyses tongue and pen.

Should this hand never trace another word for you to read; should this mind shrivel beneath the blighting breath of a sorrow that can never be assuaged; and this heart break under the burden of the "weeping cross," I would have you remember that I bade you, as you value your soul's welfare and your own happiness, "to know Jesus Christ and Him crucified." Young men and women *know Him*, and the knowledge will preserve you alive amidst the evil atmosphere of an age when "the Church" (and I use the term here for the ecclesiastical forces bound or free) will tell you that the Gospels are "mythic," and the Virgin Birth and the Resurrection but the echoes of a bygone Babylonian mythology; for the voices that speak in the name of advancing science and historical research specially appeal to you. Men in the prime of life *know Him*, and the knowledge will preserve you from harsh dealing with your weaker brethren, and a hastiness of speech that digs graves in which lie buried, killed by the *odium theologicum*, that love which is the enemy of all exclusivism, and the sweet friend of all the Church of Christ. And you, my sister, *know Him* when the world is calling you, and success is crowning your brows, and rose strewn paths lie before you in the sunshine, for only that knowledge

will help you in the days of mist, when your path lies no more in the sunshine, but leads by the "weeping cross."

And to you, my friends, who have grown old in the ways of God, and have become fathers in Israel and mothers in Israel, even to you humbly I say, "Know Him." Was it George Muller who daily put up this petition: "Lord, keep me from becoming a foolish old man"? Be that as it may, I say it is a wise prayer, for I in my office as "priest of the body" have seen men (aye, and women too), grown old and famous in the service of the Lord, become foolish and unworthy, and doddering to the grave in the ways of shame with the words that once meant so much still on their lips. God keep us all from such an end, for Jesus Christ's sake. Amen.

Light at Eventide.

Zechariah xiv. 7.

AT eventide, at eventide,
When softly fall the shades of night,
And Nature hastes her face to hide,
At eventide it shall be light.
Fear not, O heart, when sinks the sun,
And shadows fall so dark and chill,
Thy pilgrimage is nearly done,
And Home shines fair above the hill.
Ere thou hast missed earth's sunset rays,
Faith shall be changed to rapturous
He who hath led thee all the days, [sight;
At eventide will be thy Light.
Earth's little day will soon be o'er,
Its brightest sun soon sink in night,
But Christ, whose face shines evermore,
Shall be thy everlasting Light.
There is no eve in that sweet land,
No sunset gilds that glorious height,
'Tis here, on earth, we understand
At eventide it shall be light.
Dear wayworn pilgrim look above
The shadows as they fold thee round;
Look up and see His smile of love,
Whose brow is with the glory crowned.
At eventide, at eventide,
However darkly falls the night;
Christ with His own will aye abide,
And so at eve it shall be light.

Virginia Mount, Malvern Wells

ANNA WOODCOCK.



The Oneness of the Body.

NOTES ON I CORINTHIANS X. 17 21.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

17. "For we being many are one bread [or one "loaf"], and one body: for we are all partakers of that one bread." Here is the idea of *oneness*. It is a fellowship feast. It is not like people in a restaurant, where each one partakes of his own dinner; they have no fellowship in such a case one with another. But when gathered at one table on a footing of friendship, all have fellowship together, and this was, and still is, much more fully recognised in the East than it is in these parts. It was to this thought the Psalmist referred when he said: "He that eateth bread with Me, hath lifted up his heel against Me."

Thus the Feast of the Lord is expressive of communion one with another, as well as with Himself; so much so that in all partaking of the bread, all eating of the one loaf, the essential oneness of the body of Christ is implied. The ground of our fellowship is Christ. It is He that has drawn us together. He is the Head of the body, the Centre of the assembly, the Substance of the feast. The essence of the fellowship is joint-participation in Christ. He is precious to each one. He is the Bread that nourishes and strengthens our souls, as well as the life and joy of each heart. Had we not known Christ, we never should have been together. And all this shows how essential to blessing at the table of the Lord is a spirit of love and unity. How fellowship is marred by envying and strife, by bitterness and wrath, by evil speakings and tale-bearings! These are the things that defile, and by which the feast is oftentimes marred. Thus the Holy Spirit is grieved, and the hearts of the guests are sore and comfortless.

19. "What say I then? that the idol is any thing, or that which is offered

in sacrifice to idols is any thing?"

20. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God: and I would not that ye should have fellowship with devils [demons]." We see here that the devil is at the back of all idol worship. The thoughts that issue in the monstrous idols of heathendom are all of Satanic origin. See the same teaching in Leviticus xvii. 7, Deuteronomy xxxii. 16, 17, 2 Chronicles xi. 15, Psalm cvi. 35-40, Revelation ix. 20. When worship is offered to idols it is in reality demons who receive the homage due to God.*

How, then, could they drink at one time the cup of the Lord, and at another the cup of demons? How could they at one time partake of the Lord's table, and at another of the table of demons? Thus are they summoned to entire separation to the Lord. Feeding by faith upon the body and blood of Christ they are His alone.

It is here called "the Lord's table." We see Him not with the natural eye, but, nevertheless, to faith He is present. As He said, "Where two or three are gathered together unto My Name, there am I in the midst." Thus we take our place at the Lord's table as His invited guests. It is not the part of invited guests to order the feast; all is ordered according to the will of the host. It is nothing less than presumption to interfere with, or alter in any way, any of the Lord's ordinances.

16. Notice, it is "the cup which we bless." The meaning of the word "bless" here is to "speak well of." When we "bless" God we "speak well of" God. When we bless the cup it is no sacramental, priestly ceremony that is referred to, but all the partakers uniting to *speak well of it*. And well we may! It is a cup of blessing, a cup of salvation, a cup of rejoicing!

16. Again, it is "the bread which we break." Not the bread which is broken

* There is only one *devil* in Scripture. The word is never found in the plural, except in three cases, where the characteristics of the devil are applied to men, and in which instances it is rendered "slanders" or "false accusers." In every passage where the word "devil" is found in the plural, it is, in the original, an entirely different word, and should be rendered "demons." That these are Satan's emissaries is proved by Revelation xvi. 13, 14.

by one and "dispensed" to the rest. There is no such idea in Scripture. Each one breaks it; each one takes it and eats it, and gives thanks for it. It is a mistake to suppose that he who goes to the table, breaks the bread, and hands it to the others is doing a clerical or priestly act in which he, for the time being, personates the Lord. He only does what each one does who breaks it and hands it to his neighbour. Nevertheless, it is a prominent act, and as such it is important that it be done only by those in whom the assembly has confidence, and whose service is acceptable. So also in the giving of thanks. He who leads the assembly in thanksgiving no more gives thanks than he who follows in spirit and says, "Amen." The leading of the thanksgiving ought to be by one whose heart is full of gratitude to God, and who is stirred up to it by the Spirit of God.

It is a serious error, held by nearly all denominations of Christendom, that only an ordained man can "administer the Sacrament" or "dispense the Lord's Supper." The thought is entirely opposed to Scripture. We gather together simply as believers, who, in obedience to the will of their Lord, desire to remember Him and show His death "till He come." As we meditate upon His love our hearts are stirred up to praise and worship Him. The ministry of the Word at such a time, as far as it directs the heart to Christ and unfolds His love, is always helpful. But if the object of the gathering be not kept in view, ministry may hinder worship rather than help.

Being thus brought into fellowship with the love of the Father to the Son, we are separated from the world that cast Him out and hates Him. "If any man love the world, the love of the Father is not in him." May God draw us by His Spirit into deeper sympathy with the love which He bears to His beloved Son.

LIFE'S RECOMPENSE.—He that is friendly has friends; he that generously gives generously gets; he who loves is loved; and who judges charitably is charitably judged; he who serves others will find others serving him. DR. A. T. PIERSON.

The Root and Offspring of David.

SELF-REVEALING TITLES OF THE SON OF GOD.—XI.

By Dr. J. NORMAN CASE, Wei-hai-wei.

ADDRESSING Himself directly to the Seer, our Lord said: "I am the root and the offspring of David, the bright, the morning star" (Rev. xxii. 16). Just now we will confine our remarks to the former two of these self-revealing titles.

Some expositors take "root" and "offspring" here as expressing the same thing. By the expression they understand, "One who sprang from David's root and is of David's seed." They see in it a direct reference to Isaiah xi. 1, 10. But we observe, first of all, that it seems probable that the ancestor was changed from Jesse to David in order that men might not take the passages as being of precisely the same import; and, secondly, both our present passage and chapter v. 5 differ slightly from the text of Isaiah xi. 10; while Romans xv. 12 is a direct quotation. Further, the Revised Version points to the fact, that in the Greek of chapter v. 5 there is a preposition connecting Christ with the tribe of Judah, but none in regard to Him as the root of David. Hence, it is my firm conviction that these two passages set forth our Lord both as the One from whom David sprang and yet the One who sprang from David—his offspring: the one pointing to His divine, the other to His human, nature. Similar teaching concerning Himself fell from Christ's lips while yet on earth. After answering several cavilling questions of Pharisees, Herodians, and Sadducees, He asks of them these questions: "What think ye of the Christ? whose Son is He?" The expected reply was elicited: "The Son of David." This answer leads to the further question: "How then doth David in the Spirit call Him Lord?" To this they were unable to give any answer, for they do not seem to have understood that the Messiah would truly be *Emmanuel*—God with us. The only solution of the problem is the frank, full recognition that Jesus Christ was God and man in the one person. As we believe, the same line of thought as here recorded was in our Lord's mind when He sent His last words to the churches. The two great facts let us briefly ponder:—

1. *The Root of David.*—The word here means origin, spring, or source; as in 1 Timothy vi. 10, "A root of all kinds of evil." So Christ was the original source of David's being. This teaches more than the existence of Christ before David. It points to Him as the Lord and Creator of all men. And to this agree the teachings of all the prophets, apostles, and of Christ Himself. Both in the Old and New Testaments God is both explicitly stated and always assumed to be the Creator of all things. At the same time, there is clear testimony that Christ did this work (John i. 1-3; Col. i. 16). Hence, the inevitable conclusion is that Christ is God. The true Christian gladly looks up to Christ the Lord as He "who is over all, God blessed for ever. Amen."

Again, a root is a living thing. It is from it that the life, strength, and support of the tree come. So with Christ. As the root sustains the tree so He upholds all things by the word of His power (Heb. i. 3). "He is before all things, and in Him all things consist," *i.e.*, "hold together" (Col. i. 17). The whole creation is moment by moment held together by Christ. But for the exercise of His will and power all things would quickly resolve themselves into their original elements. What a conception this gives us of the power, wisdom and omnipresence of our Redeemer and Creator! Since all things are thus upheld by Him there is no fear but that He can, and will, uphold to the end all who truly come to Him for eternal life.

Therefore must we contend for and maintain this foundation truth of the gospel that Jesus our Redeemer was, is, and ever shall be, absolute and perfect God. In the present day many admit that Christ was *Divine*, but they are not honest; they use the word in a sense other than that understood by Christians generally. The great populariser of the so-called New Theology glibly says: "Yes, Jesus was Divine; but so are we." And other errorists use the word in the same misleading way. But to us Christ is Divine in the absolute meaning of the word. Hence, to Him we render supreme and whole-hearted love, worship, and allegiance.

2. *The Offspring of David.*—But the Redeemer is true man as well as true God.

He is the offspring of David as well as his root—David's Son as well as David's Lord. Just as there is nothing inherent in the Godhead awaiting in Christ, so nothing essential to manhood is lacking in Him. In His personality Christ is absolutely unique. From all eternity up to the Incarnation He had been the only begotten Son of God. From that time He has been man as well as God. There are depths here that we cannot plumb, yet there is nothing therein contrary to human reason.

The Word became flesh and tabernacled among men. In such words we have set forth the two natures of Christ. In this connection Philippians ii. 5-8 should be deeply and reverently pondered. These, and other scriptures, give us the result, but not the mode of the incarnation. But there are scriptures which set forth the mode in which the Son of God became man. With humility and adoring worship please turn to Matthew i. 18-21; Luke i. 30-35. From these and other scriptures certain facts appear; so that, with the great mass of professing Christians of all ages, we believe and confess that "by the operation of the Holy Spirit, Christ took upon Him human nature; He became very man of the substance of His mother, she being at the time the Virgin Mary."

This is what is called the doctrine of the virgin birth. In our day many, some of whom we would fain reckon as true Christians, teach a contrary doctrine. If men, however, were prepared to frankly admit the supernatural element in the incarnation, difficulties would almost disappear. For He who created the first man apart from a human father or mother could assuredly "prepare a body" for the second man, in which only an earthly mother had part. In this way He truly became the "seed of woman," who in the end bruised the serpent's head (Heb. x. 5; Gen. iii. 15). The virgin birth explains a unique fact as to the nature and experience of Christ: *He was without sin*. In Him the great, crushing entail of hereditary sin was cut off. "The law of sin and death," which operates in all other men, in Him had no place. With other men the measure of their attainment in holiness can be gauged by their con-

sciousness of indwelling sin, if not of actual shortcomings. Not so with Christ. Sin of His own He never confessed. He never seemed conscious of it—and for the simple reason that He was without sin. The one explanation of this unique experience is the miraculous birth of Christ from His virgin mother. But here we must pause.

Let, however, the significance of the verse we are considering be grasped. Here, at the close of the Bible, our Lord Himself brings together these divine and eternal verities—His true godhead and real manhood. May we not think of it as the prescience of the great Head of the Church, of the special errors that would vex and alarm the faithful in the days immediately preceding the end, that led Him to give this definite and strengthening message? For to him that hath ears to hear, as a trumpet-call the word still comes: "*I am the root and the offspring of David, the bright, the morning star.*"

The Appearing of the Son of Man.

Daniel vii. 13, 14.

By THOMAS ROBINSON.

BEHOLD! the Son of Man appears,

The sky asunder rends,
And Zion's once rejected King
Again to earth descends.

Once He appeared in richest grace,
For sin a victim slain;
But now as King of Glory comes,
O'er all the earth to reign.

A faithful remnant of the Jews,
'Mid sin and suffering true,
Behold with joy the heavenly sign,
At last which greets their view.

His feet upon Mount Olivet
In majesty shall stand,
And Israel shall His portion be,
Established in their land.

Now Antichrist and all his hosts
By Him are overthrown,
And Zion's great Deliverer sits
On David's ancient throne.

Worthy the Lamb for us once slain,
The great Redeemer-King;
O'er every kingdom He shall reign,
His praise all nations sing.

The Unknown Tract Distributor.

By ALEX. MARSHALL.

SOME tract distributors feel discouraged because they are not privileged to see more results from their labours. We do well to remember that we are not responsible for results. Our work for God ought to be a "work of faith" as well as a "labour of love." How cheering the Divine declaration: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm cxxvi. 6).

A Christian worker in Glasgow told us the following striking incident about a sea captain who was saved in India through a Gospel tract. Captain M'M—— was brought up in a Scottish Christian home, and had the unspeakable privilege of sound instruction in the things of God. Soon after going to sea he ceased reading his Bible, becoming careless and indifferent about eternal concerns. Through reading pernicious literature he was tempted to become an infidel, but the godly example of his parents kept him from openly denying the truth of Christianity. He knew that if the Scriptures were true he deserved eternal banishment from the presence of a holy and sin-hating God. One Sunday morning his steamer arrived at Calcutta. After breakfast he went to bed and read for a considerable time. Uneasy in heart and conscience, he began to ponder the following questions: "Is there a God?" "If there is a God, where is He?" "Where are my parents?" "Are they in the grave or are they in a place of bliss?" Whilst thus engaged a knock was heard at his cabin door. Unwilling to be disturbed he made no response. A second and louder knock was heard, and he shouted, "Who's there?" but no one spoke. Observing that the door was being gradually opened, he exclaimed, "Don't come in here." Through the partially opened door an outstretched hand holding a gospel booklet appeared. The captain saw no form, though he could easily tell that the hand was that of a man. The book was accepted, the door was closed, not a word was spoken, and the "Lord's messenger" with the "Lord's message" departed. The captain glanced at the title

page of the book, which was "God's Way of Salvation." As he perused its pages the Holy Spirit convicted him of sin, and revealed to him that his whole life had been one of rebellion against a Holy God. Rising from bed, Captain M'M—— fell on his knees confessing his guilt, and was led to see that Christ by His death on Calvary had settled once and for ever the "sin question." Great was his joy when he perceived that by believing on the Lord Jesus, who was wounded for his transgressions and bruised for his iniquities, he was pardoned, justified, and saved for eternity. Since that

"Happy day that fixed his choice
On Christ his Saviour and his Lord,"

Captain M'M—— loves to tell of his conversion to God through a gospel booklet given to him in his cabin by an unknown Christian worker in the city of Calcutta. The captain has not been able to ascertain the name of the tract distributor to whom he is so much indebted. The likelihood is that the courageous and diligent tract distributor will not know till he reaches the glory the result of that Sunday morning's seed sowing.

Persevere in scattering the good seed of the Gospel. "Jock, aye be pittin' in a tree, for when ye're sleepin' the tree's growing," was the advice of a "long-headed" Scotsman to his son John. Let us see that the seed is steeped in prayer ere it is sown in the soil of the human heart. And ever let us remember the Divine declaration, "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. xi. 1).

"Watch not the clouds above thee,
Let the whirlwind round thee sweep,
God may the seed time give thee,
But another's hand may reap
Have faith though ne'er beholding
The seed burst from thy tomb,
Thou knowest not which may prosper,
Or whether all shall bloom."

The Closing Horizon.

From a Letter of the late Mr JAMES WRIGHT, of Bristol,

IN looking back upon the last 20 years, and especially the last four or five years, the Lord has been *closing in* the horizon of my *natural* vision; and in the place of giving

power to forecast the future, is teaching me to be satisfied with the two-fold assurance: "I will guide thee with Mine eye," and "I will never leave thee nor forsake thee"; and as long as by grace I hear Him saying "I am the Lord thy God that *brought thee out of the Land of Egypt*" I do find it most reasonable and a secret of peace to be content with the *tracklessness* of the desert. The precious blood that redeemed our souls has left us no right to a will of our own.

You, beloved brother, know the true liberty of bondservice to Christ as well, or better, than I, but your words drew forth these which just come from my heart.

CORRESPONDENCE.

Poor Jews in London.

DEAR FRIENDS,—Very many Jews are still flocking to this country from all parts of the world, especially from Russia and Roumania, for the persecution is still very great in these countries.

The East End of London is crowded with Jews, and scarcely any other language is heard but the Yiddish tongue, and even some of the policemen are beginning to speak it. The poverty and distress among the Jews are beyond description; at all times they are more or less poor, but now, with the lack of employment, some of the sights are indeed heartrending. There is at present a great stir throughout the Jewish Ghettos in the world owing to Turkey granting a Constitution. The Jews believe the restoration to their own land is very near, and the Bible (the Old Testament) is becoming more precious to them, and it is easier to reason with them from the Word of God than formerly.

I should be greatly grieved after endeavouring to build up the work in the East End for twenty-eight years to be obliged to discontinue it through lack of means, especially when my health is so good and our temporal needs are fully met.

Might I again ask for new and old garments (the latter if possible mended), and boots and shoes are most acceptable; also socks for men and stockings for boys are greatly needed. The only address for letters and parcels is 21 Lee Terrace, Blackheath, S.E. Will the senders kindly put their names *inside* and *out* of all parcels and bales, so that no mistake may be made in acknowledging them.

Yours faithfully in Christ,

ISRAEL ISAIAH ASCHKENASI.
(RAPAPORT.)

November 23.

The Patience of God.

IT is very obvious that in this world the scales of justice do not hang evenly. In fact, not only Job and Asaph, but many more modern saints have stumbled at the prosperity of the wicked. Certainly among men might is too often right; wrong often seems to crucify righteousness and mount the throne, while virtue mounts the scaffold. There is One, the Lord God of recompense, who will surely requite (Jer. li. 56). Only He is patient, because He is eternal.

DR. A. T. PIERSON.

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 the press.

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

WHAT IS THE MEANING OF EPHESIANS VI. 1? "Children, obey your parents in the Lord."

SUNDAY SCHOOL COLLECTIONS.—Should there be a collection in the Sunday School?

WHO IS MEANT BY THE UNJUST STEWARD?—Please say what is the meaning in the parable of the unjust steward (Luke xvi. 9): "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

A TEMPORARY BREAKING OF BREAD.—Is it scriptural for a number of believers who have gone on a holiday to a place where there is no established meeting to meet together to break bread so long as they remain there, the meeting being of course discontinued when they leave?

MEAL-TIME CONVERSATION.—Should not the conversation at meal-times be edifying and helpful to the Christian life? How best can we help to make it so, specially when all are not believers, or if believers are not at all in sympathy with those who seek to meet together in scriptural simplicity?

The Church, General and Local.

QUESTION 546 (continued).—What is the difference between the Church as the body of Christ and the Church as a local assembly?

Editor's Note.—The apostolic description of the Church (or assembly) of God at Corinth is "them that are sanctified in Christ Jesus called to be saints." Of these was the assembly composed, and it included all such in Corinth.

In chapter xii. 27 we read, "Now ye are the body of Christ, and members in particular," or as in Revised Version, "And severally members thereof"; and in proof that the local assembly is thus regarded as partaking of the character of the whole, it is added in the very next verse, "And God hath set some in the Church [assembly] first apostles, &c." Body of Christ and local assembly are therefore one, composed of the same persons.

In 1 Corinthians iii. 16 before "temple of God," and in xii. 27 before "body of Christ," the definite article is omitted. This is important, for it shows that the Corinthian assembly was not the whole of "the temple of God," nor yet the whole of "the body of Christ," but that they were this characteristically as part of the whole, and their responsibility was to act in this character. Every local assembly was in its locality "temple of God" and "body of Christ." There always have been, and still are, only three classes in the world, viz., "the Jew, the Gentile, and the Church [assembly] of God." Those who are not either Jews or Gentiles, but who can be truly characterised as "sanctified in Christ Jesus called to be saints," are therefore the assembly of God in any town or locality.*

In 1 Corinthians xi. 18 there is the expression, "When ye come together in the Church." This does not mean in a building called a church, but it is "in ecclesia"; in Revised Version margin it is rendered "in congregation." It means gathered into one place as the assembly. Their so coming together does not constitute them "assembly of God" or "body of Christ." They were that as much when not met together "in ecclesia" as when they were together. Their claim to come together was that by God's election, by the work of Christ, and by the operation of the Holy Spirit, they had become "assembly of God," "body of Christ," and each one severally members of that body. The Church (assembly) of God is not a voluntary association. It is the work of God—the Father, the Son, and the Holy Spirit. No man can put himself into the assembly of God, any more than he can constitute himself a member of the body of Christ. Let us suppose a town where there is no gathering of believers as such for worship and mutual edification upon the lines of first Corinthians. There are the usual denominational congregations, and not a few genuine Christians to be found mixed up with the world in each. Must it be said that

* Persons put away from the company of believers for evil in life or doctrine, may prove to have been after all of the body of Christ, or they may be discovered to have been mere professors, and therefore simply, according to scriptural definition, Gentiles. But unregenerate professors do not constitute a fourth class.

in such a town there is no assembly of God? It is about eighty years now since believers began to meet simply as such, and with liberty to exercise each one the function with which as a member of the body of Christ he was endowed. Previously to that time no such thing was known. It was a blessed revival of long lost truth, hardly if at all known or acted upon since apostolic days. Was there then during those centuries no local assembly in all Christendom? If it was their coming together "in ecclesia" that constituted them the assembly, then we must answer "No." Then in any town where there is no simple gathering of believers, there is no assembly of God. We cannot indeed go to a town and find the Church of God, but all the elements of it are there. Then if it is the mode of coming together that constitutes those who are "sanctified in Christ Jesus, called to be saints," the Church of God locally, there arise the contending claims of numerous diverse gatherings, each excluding, on various grounds, the others, and each claiming to be, or at least to represent, "the assembly of God"; those with them being "within," and all the rest "without." And herein lies the great error: it is the oft-repeated attempt to construct a fellowship, instead of owning the fellowship which the Holy Spirit has made. It is the attempt to reconstruct the assembly on different principles from those upon which it was originally founded by God. All such attempts have proved to be failures, and it cannot be otherwise.

A member of the body of Christ may, on account of evil deeds or doctrines, have to be put away from among ourselves. But whilst this is enjoined in 1 Corinthians v., scripture carefully avoids giving command to put away from the Church of God. To separate from the company of gathered saints those who are not evidently wicked persons is a denial of the great truth of the body of Christ. There is no scripture to adduce in favour of it, and the only record of such procedure is that in 3 John, where Diotrephes in his pride and self-will casts out of the Church the Apostle John and other godly persons. Of course he could not cast them out of the Church of God or sever their membership of the body of Christ, but he had the power to cast them out of the assembly in which his evil influence was paramount. In large towns there were, no doubt, several assemblies meeting (as we read in Rom. xvi. 5, 14, 15; Col. iv. 15) in the private houses of brethren. These would of course be one, because they were body of Christ and members one of another, and not by any process of confederacy. A man such as Diotrephes might acquire such influence as to exclude from such an

assembly from wrong motives a godly person, but that is a different thing from putting him out of the Church of God.

In apostolic days, as at Corinth, when all believers formed the one local assembly, there was no question as to "within" and "without." All saints were "within." All the world was "without." One judged by the saints on scriptural grounds to be a "wicked person," and put away from among themselves, was among those that were without and came under the direct dealing of God.

But those put away unscripturally as by Diotrephes, were before God as much "within" as ever. And in the present conditions of division and confusion, it is utter folly to draw circles of fellowship defining a "within" and a "without" when mayhap, as in 3 John, the choicest saints are "without."

The Christians scattered among the different denominations in such a town as we have instanced do not come together into one place "in ecclesia." United worship in spirit within the veil, and mutual ministry as members of the body of Christ, and corporate responsibility and fellowship, are all but unknown. Herein they are greatly losers, but nevertheless there they are members of the body of which Christ is the Head, members *with us one of another* indwelt by the Holy Spirit, with all the capacities for mutual edification, only sundered and suppressed by sectarian barriers and by clerical assumption. In spite of all this, and of their failure to come together "in ecclesia" and to exercise the functions that pertain to them as members of the body, are they not essentially, if not manifestly, the assembly of God in that town?

The responsibility of believers to gather together for the observance of the Lord's Supper, for united worship, and for mutual edification, remains, however few there may be who see their privilege so to meet. The way is open for true children of God to unite with them as members of the same body. In faithfulness to the truth they have learned they may be compelled to separate from the systems to which other Christians cling, but that is very different from separation from children of God, and if they come into the gathering, giving them the outside place.

[ERRATUM—It has been found that a part of the November issue of *Witness* has been printed before the proof corrections had been fully made. We greatly grieve that one serious misprint has passed into a few copies, and as it affects the glorious Person of the Son of God, we desire to give the correction every prominence. In article by "T. R.," page 171, the reader may find the erroneous words thus:—"His holy body did, not could, see corruption." In the bulk of the issue it will be found correctly:—"His holy body did not, nor could, see corruption."—ED.]

Concerning "The Witness."

"FROM Kadesh-barnea, until we come over the brook Zered, was thirty and eight years" (Deut. ii. 14). Thirty and eight years of wilderness wandering, persistent warfare, internal strife, rebellion against rule, and departure in heart from God—darkening in horizon and deepening in guilt as the years passed by. Yet the bright morn of entry into the "land flowing with milk and honey," ever lay ahead, according to His sure purpose, for "He brought us out from thence, that He might bring us in" (Deut. vi. 23), and "into the land of Canaan they came" (Gen. xii. 5).

Corresponding thoughts fill our vision as we review the "thirty and eight years" completed by the issue of this number of *The Witness*. Probably in no other period of the Church's history has there been such a replica of the sins, sorrows, and strivings of "the Church in the Wilderness" as during the years of the closing of last and commencement of the present century. Yet, though at present "the blessed hope" (Titus ii. 13) is little spoken about at meetings, and less manifest in the lives of saints, it remains "an anchor of the soul, both sure and steadfast" (Heb. vi. 19), mid these days of storm

and stress. Many hearts are sustained by the hope that

"As the darkest part of night,
Is before the morning light,"

the deepening darkness of unbelief, sin, and indifference only harbinger "the daybreak" when "the shadows shall flee away" (Song of Solomon ii. 17).

Meanwhile, according to the apostolic commendation for days of the "wolf" without and the "perverse" within, we seek to minister "truth in love" which will draw the hearts of His own more and more "to God and the Word of His Grace" (Acts xx. 29-32), as well as to "earnestly contend for the faith once for all delivered to the saints" (Jude 3, R.V.).

As outlined before, we purpose continuing on our clearly defined lines—(1) To keep back nothing that we believe to be generally profitable, (2) whilst not shunning to declare, in so far as we have learned it, all the counsel of God, to do so in the Spirit of Christ "always with grace," though also "seasoned with salt," thus seeking to combine "truth and love", (3) to represent the various truths of Scripture in due proportion, seeking the edification of saints, that they may be filled with the knowledge of the will of God, and stand perfect and complete in the same

For 1909 we have the prospect of much edifying material for "Witness" readers, including:

The Charter of the Church Concluding the series of Revised Notes of Addresses on 1 Corinthians xi., xii., and xiii., by the Editor, also other Papers of an Expository and Practical Character

Original Papers from the pens of authors who have willingly helped in the past, including Dr. Neatby, Dr. Case, Dr. Anderson-Berry, G. F. Trench, Sir Robert Anderson, Wm. Hoste, B. A., Dr. J. A. Owles, J. P. Lewis, Franklin Ferguson, C. H. Hinman, W. H. Bennet, Alex. Marshall, R. M. Murdo, Wm. Shaw, J. Hixon Irving, Albert Midlane, T. Cochrane, T. Robinson, and others

Words for Workers, being a Series of Articles dealing with modern methods of work amongst old and young. The first papers are entitled, "An Ideal Children's Evangelist," by H. W. FIGGIS, of Dublin, which will commence in January number

The Gist of Expositions of the Scriptures, being Notes of Addresses given by WILLIAM LINCOLN at Beresford in years 1872-78.

Voices from the Vineyard, or Lessons from the Lives of Men of God at Home and Abroad. By ALEX. MARSHALL, and others. Including extracts from Annual Reports of Muller's Homes, Home-call of well-known Brethren at Home and Abroad, and Reviews of Men who have "fought a good fight" and finished their course

The Dual Titles of Jehovah, and their Scriptural Significance. By THOMAS BAIRD, formerly of Singapore, whose "Concise Statements on Vital Subjects" have been truly helpful to many of the lambs of the flock.

Moments of Meditation A Series of concise "Outlines of the Psalms" and other Devotional Portions. By THOMAS ROBINSON, of Barrow. A number have written expressing their appreciation of the "sweet thoughts" communicated in portions already inserted:

Selections from the Teaching of beloved brethren now departed, including Henry Dyer, Henry Groves, George Muller, Thomas Newberry, F. C. Bland, J. G. M'Vicker, Henry Heath, R. C. Chapman, William Lincoln, and others

Suggestive Topics, for Preachers, Teachers, Students, Sunday School Teachers, and all believers. By E. A. Hewitt, T. Baird, T. D. W. Muir, J. M. Hamilton, J. W. Wilson, Jas. Forbes, &c.

Original Poems by A. Midlane, E. Stacy-Watson, T. Robinson, Wm. Luff, Wilfrid M'Clure, J. A. W. Hamilton, Anna Woodcock, and others.

Answers to Questions on Bible Difficulties, Textual Interpretation, subjects of interest to earnest students, assembly matters, and questions of general interest

Correspondence on Current Themes, Missionary Matters, Phases of Aggressive Work, Points of Doctrine, and General Topics

Intelligence from Many Lands—*Multum in parvo* notes of aggressive work at home and abroad.

It is our earnest wish that the pages of *The Witness* be increasingly helpful to the children of God. To this end we earnestly desire the prayers of all our readers.