

"I commend you to God and the *Word of His Grace*" (Acts xx. 32).

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# FULL OF GRACE AND TRUTH

PRECIOUS TRUTH IN WORDS OF GRACE FOR  
THE EDIFYING OF THE BODY OF CHRIST

(1 Tim. vi. 3, 4).

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

Edited by

**J. R. CAIDWELL,**

*Author of Foundations of the Faith, From the Cross to the Kingdom, &c.*



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PRECIOUS TRUTH IN WORDS OF GRACE  
FOR THE EDIFYING OF THE BODY OF CHRIST.

(1 Tim vi 3, 4)

## A New Year's Meditation.

"IT IS THE LORD"—Read John xxi 1-14

By DR. ANDERSON-BERRY,

Author of "Seven Cries from the Cross," "After Death," &c

**T**HE dawn is slowly breaking. Far off Hermon's snowy peak blushes under the sun's first kiss. The deep blue waters of Galilee's sea ripple gently along the shingled shore. The morning's mist still hangs over the deep. The silence of the sea is broken by the splash of oars, the creaking of tackle, and the hoarse shouts of the fishers on the lake, for this inland sea is famous for its fish. Beth-Saida is the "House of Fish," or, as we should phrase it, Fishertown. And, as among the Jews of that day, fish was a popular article of diet, in health and in sickness, on week-days, and especially at the "Sabbath-meal," many obtained a generous livelihood by the catching and preparing of the fish found in large numbers in this lake. Especially was there found here a small fish resembling a sardine. In the Galilean dialect it was called "Ophsonin," and, translated in our version, "little fish."

Besides these "sardines" there were caught other fish of larger size, and in the Talmud we are told how, whilst the former were carried to market at Jerusalem (where there was a "Fishgate") in baskets or barrels, the larger fish were taken slung on a ring or on a cord. Five disciples belonged to Fishertown: John and James, Peter and Andrew, with Philip. Nathaniel belonged to Cana, a little village that nestled under a spur of the mountains to the west of the lake. Thomas in all

probability belonged to that neighbourhood, for of the seven who are fishing on the lake he is one; whilst Philip and Andrew are probably the unnamed ones, as they were always close companions (John i. 44; vi. 7, 8; xii. 22).

Here, then, are these seven fishermen, toiling amidst the mirk and wet of a long night. And, as the dawn breaks and the mist rolls away, a voice is heard hailing them, "Children, have ye any meat?" Perhaps a casual glance is cast at the speaker, but in the curt answer, "No!" there is weariness, disappointment, impatience; for soon they must cease from their labours, and, so far, not a scale shines in the net. Hark! a command peals across the waters, "Cast the net on the right side of the ship, and ye shall find." Sailor-like, they yield prompt obedience, and with one mighty heave they cast, when, lo, their net falls amongst such a shoal of fish as Rob Roy describes: "I paddled along the curved line of fishes' backs and flashing tails. Some leaped into the air, others struck my boat or paddle. Dense shoals moved in brigades, as if by concert or command."

So great is the haul that the seven are unable to draw the net aboard, so six of them tumble into the skiff alongside, and begin to tow the full net to the shore.

And the seventh, where is he? At the sight of this great success old memories are revived in John's mind. Just about here they had met with a similar catch, after a night of unsuccessful toil, years ago, at the command of a strange Rabbi whom they then knew as Jesus (Luke v.). They are a

hundred yards from the beach. The light is not good, but it must be, it *is* the same, and in a moment of delighted awe he whispers to Peter, "It is the Lord!" Throwing on his fisher's blouse and casting himself into the sea Peter makes direct for his Master. But ere he reaches Him the others have brought the net to land, and he is just in time to take the lead in obeying the Lord's command to land the fish and to count them. One hundred and fifty-three large fishes, yet this time the net did not break.

Burning on the beach is a "fire of coals." On the fire there is cooking one *ophsonnn*, and toasting in front one barley loaf. You will remember how our Lord fed the five thousand, besides women and children. Two hundred pennyworth of bread (enough to feed a man and his family for a year) was Philip's hasty estimate; but where were the pence? where was the bread? Yet Philip thought that even that would only give to each a mouthful. Andrew brings forward a lad. A lad whose mother, hearing that he was off to the preaching, took the precaution of putting two *ophsonnn*s between five barley cakes into his pocket to keep him from starving; and I see Andrew's face as he holds out the packet to Jesus, saying, "But what are they among so many?" Enough, when the Lord Jesus Christ becomes the host and breaks the bread, for of the broken pieces (not fragments, such as crusts and crumbs, but pieces as they came from His hands) they had enough over after everyone had cried, "Enough, I can eat no more!" to fill twelve large baskets.

So this morning, at the lake side, one barley loaf and one *ophsonnn* are enough for seven stalwart hungry fishermen, for "It is the Lord."

The large fish are left untouched for us to count them—one hundred and fifty and three, so that if you add the three figures, 153, together, you will get 9, the dominating number in this new year of our Lord 1909. Before, however, I touch on this symbolism of numbers let me draw one or two lessons for the new year.

I Why were the disciples on the lake? Christ had never trusted them there. Thrice

over had He bade them to go before and await Him in Galilee: (1) at the last supper (Matt. xxvi. 32); (2) through the angel of the resurrection (Matt. xxviii. 7); (3) Himself, to the women, after the resurrection (Matt. xxviii. 10). And the meeting place itself was specified (Matt. xxviii. 16). It was "the mountain." And if Hermon was "the mountain" where the transfiguration occurred, which is most likely, then it may also be this nameless yet, to them, well-known mountain. It towers several thousand feet above the lake, from the borders and surface of which it is clearly seen as the Dent du Midi is from the Lake of Geneva and round about.

Did they wait there for Him? Did to-morrow become to day, and to-day melt into yesterday, and did He never come? At any rate fishing had been the vocation of some of them before the Lord Jesus had called them to a higher work. They had returned after the stirring events at Jerusalem. Like all of us they had found ease of mind in revisiting the old places and recalling old incidents. And with them had come new companions, whom, I daresay, they took over the old craft, whilst spare moments are spent in overhauling her spars, her tackle, and the nets. So when Peter could not stand the inactivity of waiting any longer, and cried, "I go a fishing!" all things being ready, they too were ready with their answer, "We go with thee!" Long ago they had left all at His call to *follow* Him, but now that He was calling them to *wait* for Him things to them seem altered. The sea is calling them from the passivity of waiting to the activities of life, so being ready for a night's fishing they went a-fishing—and caught nothing.

"To obey is better than sacrifice, and to hearken than the fat of rams." The love of what since his call had become the world to Peter led after a night's futile toil to the Lord who said, "Simon, son of Jonas, lovest thou Me more than these?" Not the familiar name of "Peter," but the formal one of "Simon." Having put him thus at a distance, checking by a word that impulsive rush that had brought him through the waters, our Lord reminds him of his

danger—once it was his love of the world's praise, now it was the love of his former occupation, as by-and-by it would be the love of his co-religionists' approval (Gal. ii. 11, 12).

Peter by grace, he would still be Simon to the end. Grace conquers, but it does not destroy our temperamental tendencies. We can never walk alone. And it is only as we company with the Lord that we are safe. The path of obedience is the path of blessing.

What is your outlook for 1909? Surely it is to meet the Lord. Familiar are the Scriptures, "We shall not all sleep, but we all shall be changed"; "We who are alive and remain unto the coming of the Lord." Paul wrote "we"; do we say "we"? Many who have said "we" with all their hearts have become "them" (1 Thess. iv. 15), but it was under compulsion. They have departed to be with Christ. To look for Him is a noble attitude of the soul, but it is also a lofty altitude. From Hermon's peaks you can see all over Palestine. It is as we look for Him that we glimpse the richness of the heavenly country, and our dear ones draw very near, for with Him there they are, and with Him they are coming.

The disciples probably thought He would not come in the night, therefore from the mountain they went down into the dark, shadowy waters. So when in a moment, at any moment, He comes with awed delight, we shall say, "It is the Lord!"

II. How did John recognise Him? Because success followed prompt obedience to His word. Where the Lord Jesus' presence is realised as shown by prompt obedience to His word, there can be no such thing as failure. Conscious oneness with Him is the one condition of success in the spiritual realm. See how our Lord presses this truth home to our minds in the breaking of bread. The one loaf, our oneness in Him; the one cup, our oneness with Him. So with the seven that morning, they partook of the one little fish, of the one barley loaf; it was a feast of union and reunion. What a happy feast was that because Jesus was there! They began to realise that His death, cruel as that was, His resurrection,

wonderful as that was, had made no difference in His relationship with them. What He was when He died to sin, that He is as He lives to God—the *Unchanged Man*.

Mary, at the empty tomb, with tear-blinded eyes, thought Him to be the gardener until He said, "Mary!" The travellers to Emmaus knew Him not until in the old familiar action of breaking the bread they beheld Him. Thomas would not believe; but when He showed him the nail marks and the spear wound, Thomas fell at His feet crying, "My Lord and my God." And now in this sudden reversal of all the night's failure, at His command John sees Him and says, "It is the Lord!"

During 1909 there may come sorrow too great to be borne, doubts too fierce to be dispersed, questions too deep to be solved, success too great to be carried with a level head, but all will be well if out of the darkness Jesus makes Himself known. My experience was this. I cannot bear this sorrow; I cannot disperse these doubts; I cannot solve these questions—what am I to do? I did not know. I was not conscious of it in the thick darkness, but the Psalmist's words sum up my attitude and express my experience, "Wait on the LORD: be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."

"After these things Jesus showed Himself again to the disciples at the sea," begins the chapter. The disciples would not have seen the Lord had the Lord not revealed Himself to them. And, after all, it was their failure that brought it about. My Lord, upon whose brows rests the glorious diadem of victory, in whose ears sound the endless pæans of praise, whose splendour fills heaven with light, and whose word sustains the universe in its wheeling flight through space, is the Unchanged Man. And, as it was on earth, so now those who fail, those who are sore afflicted, those who are humble in heart, those who know themselves to be unworthy, find Him very pitiful and full of tenderness. Simon had to be brought down by a three-fold question beside a fire of coals before the Lord raised him up to the greatest height a mortal can attain, that of laying down his life for his Lord and his God (verses 18, 19).

III. The number of fish caught amounted to 153, and these figures added together give us 9, the dominant number of this new year. So let 1909 remind us of the truths its figures teach:—"1" "God first" was what Elijah meant when he said, "Me . . . first" to the widow of Zarephath. So let 1909 be a year in which we give God His right place—"God first," and we shall never want.

"9" is 3 multiplied by 3, and 3 reminds us of the Holy Trinity. It is also the number of cubic content. Length and breadth without depth are nothing; a line drawn on paper is more than that. 3 then stands for solidity, actuality, manifestation. Sanctification is salvation made a real thing in the soul of man by the Holy Spirit; and the number squared speaks of completeness, fulness, perfection of manifestation. The Holy of Holies was a square of which the length, height, and breadth were equal, and so shall be the New Jerusalem. Thus the darkness passed completely away at the ninth hour when our Redeemer whispered, "It is finished." The cipher surely represents the poor sinner who is nothing at all, and the position of the cipher is significant: it stands between two nines.

So, may we not read the lesson contained in the number of the year thus?—God first, revealing Himself fully in the Three Persons of the Holy Trinity, is engaged in the work of making the sinner who is in himself of no account a perfect manifestation of His love, wisdom, and power; or, reading the symbols in another way—"1" God triumphant; "9" the Trinity of God conquering completely the trinity of evil in the full salvation of Man, body, soul, and spirit; "0" Working in him who was without strength until "9" He fully accomplishes that for which He called him, even perfect conformity to the image of His Son.

Taking once more the opening words of the chapter: "Jesus *showed* Himself"; the same verb is twice repeated when the apostle writes, "When Christ, who is our life, shall *appear*, then shall ye also *appear* with Him in glory."

Oh, blessed moment! when in the dawning of the morning of an eternal day we shall say with delightful awe, "It is the Lord!"

## An Ideal Children's Evangelist.

By H. W. FIGGIS, of Dublin.

Notes of an Address at a Conference of Sunday School Workers in Kingsway, London—PART I.

MY dear fellow-workers amongst children and young people, I consider it a very great privilege to be permitted to be amongst you on this occasion, and I feel that it does one's heart good to be thus together, and to encourage each other in our most holy and happy work.

Before commencing what I have specially to say to you, I may mention that I have had many years' experience of Christian work amongst children and young people. It pleased God to bring me out of darkness into His marvellous light when I was about nineteen years of age, and ever since then, for the long period of nearly forty years, I have had the joy of working amongst boys and girls and young people, both in Sunday school and children's services, and have been permitted to see the work now in its third generation.

I hope it may be clearly understood by all present that although our subject is—"A Children's Evangelist," I include the Sunday-school teacher and also the superintendent, because whether it be a speaker at a children's meeting, a Sunday-school teacher, or a Sunday-school superintendent, the work in each case is that of an evangelist, and the same characteristics and spiritual energy are needed for each in his respective sphere. The means to be adopted to secure the attention and interest of the young people, and to reach their hearts with the Gospel, will be very much the same in each case.

In considering an "Ideal Children's Evangelist," I will ask you to observe five different points upon which I wish to hang what I have to say to you.

I. THE MAN should be CONVERTED, CONSECRATED, CAPABLE. I do not mean merely the male sex, but the *genus homo*, mankind, the worker, whether man or woman, and I will first remark that he must be converted, consecrated, capable.

The first of these is an absolute necessity. Before I was *converted* I was a Sunday-school teacher in the Established Church of

England and Ireland, but alas! was then a blind leader of the blind to my class of little boys. I have to the present day copies of some of the notes I used in speaking to my class, and I look back with sorrow and shame to those days when I was vainly trying to teach children mere doctrines, for I myself knew not the living, loving Saviour. I take it for granted that all present in this large company know the Lord Jesus Christ, and that His love is the inspiring motive in your hearts constraining to win the children to Himself.

But further than this, the worker must also be *consecrated*—"Be ye clean, ye that bear the vessels of the Lord." If we are to be used of God in winning souls for Christ, we must be truly separate to Himself from all that is contrary to His revealed Word and will, abiding in communion with Him, and in our own souls enjoying the precious things of God. Otherwise we shall be but barren workers, and not much used by the Holy Spirit in winning souls for Christ or in leading His lambs into the green pastures. Oh! let us know increasingly the joy and peace that comes to the one who abides in the secret place of the Most High, dwelling in His tabernacle.

The worker should also be *capable*. The idea so many people have that almost anything or anyone is good enough for God's service, and especially for children's work, is bad and most foolish. The very best powers of heart and mind must be brought to this important work, consecrated by the power of the Holy Spirit, and concentrated upon it with all the energy of which you are capable.

You have noticed the metaphor used by Paul in 2 Timothy ii., the athlete, the soldier, and the agriculturalist, as illustrating what Christian workers ought to be. What is the aim of these different men? The soldier and his profession, the agriculturalist on the land, or the athlete in his training; each strives to the utmost to be as perfect as possible. And shall we be less real or earnest in our work—we who work not for time, but for eternity, not for earthly reward, but for the "crown of righteousness"? Alas! that any worker amongst children

should ever be indolent, slack, prayerless, or unpunctual. Punctuality is a true grace in a children's worker. See that you are always in your places, whether in Sunday school or children's service, at least ten minutes before the hour of commencement; it is an absolute necessity in order to secure the quietude and orderly attention of the children. The superintendent should be in his place on the platform, and each teacher in the class, having greeted the children personally ten or fifteen minutes before the commencement of the service. This will not only be the most effectual means of preventing the hubbub and loud speaking amongst the children, which, alas! is found in some places, but will afford a splendid opportunity for the kindly greeting, the little personal enquiry about a sick brother or sister at home, or even the loving glance of the eye which goes so far to win the children's respect, attention, and affection. Oh, yes, we must seek to be capable workers, and the more you lay yourself out on these apparently little points and ask the Lord's help and guidance in them, the more capable a worker you will be.

II. THE MANNER should be REVERENT, REAL, READY. This point is of great importance to the superintendent, the teacher, or the evangelist, his manner must be reverent in dealing with sacred things—the Word and name of God. There should be no triviality or lightness in handling anything that concerns the Eternal One or Eternity. Flippancy should be banished by us as a deadly sin. You must be *real*; you cannot assume reality, or you will be soon found out. Children are very quick to see through anything that is a sham.

"Thou must be true thyself,  
It thou the truth would'st teach,  
Thine heart must overflow,  
If thou another's heart wouldst reach  
It needs the overflow of heart  
To give the lips full speech."

Never go to your class or children's service without at least a few minutes' quiet prayer beforehand, and get your own heart in tune, then we shall go with our hearts full of our message, and of Him concerning whom our message is, and be able to impart

it with power to the children. We must not have an official manner—not starched or stiff. Oh, my dear fellow-workers, I fear there is a terrible lot of starch amongst some of us; let us get rid of it by all means. I would say be spiritual, but also in a good sense of the word be natural. There is a great deal of difference between being good and being goody-goody; believe me, goody-goodness won't go down with the children at all. Real innate goodness and sympathetic love does go down with them, and goes a long way to impress upon them the truth you are seeking to teach. Let us be saintly, but not sanctimonious. The true way to be realists to be real before God, and we shall then be real before our class.

Let us now impress upon you the necessity of being *ready*—that is, quick, sharp, to be all there, and always there; never sleepy or indolent; go to your class widely awake, go with all the energies with which God has gifted you, ready for the work.

I hope the superintendents present will bear with me if I say a word to them about their onerous duties. I speak feelingly, as I have myself been a superintendent. Indeed I have been what I may call “Jack-of-all-trades,” but I hope not “master of none.” At any rate I know something of the duties and I would say, beware of the bell! If you have a bell treasure it, I beseech you—treasure it at the bottom of your drawer. The ceaseless clanging of the bell, which some superintendents indulge in, is most irritating to the nerves, deadens the ear and fails to secure the attention which is desired. There will be no need for a bell with an ideal superintendent, ideal teachers and in the ideal school or children's service, where the young people have been personally greeted and quieted by the presence of the workers, and some quiet little whispered conversation before the time that school begins. But alas! I have heard of places where the children are allowed to clamber over the seats and run about the school room or hall, and under such noisy and disorderly conditions it is almost impossible afterwards to obtain fixed and quiet attention. If the superintendent has a bell and wishes to use it, let him ring it once, and the

moment it rings there should be quietness; but without any bell the children should be trained to give fixed attention the moment the superintendent rises on the platform.

### Prayer!

IS the answer long in coming  
To your earnest, anguished prayer?  
Does the tempter, crafty, cunning,  
Whisper, “Heaven doth not care”?  
Do not heed the base suggestion,  
‘Tis a counsel of despair!  
Pray, for prayer can ne’er miscarry,  
E’en the faintest cry is heard—  
Wait, and though the answer tarry,  
*It will surely be conferred;*  
Faith need neither doubt nor question  
What is promised in God’s Word.

Oft when souls have pleaded vainly  
For some blessing as they deemed,  
God Himself has shown them plainly  
He was nearer than He seemed,  
Granting comfort, aid, protection,  
In a way they little dreamed.

God’s response is always speedy  
To the penitential soul;  
Spiritually poor and needy  
He delights to make us whole;  
All things else in glad subjection  
We can leave to His control.

Certain of a separate hearing  
At the great eternal throne;  
God’s whole might, sustaining, cheering,  
Put forth as for us alone;  
Let us lay our wants before Him,  
Making our petitions known.

Far exceeding expectation  
Shall each gracious answer be,  
Though at times a wise negation  
Meet some low unworthy plea,  
We shall thankfully adore Him  
For His liberality. A. L. G. FOWLER.

You need not break the glasses of the telescope nor coat them over with paint to obscure the stars. Just breathe on them and the thing is done. It does not require great sins to obscure the face of God.

## From Nihilism to Christ.

(Leaves from an Evangelist's Note book.)

By ALEX. MARSHALL,

Author of "God's Way of Salvation," "So Great Salvation," &c.

**D**URING a recent visit to New York City I became acquainted with a Russian Christian (Mr. Ivan Pannin), a gifted Bible teacher. The story of his life and conversion to God is a most remarkable one. We give it pretty much as he told it at the Fulton Street Prayer Meeting.

About thirty years ago Mr. Pannin left his home in Russia, and entered Harvard University, Boston, as a student. During the Nihilistic movement he corresponded with and helped the revolutionary leaders. He lectured in various States, advocating assassination, if necessary, as a remedy for the woes of the Russian people. "Although I am sorry to advocate it (assassination), it is the only escape for Russia from the tyranny of autocracy." Such was his apology for sanctioning this horrid crime. At the time of the assassination of the Emperor Alexander, Mr. Pannin was in close touch with the Nihilist leaders, most of whom were killed or banished to Siberia. One of them visited the United States to collect funds, and called on him at Boston. They discussed ways and means of furthering the movement. To his surprise the Nihilist quietly said to him: "The revolutionary executive committee are getting out of funds. Nearly all our supporters in Russia have been killed or sent to Siberia; their property is confiscated, and we are short of money. WHAT DO YOU THINK OF ROBBING A BANK?"

"I cannot be a party to that sort of thing," was Mr. Pannin's reply. His longings to liberate his countrymen received a rude shock through the suggestion made to him by the revolutionary leader, and his patriotic ambition became considerably cooled.

On leaving college the desire possessed him to be a philanthropist. With this object in view he became identified with a Boston society called the "Associated Charities," and regularly visited three wards of the city. For some time he was most enthusiastic in the praises of the society. But an incident

occurred in the course of his visitation which somewhat lessened his appreciation of the association. One cold winter day he found a woman, not of the best character, in a room without any fire. One of the rules of the society was this: no visitor was allowed to give personal help to anyone until the case had been looked into by one of the agents. Mr. Pannin thought that the woman ought to be immediately relieved, and felt keenly the restriction that hindered. He visited a millionaire friend—a member of the executive committee—and mentioned the case to her. For two hours they discussed the question, "Is the woman to have a stove?" Unable to obtain the lady's permission, he eventually declared that he would buy one out of his own pocket. Seeing that he was determined to carry his point, Mrs. — eventually gave her permission. A second case of need having been dealt with in a similar way, the budding philanthropist's ardour for that sort of benevolence was considerably lessened. "If that is the kind of philanthropy," he said, "that I am engaged in, I am not cut out for the 'Boston Associated Charities.'"

General Armstrong, a gentleman who had spent his time and energy in seeking to help Indians and negroes, founder of the famous Hampton Institute, Virginia, paid a visit to Boston. Hearing good reports regarding the brilliant young Russian, and learning from friends that he was willing to spend and be spent in the interests of humanity, he sought and obtained an interview. "I think you are the man for Hampton," said the General, adding, "the salary is nominal, because it is purely a philanthropic institution, and the people that go there must understand that they do so in the spirit of self-sacrifice." Mr. Pannin replied, "I want to give my life for the benefit of my fellow-men, the negroes and the Indians." Leaving Boston he journeyed to Virginia, and was duly introduced to the sixty white teachers at the Hampton Institute.

The General gave him a desk in his private office, and he sought to attend to the work selected for him. "For three weeks," said he, "I was very happy. It was delightful to be told by everybody that I was

a fine, unselfish, and philanthropic young man, giving my life for the benefit of mankind." One Sunday he asked a coloured teacher why it was that he had never seen him in the dining-room. "Oh!" said he, "don't you know that the coloured teachers have to eat by themselves? We cannot eat with the white teachers." This was a rude shock to the would-be philanthropist. On thinking over what he was told he said to himself, "Is it possible that in this Hampton Institute, General Armstrong and his sixty white teachers, who are supposedly giving their lives for the purpose of elevating the negro, and breaking down the horrible wall of partition between brother and brother, could have this condition here?" He inquired of the General if what he was told was true. The General admitted that it was so. Mr. Pannin then asked permission to take his meals with the coloured teachers. This request was granted. The negroes were greatly pleased at the step taken by the new worker, but the white teachers were indignant, and rose in rebellion. The upshot of it all was that the reforming philanthropist returned to Boston, his ideals of serving humanity in that way having received a rude shock.

Having a gift for writing, he furnished interesting articles for periodicals and magazines, which were highly eulogised. In addition to writing, he took to lecturing on Russia and philosophical problems. "It was very pleasant," he said, "to meet the governor of the state, or the mayor of the city, and it was all very well till I discovered that they only cared for the nice manner and the eloquent words, but not about the truth I was trying to teach." But his lecturing did not afford him satisfaction. "I said to myself, you have literary success, you have social success, you have the most desirable acquaintances, you have everything in the world you can wish, but somehow they seemed very distasteful, and I began to feel that I had nothing to live for, and asked the question if the doctrine of evolution is really true, if life is but a struggle for existence, then I am occupying a place in the world that somebody might fill more profitably than I; I am simply

eating food and keeping it from another hungry man, and I came to the conclusion that the best thing I could do was to do away with myself." But God mercifully preserved him from taking his life.

Mr. Pannin was a great admirer of Tolstoi and his writings, and gave lectures on the famous Russian. Tolstoi in one of his books professes to have derived great help through Christ's "sermon on the mount." Mr. Pannin said to himself, "Pannin, you have always been priding yourself on your scientific honesty, that you were not afraid of the truth. Here is a man who tells you that he has tried to live the sermon on the mount. Supposing you try and see if what he says is true; then the conditions produced in his life ought to be produced in yours. If what he says is not true, you can drop it and let it alone."

Beginning the study of the scriptures in which that "sermon" is recorded (Matt. v. to vii.), he sought to model his life according to its teaching. After an honest trial, he said: "It is not easy to obey the words, 'Blessed are the poor in spirit.' It was not easy for one who had been told that he had a great intellect, a fine mind, &c., &c. I found I was very *rich* in spirit. I had always thought it was proper to be proud, and stand on one's dignity, and if people did not do as you thought they should, set them down as ill-bred men."

As he read the New Testament scriptures he was brought to see his guilty, lost, and undone condition. Through faith in the glorious atonement wrought out by Christ at Calvary, he found rest and peace to his weary soul, and now he spends his time in preaching Christ and Him crucified, and in expounding the Scriptures. How true the lines:

"None but Christ can satisfy,  
None other name for me,  
There's love and life and lasting joy,  
Lord Jesus found in Thee."

### All the Year Through.

RESTING on His promise,  
What have we to fear,  
GOD IS ALL SUFFICIENT  
For the coming year. F. R. HAVERGAL.



## The Secret of a Happy Life.

NOTES ON I CORINTHIANS x. 23-32.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

23. "All things are lawful for me, but all things are not expedient." These same words occur in chapter vi. 12, but in relation to quite a different principle. In chapter vi. they are followed by "I will not be brought under the power of any"; in chapter x. it is "All things edify not." The one takes cognisance of the influence that things in themselves lawful may have on myself; the other has to do with the influence such things may have on my neighbour. Many things may be in themselves lawful, and not only so, they may in no way prove a snare to me, I may be in no danger of being brought under their power, yet my doing these things may so affect others that it is not expedient for me to do them.

Thus love becomes the higher rule by which to determine whether that which is lawful is also expedient or not. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. xiii. 10). Hence the words that follow:

24. "Let no man seek his own, but each his neighbour's good" (R.V.). "None of us liveth to himself" (Rom. xiv. 7). Love must deny self, for love cannot but live for others, and self is the greatest hindrance to the out-goings of love. The Lord Jesus was the One who pre-eminently lived for others. His whole life, death, and resurrection, His intercession and coming again, are for others' good, and even in the glory He will gird Himself and come forth and serve His redeemed (Luke xii. 37). The natural man seeks his happiness in that which he esteems to be for his own personal advantage; self is his object, and for self he lives.

True happiness consists in doing the will of God; in walking well pleasing to Him. It is His will that we should seek the good, the blessing, the edification of others; and if we are doing this in such a way as to please God, He will surely bless us and make us happy in so living for Him and for others. It may be the will of God for one that he lay down his life for his brethren (1 John iii.

16). This was done, in effect, by Priscilla and Aquila (see Rom xvi. 4). It may be that another is called to sell what he possesses, and distribute to the poor or to the Lord's work. But whilst each of us, the redeemed of the Lord, is not his own, because "bought with a price," and ought, therefore, to be willing at any moment to sacrifice his all, or life itself, for God, still it is not in such a way that most are called to seek their neighbour's good. It is in the little things of daily life—the eating and drinking, the speaking and acting of every hour—that the principle of consideration for others is to take effect. "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

25. "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake." The question ought not to be raised by the believer as to whether the animal was offered in sacrifice, part of which he purchases for food. Why? Because "the earth is the Lord's and the fulness thereof." That is to say, an idol is in reality nothing. The fact of its having been offered to an idol makes it neither better nor worse; it was the Lord's as a living animal, and it is the Lord's provision for food now that it is slain; so the believer can use it as from God, and give Him thanks.

27. "If any of them that believe not bid you to a feast, and ye be disposed to go." Notice the instruction from God; it is not "*you ought not to go*," but "*if ye be disposed to go*." But what is involved in this? Is it not evident that it must be a matter of consideration before God? Some might have the faith and firmness to go and let their light shine even at the feast of an unbeliever. We have known of persons going to a worldly party in plain attire, giving away tracts, speaking the truth to several, and going home early! By all means, *if you be disposed to go, and do so*, then it is not for any one to judge your liberty. But with the majority to go, would simply mean to surrender all testimony for the time being, to get a defiled conscience, spend an unhappy evening, and get home tired and

miserable! Alas! for the believer who could go and join in its godless frivolity and enjoy it!

27, 28, 29. "Whatsoever is set before you, eat, asking no questions for conscience sake. But if any man say unto you, This hath been offered in sacrifice, eat not for his sake that shewed it, and for conscience sake conscience, I say, not thine own, but the others." Here again the principle of love and consideration for the good of others comes in to regulate. So far as my own conscience is concerned, I may be at perfect liberty to eat, but the one who calls my attention to the fact of the food having been offered in sacrifice, thereby shows me that he, in his ignorance, looks upon it as pertaining to the idol to which it was offered; he would misunderstand my partaking of it, and attribute it to my having respect to the idol. Or, if he were a weak believer, who regarded it as defiled and defiling, my partaking might (as in chapter viii. 10) embolden him to do that for which, by his unenlightened conscience, he would be self-condemned. Thus, upon consideration for others, I abstain from that of which, for myself, I could with a good conscience partake.

This principle (though here it is found in connection with what may not directly concern us) enters into every detail of our lives. Our every action, however trivial, influences others, and this, in ways that we are not always aware of. I may be recovering from a fever, and not be myself aware of the unconscious influence I have upon others; but one with whom I come in contact may in an instant be smitten by it. So our actions and our condition, spiritually, which regulates them, have an influence for good or evil upon others. Others are influenced by our conversation, our behaviour, our dress, our furniture, whilst neither they nor we may be conscious of it.

At the judgment-seat of Christ we shall get a deeper insight than we now have into the amount of good or evil which the unconscious influence of our ways has produced. We may then have reason to regret that we lived so much to please ourselves, and so little considered the glory

of God and the influence of our actions upon others.

29, 30. "For why is my liberty judged by another man's conscience? for if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" In connection with this read 1 Timothy iv. 4, 5. Two things combined are here said to sanctify my food, viz., "the Word of God and prayer." The Word of God has set it apart for my use, and as God has given it to me, I give thanks to Him for it. I might by grace partake of a crust of bread and a cup of water, and give thanks, and it might be a blessed meal; but if I ran into debt to procure myself something more savory, neither the Word of God nor prayer could sanctify to me the food. Daniel, in Babylon, as a godly Jew, could not partake of the portion of the King's meat, for in all probability the things provided, and the manner of their preparation, would often, if not always, contravene the law of Moses as to things clean and unclean. He found that the pulse and water which God set apart for him, and for which he could honestly give God thanks, were, with the blessing of God, better than all the King's meat.

If then by grace—*i.e.*, by God's favour—I am a partaker of food that His Word sets apart for me, why should I be evil spoken of for that for which I give thanks? I am to consider my weak brother, in order that I may not in anywise stumble him; at the same time he is not permitted to judge my liberty by the standard of his conscience. This is brought out in Romans xiv. 3: "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth." The temptation of the strong one is to *despise* the weak. On the other hand, the temptation of the weak one is to *judge* the strong. Both are alike wrong.

31. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." This is the summing up of the whole. We are to consider God in all we do, and because it is His will, we should also consider the effect our actions may have on others. In seeking not our own, we shall find the secret of a happy life. The more we seek to please and glory in

self, the more sorrow and dissatisfaction shall we reap. Let all we do be such as befits the calling of a son of God—who ought to walk as a king in all the conscious dignity of being a joint-heir with Christ in His coming kingdom and glory.

Then come the words (32), "**Give none offence, neither to the Jew nor to the Gentile, nor to the Church of God.**" To "give none offence" signifies in Scripture to give no occasion of stumbling; see Psa. cxix. 165: "Great peace have they which love Thy law, and they shall have no stumbling blocks"—this is the marginal reading, and gives the sense of the text, "Nothing shall offend them." If this meant to give no offence in the ordinary modern sense of the word, then none ever gave such offence as the Lord Jesus! He, indeed, gave offence to many, but He was no stumbling block, except to unbelief and disobedience. Paul preached "Christ crucified, to the Jews a stumbling block"; and again, "Behold, I lay in Zion a stone of stumbling and a rock of offence." But this was only to the unbelieving—to those who would not have the light. But have not our ways, our levity, our selfishness, our want of likeness to Christ, often proved a stumbling block to both saved and unsaved? May God give us grace to consider our ways; to see that whatever we do it is to the glory of God, and then we may be certain it will be no stumbling block to others.

### More and More.

"And this I pray, that your love may abound yet more and more" (Phil. i. 9)

MORE coming out from all that hinders me,  
More separation, O my Lord, to Thee—  
Self-crucified, and all that self involves;  
More trust in Thee, and less of high resolves,  
More patient prayer, more Bible, and more love;

Eyes less on earth, and more on God above;  
A life that deepens in the things of God,  
Enduring hardness, bowing to the rod; [apart,  
Christ all my hope, and naught from Him  
Himself my pilot and His Word my chart—  
So shall I weather life's tempestuous sea,  
And find eternal peace, my Lord, with Thee.

C. BUTLER-STONEY.

### The Bright and Morning Star.

SELF REVEALING TITLES OF THE SON OF GOD—XII

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

**P**LEASE turn again to Revelation xxii. 16. Having already enlarged on the first two titles of our Lord here given, we now come to the third—Christ as the bright and morning star. In the former two designations the Lord specially connected Himself with the believing Jew, the faithful remnant of Israel. But in the last title His eye and heart are on the Church, which is His mystical body and heavenly bride. It is quite in character that the Old Testament should close with a promise of the appearing of Christ as the rising sun, while here He likens Himself to the morning star. The one points to the night almost past, the other to the day already ushered in. In reference to the first advent, Zacharias, father of the Baptist, sang that, "The day-spring from on high hath visited us" (Luke i. 78). This should have proved the dawn of a great and glorious day for Israel. But, alas! it was not so. For the Light shone in the darkness, and the darkness comprehended it not. Yet the Lord God had "visited and redeemed His people" (Luke i. 68) albeit, Jerusalem knew not the day of her visitation (Luke xix. 44). And the day which began with such brightness and promise closed in the blackness of Calvary.

Not in vain, however, did the Light arise, for He was sent "as a light to lighten the Gentiles," as well as to be the glory of His people Israel. Though as a nation the Jews rejected Christ, the Gospel has been sent to the Gentiles, and many of them in all lands have believed it. Such rejoice that the darkness of sin and ignorance is now passed, and the true light shines on their heart and path. In contrast to the past, to Christians it is day, not night; yet their present light and privilege in comparison with those they wait for are as moonlight unto sunlight, and as water unto wine.

Morally, Christians are children of light, not children of darkness, and personally they are in the light and walk in the light; yet in the Scripture the present age is usually spoken of as the night. "The

night is far spent," exclaims the apostle, "and the day is at hand" (Rom. xiii. 12). "But ye, brethren," he again writes, "are not in darkness, that that day should overtake you as a thief, for ye are all sons of light, and sons of the day" (1 Thess. v. 4).

It is in the night season that the moon and stars give light. Christ is the sun; but the Church as a whole and saints as individuals may be viewed as the moon and stars. In keeping with this the apostle speaks thus of Christians: "Among whom ye are seen as *luminaries* in the world, holding forth the word of life" (Phil. ii. 15). This, then, during her Lord's absence is the proper function of the Church. It is remarkable that what was first of all predicted of Christ personally the apostle, by the Holy Spirit, applies to himself, and it may well be applied to all who seek to bear witness to the truth. In a lower, albeit a true sense, it can potentially be said of every servant of Christ: "*I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth*" (Acts xiii. 47). What a high vocation! May we seek to fulfil it!

The appearing of Christ as the morning star is the proper hope of Christians. Before the day dawns, at times long before, by those who watch for it, this star is seen in the sky; yet is it the herald of the morning, the harbinger of the day, the pledge and promise that the sun shall soon appear. Christ will appear for the salvation of those who love and look for Him before He is manifested for the destruction of His enemies. The appearing of the Saviour as the morning star is the next great event in the divine programme for which we should look. The watchmen on Zion's towers are heard crying, "The morning cometh, and also the night" (Isaiah xxi. 12). For all who are Christ's this will be the ushering in of an eternal day, while for all who have not obeyed the Gospel it will be the beginning of an eternal night.

Christ Himself is our hope. He is the source, the stay, the object of His people's hope. But for His birth and passion, His resurrection and ascension, we should be as others: "Having no hope, and without God in the world." But He has died and

risen again, and in Him we have a good, a well-grounded hope through grace. Moreover, it is He who from day to day feeds and sustains that hope, and not till we see Him and are changed into His likeness shall we be fully satisfied.

In response to this revelation of Himself we read: "And the Spirit and Bride say, Come!" The true Church, the bride of Christ, filled and energised by the Holy Spirit, cries to her Lord, "Come!" But more:—she looks around on poor dying men, and to them also cries: "Whosoever will, let him take the water of life freely." Perhaps there is nothing so effectual in stirring up Christians to seek the salvation of the perishing, as the hope of Christ's speedy return. All study and talk of the second advent and things to come, which do not lead to increased devotedness to Christ, separation from the world, and zeal in the Gospel, miss their end, and profit nothing.

In the early decades of last century the teaching of the imminent appearing of Christ was apprehended by but few. But how it held and moulded these men! It separated them from the world and from worldly religious systems, and filled them with love to all saints, and with an all-consuming zeal to preach the Gospel to all men. Now a far greater number theoretically hold the same truth; what is lacking with most of us, however, is this: *we are not held by it*. If this hope held us as it did the saints of a past generation, the ranks of gossellers in all lands would quickly be filled up, pastors and teachers would be multiplied, and the means to support them, such as should be so supported, worthily of God, would be always forthcoming.

May all saints everywhere, in the few remaining minutes before the morning star arise, be so revived in spirit, that with one heart and voice they may cry, "Come, Lord Jesus!" and in the next breath may look around on a perishing world, and cry, "Let him that is athirst come: and whosoever will, let him take the water of life freely." In this way, when He shall be manifested, we shall have boldness, and not be ashamed before Him at His coming. May it be so! Amen.

## Everlasting Punishment:

OR, THE CONSCIOUS AND ETERNAL PUNISHMENT  
OF THE IMPENITENT.

CONCISE STATEMENTS—XI. BY T. BAIRD.

**R**UNNING parallel with the daring and deceptive doctrine of "No Devil," and completely surpassing it in popularity, is the Satanically fashioned and fascinating heresy of "No Hell." "The disputer of this world" (1 Cor. i. 20) is ever present and always ready to test the light of Divine Revelation by the prism of human reason; and having done so to his own entire satisfaction, he airily dismisses the thought of hell with a majestic wave of his puny hand, and reckons the mention of it, either privately or publicly, as a serious outrage upon the common conscience. Fabulous sums of filthy lucre have once and again been offered by wealthy Atheists to have it proved conclusively that there is no such place as hell; but no such proof has yet been forthcoming—no, nor ever will be—because, the only Book which can furnish any reliable information on this awful subject points all the other way.

Men naturally love sin, but they dread and hate the thought of retribution for sin. Although men know that the transgression of God's law is an offence punishable with eternal death, yet will they do violence to the commandment, and endeavour in some subtle way to appease conscience and escape chastisement. But God is not to be mocked, for what men sow in sin they must reap in retribution. Some of the judges of our land know something of man's innate dread of corporal punishment; and to put down certain forms of crime they inflict flogging with the "cat" as a deterrent. And as with individuals, so with nations. The abolition of capital punishment in France has given fresh impetus to crime in that country; so much so that, after a three years' trial, the Legislature is being urged to re-impose the death penalty. And so it is to-day with men and eternal punishment. Remove from their minds all sense of righteous judgment for sin, and men will break God's bands asunder and cast away His cords from them, and plunge immediately and fatally into every conceivable and abominable evil. Men punish men to

the utmost of their power for the transgression of human law; sometimes exacting the death penalty, at other times depriving the criminal of his liberty during the term of natural life. Shall we then deny the *all* and *only* wise God the right to punish as He will, and when He will, such as transgress His laws?

If there is to be no hell in eternity for the punishment of the impenitent who have sinned against God, should there be any prisons on earth for the punishment of men who sin against men? Surely we dare not claim for ourselves now any right which we would deny God hereafter! If men are to sin against God and not suffer for it, then by the same law let men sin against men without suffering. Throw wide open all the gates of our great penitentiaries, and let loose amongst the industrious, law-abiding community all the criminals now incarcerated therein! Which of us would sleep comfortably to-night if this were done to-day? We can all see in an instant the absurdity of such a situation, and, yet, if we follow logically the demand for no hell in eternity, this is what we must advocate now. But there is a place called hell, and the wicked shall be turned into it, with all the nations which forget God (Psalm ix. 17). The unimpeachable authority of God declares it to be so, and the veracity of Christ is at stake in this matter. We will now note seven points in Luke xvi.

- I. There is a place called hell. (23.)
- II. The Spirits of the impenitent go there after death. (23.)
- III. It is a place of torment. (28.)
- IV. It is a place of unimpaired memory. (25.)
- V. It is a place of ungratified desire. (24.)
- VI. A place of unanswered prayer. (27.)
- VII. A place from which there is no escape. (26.)

But evasiveness is a master-art with "the disputer of this world," and he will endeavour to take refuge from the full force of the truth here taught, under the specious plea of allegory. But I insist that we have much more than allegory here; we have *allegorical*

*History.* Remember Abraham is introduced here, and he is a real historical personage ; and that one fact alone gives substantiality and historic value to the whole narrative. Christ here gives us a sample chapter from human life as He knew it, and this history is repeating itself continuously. All who cross the borderland between time and eternity, go either to hell or heaven. The one place is as real as the other, and the authority for both is the same. Here are four solemn expressions employed concerning the place of future punishment.

- I. HELL FIRE (Matt. v. 22). This suggests the *location* of the Fire.
- II. UNQUENCHABLE FIRE (Matt. iii. 12). The *constitution* of the Fire.
- III. FLAMING FIRE (2 Thess. i. 8). The *manifestation* of the Fire.
- IV. ETERNAL FIRE (Jude 7). The *duration* of the Fire.

### Defend Your Prayer Ground.

THE time has come when every inch of praying ground has to be fought for, and every breath of prayer has to be struggled for. The spirit of the world threatens to invade our holy places, and unless we offer a very stout resistance to our foe, the citadel of prayer will soon fall. We must get into our closets. We must shut the door. We must pray to our Father in secret. We must have stated seasons for communion with God. We have our recognised hours for food. We commence and leave off work by an understood rule. Shall we be less methodical in the things of God ?

To obtain these seasons of communion with God we must use forethought. Look over the day, and count up its duties, see how many hours are required for business and other claims, then select the most suitable hour for Bible reading and prayer, and let nothing earthly or Satanic interfere. This will require some effort on our part, but the joy and blessing we receive will amply repay us. Put over your closet, "No admittance except on business," and treat every intruder as an enemy who tries to draw away your soul from God.

T. B.

### CORRESPONDENCE.

*To the Editor of THE WITNESS.*

THE question is being discussed as to whether or not a servant of Christ, labouring usually in fellowship with "open brethren" should consent to preach or teach amongst various "missions" throughout what we speak of as the "churches." The question reminds me of the fact that years ago, along with others, I was, through the labours of the late Mr. Hynd, of Troon, brought to know the blessed truth of gathering only to the Name of the Lord. It came about in this way:—Shortly after my conversion I was led to join a "mission," where gospel work was carried on, and where those who were known to be the Lord's were privileged to "break bread" every Lord's Day afternoon. After a time some of us saw that, so far as order and government were concerned, we were following, not the Word of God, but the mind of our earthly leader. Questions concerning both faith and practice were referred, not to the Bible, but to him. About this time some members came to hear about Mr. Hynd as one gifted to teach, and, as a result, our brother was invited to come and give a few addresses. Many happy nights were spent over the "Book." But the truth taught was not acceptable to "the powers that be," and soon the door was shut. The Spirit, however, had access to our hearts, and many of us had no peace until we sought and found fellowship with an assembly gathering to the Name of the Lord, where the creed was the "Book." Gathering in this way, we believed that such a company could be a true representation of the Body of Christ. Now, in view of the present discussion, might not those of us who received so much help reasonably ask: "Was our beloved brother Hynd sinning against the Lord in thus bringing to us what we now believe to be the truth of God?" Surely if "fruit" is to count for anything at all, the answer must be in the negative. It would have been spiritual arrogance for those in the assembly where we ultimately arrived to have argued that we were formerly not as anxious to follow the mind of Christ as they were. But what we needed was to be taught, and our teacher's name will doubtless be long held in grateful remembrance. May this simple testimony lead other servants of our Lord to go and do likewise. As an evangelist, my message is to all God's creatures. As a minister of the truth, my work lies amongst all God's people. And if many of them lie buried amongst the debris of this world's religion, then my responsibility is to go in and help them out.

As this is a question of principles, and not persons, I sign myself—A SERVANT OF CHRIST.

## 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?**

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

**CONVERSION AND REGENERATION.**—With reference to Sir Robert Anderson's article in December *Witness*, which, we regret to say, has been severely, unreasonably, and uncharitably commented upon, we propose the following question. "What is the Scriptural difference between Conversion and Regeneration?"

## Capital Punishment.

**QUESTION 548**—Does Genesis ix. 6 afford a warrant for capital punishment?

**Answer A.**—Unquestionably it does. The Bible plainly insists on capital punishment. The cities of refuge were not for murderers. Even when such persons outran the avenger of blood and reached the city of refuge, yet had he to be delivered up to his pursuer and executed. The protection of the city of refuge was only for the person who slew his fellow "unawares." The premeditated murderer received no mercy (Num. xxxv. 9-34). It is also an admitted present day fact that in countries where capital punishment has been abolished there has been an alarming increase of brutality, violence, and crime. "A man that doeth violence to the blood of any person shall flee to the pit let no man stay him" (Proverbs xxviii. 17).

T. B.

**Editor's Note**—Previous to the flood the world was without law. During that period capital punishment was not put in force, nor, indeed, do we read of any legal punishment for offences against life or property. But after the flood, when Noah was entrusted with divine authority, the Lord appointed it as a fundamental of human government. "He that sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6). This was confirmed through Moses under the law. "Ye shall take no satisfaction for the life of a murderer . . . but he shall surely be put to death" (Num. xxxv. 31, &c.).

When Paul touches upon the subject of human government, he does not legislate, for the Church is absolutely separate from the world's government, but he calls upon the believers to recognise and be subject to those in authority, and adds, "The magistrate beareth not the sword in vain." The sword implies the

power of life and death—it could be used for no other purpose. France is already discovering the mistake of having departed from this fundamental law of government. Grace and government are perfectly distinct, moving upon different planes. Even the murderer sentenced to death may find grace through faith in the precious blood of Christ, but that cannot stay the execution of the righteous sentence of death according to the revealed will of God.

## "In the Lord."

**QUESTION 549.**—What is the Meaning of Ephesians vi. 1? "Children, obey your parents in the Lord"

**Answer A.**—It simply means that the Lord must ever be supreme, and that all earthly relationships must subserve His will and purpose. This is a delicate question, and, in these days of daring and glaring disobedience and insubordination on the part of children to parents, it requires very careful handling. Nevertheless, it cannot be denied that some parents make extraordinary demands upon the filial affection of their children, and, as long as these demands are reasonable, and not unscriptural, the child ought to be willing to obey. But where the demand of the parent would bring the child into antagonism to the known will of God, then the child has no alternative. God must be obeyed at all costs. T. B.

**Answer B.**—Leviticus, chapter xix., may perhaps help us to understand what is meant by "Obey your parents in the Lord." I might mention that, as in the Epistles, the practical Christian life follows the doctrinal part so also in Leviticus (which practically commences with Exodus xxv. and ends with Leviticus xvi. and xvii.), after that comes the life of holiness spoken to a people who enjoy atonement blessings. Holiness, according to Leviticus xix., has to commence at home. "Ye shall fear every man, his mother and his father," the verse ends with the words—"I am the Lord your God," and this is off repeated in the same chapter. These last words seem to suggest that only such actions are holy as are done for the glory of God. Have we it not so precious in our own example—the Lord Jesus Christ? "I have glorified Thee on the earth" (John xvii. 4). No man is under obligation to his parents in anything contrary to the glory of God. This may be seen in Deuteronomy xxxiii. 9, where the tribe of Levi is blessed because they would not acknowledge their father, but obeyed God. In Psalm xlv., Christ is to be worshipped as Lord and Father, and all else must be forgotten; other instances might be multiplied, but I would give two from Matthew's

gospel. They are of opposite nature, and have therefore to be considered with discrimination. In chapter viii., a man wanted to bury his father first, the Lord told him, "Follow Me." In chapter xv., the Lord Jesus rebukes the scribes and Pharisees for making the altar a license for a man who wanted to dispense with his duty to his father. They would consider him a saint if he said to his father or mother, "It is a gift, by whatsoever thou mightest be profited by me." I believe that the apostle Paul has not in his mind that converted parents only have to be obeyed. Does he not speak as to how converted servants ought to serve unconverted masters? But what he does have in his mind, seems to me to be the nature of that obedience, whether, in so doing, God is glorified, the obedience must be "in the Lord."

H. B., L.

*Answer C.*—"Children"—that is the young persons in the assembly. Harm has already been done by expounding this command as meaning that only "parents in the Lord," i.e., converted parents, are to be obeyed. Colossians iii. 20 once for all settles that by enjoining that the children obey their parents "in all things." Ephesians vi 2 shows clearly that the demand is for unqualified obedience. Those young Christians who have unconverted parents might well take careful note of this. As to a parent commanding a Christian child to disobey God, he therefore forfeits his own right to obedience, and the course is clear, "we must obey God rather than men." In all the affairs of life, however, where the will of God is not contravened, prompt and whole hearted obedience to all parents, whether they be believers or not, is the demand of the Scriptures.

H. B.

*Editor's Note.*—Should circumstances arise when the parent's command is without doubt antagonistic to the revealed will of God, much depends upon the manner in which the refusal to obey is expressed. Grace should be specially sought whilst adhering with unflinching loyalty to the will of the Lord (see Dan. i. 8, 9) to let it be made clear to the parent that in everything else obedience is cheerfully rendered, that not to obey causes much distress, and that the refusal is simply and only in deference to the higher will of God. Let the meek and gentle spirit of Christ be manifested, and God is able as in the case of Daniel to bring the faithful child into "tender love" with the one in authority.

## Meal-Time Conversation.

QUESTION 550.—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?

*Answer A.*—The following is a practical suggestion, and has been used for years in certain families of my acquaintance. Let the head of the house appoint a subject to be discussed at whichever meal in the day the whole family are able to be present. Take, for instance, the word "grace." Each person is required to repeat a verse containing this word. If there are children at table the father might ask, "What is grace?" and lead them to see that it means being kind to one who does not deserve it. Show how God has made known His grace to all, and day by day to each individual. This would elicit from the elder ones tales of personal experiences of God's gracious dealings towards His people.

Another day take the "Coming of the Lord," commencing with an analysis of the promise in Acts i. 11. "This same Jesus in like manner," &c. Then "Christian giving" might be the third. Let the subject for next day be clearly announced before leaving table. Perhaps the family might take turns in choosing it.

This practised for one month will prove of such solid spiritual profit, that the family will never consent to go back to the old haphazard way of "making talk" according to their moods. It was such a practice that led to my own salvation in early childhood.

B. B.

*Answer B.*—Meal-time conversation which turns on anything sensible will be found helpful to the Christian life, if taken in the right way. The least anyone can do towards improving the conversation, is to keep quiet if he has nothing instructive to talk about. A safer plan is to take a little trouble to furnish oneself with something edifying before coming to table.

H. V.

*Answer C.*—Certainly our conversation around the meal table should always be edifying and helpful to the Christian life, even though there are those present who are not Christians. The host, or head of the house, is largely responsible for this, and much will depend on him to make the meal time an occasion for spiritual refreshment, as well as a season for physical nourishment. The interjection of a spiritual remark at an opportune moment, may lay the foundation of a solid, profitable conversation, which can easily be extended to the end of the meal. See for example, Luke xiv. 15,—"Blessed is he that shall eat bread in the Kingdom of God." A simple remark indeed, but mark the profound discourse which followed it. Of course, there will be interruptions: the necessities of the table demand such, but, with patience and tact, much may be done to make our ordinary meals a rich feeding time for soul, mind, and body.

T. B.



## The Open Vision

AND DIVINE REVELATION.

2 Cor. iii. 18; iv. 18.

By R. M'MURDO, Birkenhead.

**I**F in the providence of God some power was given us by means of which we could see things as they really are, even in this life, what a revelation it would be! How different almost everything would appear, and what a change it would make in our judgment of men and things. Our estimate of gain and loss, of joy and sorrow, would be formed according to a different standard.

We would see that many of the great prizes which are so much sought after in this world are but baits used by the enemy to lure men and women away from God, and that, very often, trials and sorrows are real friends, whose ministry is for our eternal good. We would, doubtless, see a strange and alarming contradiction between the outward appearance and the inward reality of persons and things. We would see that in many a palatial dwelling, where every outward luxury abounds, there are spirits starved and discontented, wearied out amid the ceaseless round of vanity, or crushed beneath the weight and burden of pleasures, which can never satisfy; while here and there beneath the garb of poverty, and the outward marks of suffering and distress, there are souls fashioned like an ivory palace, and lit up with the radiance of the Spirit of God.

But nowhere would the contradiction between the false and the true be so alarming as in matters of religion. Here the cheat is the greatest, and the difference most fatal. In the case of the worldling who lives for pleasure, serving the pride of his intellect or the demands of his appetites, the end is according to the way. Without God he lives, and without God he dies. But where the garb of religion is worn, and the claims of Christ confessed, it is different. To be misled here, as thousands are who mistake the shadow for the substance, is to lose both worlds and become a fool for ever.

Could we see earth and time in the light of eternity, joy would give place to sorrow, and mirth to sadness. We would see in the

multitude who to-day are full of pleasure a vast army of doomed prisoners, held in the chains of sin, marching forward to a dungeon of eternal despair. Their very merriment and utter unconcern would but increase our pity, as it would prove their deeper degradation.

As Christians, we need not the touch of some mystic hand to give us such power. He who called us "out of darkness into His marvellous light" (1 Peter ii. 9) has also unsealed the eyes of our understanding, and bid us look with

### OPEN VISION

upon the things which are *unseen*—not as they lie hid beneath the cover of matter and form, but as they are revealed in the pages of inspiration. We need ever to remember that the enlightened eye of faith cannot see through the senses, but only through the glass of REVELATION.

In the Holy Scriptures the veil is lifted, and the mask of outward appearance removed. This world is seen to be one vast battlefield, where innumerable hosts wage war continually. Every demon is a distinct personality serving under a higher power, and every such power is directed by one who has challenged the Godhead and opened war against the forces of divinity.

Every soul is a prize, to obtain which the treasury of heaven has been emptied, and for the destruction of which the forces of evil are kept continually on the field of action.

"Things which are seen," however great and important, are but the scaffolding within which invisible agents are at work upon the everlasting material of human character. Thrones, kingdoms, dominions, with all their power and glory, are but circumstantial which pass away like a dream in the night, but souls abide for ever. Saved and safely gathered as wheat in the garner of heaven, or lost to sink into eternal perdition as chaff for the unquenchable fire (Luke iii. 17).

At no time in the world's history did man ever acquire such mastery over material forces as now. It would almost seem as if the dread sentence had once more gone forth. "And now nothing shall be restrained from them which they have

imagined to do" (Gen. xi. 6). But the very fact that the greatest forces are held in control for war, and not for peace, is proof that after six thousand years of experiment man is utterly incapable of freeing himself from the corruption of his own fallen nature. The steam power required to drive a ship of thirty-two thousand tons across the Atlantic in four days must be enormous, but the power of steam is small compared to the mighty concentrated energy which sleeps in the few pounds of chemicals placed in the head of a torpedo or in an explosive shell.

Man by nature is in a state of darkness, but that darkness is moral, not physical. Hence many of the great attainments of human skill, when looked at through the glass of Scripture, are seen to be but the dazzling exhibition of disordered powers; noble gifts squandered in mere spectral display. How true are the words, "Surely every man walketh in a vain show" (Psalm xxxix. 6). How could it be otherwise when "Man at his best state is altogether vanity" (Psalm xxxix. 5). And, "The whole world lieth in the wicked one" (1 John v. 19, R.V.) Worldly wise men are like deluded travellers following a mirage. Deceived by the shadows of things seen, and temporal, they rush on to their doom of disappointment and despair.

But heaven, not earth, is the field of vision for the Christian. It is there that the

#### TRUE RICHES

are spread out before the eye of faith. As we look heavenward with anointed eyes, every book in the Bible comes to our aid. The whole plan and arrangement of the Scriptures seem to be on purpose as if invented by our heavenly Bridegroom to enable us to look upon His glorious Person, and the home to which by His grace He is bringing us.

From the first chapter of Genesis, with its mighty unfoldings of creative power, to the last chapter of Revelation, with its marvellous display of redemption glory, fact and figure, type and story, miracle and manifestation, all point the way to Christ and the opened heavens. The translation of Enoch before the flood, the dream of

Jacob at Bethel, the vision of Isaiah in the Temple, were earnest of a better portion and promises of a coming day. That day has come, and the better portion is ours. In the fourfold gospel story with which the New Testament opens, we can behold Christ with a clearer vision, and to better advantage, than ever He was seen by the eye of sense. His humble yet kingly birth, His stainless life so full of mystery, His nights of prayer and days of toil, His agony amid the gloom of Gethsemane, His atoning death and glorious resurrection, are facts which rise before faith's vision to-day with a vividness and reality unknown to the multitude who heard His words and saw the miracles which He did. In the flight of twice ten hundred years these facts have been confirmed by the testimony of thousands, who have proved by blessed experience that He is "indeed the Christ, the Son of the Living God" (John vi. 69).

By the ministry of the Holy Spirit through apostles and prophets, the hidden treasures of the Godhead have been opened to us. "As it is written, 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). "The fellowship of the mystery" (Ephes. iii. 9), "the first resurrection" (Rev. xx. 6), and the glories of "immortality" (2 Tim. i. 10), are secrets which men never knew until Christ rose from the dead.

But the OPEN VISION is given us not so much that we may read the secrets of heaven, or look upon the excelling glories of the new creation, but rather that we may behold *Christ*, who is in Himself the fountain and fulness of all grace and glory (Col. ii. 9). All things are ours in Him now for time and eternity (1 Cor. iii. 21-23). It matters little whether they exist actually, or lie hid in the secret depths of His Being. Faith is content with a promise, and our blessings are all the sweeter when we have to believe for them before we receive them.

While Peter looked to Christ the laws of nature were suspended, and he walked securely on the tossing waves. "Seeing

Jesus," Stephen travelled through a rougher sea, and reached the shore with a radiant face (Acts vii. 56). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen" (2 Cor. iv. 17, 18). The bleak shores of Patmos became a paradise to John when Christ appeared (Rev. i. 9). Bedford Jail was as Beulah to John Bunyan while he looked by faith on the face of Jesus.

Temptation strikes in vain, and the power of sin is broken in His presence. Hence the repeated exhortation, "Put ye on the Lord Jesus Christ" (Rom. xiii. 14). "As ye have received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). "When Christ, who is our *life*, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). These scriptures, with many others, show how constant is our need, how indispensable Christ is to us, and how complete is His all-sufficiency. "Without Me ye can do nothing," but "I can do all things through Christ that strengtheneth me," says the apostle (Phil. iv. 13). If any comfort be found in the present-day philosophies and religions, it can only be temporary.

A change of mental attitude as taught by "CHRISTIAN SCIENCE" may possibly bring a cure to the body and calm to the soul; but a rude awakening awaits the dupes of this delusion. They may be charmed for a time while they sport amid the airy shadows of their own subjective notions, but when death overtakes them they will be cursed for ever for their rejection of Christ and His atoning sacrifice (2 Thess. ii. 12).

Believers in "EVOLUTION" may pride themselves in the possession of a key to unlock the enigma of the universe, but this key will avail nothing in the day of judgment, when the door of mercy will be closed against those who have dared to tamper with the Word of God (see Rev. xxii. 19).

Followers of "NEW THOUGHT" may glory in their freedom from the bondage of matter while they breathe the intoxicating atmosphere of infidel speculation; but the grim reality of a Christless death-bed will dispel the illusion, and reveal, when too late, the

awful fact that they are doomed for ever to the slavery and penalty of sin.

The eye of sense may be pleased with the RITUALISTIC PERFORMANCES of a man-made priest while he moves like an actor in a grotesque dress amid the gaudy display of ecclesiastical scenery; but when the midnight hour of sorrow and trouble comes, the scented candles go out, and the curtain falls upon a disappointed audience left in gloom.

The "INSTITUTIONAL CHURCH" now so popular, with its social meetings, its lectures and debates, its billiard tables, and clubs for working men, may appeal to those who think that the kingdom of Christ belongs to this world, and that to eat and drink and live well here is the chief end of man. Alas! how degenerate and unspiritual must be the mind that can link the Name of Christ with "whist drives," "billiards," and "bagatelle." Truly it is *night*, and the darkness deepens. "But we are not of the night nor of the darkness; therefore let us not sleep as do others" (1 Thess. v. 5, 6). "Awake thou that sleepest, and arise from [among] the dead, and Christ shall shine upon thee" (Ephes v. 14, R.V.).

God in His infinite wisdom has veiled from the eye of sense the portion which awaits us in this world, so that "we know not what a day may bring forth" (Prov. xxvii. 1). But with the same wisdom He has opened heaven to the eye of faith, and has bid us "look off unto Jesus."

By occupation with Christ, and His divine perfections, the soul becomes enlightened, strengthened, satisfied, and sanctified. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord" (2 Cor. iii. 18). Thus engaged, we shall have peace in tribulation, light in darkness, and joy in sorrow, until in the morning of His appearing we see face to face, and know as we are known.

### A Contrast.

A CHRISTIAN who is a "forgetful hearer" of the Word of God "deceiveth his own heart." One who continues "looking therein" reflects the image of his God. A.G.W.

## Need for Prayer and Fasting.

WITH thankfulness to my heavenly Father for this, another Lord's Day, I look out of my window and see the clouds meet overhead with extra speed, as though impelled by rushing mighty wind; the light shines through with varying power, and now and then a dazzling ray appears. "The wind bloweth where it listeth," is my thought, and He, of whom it is the emblem, is striving with those darker clouds, which hide the Son of Righteousness from fallen men. The time is near when the last cloud shall pass, and the whole family of God shall be gathered in one to look upon the beauty of the Lord. How glorious is the hope of every soul who emerges from the thick darkness with an answer to the question, "*Eli, Eli, lama sabachthani?*" God and nature had hidden themselves, and the hearts of men only were left to reply. Alas! how many have misunderstood! Have I not heard and answered? Can I not make it clear? Yes; but how shall the dumb answer for themselves? What can I do for them if the spirit of their infirmity goes not out but by prayer and fasting? The Lord help me to so depend on His grace and strength, and to so abstain, not only from those things which war against the soul, but from those also which, though not unlawful, may not be expedient, that I may be prepared to deliver some in His name. There is little or no self-denial in abstaining from only actual sin, for worldly wisdom itself dictates that it is the best policy, both in public and in private life. In abstaining beyond this measure I have experienced a difficulty, for when abstinence was forced it only gave vent to my natural religious impulses and elated me, so making my sacrifice as vain as Cain's. I find the natural religious tendency is always ready to assert itself, even when it is not encouraged by a recognised ritual, and it soon establishes its own idols, for it is not subject to the Spirit of God; it retards the growth of the true religion; like an image in a mirror: so real, yet false!—an image only—opposite—with right and left reversed. The attitude reversed with man himself when, at the fall,

he turned his back to God. The interests of the false are self-centred, and its sacrifices are kindled with strange fire. The interests of the true are centred in Christ, and His sacrifice supplies the fire for our worship, both in word and in deed. Such is the love of God, by which He works effectually in us to will and to do of His good pleasure. He spared not His own Son, but delivered Him up for us all; and the Good Shepherd gave His life for the sheep—He laid it down of Himself. In this, surely, is to be found the secret for success in service. The love of Christ constraineth me in proportion as I realise it through the Holy Spirit, who abides in every child of God to teach, comfort, and guide into all truth. But may I ever be ready to leave even service, and obey when called to come apart and rest awhile, that I may feed on Him, who is meat and drink indeed! Here only can I gather strength to fast without fainting, and so fulfil the conditions which are necessary for becoming instrumental in making the dumb confess unto salvation, and worship the Father in spirit and in truth. H. V.

## The Secret of Victory.

"O Lord, fight against them that fight against me"

"The Lord your God is He that goeth with you to fight against your enemies to save you"

THOUGH fierce the strife may be,  
I need not fear or flee,  
For if I truly side with God  
He surely sides with me.  
Seems sin, and fear, and doubt  
Too strong a force to rout;  
My enemies are also God's,  
And He can cast them out.  
No dominating sin,  
Without me or within,  
Need make my will its slave, for God  
Must ultimately win.  
Would I grow strong and pure,  
And righteousness secure?  
God's strength is mine to reckon on,  
God's help is always sure.  
Alone, I could but fail,  
For heart and flesh are frail,  
But aided by Omnipotence,  
No evil can prevail.

A. L. G. F.

## The Virgin Birth.

THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY  
CONSIDERED—A1

By D. ANDERSON-BERRY,

M D, LL D, F R S (Edin)

EIGHT hundred years before the momentous event, Isaiah prophesied that "a virgin shall conceive, and bear a son, and shall call his name Immanuel." And so it came to pass, as we read in the Gospel "according to Matthew" and "according to Luke." As Matthew gives Joseph's genealogy, so apparently he describes the event from Joseph's standpoint; whereas Luke giving Mary's genealogy clearly describes it from a woman's point of view as it would be natural for a physician to do. Clearly then our Lord was born of a woman, and that woman a virgin. Nevertheless, early in the history of the Church the fact was denied. For instance, we find Justin Martyr (died A.D. 163) disputing with one who did deny it. And since that early date others have continued to deny it.

Passing by the Unitarians I come to our own day, and I find the Dean of Westminster writing in this remarkable manner to the Archbishop of Canterbury: "No one will dispute the fact that in the minds of thoughtful men there is a very serious disquietude in regard to the doctrine of the Virgin Birth. It is only necessary to ask any doctor, any student of natural science, or any man who interests himself in scientific inquiries and their apparent conclusions, and endeavours to frame for himself a reasonable interpretation of the problems of life—to ask him not only what he himself thinks and feels, but what other men of his profession or class are saying to him, in order to discover that there is a real unsettlement of their minds in regard to a matter which hardly occurred to their fathers as a subject of inquiry." Proceeding further along the same line I find Dr. Cheyne, Oriel Professor of Interpretation at Oxford, and Canon of Rochester, in his lecture to churchmen saying: "Let me say at once that the historical explanation of the statement of the Virgin Birth of Christ, which seems to me to be the most probable, is that it

originated . . . in a story of non-Jewish origin current in Jewish circles, and borrowed from them by certain Jewish Christians . . . first, Arabian, because of Israel's early connexion with Arabia, and next Babylonian . . . because almost always Babylon . . . was most likely to have influenced the beliefs of the main body of the Jews."

Then further still we come to the position of a congregationalist minister, R. J. Campbell, who writes thus: "Like many others, I used to take the position that acceptance or non-acceptance of the doctrine of the Virgin Birth was immaterial . . . but later reflection has convinced me that in point of fact it operates as a hindrance to spiritual religion, and a real living faith in Jesus. The simple and natural conclusion is that Jesus was the child of Joseph and Mary, and had an uneventful childhood."

I present these three passages chosen from amongst many, because they display very clearly the present day attitude of the majority of the teachers of Christendom. First: Considering the trend of the scientific mind to-day, they deem it a great pity the Church should be cumbered with such a dogma. Second: No sooner said than done, for why should the Church be cumbered with a myth which was borrowed from Babylon? Third: Dissent will not be behind in the race; there was no such thing as a Virgin Birth; His was an uneventful childhood.

Are we surprised because men who every day of their lives are supposed to say, and on occasions lead others to declare: "I believe in . . . Jesus Christ . . . conceived by the Holy Ghost, born of the Virgin Mary . . ." consider it an impossibility for the truth-seeking mind to believe it? What, indeed, must be the state of mind of him who thus solemnly reiterates this "in the face of Almighty God," whilst to the men, whom he would compel to say it as part of "God's worship," he declares (when off duty as the priest, and on duty as the lecturer) that it is the merest rag of Babylonian mythdom, and far, far removed from the truth? Nay, do not let us be surprised.

Our Lord Jesus foretold that it would be

so. Take that wonderful series of parables in the thirteenth of Matthew; seek out the fourth; what is it? The picture of a woman mixing leaven with three measures of meal. Why three measures of meal? Because that represents the ephah, the measure of the meal offering, that wonderful type of the humanity of our blessed Lord. In doing this she is doing what the Word of God straitly forbids (Lev. ii. 11). Now the woman in Scripture is looked upon as the helpmeet and companion of man, consequently used as a symbol she sets forth the people which God has chosen for His Son. Now if this series of parables be taken as a history written in symbols of God's hidden ways in dealing with men whilst His Son is absent from the earth, here we have the Church as the body politic, Catholic if you like (but not Roman only or Anglican only), disobeying the Word of God, disfiguring the picture of the Son of God as given to us in the Word of God.

That secret antagonism to God and the ways of God which is ever present in the heart of fallen man from the earliest ages of his history is seen here. Beginning to manifest itself in Cain, it ended for the time being with the Flood. Beginning anew at Babel, where men banded themselves together to defeat the Almighty should He send another flood, thus showing their disbelief in His promise of which the rainbow was the seal, it rose to a climax at the Cross, and shall come to an end at the Coming of Christ. It manifested itself in Egypt, Satan's rival of the Land of Promise; in Babylon, Satan's rival of the Holy City; and in Rome, Satan's rival of the Heavenly City. And now in Rome and in Reason we have this antagonism to the Word of God made manifest. For Rome is the representative of those who would place the Word beneath the feet of the Church; whilst in Reason we have the god of these who would place it beneath the heel of the unregenerate intelligence of mankind. Therefore the parable is the fourth in order, for "four" is the number of the world with all its varied activities.

Leaven is ever the type of that which is evil. It is that which ferments, which

decomposes; the result being sourness and gas. It thus disintegrates. Under such a likeness have we the "kingdom of heaven" presented to our gaze. No longer a unifying force binding together the souls of men under the sway of God, it has now become the prey of man's inflated pride; and instead of being full of sweetness and light it is the haunt of sectaries, and the arena for the display of disintegrating forces such as the world has never seen. And why? Because the only centre of unity is Christ; the only unifying force, Christ's Spirit. Remove or render unrecognisable the first and replace the second by the inflated spirit of the age, and these consequences follow as night the day.

"Like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Here the first division of the parables ends. That is as it should be. Displace the sun, and the whole solar system would fall into ruins. It began in secret, for, it is written she *hid* it. "For the mystery of iniquity doth already work." A sentence that Paul wrote within ten years of Christ's departure. But by and by "the whole was leavened." The secret must out. The mystery may remain a mystery no longer. "Then shall the wicked be revealed"; his apocalypse is surely coming. The secret is unveiled, and, lo, it is a Man. That is the outcome of Woman's long and secret toil.

I have been considering the Psalms lately in their native Hebrew, and one thing (amongst many) struck me. It was this: the frequent occurrence of "the wicked" in the singular number. And the Hebrew word always met with thus, exactly corresponds with the word in Thessalonians. Is it not because they are the name of the same Person? Thus his name is written in Hebrew and Greek. Who is this? None other than Satan's travesty of the Christ of God—"the lawless one."

Suppose one with lean, haggard mien were to come to a village where none had seen King Edward VII., saying, "I am the King!" would we not hale him to prison as an impostor? Surely, for the portrait of the King to be found in the humblest home would condemn him.

And what are the four Gospels but four pictures of the Redeemer—Matthew depicting Him as the Coming King; Mark, as the lowly Servant of Jehovah; Luke, as the Ideal Man; and John, as the Son of God come down amongst men to dwell a little while. How then will Satan's travesty escape? By defacing the portraits so that they become unrecognisable; by denying the capabilities of the painters to depict the real aright; by denouncing the pictures as mere figments of tradition-ridden imaginations: thus he prepares the way for the acceptance of his minion as "the Man" for the hour of destiny that is looming ahead.

Tell me when was his first step in all this? The hour when he persuaded poor Eve by the sneering query, "Yea, hath God said?" that what she believed God to say, and what God meant to say, were two entirely different things.

So to-day we are assured that the Bible is not God's Word, but only contains God's meaning. Those who look to Rome declare that the Church alone can answer the question, "What does God mean?" These who look to Reason decide that the critical faculty of trained minds alone can solve the problem, "What message is there to man from God in that conglomerate of fact and fiction, myth, legend, and tradition, called the Bible?"

And what answer have I to all this? The Dean of Westminster in his letter says, "It is only necessary to ask any doctor, any student of natural science . . . what he himself thinks and feels." Suppose we let it go at that. I knew such a one, a man stamped all over (if I may be allowed to use the image) with the trade-marks of Science. There came a day, somewhat unexpectedly, when he was called upon to leave his tools, his studies, his problems, and walk through such a valley as Bunyan describes, full of despair. Hideous temptations assailed him. The mephitic vapours breathed out a deadly scepticism and nihilism. Voices from the regions of light came to him so changed by the echoes of that valley that they only added to his torment. But it was not all dark. A new found star in the heaven of God's love cast a steady beam down into the

valley of dark despair. And as he watched it shine he found it shone upon the pages of a Book he had cast away in anger. He looked, and still he looked, and as he gazed he read one word—"JESUS." That man will never doubt the Bible again. To him for ever it is the Word of God. The truths therein contained are taught not in the words which man's wisdom teacheth, but in words which the Holy Spirit of God teacheth, combining spiritual things with spiritual words (see 1 Cor ii. 13). Its writings are Theopneustic, "God-breathed" (see 2 Tim. iii. 16). Above all the fluid contents of scientific knowledge there stands serene this rock, with the light of heaven ever shining on its brow, "The Impregnable Rock of Holy Scripture."

No man holding such a view of the Bible can question the Virgin Birth. It is an essential part of two of the pictures of Christ, and in the other two there are lines that indicate its presence.

Thus would I answer the cavils of religious teacher or enquiring scientist by pointing them and the multitude they have troubled to the Bible, which is the Word of God.

## An Ideal Children's Evangelist.

By H. W. FIGGIS, of Dublin.

Notes of an Address at a Conference of Sunday School Workers in Kingsway, London.—PART II

III. THE MATTER should be SPIRITUAL, SUITABLE, STRIKING.

(I) SPIRITUAL. Your chief business is to impart the knowledge and Word of God to the children, and you must always know more than you can teach—in fact, you never can teach fully as much as you know, and in spiritual things you can never lead others any higher than you are yourself. Go, therefore, to your class with your mind well saturated with the Word of God, especially with the particular subject, portion, chapter, doctrine, or lesson that you are going to teach. All uncertainty should be banished from your mind. You should at the earlier part of the previous week, never later than, say, Wednesday, fix what your subject will be for the following Sunday, and

have it thoroughly thought out and well prayed over. For myself, I may say, that no sooner have I finished one Sunday's work than I begin to think of the next, and to see what my portions or subjects are for the following Sunday. It is a sad mistake for you to allow things to drift on until the end of the week, much less until the Sunday morning, when it is a scramble for what the lesson is to be. You are going to teach God's Holy Word, and you have to bring that to the mind and conscience of the child. You should seek to convey a clear and definite knowledge of the particular passage or truth that is before you, always bringing out of it something concerning our Lord Jesus. There was a saying in ancient Rome that "Every road led to the capital," and it is true also in relation to the Scriptures, that almost every passage in it has some road that leads to Christ. Get hold of that; meditate on it, and teach it to the children, to the joy of your heart, and to the blessing of theirs.

Some years ago, when being driven by a friend in the South of England, through a county town, I noticed on a brass plate upon a door the name of a firm of solicitors, which struck me, and I exclaimed: "What a strange name for a firm of solicitors! 'HEAD & HART.'" "Yes," said my friend, "and poor Hart has died, and left Head all alone." "Alas," said I, "how true that often is in Christian work, but so let it not be with you and me." Let us bring both *head* and *heart* into our work, and when our address or lesson to the children is finished, see to it that we have left a clear and abiding impression upon the child's mind. I hope that no teacher is guilty of the triviality of bringing a story-book to the class, and reading it for the children.

(2) Your Matter must be **SUITABLE** as well as Scriptural. What would be capital for a lot of little boys might be most unsuitable for a class of young women; or what would do well for a number of rough children off the street, would not at all do for some well educated young people of the better class. To illustrate this I will mention the case of a brother who was with me one summer at seaside services for children, and

he was most anxious to be permitted to speak. I was rather doubtful, for those who are the most forward and anxious to be permitted to speak are rarely the most suitable. But one day, when I had arranged for a meeting of the donkey boys of the place, whom I invited to tea, and to hear a Gospel address, I asked my friend would he give the first address, and what was my horror when he took up a subject that he had previously given at a mothers' meeting! You can well imagine that an address which would have suited a number of old women at the almshouses by no means gripped or went down with a lot of jolly boys, full of fun and noise.

(3) **STRIKING**. I hope you do not think that because your lesson may only be for a quarter of an hour, or twenty minutes, therefore it does not much matter what preparation you give to it. A celebrated preacher being asked "How long does it take you to prepare a sermon?" replied, "If I am only to speak for fifteen or twenty minutes, it requires at least a week's preparation and prayerful thought beforehand; if I may occupy thirty to forty minutes, two or three days' preparation will do; but if I may speak for an hour, a few minutes forethought will be sufficient." This is especially true with respect to children's addresses or lessons for a Sunday School class. The more you have to condense a subject the more thought, prayer, and time you will need to give to the subject beforehand, if you are to leave a definite and clear impression upon the minds of your hearers. If you do not engage and fix the mind of the children, your congregation will soon exhibit restlessness and inattention. Brevity is said to be the soul of wit, and it certainly is the very essence of a good address to children. I rarely think of exceeding twenty minutes, and am sure that if you cannot carry home your Scripture lesson within that period you will certainly only weary and exhaust the patience of your young audience.

**SALVATION'S SOURCE**.—The river which pours its full stream through the wilderness of this world, and makes the desert glad, can have no lower source than the hills of God.

D. M. M.



## The Jew, the Gentile, the Church of God.

NOTES ON I CORINTHIANS. x. 32

By J. R. CALDWELL,

Author of "God's Chosen People, &c

32. "Neither to the Jews, nor to the Gentiles, nor to the Church of God."

### THE JEW.

And, first, Who were the Jews? Remember, the people of Israel were not always called "Jews." The title of honour by which the nation is usually known in Scripture, and which implies their covenant-relationship to Jehovah, is "Israel." It is not until long after the nation had been divided into two kingdoms that those who formed the Kingdom of Judah are called Jews, and it is noticeable that its first occurrence is in connection with a disastrous defeat by the Syrians (see 2 Kings xvi. 6). It afterwards becomes identified with the feeble remnant who returned from the Babylonish Captivity, and it seems always to have contained an element of reproach. But, as it occurs in the verse before us, it simply designates those who nationally represented the old covenant people of God, the seed of Abraham, Isaac, and Jacob, according to the flesh.

The privileges that attached to this favoured people were very great. They are summed up in Romans ix. 4-5, "Who are Israelites." They are here spoken of in their honourable character as in relationship with God.

I.—"To whom pertaineth the adoption." God adopted them nationally and owned them as His children, an honour that never was put upon any other nation (see Ex. iv. 22; Deut. xiv. 1; Isa. i. 2).

II.—"And the Glory"—the visible glory-cloud of the divine presence as seen in the wilderness; a cloud by day and fire by night; the same glory which remained between the cherubim until seen in vision by Ezekiel, slowly, and as if reluctantly, withdrawing from its much-loved but utterly defiled resting-place (Ezek. ix. 3, x. 18, xi. 23). No outward visible sign of the divine presence was ever attached to any other nation.

III.—"And the covenants." The covenants have to do with the nation of Israel,

past and future. God never entered into covenant relationship with any Gentile nation.

IV.—"And the giving of the law." This does not refer merely to "the ten commandments," but to the entire law—moral, ceremonial, social, judicial—as committed to Israel by the hand of Moses.

V.—"And the service of God." That is the priestly and Levitical worship and service of the sanctuary.

VI.—"And the promises." All the promises of the Old Testament were given in connection with Israel, and all promised blessings to Gentiles flow to them through Israel as the channel.

VII.—"Whose are the fathers." No other nation had a divinely recognized genealogy connecting them with ancient patriarchs to whom God had made promises.

VIII.—"And of whom as concerning the flesh Christ came." This is the crowning honour which attached to Israel—that Christ should come in the line of Abraham, Isaac, Jacob, and David. "Now to Abraham and his seed were the promises made; He saith not unto seeds, as of many, but as of one; 'And to thy seed,' which is Christ."

The nation of Israel, then, was separated off by God in His sovereign grace from all other nations. It was Jehovah's vineyard. "He built a wall about it [margin] and gathered out the stones thereof and planted it with the choicest vine . . . and He looked that it should bring forth grapes, and it brought forth wild grapes . . . what could have been done more to My vineyard that I have not done in it" (Isa. v. 2-4).

Thus God chose, as it were, in Abraham and his natural seed—the very best specimen of humanity; giving man every possible advantage, bestowing upon him the utmost care, the highest cultivation—but in spite of it all, man brought forth no fruit unto God. "He came unto His own and His own received Him not." They said, "this is the Heir, come, let us kill Him, and the vineyard will be ours." God's abounding goodness to that nation results at last in the murder of His Son—their own Messiah. Thus, the Cross of Christ shows out what man is. Man is incurably wicked. Culti-

vation is no more to be thought of. Nothing remains but "*a new creation*"—"Ye must be born again." Since then, God has not put any nation under law; no nation upon earth has been given the place of privilege that belonged to Israel.

Nothing affords such an unanswerable reply to the infidel as God's dealings with Israel. That nation in its past history and its present circumstances is the great standing miracle, confirming, to all who will honestly look at it, the infallible truth of the Word of God.

In Isaiah xlv. we find God pleading for the confidence of His people upon three grounds—1st, as the only Creator (verse 18); 2nd, as the only Saviour (verse 22); 3rd, as the only teller of events (verse 21). And just as He claimed the faith of Israel upon the ground of prophecy fulfilled, so may we now from the prophetic Scriptures and their undeniable fulfilment, demand that they be acknowledged as the Word of God in truth. Nothing affords such a magnificent illustration of the truth of prophecy as the history of the nation of Israel.

All national distinctions are meantime set aside, and God's message of mercy is sent to "every creature." He now "commands all men everywhere to repent," and bestows pardon and life upon "all that believe." But does this offer of perfectly free grace elicit any good from man? Alas, no! As *law* brought out man's powerlessness to obey, grace brings out the enmity of the heart of man, for naturally he will not have God or own His claims upon any terms. Man's free will deliberately rejects the Christ of God as presented in the Gospel.

#### THE GENTILES.

All nations outside Israel are included in the term "Gentiles." Had Israel been obedient to Jehovah, they would have been maintained by Him in the position they occupied in the reign of Solomon as the first of the nations. But Israel utterly failed to glorify God, and finally cast off the worship of Jehovah and went after the idols of the Gentiles. For this cause, God in judgment gave them into the hands of their enemies. Israel became weakened and impoverished whilst the power of the Gentiles increased,

and finally they were carried away captive into Assyria and Babylon.

Thus, the Babylonish power, under Nebuchadnezzar, became the dominant power upon earth. With the destruction of Jerusalem and the captivity of Judah, began what the Lord calls "the times of the Gentiles" (Luke xxi. 24). Ever since then, Israel has been in subjection to the Gentile power, and though in part restored to their city and land in the days of Ezra and Nehemiah, yet it was only by permission of the Gentile, to whom they were still subject. In the days of our Lord they were still subject to the Gentiles, being under tribute to Cæsar, and as they were so by God's appointment, the instruction given by the Lord was, to "render unto Cæsar the things that are Cæsar's."

The Gentiles still have rule in the earth, and will continue to have it until God fulfils His promise and brings forth His King from His right hand and sets Him upon His holy hill of Zion (Ps. ii. 6; cx. 2). But although in judgment, power is given to the Gentile, still, from Nebuchadnezzar to Pontius Pilate, power in the hands of the Gentile has been abused as completely as in Israel, and man has proved himself unfit to wield the dominion of earth.

Satan is all along the real "prince of this world," and Gentile dominion will finally be headed up in a greater than Nebuchadnezzar or Cæsar—a prince who will be a very incarnation of Satan, claiming universal dominion and universal worship. The dominion which Satan offered to the Lord Jesus if He would fall down and worship him, but which He promptly refused, will be accepted by another. Him, all the world will wonder after. Kings will yield him their authority. By his signs and wonders all that dwell on the earth will be deceived. Whoever will not receive his mark or worship his image will be put to death. Such will be the culmination of Gentile dominion in the earth. But that shall end in the manifestation of the Son of Man, Israel's rejected Messiah. To Him belongs the title to universal dominion. "There was given to Him dominion and glory, and a kingdom that all people, nations, and languages

should serve Him. His dominion is an everlasting dominion which shall not pass away" (Dan. vii. 14).

### THE CHURCH OF GOD.

Let us now look a little at the third subject, viz., "the Church of God." Turn to Galatians iii. 26. "There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus." Also Colossians iii. 9-11, "the new man . . . where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian; bond nor free, but Christ is all and in all." From these scriptures it is clearly seen that in "the Church," which is "the body of Christ," all national distinctions are done away with.

"If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." While the natural seed of Abraham, according to the flesh, are set aside and scattered, what has God done? He has raised up from the dead that "seed of Abraham" to whom all the promises are made, and in whom all the nations of the earth are yet to be blessed. He is the Heir: the One who is destined to reign, though meantime hidden at God's right hand. But more than that. It is not Christ alone who is the Heir; there are "joint-heirs" to reign with Him. These are now being gathered out by the Holy Spirit's quickening power through the Gospel, and being linked in life and fellowship with Christ. One with Him, they are Abraham's seed—all things are theirs, for they are Christ's. Christ's reigning time is meanwhile postponed till the last of this elect company be gathered out, and creation waits and groans in expectation of the manifestation of the sons of God.

Let us glance at Ephesians ii. It is exceedingly interesting to note in this chapter the use the apostle makes of the words "We" and "Ye." "And you hath He quickened who were dead in trespasses and sins wherein in time past ye [Gentiles] walked . . . among whom also we [Jews] all had our conversation." "Wherefore remember that ye being in time past Gentiles in the flesh, at that time ye were without Christ," &c., &c. Thus, the ancient distinction between Jew

and Gentile is strongly marked. No other national separation was ever formed or recognised by God. While that distinction existed a Gentile, in order to obtain an interest in Israel's covenant blessings, must become identified with Israel's commonwealth through circumcision, thus owning Israel nationally as Jehovah's people. Many thus acted and were called "proselytes."

But the believer in Christ Jesus now, though a Gentile in the flesh, comes into blessing upon quite a different principle. "Now *in Christ Jesus* . . . [not apart from Him] ye [Gentiles] who once were far off are made nigh by the blood of Christ. For He is our peace *who hath made both one*, and hath broken down the middle wall of partition between us . . . to make in Himself, *out of twain*, ONE NEW MAN." Mark the expression, "the middle wall of partition." Who built it? It was God. It was God who had separated off the Jew from the Gentile, and hedged them round with ordinances as by a wall. How long was that wall to stand? Jesus in His lifetime never sought to break it down—on the contrary, He fully recognised it. To the woman of Canaan He said, "I am not sent but unto the lost sheep of the house of Israel." He was "a minister of the circumcision" (Rom. xv. 8), and as such, in all His ministry, He never stepped beyond the limits of the land that properly belonged to Israel. To the woman of Samaria He said, "We know what we worship, for salvation is of the Jews." Thus, He fully maintained the ancient, divinely-constituted "middle wall of partition." When, then, was it broken down? We answer, at His death. Then it was that Jehovah rent the vail in the temple, and Israel's High Priest unwittingly annulled his office by rending his clothes as he condemned the Messiah. Thus the dispensation was closed, and the separation that God had made and maintained was for the time swept away.

But what, after that, was the purpose of God? To make in Christ, out of twain (that is, out of Jews and Gentiles) ONE NEW MAN. One Head and one body. Christ the Head, we the members. In this glorious company—this elect membership—there is

neither Jew nor Gentile. Believing in Jesus and united to Him, the Gentile is no longer a Gentile, and the Jew is no longer a Jew. They are now *one* in the risen Christ. The old things have passed away, and all things have become new. Thus, believers, Jew and Gentile, are baptised in one Spirit into one body (1 Cor. xii. 13). This unity is a grand divine fact, and will, by and by, be gloriously manifested when Christ—the Head and members, the Heir and the joint-heirs, all complete, shall come to reign.

#### THE HEAD AND THE MEMBERS.

Thus we see God's ideal of the Church. It includes all who are in Christ, it excludes all who are not in Christ. "He hath given Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." That word *fulness* would be better rendered "*completion*." Christ the Head would not be "complete" without His body, the Church. Nay, more, may we not say without the feeblest member of that body. A mutilated Christ will never be manifested in glory.

In Colossians ii. 10 we get the opposite side of this truth, "Ye are complete in Him." That is, ye who form the body are not complete without Christ; just as He, the Head, is not complete without the Church. When the Lord Jesus comes the dead shall be raised, the living changed, and the whole body *complete* shall be caught up to be for ever with the Lord—the Head. The "one new man" complete. This mystery being ended, God will again resume His work upon the old lines: again acknowledging the distinction between Jew and Gentile—restoring Israel to their land, and so making restored Israel the centre of blessing to the whole earth.

The Church is called "a kind of first fruits." The "first fruits" in Israel was only a sheaf from every field, cut and presented to God, before the harvest was reaped. Such is the Church—a company gathered out for His name from every kindred and nation and people and tongue. At Antioch Peter sided with those who were seeking to introduce among the disciples the old line of distinction between Jew and Gentile. But Paul withstood him to the face. Paul saw that such a division in the Church

was a denial of the very truth of the Gospel, oneness in a risen Christ. But how is this oneness to be manifested by us practically? Only in one way; by implicit subjection to the Head. All divisions have their origin, like that at Antioch, in the introducing of some element that sets aside the revealed will of Him who is Head of the body, and Lord of the individual.

True subjection to the Head will necessarily imply love to every member—"love in the truth." Divine love will never sacrifice truth for unity, but will ever aim at bringing all the children of God into practical and manifest subjection to the word and will of the Lord.

#### Gathered Gleanings.

From New Year Conferences, 1909 By HYP

TO send down the ministry of rebuke, coat it well with commendation.

In ascending the hill of prosperity may you never *meet* a friend.

Flesh in activity produces nothing but works; spirit in activity produces fruit.

Faith is the root, as love is the queen of all graces.

"Bless the Lord, ye His angels, . . . and ye His hosts, . . . all His works in all places of His dominion" (Psalm ciii. 20-22). David wanted a big choir to magnify Jehovah.

Supplication is the incandescent white light of prayer.

The first person who died as the result of sin was a saint; the first graves opened in consequence of the sacrifice of calvary were those of the "saints" (Matt. xxvii. 52).

Underneath all our faith is "His own purpose and grace" (2 Tim. i. 9).

"All safe to land" (Acts xxvii. 44). There could be no failure with that which God took in hand.

Billy Bray used to say, "The promises of God are just as good as ready money any day."

John was a "pillar" of the Church (Gal. ii. 9), but we would never have known it if Paul had not told us.

To get a soul saved is the greatest work on earth.

Whom God takes up He never gives up.

God wanted Israel not only to be in the land, but to "possess it" (Deut. xxx. 18).

The child of God cannot sin without suffering.

2 Kings ii. corresponds with Acts ii., for we have (1) an ascending prophet; (2) waiting disciples; (3) a falling mantle of power.

"Give me a *man*" (1 Sam. xvii. 10) was the cry in the day of Israel's distress. Is it not the same to-day—Wanted, men and women for God?"

An Irish girl being asked, "What is holiness?" aptly replied, "To be clane inside, yer honour."

Whilst you cannot expect to be exempt from warfare, you need never suffer defeat.

This is a great day for marking our Bibles (and rightly so); would that it were as much a day for our Bibles marking us.

John Dickie, of Irvine, used to say, "Beware of the sins of youth."

We need more private reading and prayer, family reading and prayer, as well as public reading and prayer.

What would become of envy, strife, division, if the *first* fruit of the Spirit (Gal. v. 22) was manifested in rich abundance?

Barnabas was "a good man" (Acts xi. 24), for he had a heart big enough to believe that we Gentiles could receive the grace of God.

The river "Hallelujah" rises in Psalm civ., widens and deepens till the last five Psalms begin with Hallelujah, and the last Psalm is an ocean of Hallelujahs.

A saint playing with sin is like a moth playing round the candle.

If there is "secret sin" in your heart, you will go down before the tempter as sure as the block of ice goes down before the summer sun.

The devil has not a single shaft to shoot but what he shot at Christ, nor has he a net to weave but what he wove for Christ.

When Peter warmed himself at the world's fire (Mark xiv. 54) it led to "oaths and curses," when he warmed himself at the Saviour's fire (John xxi. 9) it led to "Come and dine."

When David's men got away from the "communion" of Hebron they very soon got into the conflict of the "field of strong men" at Helkathazzurim (2 Sam. ii. 3-16).

"Who brought thee forth water out of

the rock of *flint*" (Deut. viii. 15). God is never at a loss to meet the needs of His children.

Forty-seven years ago, when I was a young Christian, a brother gave me this verse—

"Keep me little and unknown,  
Loved and prized by Thee alone."

Three essentials for enjoyment during the year—(1) "Cleave unto the Lord" (Acts xi. 23); (2) "Love one another" (1 John iv. 7); (3) "Always abounding in the work of the Lord" (1 Cor. xv. 58).

R. C. Chapman on being asked how he was one morning, replied, "I am burdened this morning!" "Burdened, Mr. Chapman!" was the expression of surprise. "Yes, 'He daily *loadeth* us with benefits'" (Psalm lxviii. 19).

*Every chemist is bound by the law of the land to label that which is dangerous or deadly "Poison."* Every Christian is bound by the law of God to label every form of sin "Poison."

The hand which held the mock sceptre 1900 years ago shall yet hold the sceptre of universal dominion.

When we go to the throne of grace we not only breathe out our desires, but we breathe in of His fulness.

George Müller used often to quote seven rules for reading the Scriptures—(1) Earnestly; (2) prayerfully; (3) regularly; (4) consecutively; (5) early in the day; (6) believingly; (7) practically.

God has given two great Guides—The Spirit of Truth and the Word of Truth. We must never dissociate the two, for only as the Spirit opens up the Word can we understand it.

## CORRESPONDENCE.

### A Tour in America.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—We had a good passage in the s.s. *Baltic* to New York City. Held nightly meetings during the six days I remained. I then spent three weeks in Orillia, Canada, an old "fishing" ground of mine, ninety miles north of Toronto. God came in and gave blessing, quite a number professing conversion. I preached on week evenings in the new and com-

modious Gospel Hall, in addition to holding afternoon Bible readings and speaking on Sunday afternoons and evenings in the Opera House. I spent three days in New York ere sailing on November 28 in the *Orinocco* for Kingston, Jamaica. I attended the *Thanksgiving Day* Annual Believers' Meetings in New York, convened by the Thirtieth Street Assembly, and held in the Judson Memorial. The attendance was large, and the ministry was helpful. The speakers were Dr. A. T. Pierson, Dr. A. T. Scofield, Mr. Kendrick (who labours chiefly in the Southern States), and myself.

Through the kindness of Mr. Maury, one of the editors of the *New York Herald*, I had a letter of introduction to the captain of the *Orinocco*, whom I found to be a sincere Christian. On learning of my desire to have a Gospel service on the Sunday evening, he gave permission, and helped by asking the boatswain, and as many of the crew as he could collect, to attend. I had opportunities of distributing quantities of Gospels and Gospel booklets. A good many of the passengers were on their way to Colon and Panama, where 30,000 persons are employed in the construction of the canal. Amongst these were thirty-five persons rescued from the steamer *Finance*, which was struck and sunk by the *Georgic* during a fog, off New York, three days previous to our sailing.

We arrived at Kingston on Thursday at 10 a.m. We had scarcely reached port when I was asked by a lady if my name was Marshall. The inquirer was Miss Rose Johnstone, an English woman, who speaks fourteen languages, and labours in the canal zone. She had been instructed by a well-known Christian worker to invite me to speak at a meeting in Port Maria, fifty miles distant, that evening. After passing the Customs, and seeing a little of Kingston, I took the train to Albany, forty-two miles north-east, and then drove the remaining eight miles to the place of meeting. There were 350 men present, mostly coloured, who appeared deeply interested in the proclamation of the "glad and glorious Gospel." Five or six remained for conversation. During my fifteen days' stay in Jamaica I had ample opportunities of witnessing for the Lord Jesus Christ. At Port Antonio, eighty miles from the capital, the Town Hall was taken for gospel meetings. On Sunday afternoon the building was crowded. There were "signs following" these meetings. I spent a week in Kingston, being entertained by an earnest and devoted Christian, who showed us no little kindness.

You will doubtless remember reading of the terrible earthquake that destroyed Kingston on January 14, 1907, causing the death of from

1500 to 2000 persons. All the churches, excepting a wooden one, and most of the stores, shops, offices, and houses in the business quarter, were demolished. On account of the insurance companies refusing to pay for buildings not injured by fire, whole squares are still unbuild. As I could not secure a public hall for nightly meetings, and as there were loud "Macedonian" calls from Barbadoes, I did not remain as long as I anticipated.

Jamaica has a population of about 750,000. The chief industry of the colony used to be the production of sugar cane. On account of the supplies obtained from beetroot in Europe, and the consequent falling off in price of cane sugar, many planters were ruined. Since then, bananas have been successfully cultivated, with the result that ten or twelve steamers may be seen in a Jamaican harbour at the same time waiting for cargoes of this popular and wholesome fruit. In addition to the banana, oranges of a superior quality, coffee, cocoa, sugar cane, tobacco, bread fruit, yams, pine apples, cocoanuts, grape fruit, and other fruits, vegetables, and plants are grown.

The climate of the country is excellent. Mr. J. A. Froude, the historian, speaks of the "inimitable climate of Jamaica." It is certainly hot in certain places, particularly in Kingston. Kingston being situated on a plain facing the south at the foot of a range of mountains loses the benefit of the Trade winds, and has a fairly high temperature. The heat, however, is tempered by a cool breeze which is called "The Doctor." The highest peak of the Blue Mountains is over 7000 feet, and one may have almost any sort of temperature that he chooses in the island. Villages, towns, and districts, at an elevation of say 2000 feet, have a delightful climate. Ninety-two per cent. of Jamaicans are coloured. The majority of the lawyers, doctors, dentists, store-keepers, and preachers are brown or black skinned. It must not be supposed that the people are uncivilized. Most of the population can read and write, whilst many are well educated. There are plenty of sects, the chief ones being Moravian, Presbyterian, Baptist, Anglican, and Wesleyan. But there are numbers of others, such as "Campbellites," Seventh-Day Adventists, and Millennial Dawnists.

What struck me in the course of my conversation with the people was the number of religious professors who expect to get to heaven on account of what they *have done* for Christ, instead of *what He has done for them*. Spurious conversions are even more numerous, as far as one could judge, than in other English-speaking countries. Thank God for the Christian workers who stand by the old Book and preach the old

Gospel in simplicity, freshness, and power. Our brethren called "Exclusive" have about twenty assemblies. There are three "parties," "circles," or "fellowships" of them, each professing to gather on "divine ground," viz., "the ground of the one body," yet, alas! refusing fellowship to one another because of differences of judgment on *minor* points! None of them would, however, receive me, as I am supposed to be "in fellowship with evil"; but what that "evil" is it is difficult for them to say. The "Bethesda Question" has still to be "judged," even though one knows nothing about it! I spent a pleasant and profitable evening with several "Exclusive" leaders, and interviewed others in Port Antonio and Kingston. When Mr. and Mrs. Henry Dyer and Mr. Panting visited Kingston fourteen or fifteen years ago they were received. Since then a tightening process has been going on, and persons holding their principles would not now be accepted.

We expect to reach Panama in the morning, but a notice is out that letters have to be posted ere we reach the city.—Yours by grace divine,

On board R.M.S. *Atrato*, ALEX. MARSHALL,  
Colon, Republic of Panama, Dec. 20, 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.

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?

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."

### Conversion and Regeneration.

QUESTION 551.—With reference to Sir Robert Anderson's article in December *Witness*, we take up the following question: "What is the Scriptural difference between Conversion and Regeneration?"

*Editor's Note.*—To the question as to the difference between Conversion and Regeneration there are many replies, most of them far beyond the limits of our space. We appreciate the labour thus kindly bestowed, but both the letters and replies received indicate that the article in question has been seriously mis-

understood, and ideas read into it which it was not intended to convey.

Too little has been made of the definite portions which plainly state that "*No one can possibly become a child except by birth*"; "It is not natural but *spiritual birth* that makes us children of God"; "It is by the 'Word of God' that we are born again, and by that Word we are brought into *contact with the great sin-offering of Calvary*"; "While the new birth is altogether God's work, *our responsibility is to 'believe on the Lord Jesus Christ'*"; and "The Christian is *one who believes in Christ*"—and too much has been made of the honest suggestions as to the "how and when" in certain cases difficult to define.

The only two passages in the New Testament where the word "regeneration" occurs can hardly be said to warrant the meaning which is usually attached to it. But taking it as it is generally understood, *regeneration is equivalent to the new birth, and describes* that spiritual change which is effected by the quickening power of the Holy Spirit through the Word of God. It is the creation of a new nature capable of knowing and loving God. Conversion is a turning round (see 1 Thess. i. 9; Acts xxvi. 18; Acts iii. 19, and many other passages), and therefore denotes the visible manifestation in the life of this miraculous operation of the Spirit within. In either aspect the change is in this age inseparable from faith in the Lord Jesus Christ. Those only who have received Christ and believed on His Name are the sons of God. Old Testament saints "believed God." Their faith was "counted unto them for righteousness." That they knew God and loved Him is evidence that divine life was imparted to them, as well as righteousness imputed to them. When the Lord Jesus came unto His own He found two classes in Israel. The bulk received Him not. They were not His sheep. The Lord said to these: "Had ye believed Moses ye would have believed Me" (John v. 46). They had not believed the divine revelation given in the Old Testament Scriptures.

But there were those who were His sheep, and it was very different with them. Those whom the Father had given Him, who "believed God" as revealed in the Old Testament Scriptures, owned Him at once as the Messiah—the Son of God. The sheep knew the Shepherd's voice. They were prepared to receive Him because of the faith they already possessed: they believed Moses, and therefore they believed Him.

And may it not have been even so with Timothy? Some hold that neither Timothy, nor his mother, nor his grandmother, were

believers until they heard the Gospel of Christ from the lips of Paul. Others, among whom is Sir R. Anderson, think that Timothy's grandmother and mother believed in, and loved and taught to Timothy from his earliest years the Old Testament Scriptures, and that Timothy, believing as a child, was a sharer of the same faith that dwelt in them, and a partaker with them of the divine life. There was no question as to their welcoming the full light of the New Testament Revelation when brought to them by Paul. They believed Moses, and therefore they received Christ.

Whatever anyone may say to the contrary, there cannot be a shadow of doubt that many very young children are regenerate through simple faith in the Lord Jesus. Having been brought up in "the nurture and admonition of the Lord," they have known no crisis in their experience like that which we usually associate with conversion, yet their life has manifested the genuineness of their faith and the fact of their regeneration.

Some of the very brightest Christians can recollect no time when they did not believe in and love the Lord Jesus, though they can remember when the glorious truths of salvation became gradually clearer to their understanding and more potent in their lives. Such cannot look back as others to the day and date of their conversion, but nevertheless to doubt that they are regenerate would be impossible to those who know them.

This experience is by no means the rule, indeed even in Christian households it is not at all common. But if Christians generally laid hold by faith on the promises of Proverbs xxii. 6 and Ephesians vi. 4, who can tell how often a life from earliest childhood, bearing the stamp of regeneration, might be vouchsafed as the divine seal upon the faithful presentation of Christ from the first dawn of intelligence? In such cases is it possible to speak with exactitude of any point in their experience as a "turning from darkness to light"?

Yet apart from the difficulty of defining day and date in the case of elder people of a diffident temperament and young folks nurtured under Scriptural instruction, as Sir Robert Anderson clearly shows, the general way will be that "children of Adam" realising that "all have sinned," will "by the Word of God be brought into contact with the great sin-offering of Calvary," and rejoice that "to as many as received Him, to them gave He power to become sons of God" (John i. 12), or as the article in question emphatically stated: "It is not natural birth, but spiritual birth that makes us children of God."

## A Temporary Breaking of Bread.

**QUESTION 552.**—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?

**ANSWER A.**—There is our beloved Lord's expressed desire before us, in Luke xxii., with no qualification at all. The onus lies on those who disapprove of such a remembrance of His death to show from Scripture a sufficient reason. There are those who would not dare to meet to break bread without an ordained minister present. There are others who think that the consent of, say, a London meeting of brethren, should first of all be obtained. We find nothing of this in Scripture. The question resolves itself into this: "What is a duly constituted gathering according to the Scriptures?" and the answer we find in Matthew xviii. 20. We cannot be too simple. May our hearts be true to Christ. Then we shall not dishonour His holy Name.

W. R. L.

**ANSWER B.**—It seems a terrible thing, if, among believers, who have separated from the sects, there is springing up an orthodoxy which is threatening our liberty as children of God, and making such questions necessary. To whom do we stand or fall? And if the Holy Ghost is not the Guide among the twos and threes gathered in His name, to whom shall we go for guidance?

H. V.

**ANSWER C.**—If not considered out of place in connection with this subject, the writer would draw attention to the truth brought out in Acts xx., verse 7. The words "On the first day of the week, when the disciples were met together to break bread," if examined word by word, will be found to give the external aspects of the feast, and also to show by contrast how far a large proportion of the Christian Church has departed from its original simplicity, thus:—"On the first day of the week [not the first Sunday in the month, the last Sunday in the quarter, or once in six months], when the disciples [not a mixed company of saved and unsaved, and it should be noticed that the word "disciples" is used, which would clearly exclude any professed believers who were holding fundamental errors or leading ungodly lives] were met together [which could hardly be the case where the pastor takes his place at one end of the building, apart from those assembled] to break bread [this precious act, symbolic of our blessed Lord's broken body, is lost to the feast when the bread is cut into small cubes before being distributed]."



## The Bearing of the Death of Christ on the Life of the Believer.

Notes of an Address at Inverurie

By W. J. GRANT, Kilmarnock.

I WAS never more impressed than I have been of late with the *present* object of the death of Christ, and I would ask you to turn to seven scriptures, all of which bring that object before us.

I. THE OBJECT OF GOD IN GIVING HIS SON—"That whosoever believeth in Him should . . . have everlasting life" (John iii. 16) "ETERNAL LIFE"—not the mere "forgiveness of sins," not "justification," or not "perishing," but something positive, personal, experimental. LIFE—present, spiritual, heavenly, divine life.

II. THE PURPOSE OF GOD IN THE GIVING OF HIS SON—"That we might live through Him" (1 John iv. 9), the given One. Then the marvellous display of love, God sending His Son as "propitiation for our sins." The apostle presents the *object* of the Cross before he presents to us the Cross itself. The Spirit would thus fix that purpose indelibly upon our consciences and hearts, "that we might live through Him." And, mark, that is the end of God "giving." He "gave" His Son in a past eternity in the counsel of His heart; all down the ages He was giving His Son, in all the types of Israel, in every sacrifice placed on the altar; and when the hour at last came, He "gave up" His Son (Rom. viii. 32). The word in the original is the same—in its simple form it expresses the "giving"; in composition it expresses the intensified idea of "giving up." The Revisers have noted the difference: "Who loved me, and gave Himself up for me" (Gal. ii. 20); "Christ loved the Church, and He gave Himself up for it" (Ephes. v. 25). Thus God has "given" and "given up" His Son, "that we might live through Him." Is the object to be realised, or is it not? What shall the answer be?

III. THE OBJECT OF CHRIST IN THE GIVING OF HIMSELF—"Who gave Himself for our sins" (Gal. i. 3, 4). We are very costly when estimated in the office of the great

Valuer. Am I going to love one indulgent habit, one flesh-pleasing desire that cost my Substitute so much?—"That He might deliver us from this present evil age"; "evil" in every sense, for its principles, practices, and pursuits are evil. We are sons of a *coming* age, and we must bring the character and walk of that age into the present, and live as "foreigners" in feeling, desire, speech, conduct. And all this, adds the apostle, "according to the will of God and our Father."

IV. THE JUDICIAL AND MORAL OBJECT OF THE DEATH OF CHRIST. "Our Saviour, Jesus Christ, who gave [not 'gave up'] Himself for us" (Titus ii. 13, 14), for us the sinners, that we might be sinners no longer. "While we were yet sinners, Christ died for us" (Rom. v. 8), but now we are to be sinners practically no longer. "Who gave Himself for us that He might" accomplish two objects—the one, a *judicial* object, and the other, a *moral* or spiritual one, for the judicial and the moral ever go together, like coal and iron in the same geological formation. (1) The legal or judicial object—"that He might *redeem* us from all iniquity." We were the legal bond-servants of "all iniquity." We needed the ransom price paid down fully to "redeem" us from "all lawlessness, whether in the world, the church, the family, or the individual. But then the Spirit does not leave us there; He leads us to (2) the experimental and moral object, "and *purify unto Himself* a people for His own possession." The house is bought, and the new proprietor wants to occupy it *Himself*. He is not going to "let" it; wherever our Lord Jesus Christ makes an investment, it is always for self-occupation. "Zealous of good works." If this second object be realised, we shall soon have plenty of worship, and praise, and thanksgiving, plenty of prayer and supplication and intercession, plenty of reading the Word of God, of meditation, of individual private ministry one to another, plenty of godly ministry in the assembly, plenty of real communion with the Father, and with the Son, and with one another, plenty of testimony to the world, plenty of "good works."

V. THE OBJECT IN RELATION TO OUR-

SELVES—"The love of Christ *constraineth us*" (2 Cor. v. 14, 15). It leads us to "judge thus"; it keeps us taking this view. The believer is seen forming the same judgment as God has formed and as Christ has formed. And what is it? That "*One died for all.*" We might carry it still further and say that one Man died for all men; hence there is salvation for all if they would only have it, because there is One who has given Himself a ransom for all. But, oh! how few of the millions of the human race for whom the one Man died respond to the love of His heart as He hung on the cross? Indeed there are only a few among God's people who are "constrained with the love of Christ" to take this view of it. "I see I am a *dead* man; I never saw it before; whatever I was as a sinner I died in the death of that one Man. I judge that if 'One died for all,' I am among the 'all,' and I died in the death of that one Man." But more, "That they which live should not henceforth live unto themselves, but *unto Him* who for their sakes died and rose again." Up to the moment that you and I were linked with Christ, *self* was the object of our life, "but [now] unto Him" Do I so respond to the heart of God and the desire of His Son that I no longer live to myself but to Him who died for me and rose again?

VI. THE OBJECT CARRIED INTO EFFECT. This brings us further to the point of divine determination that this object shall be carried into effect. Notice this wonderful Scripture, "Forasmuch then . . . same mind" (1 Peter iv. 1, 2). What mind? What determination? The determination to "*suffer.*" Our blessed Lord armed Himself with the determination to do the will of God to the very uttermost, even to the death of a cross. He "set His face as a flint" to go to Jerusalem, to Gethsemane, to Calvary, till He could say, "It is finished!" Now, says the Apostle Peter, if you are going to respond to the purpose of Christ in His marvellous sacrifice, you must be armed with the same determination. "Arm yourselves with the same mind," personally and practically to suffer for Him, to die unto sin that you may live unto God. Self-denial

always means experimental "*suffering,*" and self-denial is the very first foundation stone of true "*discipleship*"; for "if any man will come after Me, let him *deny himself* and take up his cross and follow Me" (Matt. xvi. 24). Thus we have the believer brought not only to the *judgment* that I died with Christ as my Representative, but to a positive *determination* that I will go and die with Him.

VII. THIS PURPOSE ACTUALLY FULFILLED. Wonderful scripture! "I am crucified with Christ" (Gal. ii. 20). Here Paul tells us, not as an apostle, but as a Christian, what his experience is, for I take it that when he says, "I am crucified with Christ," he sets before us not merely his judicial position as executed with Christ, but also his experimental condition as crucified practically with Him, faithfully suffering this death unto sin moment by moment, the "*dying daily*" of 1 Corinthians xv. 31.

It is as much as to say, "If you Galatians want to find Saul of Tarsus, you will find him on the Cross." We often pray to be kept "*near* the Cross." Paul always speaks about being *on* the Cross. "Our old man was crucified with Him"—that is history (Rom. vi.); "I am crucified"—that is present experience. What is the issue? "It is no longer I (Saul), that live, but Christ that liveth in me." What a beautiful definition of the Christian life, which is simply the life of Christ reproduced in us by the power of the Spirit of Christ. It is not *trying* to imitate Christ. That word "try" is a Satanic intrusion into the vocabulary of many Christians; it is not found in the vocabulary of God, it belongs to Egypt. I cannot live the life of one fellow-saint, for each one must live his own life; and there is only one that can live the Christ-life, and that is Christ Himself; but He undertakes to live it in you and me. Let Him do His own work in the power of the Spirit that dwelleth in us. "The life that I now live I live through faith, in faith; that is, in the Son of God." Blessed title! Not faith in Jesus, nor even faith in the Lord Jesus, but faith in the *Son of God* raised from the dead. The power that raised Him from the dead can impart the same divine life to us, and keep

us alive in the midst of the surrounding death. If I want any assurance or guarantee that He will continue to supply this divine life, I find it in this, that He "gave Himself up for me"; and as I look at Calvary and see Him giving Himself up to *die for me*, can I doubt for one moment that the same heart of love will now lead Him to give Himself up to *live in me* in the power of the indwelling Spirit?

In all these seven scriptures we see that the one present object of the grace of God and the gift of Christ is that you and I should respond thereto with a Christ-like life *even now*. While so much is said in Scripture on the present object of the death of Christ, very little comparatively is said in the Word of God as to the full and ultimate object in a coming day; that will be all right if the present object be graciously and faithfully fulfilled in us. Remember, that for this Christ has died, and for this the Spirit of God has come to indwell you and me; and if we are only wise and simple enough to give ourselves over to the power and faithfulness of that indwelling Spirit, He will, through the Word read, meditated on, and obeyed, through fellowship with God at the throne, through fellowship with Spirit-led saints, and through the furnace of affliction, work out this present, spiritual, moral, glorious purpose, to the praise of God and the gratification, of the Heart that suffered once for us, and to our own and others' present and eternal blessing. God grant that this may be so in us all!

### God Answers Prayer.

I KNOW not by what methods rare,  
But this I know—God answers prayer.

I know not when He sends the word  
That tells us fervent prayer is heard.

I know it cometh soon or late,  
Therefore we need to pray and wait.

I know not if the blessing sought  
Will come in just the guise I thought.

I leave my prayers with Him alone,  
Whose will is wiser than my own.

### Adorning the Doctrine.

By A. E. WHITE.

GOD meant our lives to illustrate the truth our lips utter. We tell a story to a child; he does not quite understand, and so we show him pictures to make it all a reality. Thus God would have us make salvation's wondrous story clear to the world in a language the world can understand—a language of living pictures, written large and deep on our hearts by the power of the Holy Ghost, to be known and read of all men.

But how are we to manifest the life of Jesus in our mortal flesh? All self-effort is fruitless. It can only be wrought out by the life within, reproduced in ransomed souls by the Holy Spirit, lived out in all sorts of places and circumstances, where divine wisdom casts our lot. We bury a seed in the earth. Not all the power of man or the resources of science can make that seed spring up and blossom into beauty and fragrance. But there is a mysterious germ in that tiny seed that will cause it to yield both in due time. *That germ is life.*

We are no match for the powers of darkness, the world around us, or the flesh within, and yet thousands of feeble women and children have withstood and overcome because of this indwelling life—the life of Him who bruised the serpent's head on Calvary. If we tremble before the mighty enemy it is because we do not know our power—the strength of the risen Christ made perfect in our weakness. But Satan knows; and so it is written, "Resist, and he will flee." Christ has fought our battle and won an eternal victory by His cross, and we take our stand where He has placed us on the victor's ground. Satan's aim is to "cast us down from our excellency."

If we, too, would win the victor's crown, we must lay aside every weight that we may run the upward race unhindered; we must cast out everything that would cumber the heavenly seed in our hearts. It is "incorruptible"—it cannot mix with evil, but it can be "choked," and so bear no fruit unto life eternal. Shall we, by His grace freely given, bring forth fruit, "some thirty, and some sixty, and some an hundred fold," to be found to His praise in the coming day?

## Sacerdotal Hatred of Jesus.

ITS SECRET.

By A. STACY WATSON.

ACCORDING to "the law," if a man sinned within certain limits he was commanded to bring a sacrificial victim to the altar, wherewith the priest should make an atonement for his sin. For other sins the sinner himself suffered the penalty, which was inflicted at the instance of judges appointed for the purpose.

From the era of the Maccabees the *priests* sat in the *judgment-seat* (until the Romans took the power from the rulers of putting any man to death); thus, either through the altar or through the council, all judicial authority over the nation came into the hands of the priesthood.

"The law was until John." From the appearance of John "the kingdom of God" was proclaimed by Jesus Christ.

As all sins are (in their origin) the work of Satan, so also all diseases and physical defects are the work of Satan. By healing diseases and physical defects, such as no man ever yet had done, Jesus proved that He possessed an authority from God of a quality never possessed by any other man, and also proved that His power for good was greater than that of Satan's for evil. He who can heal the blind and the lame can send into the temple, to worship, those who have hitherto been excluded. He who can heal paralysis by His word must be speaking the truth when He claims to have authority to forgive sins, for "whether is easier to say, Thy sins are forgiven, or to say, Arise and walk"? The one is as easy to say or to do as is the other; the one bears witness to the other; the *word* and the *power* are equal, for a man's word is his *alter ego*. If the word of the Lord Jesus has power to raise the dead, His raising of the dead proves that He has conquered death. If He has conquered death His conquest proves that He has authority to *remit* the death penalty, consequently He must have authority to *declare* the *forgiveness* of sin, for He has remitted its *penalty*.

"WHO ART THOU?"—"I am . . . THE BEGINNING—that which I SPEAK to you"

(John viii. 24, 25, see Gr. and comp. Rev. xxi. 6; xxii. 13). His answer challenges all His hearers to put together every saying that He has spoken; to try every speech of His by the law and the prophets; to test His words by their Scriptures; and, either to convict Him of sin, or else to believe His word. They never accepted the challenge; to have done this honestly would have been their salvation. He challenged them to *reckon up the sum* of all that He had spoken; the sum of all that He had spoken taken in its breadth and in its length; in its height and in its depth—all that HE is is summed up in this word.

"THE BEGINNING."—This word, in its integrity, is true of but One. True of Him alone who, before Abraham was born, was and is the "I AM," who sent Moses from the burning bush of the desert to deliver Israel, His people, from Egypt. He who is "THE BEGINNING" is "the Light of the world," the Light which has risen out of the height above the sun. "The real Light which lighteth every man coming into the world." "THE BEGINNING" is the Name of Him who giveth "the Light of life" to all who *follow* Him, for in Him dwells the Light of all the ages; He is the Light of that day which knows no night. Outside of Him all is darkness. He who is "THE BEGINNING" in "Himself is before all things."

"The *present*, "is," declares that this pre-existence is absolute existence" (Lightfoot on Colossians i. 17). As "Himself is before all things," He is "the BEGINNING of the creation of God," for "all things were *made* by Him, and without Him was not anything made that hath been made," and it is "in Him [*that*] all things hold together." As it was by the word of His power that He raised the dead, so is it by the word of His power that He is "upholding all things." "All the laws and purposes which guide the creation and government of the universe reside in Him, the Eternal Word, as their meeting point. . . . He is the source of its life, the centre of all its developments, the mainspring of all its motions" (Lightfoot on Colossians i.). He is the "*Alpha* and the *Omega*" of all articulate language, whether spoken or written. As He is "THE BE-

GINNING" of all creation, so also is He "THE END" of it, the *Completer* of all the works of God.

THIS, then, is the "Christ, the power of God, and the wisdom of God." Therefore, "If ye believe not that I AM, ye shall die in your sins" (John viii. 24). What a Saviour!

"WHAT DO WE?"—"If we let Him thus alone, all will believe on Him."

"COME TO ME, all ye who labour and are burdened, and I WILL GIVE YOU REST" (Matt. xi. 28; J. N. D.'s trans.). When Jesus by a word healed a leper and sent him to the priest, all that the priest could do was first to scrutinize the flesh of the healed leper, then to bear witness to the fact of his cleansing by putting the *priestly seal of the altar* (for the first time since the *days of Moses*) upon the work of Jesus!

The word, or the touch, of the Lord Jesus healed the sick, and loosed the cords of death, setting death's captive free. Jesus conquered when the altar, the temple, and the priesthood failed. Where the LAW failed to give life, the WORD of Jesus raised the dead. The WORK of Jesus *proved* Him to be greater than the temple, greater than Solomon, greater than Moses. He who can undo Satan's work, in the healing of diseases which no other man had power to do, must first have captured the whole panoply of death. If He has captured death's panoply He has taken death's captivity captive. This, then, is the one Man who can give the true, the real rest of the Sabbath of God's delight. He who is "THE BEGINNING," the "I AM" is "*Lord of the Sabbath.*"

The authority which fails of its object must give place to the authority which wins the prize—the prize of life. The priesthood ministered a law which, in their hands, did not give life, therefore they could not give rest. Christ was the minister of a law which did give life. "The law of the spirit of life," therefore He alone is the rest-giver.

The word of Jesus was mighty, where all other words and works failed; therefore the nation, which, until John, was subject to a priesthood that could only minister "the blood of goats and calves," must pass from under such an authority to come under the authority of Him who can forgive sins,

because the atonement which He is making is with *incorruptible* blood, in consequence of which He has the power to give the sanctified rest of God's "FINISHED" work. He who has authority to give life to the dead is the prophet greater than Moses. THIS then is the "King of Israel," "The Christ of God," the Hope of all the ages, the Heir of the Kingdom of God.

The rule of the priest ends, *in equity*, wherever the "Word" which "was with God," the Word "which is God," or His written Word, is present; for the word of the King, whether spoken or written, is of equal authority (John v. 22; xii. 48).

"Let us kill him, and take his inheritance." Sacerdotal hatred was, in that day, blind to the fact that this one was the "Lamb of God," ordained to be a sacrifice, whose blood, shed by unbelief, should make atonement for sin.

"The breath of our nostrils, the Anointed of the Lord, was taken in their pits" (Lam. iv. 20). The priestly party thought to keep the nation for themselves. The fourth dominion tore them to pieces, ate their flesh by the sword, scattered them to the four winds, burned their temple, and destroyed their city.

Since that day the idol-priests who worship the work of their own hands, the priests of that great city Babylon, which claims to exercise sovereignty over the kings of the earth, have done with the *written* Word of God, as did the priestly rulers of Sodom with Him who is "the Word." The idol-priests of Babylon have burned the written Word wherever and whenever they have been in power, and have made themselves drunken, and will yet again make themselves drunken, even to madness, with the blood of those who "hold fast the Word of God," and have the faith and witness of Jesus.

But the superhuman confederated wild beast that comes up out of the abyss "will hate the harlot; and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire." Then shall heaven itself, with saints, apostles, and prophets rejoice over her, and shall set the seal of their hallelujahs to the righteous judgments of God.

## The Personality of Man.

THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED—XII

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

**B**EFORE entering upon the consideration of Nestorianism, Monophysitism, Monothelitism, and their modern analogues, together with that curious compound of ancient heresies and sciolistic absurdities, "Millennial Dawnism," it is necessary that we see what meaning such terms as "nature," "attributes," "substance," "personality," have for us. Let us examine ourselves. The knowledge of what lies nearest us forms a good platform from which to survey things that lie farther away.

By "nature" in this connection, I do not mean the existing universe with all the things it contains with their phenomena and laws, but the constitution with its qualities and characteristics derived by us from birth as men and women.

What is my nature? Is it wholly material? Can it be expressed in one word—D-U-S-T? How can I tell? By examining its qualities and characteristics and discovering whether they be wholly the qualities and characteristics of "dust" or matter. Now, in beginning to examine yourself, I would have you know that "phenomena"—and this is a word that will cover both "qualities and characteristics"—"imply substance." That without some reality there can be no phenomena; and the reality that underlies phenomena we call "substance"—*sub* under, and *sto* stand—that which stands under.

You will now begin to recognise that you possess two organs or instruments of knowledge—self-consciousness and sense-consciousness; just as you begin to realise that there are two great classes of things to be known—things within and things without.

Knowledge about things without comes to you by your senses: you see, you feel, you hear, you smell, you taste. Through these channels comes to you the knowledge of phenomena. For instance: you see a black object; it feels hard and somewhat heavy; on striking it you hear a non-metallic sound; it has no special taste or odour. It is a lump of coal, and, as you can determine for your-

self, these are some of its phenomena or attributes.

Without entering on the subject further, let me add that matter—coal is matter, gold is matter, &c.,—possesses these phenomena:—extension, mass, weight, form. Consequently all objects possessing these phenomena are material. And material objects alone are made known to us by our sense-consciousness. Suppose something had no extension, say that it was without length and breadth, could it be seen? No. Had it no mass or weight, could it be felt? No.

But turn within. Here we use our self-consciousness, and we perceive ourselves willing, thinking, and feeling. We speak of a "strong will," but we do not for a moment suppose that that is like a bar of iron. We speak of a "great thought," but we do not suppose that we can measure it. Examine yourself thus for a moment, and you will be ready to admit that the things you know by your self-consciousness do not possess form, weight, mass, extension. Are they then less real than the things without? Let me answer you by quoting Solomon's beautiful description of "love," which is one of these inner things—"Love is strong as death; . . . many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned." It cannot be measured. It cannot be weighed. Whilst all the sounds that delight the ears, and all the dainties that excite the taste, and all the odours that fill the air with sweetness shall vanish away for ever, love remains.

Now the substance implied by the phenomena of willing, thinking, feeling, we call "spirit." Hence in myself I perceive two classes of attributes: those which go to make up the outer man and appeal to the senses—the material part of me; and these which constitute the inner man, and appeal to the organ of self-knowledge—the spiritual part of me. Thus my nature is a dual one. It is made up of matter and spirit.

You will notice that I say "of me." "Me," "I," "self," "soul," "person"; these refer to one and the same thing. The derivation

of "person" is instructive here. It comes from *per* through, and *sonus* a sound, for *persona* was the bell-mouthed mask through which players spoke their parts with voices other than their own; thus it came to mean the part itself, and latterly the actor himself: the mind behind the show.

So that which enables me to say "I" or "me," to address others as "thou" or "you," is that which makes me a person. It is the mind that lies behind the constantly changing mask of the outer man. So though the material part of me alters (it is said, and truly enough, we have a new body every seven years), there is nothing of which I am more conscious than that I am the same "me" as spake with shrill tones at the dawn of my intelligence. None would recognise in me that child of three or four, yet I know myself to be the same. And "soul" is the same word as "self," only spelt differently. So in the Bible we often have the word "soul" used for "self" or "person" looked upon as an individual. Acts xxvii. 37, "We were, in all, in the ship two hundred threescore and sixteen souls."

So to the spirit part or the mind of man does the personality or self-hood belong. Not to the body but to the spirit does that wonderful, mysterious reality belong, which says, "I think; I will; I feel; I know"; as, for instance, "My soul is exceeding sorrowful" (Matthew xxvi. 38); "He groaned in the spirit, and troubled Himself" (John xi. 33, margin). And within the sphere of the personality is that union betwixt body and soul which makes them not two but one man, not two but one person, to whom all the qualities, characteristics, phenomena or attributes of mind and matter are common.

Thus we speak of a "great little man," great so far as his mind goes; little so far as his body goes. A man is a philosopher only so far as his mind goes; hence toothache upsets the greatest Stoic; yet we say the "philosopher dies," although we know very well that it is the body, not the mind, (*i.e.* spirit) that dies. Thus are we men mortal immortals, for (speaking of death) "then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccles. xii. 7).

Some people read this as if it meant that the spirit returned to God who gave it, as the raindrop returns to disappear in the parent flood. But this is heathen and not Christian. It is to be like the Buddhist with his Nirvana, his absorption in the Deity. It is hard to talk of Christian teachers as if they were no better than Pagan prattlers, but with their "sleep of the soul," "unconsciousness at death," and what not, it would be harder to think of them otherwise. The philosopher was not so ignorant, illogical a creature as to suppose that a spirit absorbed into a conscious Spirit would become unconscious. No, he was coherent in his thought. His deity was unconscious, so absorption into it meant eternal unconsciousness—blessed Nirvana!

"The spirit returns" . . . the person who sinned must meet the Person against Whom he sinned. So the warning given in another connection may be repeated here, "Prepare to meet thy GOD!" The body, the instrument of sense-consciousness, that by which the person becomes acquainted with the material world into which he is ushered at birth, has dropped into a handful of dust. It was matter; it is matter still. It has not ceased to exist. The spirit is spirit and remains spirit. Neither has it ceased to exist. But now naked, the cerecloth of matter dropped from around it, it stands before the GOD Who sent it into a world of shadows for a little while.

Even in the flesh spirit can communicate with spirit without the intervention of the senses. The mind of one person, by a profound act of will, can impress its knowledge upon the mind of another who receives it by willing to cease for a moment from receiving impressions through the usual channel of the bodily senses. So spirit (*i.e.* mind) can communicate with spirit apart from the body altogether. "Prepare to meet thy God!" Job said, "How oft is the candle of the wicked put out!" Proverbs saith, "For there shall be no reward to the wicked; the candle of the wicked shall be put out"; and "the spirit of man is the candle of the Lord." Now in each of these quotations the word *ner* translated "candle" means really "light."

According to present scientific thought

the Persistence of Force and the Indestructibility of Matter are two fundamental doctrines of all true science. Now see how they apply to the elucidation of these passages so often used to "prove" the cessation of man's existence at death. To speak of the *light being put out* in the candle, we are speaking parochially. It is only put out *in the candle*; it has not ceased to be. Look at it this way: there are stars so distant that we can only give some idea of their distance by using the speed of light as our measure. Now light travels at the rate of twelve million miles a minute! And it takes a thousand years to reach us from these stars. Now, suppose one of these stars "put out." We should not know that it has been put out for a thousand years. The light put out in that star would take a thousand years to reach us; and, passing us, another thousand years to reach another point equally distant; and so on through the limitless depths of space.

So this illustration read in the light of modern knowledge tells us that though the spirit of the wicked is put out of the body it does not thereupon cease to exist. It travels on until it meets GOD. Rather, seeing the spirit is the seat of the personality, he travels on until *he* meets GOD. Oh, man, "prepare to meet *thy* GOD!"

### A Morning Prayer.

"Yield yourselves unto God" (Rom vi 13)

• **S**AVIOUR, move Thou my hands  
 This busy day;  
 So shall the work I do  
 Endure for aye.  
 Saviour, guide Thou my feet;  
 Then come what may,  
 Thou knowest all life's snares—  
 Thou art my Way.  
 Saviour, touch Thou mine eyes,  
 I have no sight  
 To trust in; let me see  
 Light in Thy light.  
 Saviour, use Thou my mouth—  
 Vain words are rife—  
 But that which Thou shalt speak  
 Tendeth to life.

Saviour, take Thou my heart,  
 Love Thou in me;  
 Its strong, wild tides unsealed,  
 Except by Thee.

Saviour, possess my mind,  
 Let *me* be still;  
 So shall my thoughts work out  
 Thy perfect will.

M. E. GRAY.

### Suggestive Topics.

#### MANIFESTATIONS OF GOD.

- |  |                |
|--|----------------|
| 1. God dwelling in the believer,           | 1 Cor. iii. 16 |
| 2. God walking                   "       " | 2 Cor. vi. 16  |
| 3. God speaking               "       "    | 1 Pet. iv. 11  |
| 4. God working               "       "     | Phil. ii. 13   |
| 5. God praying               "       "     | Rom. viii. 26  |
| 6. God fighting               "       "    | Gal. v. 17     |
| 7. God ruling               "       "      | Acts xx. 28    |

J.S.S.

"ABUNDANTLY SATISFIED."

Psal. xxi. 8

Some of the provisions of His house.

- |  |     |
|--|-----|
| Abundant mercy for every sinner, verse 5               |     |
| His far-reaching faithfulness for the saint, - - - - - | " 5 |
| His righteousness like a mountain high, - - - - -      | " 6 |
| His judgment as an ocean deep, - - - - -               | " 6 |
| His watchful care a theme of praise, - - - - -         | " 7 |
| His loving-kindness ever true - - - - -                | " 7 |
| His sheltering wing a refuge near, - - - - -           | " 7 |

H.R.F.

#### TESTIMONY TO THE RIGHTEOUSNESS OF THE LORD JESUS.

- |                                      |                      |
|--------------------------------------|----------------------|
| 1. Judas, - - - - -                  | Matt. xxvii. 4       |
| 2. Pilate's wife, - - - - -          | " 19                 |
| 3. Pilate, - - - - -                 | " 24                 |
| 4. Herod, - - - - -                  | Luke xxiii. 15       |
| 5. The thief on the cross, - - - - - | " 41                 |
| 6. The centurion, - - - - -          | " 47                 |
| 7. Demons, - - - - -                 | Mark i. 24; iii. 11  |
| 8. The Father, - - - - -             | Luke iii. 22; ix. 35 |

Heaven, earth, and hell bear witness.

In type the testimony of the Spirit—Ex. xii. 5; Lev. i. 3-10; iii. 1-6; v. 18; vi. 6 xxii. 21, &c.; Numb. xix. 2.

"Holy, harmless, undefiled, separate from sinners."

J. R. C.



## The Order in the Church of God.

NOTES ON I CORINTHIANS XI 1

By J. R. CALDWELL,

Author of "God's Chosen People, &c

1. "Be ye followers of me, even as I am also of Christ." The apostle seeks not a following for himself; his desire is only that the saints might through his example be led the more closely to follow after his Lord.

2. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances [traditions], as I have delivered them to you." As the ordinances for Israel were delivered to that nation through Moses, so God has communicated His will concerning the ordering of the Church throughout its whole course upon earth until the Lord comes, through his servants the apostles, and especially by Paul. In many respects the apostleship of Paul differs from all the other apostles.

The Lord through Paul's epistles has addressed seven churches of the Gentiles, just as definitely as through the Apostle John he addressed the seven churches in Asia (Rev. ii. and iii.). These are Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. In these the will of the Lord concerning His assemblies on earth is fully communicated.

There was a constant danger of the saints being turned aside from the simplicity of the will of Christ; hence continual warnings against human traditions and human wisdom, and the frequent recalling of the saints to the apostolic words. See for example 2 Thessalonians iii. 4-6: "And we have confidence in the Lord touching you, that ye both do and will do *the things which we command you*. Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us." There is all the difference in the world between "the traditions of the fathers" and the "traditions" which were received from the apostles; the former were of *man*, the latter were from *the Lord*. They are called "traditions" in contrast to "Scriptures,"

because not being yet written, they were communicated to the saints orally, or from mouth to mouth. When our Lord referred to "the Scriptures," it was to the Old Testament Scriptures. But later, the New Testament counsel of God was committed also to *writing*, and then ceased to be "tradition," and became the Scriptures of the New Covenant.

The traditional form of the early teaching is shown in 2 Timothy ii. 2: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Thus from mouth to mouth was the will of the Lord transmitted and preserved by faithful men. But in the providence of God, all that He saw needful for the Church has been committed by the apostles to writing, and we are not cast back upon doubtful traditions, but upon the sure written Word of God.

I was once asked by a young man if I would not receive as equal authority to the Scriptures what was written by one who had himself heard the apostles speaking? I saw that this was only an attempt of Satan to move me from the solid rock to shifting sand. One step off the Word of God is a step into doubt and darkness.

Paul was jealous lest either Hebrew tradition or Grecian philosophy should introduce into the Church anything that would lead away from the simplicity of the Lord's instructions committed through him to the churches. Great was his joy and hearty his approval as he found that they were still adhering, though imperfectly, to his teachings and example.

We know how, since then, all is changed. The "apostles' doctrine" has been set aside, and the devices of man introduced. The world has come into the Church, and the Church has mingled with the world. The two simple ordinances of baptism and the Lord's Supper have been perverted from their true purpose and meaning, proving what need there was for the warnings given. And we may be well assured that the Lord takes pleasure in any single-hearted return to the old paths. Let us seek in a humble spirit and with a true heart to maintain and

carry out the will of God, so that our Lord may be pleased with the condition of our souls towards Himself, as well as with the position we take of separation from the evils around.

3. The apostle then proceeds in verse 3 to give the mind of God with regard to the relative position of the man and the woman in the assembly. **"I would have you know that the Head of every man is Christ, and the head of the woman is the man."** The head is that which directs and controls the whole body. Thus the Son of God when on earth took the place of subjection to His Father in all things. It was God who directed and controlled His whole being. **"The Head of Christ is God."**

Who is to direct and control the man in the assembly? The same who directed and controlled the Apostle Paul, Christ the Head. Every man is in direct responsibility and subjection to Him, and only as this is practically owned is the assembly fulfilling the purpose of God. **"THE HEAD OF EVERY MAN IS CHRIST."** Thus, as Christ is subject to God, and as the man is subject to Christ, even so it is the will of God that the woman be in subjection to the man. **"THE HEAD OF THE WOMAN IS THE MAN."** This certainly does not imply that the woman is to surrender her conscience to the man, or to be subject to the man in wrong-doing, but it assigns to the woman the *subject position*, and every instruction in the Word of God as to the woman is in harmony with the place thus given her.

The Lord Jesus never sought to glorify Himself, but His Father. So the business of the man is to glorify Christ, to unveil or manifest the mind and character of Christ the Head. To show this typically, it is enjoined that in the assembly, which is designed to show forth spiritual and heavenly things, the head of the man shall be uncovered. To observe this is not a mere custom, but an act of deference to the expressed will of a present Lord. Some may say, "Is God so particular as to care whether my hat is off or on?" Yes, God condescends to very little things, and has thought it needful to legislate for it in His Word. It is ours, therefore, simply to obey.

5. **"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head."** But the woman is to have her head covered. Why? Because "the head of the woman is the man," and on no account is man to be manifested or exalted. The covering of the woman's head is thus seen to be a typical action, expressing the great spiritual truth that in the presence of an unveiled and exalted Christ man is to occupy the veiled and subject place.

Suppose a few of us believers were sitting round the breakfast table in my house on a Lord's Day, and that no assembly being in the neighbourhood, we purposed, after breakfast, showing the Lord's death in "the breaking of bread." The moment the breakfast is removed, and the bread and wine placed upon the table in the name of the Lord, it ceases to be my table. As head of the house, the ordering of it was according to my will at breakfast; but now it is *"the Lord's Table,"* and everything about it must be ordered and regulated by Him. Though there be only two or three, the ordering of the assembly and everything relating to the keeping of the feast, must be according to the revealed will of Christ. If, at my breakfast table, the women had their heads uncovered; *now*, although in the same room and sitting round the same table, the women's heads must be covered. This, I repeat, is not a mere custom, it is an act of subjection to the will of the Lord.

While thus dwelling on the claim of Christ as Lord to order His own table, I may add that He has the same right to order the ministry that is connected with the feast. If the assembly be come together, and one man only is allowed to speak and conduct the service, is not this a practical denial of the authority of a present Lord, and of the varied gifts and ministry of the indwelling Spirit of God? We are not at liberty to do as we like or as we think, but our responsibility is to keep the ordinances as they have been delivered to us.

10. **"For this cause ought the woman to have power on her head, because of the angels."**

14. **"Doth not even nature itself teach you?"** The apostle then goes on

to show that there is a reasonableness in the covering of the woman. As in chapter x. 15 he says: "I speak as unto wise men," appealing thus to their own consciousness of what is wise or foolish; so here he appeals first to the law, and then to nature. We have an instance of the same double appeal in chapter ix., on the subject of ministry (see verses 7 and 9). Under the law the uncovering or shaving of the woman's head was connected with shame and dishonour (see Num. v. 18 and Deut. xxi. 12). But nature also, from the fact of the woman being provided with a natural veil of long hair, has a voice to the same effect.

Thus it is taught that the hidden, veiled place belongs to the woman, whilst the prominent public place pertains to the man. Why has the woman long hair? God gave it to indicate that the woman was to be veiled, not thrust into publicity. Man, on the contrary, is fully warranted to appear in public.

8. "For the man is not of the woman: but the woman of the man." Then the subordinate place assigned to the woman is not here connected with the fall. True, Eve was the means of leading Adam aside, and being in the transgression, it was said to her: "Thy desire shall be to thy husband, and he shall rule over thee"; but before that there was a definite indication that the woman's was to be the subordinate place. The man was not of, or from the woman, but the woman of, or from the man. Thus the manner of the woman's creation indicated subjection. Again, the man was not created for the woman, but the woman for the man. Thus, again, subjection is shown forth. And all this points to the grander relationship of the Church to Christ. This is fully explained in Ephesians v. Thus in the most minute details of the will of the Lord there lie hidden great unseen realities.

### Ceaseless Grace.

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus" (1 Pet. v. 10)

Thy grace our failing strength renews,

Thy paths are paths of peace;

If thence we stray, Thy loves pursues,

Thy mercies never cease. R. C. CHAPMAN.

## An Ideal Children's Evangelist.

By H. W. FIGGIS, of Dublin.

Notes of an Address at a Conference of Sunday School Workers in Kingsway, London.—PART III

IV. HIS METHOD. This should be VARIED, VIVACIOUS, VERACIOUS.

(I) VARIED. Whether in a Sunday School class or children's service, I would suggest great variety in the way you treat your lesson; and however good a particular method may be, I would advise you to frequently alter it, and not always to take your subject in the same way. Be anxiously careful to grasp the very core of the subject in your own heart and mind, and reduce the particular truths which you wish to enforce under three or four definite and clear heads. Rarely should you exceed four, and seldom, if ever, as many as six; and let each section of the subject be enlivened and simplified by a suitable illustration or brief story, but never let the illustration or the story take the uppermost place in the mind of the child. In the treatment of the subject, I have found a judicious use of alliterations, acrostics, objects, or sometimes pictures, to be very helpful, especially with young, or particularly restless children. These things I have proved for many years to be used by the Holy Spirit to arrest attention, and through eyegate as well as eargate to capture the citadel of the heart. But I would advise you never to be slavishly tied down to any particular method, and never to allow your young hearers to be able to forecast the particular method in which the subject for the day is going to be treated. If you are going to speak, shall we say on the 15th chapter of Luke's Gospel, you might have three L's to illustrate the theme—LOST, LOVED, LOOKED FOR; or three S's—LOST SHEEP, LOST SILVER, and LOST SON; or if you are to speak about the "Saviour" you might have several S's—SENT SAVIOUR, SUFFERING SAVIOUR, SURE SAVIOUR, SUFFICIENT SAVIOUR. I merely give these by way of suggestion, as showing how the central truths of the subject can be so presented as to be easily grasped, understood, and remembered, even by the smallest child present. I find even with little children of

six or eight years of age that Scripture lessons so treated fix themselves in the mind, and the little ones are able to tell afterwards to their elder friends what the address was about; on the other hand, I also find that bigger boys and girls and grown-up friends are equally interested in the Bible talk. In fact, in my own children's service at home, which I have conducted for over thirty years without a break, there are not only crowds of little children present, but also a considerable number of young people of both sexes, from sixteen to twenty-five years of age, and a good many adults, many of the latter being the children's parents, who were themselves children in the service in former years.

(2) You must not only be varied in your methods, but also *VIVACIOUS*; all dulness and monotony, whether in tone, expression, or manner, must be avoided; and whilst I again insist upon the importance of reverence, yet must we blend with it a lively and animated style. Your face must express the joy that is in your heart; your eyes must look straight into the children's eyes. I strongly advise you always to get the children so placed that they can see your face, and that you can look straight into theirs. And as to your voice, do be careful to avoid the dreary monotone in which I have heard some good brothers speak. Do not shout or scream, but speak distinctly and clearly. Be careful as to your pronunciation and enunciation, and be sure that all present can distinctly hear what you are saying.

(3) *VERACIOUS*. Now, let me impress upon you the necessity of being veracious, that is, truthful. It is shocking to hear, sometimes, stories told to children which bear on the very surface the evidences of strong improbability, if not of actual untruth. Therefore, I would say, be very careful as to the stories you tell, and avoid telling anything that seems unlikely or improbable, for be assured of it that the children very often see the improbability much more quickly than a dull-headed adult. Little instances gathered from your own experience, and told simply and without too much embellishment, are far better than the stock stories taken from books, which their own father

would not recognise, and which are retailed over and over again *ad nauseam* by some speakers. But I think that, as a rule, illustrations are much better than stories, and if you keep your eyes open as you go about the streets, in the omnibus, tramcar, or train, or in walking through the country, you will find plenty of illustrations which you should at once jot down in a little note-book, always carried for the purpose in your pocket. Thus you will find "books in the running brooks, sermons in stones, and good in everything." The poor dog, as he limps down the street, holding up the leg that has got hurt, whilst the other three are doing all the work, will at once suggest to you: "Bear ye one another's burdens, and so fulfil the law of Christ."

V. One word more about the *MENTOR*. You will remember, in the classics, that Mentor was the friend of Ulysses, and I strongly advise you to get such a friend if you have not already got one. A mentor, yes, get one, even should he be a tormentor, and let him be faithful, foreseeing, and friendly. Faithful in telling you your faults. Here I feel that I am on somewhat dangerous ground, and I am fully conscious that I am speaking to Londoners, whom I have not found to be the easiest people to convince that they have any faults, but I take it that none of us, naturally, like to be told of our faults, and few of us are aware of what our worst faults really are; but those of you, my dear younger brethren, who aspire to be preachers of Christ's Gospel, to be effective soul-winners amongst young people, should have some faithful friend who will point out to you your mistakes and shortcomings as a speaker, whether of unpleasant tricks of manner, ignorances or vulgarities of expression or pronunciation, wearisome repetition, redundancy of words, tiresome length of discourse, or any of these other faults to which we all are subject, but into which young speakers so readily fall, and avail yourself of these criticisms to improve yourself as a good minister of Jesus Christ.

I may tell you from my own experience, that I was blessed with a faithful mentor for about the first sixteen years of my Christian ministry. A brother beloved,

partner with me in the work, and one of the keenest critics I ever met, and we mutually arranged that we would each be on the watch for faults in the other, which we were faithfully to tell, and many and many a time I winced under his severe criticisms, as he pointed out the "dead flies in the apothecary's ointment"; but I am sure that, under God, he was the means of leading me to see and get rid of many of the tricks and faults into which I fell in my earlier days. On one occasion, in the middle of my address, I heard his voice with a low growl behind me, saying, "Take your hands out of your pockets, man," and from that day to this I do not think I have been guilty of that piece of ill manners again. On another occasion, whilst he was sitting in the centre of the hall during my address, his criticism was: "The matter of your address was pretty good, but you had a fierce expression on your face, glaring at the children like a bull out of a bush, and a great deal that you said was lost at the lower part of the hall, owing to your not opening your mouth and speaking distinctly."

This reminds me of the case of an open-air preacher who was mumbling in an indistinct voice, when one working man in the crowd said to another, "Why, this 'ere fellow has been and swallowed a dumpling." "No," said his friend, "'e's not a-swallowed it, but 'e's got it a-wobbling in his mouth."

The art of speaking clearly and distinctly must be acquired if you are to be an ideal children's evangelist. I do not mean shouting or roaring, but speaking distinctly, and using your lips. We must avoid the risk of cracking our voices, as a young brother did recently at one of our open-air meetings in Dublin, who commenced on much too high a key, and before he got fairly into his subject his voice cracked, and he had to retire, drawing the remark from a funny fellow in the crowd: "Och, shure he's punctured." I beg you not to think that this matter is of little importance. As the late Mr. Spurgeon once quaintly said: "Cry aloud, and spare not," but "Do thyself no harm," is apostolic advice; and the faithful criticisms of your mentor, if made in a friendly spirit and foreseeing the result of

his criticisms in the improvement of your ministry, will lead you by and by to thank him, or his memory, as you reap the advantages in future years as an effective winner of souls, and do not think that anything is too trifling for you to pay attention to in order to secure this end. It is said that the great artist Michael Angelo, in showing one of his pictures to a friend, and asking for his criticism of it, was told that in certain respects it might be improved; and after a short time was again shown the picture, and he was astonished at the improvement in it, and more astonished still when the painter showed him that this great improvement was secured by a few very light touches here and there, and exclaimed, "Who could have thought that such trifles would have made such an improvement!" to which Michael Angelo replied, "It is trifles that make perfection, but perfection itself is no trifle." May we each one study to show ourselves "approved unto God a workman that needed not to be ashamed."

In conclusion, let me say that our aim should be to win the children for Christ, to teach them that as sinners they need cleansing and pardon through His precious blood. Aim at, work for, and expect definite conversions, and cherish the earliest dawns of spiritual life manifested by the tender young heart; but at the same time do not be over anxious about results—leave these prayerfully with the Lord of the Harvest. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowst not which shall prosper, whether this or that, or whether both shall be alike good." "In due season we shall reap if we faint not," is a fine promise, but over against it let us remember the words of our Lord: "One soweth and another reapeth." The precious seed we are now sowing in the hearts of the children often yields the richer harvest when it does not immediately spring up.

"I know my hand may never reap its sowing,  
And yet some other may,  
And I may even never see its growing,  
So short my little day;  
Still must I sow tho' now I go forth weeping,  
I cannot, dare not stay;  
God grant a Harvest tho' I may be sleeping,  
Under the shadows grey."

## Gathered Gleanings.

From New-Year Conferences, 1909. By HyP.

"THEY fled before the men of Ai" (Joshua vii. 4) Defeat did not lie in the strength of the enemy, but in the weakness of Israel, in that they had "taken of the accursed thing."

Many a saint who has conquered the world has been defeated by some "secret sin" in the flesh.

Three precious portions for the year—(1) To Israel at the end of the forty years' wilderness march: "The Lord thy God hath been with thee" (Deut. ii. 7). (2) To Joshua entering upon the conflict of Canaan: "The Lord thy God is with thee" (Josh. i. 9). (3) By dying David to his son Solomon in view of his rearing the Temple: "The Lord God, even my God, will be with thee" (1 Chron. xxviii. 20).

During "these forty years in the wilderness" (Deut. viii. 2) God provided superbly for His people. (1) FOOD. Alike suitable for youth and age, angels and men (Exod. xvi. 35; Psalm lxxviii. 25). (2) WATER. Clear and sparkling out of "the rock of flint" (Deut. viii. 15) "that followed them" (1 Cor. x. 4) all the journey through. (3) CLOTHING. Homespun that "waxed not old" (Deut. viii. 4) nor got threadbare, all these forty years. (4) FOOTWEAR. A very great essential in a desert march, which never was "waxen old" (Deut. xxix. 5), and feet to match, for they did not become too big for the boots (Deut. viii. 4). Well might God say, "Thou hast lacked nothing."

### CORRESPONDENCE.

#### Conversion and Regeneration.

To the Editor of THE WITNESS.

HAVING read Sir R. Anderson's article in the December *Witness* and your note to the question suggested by the same, I feel constrained to write and say how very greatly they have helped me.

I am one of those, who, brought up in a Christian family, have had no such experience as is usually considered to attend conversion, and at times have been quite unsettled and cast down at being unable to point to such a crisis in my life. More especially has this been the case after listening to the testimony of one who

is able to exactly describe his feelings under conviction of sin and the subsequent joy that was his on accepting Christ, and is also able to give almost the exact hour of its taking place. I have often asked myself why I had no such story to tell, and it was only by turning to the Word of God and taking a firmer hold on the truths of "the Gospel, . . . by which ye are saved, . . . that Christ died for our sins, . . . and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. xv. 1-4), that I was able to cast off these fears.

Latterly, instead of asking myself the question, I have taken it to our Heavenly Father, asking that the matter might be made clear to me, and personally I cannot but look upon the articles in question as an answer to my prayer.

It may be that those whose experience has been of a striking character, probably find it very difficult to believe that there are Christians who did not pass through such a crisis as themselves, in which case they would find it hard to rightly understand Sir R. Anderson's paper. There are, however, others whose experience has been similar to my own, and I feel sure that these articles will be the means of helping them on, and of finally dispersing any lingering doubts that may have remained with them on account of their inability to look back on a time of "turning round."—Yours in Him. T.W.R.

### To Our Helpers.

WE would like those who seek to help by contributing articles to our pages to know that brevity is an absolute necessity. We oftener receive articles that require, because of their length, to be divided over many months, than such as are complete in themselves, and would occupy say two or two and a half pages of the *Witness*. We cannot fill up its pages with "continued" articles, and therefore many of these, involving no small labour and thought, require to be left over indefinitely, and never see the light.

We would greatly value some short pieces of real poetry. Versifiers who have a way of getting terminal words to rhyme are many, and their pens are prolific, but poets are scarce. If those who are so gifted would exercise themselves to supply short pieces of from twenty-four to thirty-two lines, we should be grateful for such help. Many pieces received are of such value as almost to merit publication, but because of their great length they are laid aside.

The same applies to answers to questions. Not a few are received that contain much that is true and important, but in the attempt to take up far too many aspects of a question,

the answer assumes a bulk that necessarily excludes it from our Question and Answer columns.

It is often with no small compunction and vexation that the Editor feels compelled to reject articles, poems, and replies on no other account than *their great length*. EDITOR.

## 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?

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

HOW IS CHRIST THE FIRSTBORN?—Others were raised from the dead (see 1 Kings xvii. and John xi.) before the resurrection of the Lord Jesus. *How then is He said to be the "first-born" from the dead?*

HASTENING THE COMING.—Can the Lord's people do anything to "*hasten*" the Lord's Coming for His people?

WHAT WAS FINISHED?—When our Lord said "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

WHERE ARE THE SAVED DEAD?—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

PREACHING THE GOSPEL.—What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn in an assembly of preaching the Gospel irrespective of fitness?

## Who is the Unjust Steward?

QUESTION 553.—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*."

Answer A.—It seems clear that Luke xv. and xvi. form but one discourse on the words of the Pharisees as text: "This man receiveth sinners, and eateth with them." There are five sections in the discourse. Of these the first three were addressed to the Pharisees in the presence of the rest, the fourth to the disciples in the hearing of at least the Pharisees. In each section we have that which corresponds to the repentant sinner who "heard His word"—the lost sheep, the lost drachma, the lost son, the debtor and

Lazarus. In each, too, we have that which sets forth the self-righteous Pharisees "who murmured at Him"—the ninety-nine sheep, the nine drachmas, the elder brother, the unjust steward, and "the rich man." In the first three sections we see the Pharisee in his self-righteousness; in the fourth, with which we are more particularly engaged, in his unrighteousness, and in the fifth we have a glimpse of him in the intermediate state awaiting the righteous judgment of God. The Scribes and the Pharisees were in the place of God's stewards. They were the responsible heads of the people. "They sat in Moses' seat" (Matt. xxiii. 2). As such they were expected to uphold the righteous claims of Jehovah and enforce His law. Instead of that, like the Jesuits of more modern times, in order to curry favour with the people whom they despised, they taught them how to avoid His claims and evade His precepts. One of these evasions, invented doubtless by some Pharisaic Escobar, by which a son could be dispensed from helping his needy parents is reprobated by our Lord in Mark vii. 14. This corresponds to the dishonest tampering of the unjust steward with his master's accounts. This latter, though of course not approving his act, commended his foresight in some such words as "You are a clever rascal!"

Our Lord draws a lesson for His disciples from that same foresight. Let them be as wise for heavenly ends as the defaulting steward was for earthly. Let them look forward into eternity and use their money (called here "the mammon of unrighteousness") accordingly. Then when called from this scene into these "everlasting habitations," to which grace alone gives a right of entry, they will find believers who down here benefited by the wise use they made of their means ready to welcome them. W. HOSTE.

Answer B.—It has been pointed out by competent scholars that the "they may receive you," in verse 9, would be better translated "you may be received," for the construction is similar in the Greek to that in chapter xii. 20, where the translators have adopted the impersonal rendering, "thy soul shall be required of thee," though literally it would be, "they require thy soul" [see margin].

The point in the parable is not the means or the title to enter the everlasting habitations, but the character of those who shall be received there manifested by the sacrifice of the present in view of what is future and eternal. It is the *foresight* that is commended: the unrighteousness is reprobated.

The true commentary is to be found in 1 Timothy vi. 17-19 (R.V.). Let us so use earthly

things, even the "mammon of unrighteousness," in such a way as to lay up in store for ourselves a good foundation against the time to come—the day of Christ, the time of recompense (2 Tim. iv. 8)—that we may lay hold on the life which is life indeed (*cf.* Luke xi. 41; xii. 33).

The One who will receive us (2 Cor. vi. 17, 18) will do so, not because of anything we have done, but because, through grace, we have made provision for the future by accepting the provision He has made for us through Christ (Matt. xxii. 11), and by having respect unto the recompense of reward in following a rejected Christ (Heb. xi. 26; John xii. 25, 26).

It is wondrous grace from first to last shown to those who can only say of themselves that they have *wasted* His goods. It will be pure *mercy* at the end even in the matter of reward (2 Tim. i. 18), for we are unprofitable servants, and God will be no man's debtor. W. R. LEWIS.

*Answer C.*—The "mammon of unrighteousness" is money. The "everlasting tabernacles" mean heaven. "When ye fail" means when ye die. "Make to yourselves friends"—*i.e.*, by the wise and godly use of money entrusted in relieving distress, or in propagating the truth of the Gospel through which souls may be saved. Such souls having been blessed and comforted here, and departing this life before us, will be waiting on the other side to welcome us into the everlasting tabernacles of heaven. I believe this to be the substance of this passage. How many such souls will be waiting to welcome me there? Will there be any at all? T. BAIRD.

*Answer D.*—Distinction is to be made between the lord of the steward, as praising the cleverness (or knavery) of his servant, and the Lord's application of the parable to His own followers. The steward cleverly so arranges between his lord's debtors as to secure his own future comfort, and their silence as to his actions, and his lord when he hears of it commends his cleverness. Then the Lord Jesus enjoins His followers to be wiser than the children of this world, saying: "I say unto you, Make to yourselves friends," &c., *i.e.*, use your earthly means wisely and well, "that when ye fail," *i.e.*, die and leave this world, "they may receive you into everlasting habitations." Following out the parallel, the Lord enjoins His followers so to use their earthly means that in the future day they might meet again *in the everlasting habitations* the results of their wise use of what had been entrusted to them on earth. The unjust steward's gains were temporal—theirs would be eternal.

A. O. MOLESWORTH.

*Answer E.*—"Notice the emphasis which ought always to be observed in reading, '*And I say unto you.*' It seems to recognise a neces-

sary difference in the two situations—'Although you are children of the light and the day, and can do no such furtive acts, yet I say to you.' . . . This view will explain how we may make **friends of the mammon of unrighteousness**, that which is of itself of **unrighteousness**, which belongs to, is part of a system of, **unrighteousness**, which is the very root of all evils, the result and the aptest concretion of that system of *mine* and *thine* (see chap. xv. 12), which is itself the result of sin having entered into the world. And we are to use this mammon of unrighteousness to make ourselves—not palaces, nor barns, nor estates, nor treasures, but *friends*, *i.e.*, to bestow it on the poor and needy (see chap. xii. 33, which is the most striking parallel to our text), that '*when it fails*,' *cf.*, '*a treasure which shall not fail*,' that when it **shall fail they**, *i.e.*, the friends (compare the joy in heaven, chap. xv. 7, 10) **may receive you into the everlasting tabernacles** (see chap. xiv. 13, 14). God repays in their name. They receive us there with joy if they are gone before us; they receive us here by making us partakers of their prayers, which 'move the Hand that moves the world,' even during this life."—Extract from Dean Alford's Greek Testament.

*Answer F.*—"And what earned for him his employer's praise was not his dishonesty at all, but his action when brought to book, and dishonesty of any kind was no longer possible. Instead of making enemies of his master's debtors by suddenly forcing payment of long-standing accounts, he set himself to make them his friends—to place them under obligation to him—by giving them receipts in full for payment in part, making good the balance from his own money; and this, as he said, in order that, when he was put out of the stewardship, they might receive him into their houses.

It is the enforcement, in a higher sphere, of that which is a common-place with 'the children of this world.' For no man ever achieves success who has not learned to make 'to-day' subordinate to 'to-morrow,' who is not ready to yield some immediate advantage in order to secure a prospective gain. It is the philosophy of the man who forgoes pleasure for the sake of business, or who parts with his money in order to secure a provision for old age. The opposite extreme is a case like that of Esau, 'who, for one morsel of meat, sold his birthright,' bartered his future to secure enjoyment in the passing hour. And the Esaus are many in every age—men and women who give way to some strong passion, or even, it may be, to some passing whim, at the cost of their whole life prospects."—From "The Way," by Sir R. Anderson, K.C.B.

*Editor's Note in our next No.*



## The Great Recompense of Reward.

Notes of an Address in Beresford Chapel, London,  
30th October, 1878

By WILLIAM LINCOLN.

Read Hebrews x 35-39

**F**OR yet a little while, and He that shall come will come, and will not tarry" (verse 37). This is not the ordinary word for "come," it signifies being *present*. In Habakkuk ii. 1-3 we read of the coming One. "Though He tarry, wait for Him"; this is the rendering as it is in the Hebrew, and we learn from Habakkuk iii. 17, 18 that the allusion is to Christ. The same word is used in Matthew xi. 3, when John the Baptist sent to ask Christ, "Art Thou He that should come?"—the coming One. Evidently this is the thought throughout the New Testament—His coming. Look where we will, we have something, or rather some One before us. We do not, like the beasts, look downward; we look forward to a bright hope. True, there will be "men's hearts failing them for fear," men who know Him not, but *we* look up.

In verse 34 we read: "Ye took joyfully the spoiling of your goods." Whatever loss we may have suffered here is put in the light of His coming, as also is every other trial. As a general rule every Christian will suffer for Christ, but we do so in view of His coming. In verse 32 we read of "a great fight of afflictions." He'll come! I like to put these two things together. Have we suffered aught for Christ? He'll come! Have we opportunities for suffering? He'll come!

Then, again, some persons are "made a gazing stock of" (verse 33), and it is our privilege to be identified with such. Not only are we not to be ashamed of the Lord, but we are not to be ashamed of His prisoners (2 Tim. i. 8). It involves more than people think to cast in one's lot with the people of God. Jonathan never cast in his lot with David though he loved him, and we know that Saul and Jonathan died together. We are to let the light of that morning shine in upon us, and then it will enable us to suffer with joy. "Knowing in yourselves that ye have in heaven a better and an enduring substance" (verse 34).

He is coming! There is an appropriateness in the fact that as our inheritance is in heaven our Lord Himself should come to fetch us there. Death is never put before the Christian as his hope; the coming of the Lord is what we look for. You may think that Revelation ii. 10 is an exception. "Be thou faithful unto death," but this really means "unto blood suffering for Christ's sake," not simply to the end of their natural life.

"Cast not away therefore your confidence" (verse 35), for He's coming. I like to bring each line to that verse 37; it seems to cast a halo round all the other verses. "Now for a season ye are in heaviness" (1 Peter i. 6). What lifts you up, then? Why, He's coming! It is not only because you know your Father sends the trial that you can take it lightly. He does not intend us to be stoics and pretend not to feel it when we do; He means us to feel sorrow; but Jesus is coming, and—

"Come joy or come sorrow,  
Whate'er may befall,  
An hour with my God  
Will make up for it all."

"Great recompense of reward" (verse 35). I get none here. This is evidently when Jesus comes again, as Peter says: "That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 7). Every item of suffering for Christ or identification with His people will receive its reward in that day. The Lord has something very real, very tangible, that shall be yours when He comes. Not only "recompense," but "great recompense"—"great recompense of reward"; as if the apostle almost heard what Christ would say to His people.

Thus all these verses seem to be preparing us for verse 37: "Yet a little while, and He that shall come will come, and will not tarry." Verse 36 reads: "After ye have done the will of God." What then? He'll come! We are to go on and on patiently plodding, doing the will of God in a plain matter-of-fact life. You may say: "But I don't see others doing it." Never mind, your business is to do the will of God, and to do it

"from the heart," as Paul puts it when writing to the Ephesians (Eph. vi. 6). Not making much noise, but simply "doing the will of God." "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (Matt. xxiv. 46). This resembles the teaching of Habakkuk, the subject of the first chapter of which is: "Why do the righteous suffer?" Chapter ii. tells us: "Wait till He comes" and everything will then be made plain. Habakkuk ii. 4 is the same as Hebrews x. 38: "The just shall live by faith." Though He tarry *wait* for Him.

In the prophets we have a picture of Christ as the "Rising Sun." In Revelation He is spoken of as "the Morning Star," still it is the same Jesus. In Habakkuk iii. His glory floods the heavens, but we look for Him earlier still. "Although the fig tree shall not blossom . . . yet I will rejoice in the Lord" (Hab. iii. 18). Mr Hargrove, an old and venerable servant of God, quoted this very verse in Greek the last time I saw him, and added: "I am buoyed up with it." Are you thus buoyed up? How the people of God let slip, in every-day experience, this blessed thought of His coming. It is not so constantly looked for as He would like.

In Scripture the word often rendered "coming" is "presence." He will be literally off the throne of His Father bodily, and present with us. Then He will set up His kingdom, and "to him that overcometh will He grant to sit with Him on His throne" (Rev. iii. 21). I suppose if the Holy Spirit talks about rewards it is quite lawful for me to do so; although some are so spiritual as not to believe in such things. Oh! is it not worth while to please Him as much as possible?

Then we come to verse 37: "He that shall come will come, and will not tarry," which gives us both a negative and a positive assertion; He may tarry but He won't delay. Better for us if He appears to delay. Then follow those other words in Habakkuk ii. 4: "The just shall live by faith"; not the unjust. Thus we are encouraged to go on from day to day showing faith to be continuous; not a thing once done and passed by. The unjust gets life

by faith, the just *lives* by faith. There is a like passage in 1 Corinthians i. 24: "By faith ye stand"; that is, they were not only picked up when they believed, but kept up. Every day, I live by Him. It is implied that the believer has not a stock of life, but lives from hand to mouth spiritually. The stock of life is in Christ, and we live in dependence upon Him. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I *live* by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii. 20). These are the words of a saved, a just man. This is life by faith. The stony ground professors are such as flourish for a time and then throw it all up. Such people flood the churches.

"If any man draw back, My soul shall have no pleasure in him" (verse 38). Here is an allusion to the wilful sin; going back to the old Judaism of former times. God looks upon this as being very solemn. "We are not of them," we have salvation. Praise God for that.

### "His Voice in the Storm."

I AM so glad I came back when I did; I have a nurse, and am near my own doctor. There is no bitterness in the waters. He hath showed me the tree, and I am satisfied. The waters may rise to the brim when they come from Him; let them remain, I would not have them assuaged; only to hear the music in the rolling billows, and to see Him shining through them. To hear and know His voice in the storm, 'It is I'; what a difference! O Lord, show me Thy path in the sea, reveal Thy path in the deep, put forth Thy hand and draw me to Thyself. How sweet the waters shared by Him! Bless the Lord, O my soul, and forget not all His benefits; His paths drop fatness. He feedeth me with the finest of the wheat, with the fatted calf, with honey out of the rock, with manna, with the old corn, with grapes of Eschol. Oh, how much does it take to express His fulness! The Lamb roast with fire may we eat, yea, eat abundantly."—*Extract from a letter from one in great suffering.*

## The Modern Shammah.

A LESSON FOR THE PRESENT TIME (2 SAM. XXIII 11, 12)

PART I.—By ROBERT M'MURDO.

**L**ITTLE did Shammah think as he stood that day in the midst of the lentiles that he was making history for eternity, and that his name would be held in everlasting remembrance. All we know of him is told in two short verses, but few as the words are, they contain in essence the history of a lifetime.

In this one deed left on record, elements of character appear which can never be made to order on the spot. They must grow by long exercise in the school of experience. These elements of character had reached such proportions in Shammah as prove beyond doubt that the brave deed which won him his place in the roll of honour amongst David's mighty men was no mere accident of the hour. It was the consistent action of a man who was in the habit of doing such things, and who would do the same thing always under all circumstances.

Shammah was FAITHFUL when others failed. But that faithfulness was not born in a day. The circumstances of that day revealed it, but it was there before. It was part of his life. He was BRAVE, for he stood when many fled. The spirit of fear is contagious. Many a strong man has lost heart and failed in a good cause when his helpers have turned cowards and fled from the field. Not so with Shammah. The ground was David's—that was enough. He must hold it unto death. He had FAITH. He knew he was in the right, and that God was on his side. This gave courage to his heart and strength to his arm. He was a tried and a true man, and now he had his reward, for the Lord wrought a great victory.

This short story is part of the "things written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4). The practical lesson which it teaches is easily understood. The brave deed and its reward form a bright example, well suited to inspire with hope and courage each child of God who may be called to stand and defend against great odds any part of "*the faith* once for all delivered

to the saints" (Jude 3). David's Shammah was a true man, and worthy of imitation. But what about

THE SHAMMAH OF MODERN TIMES?

Let us place the story in another setting, and see how it reads. The king is in the palace within the royal city. The city is surrounded with walls great and strong. All the country round is rich in the accumulated wealth of industry and art. The armies of the king are in the field. The Philistines have invaded the land. Post after post has been taken. Many soldiers of the king have deserted, and joined the ranks of the enemy. The country has been wasted. A breach has been made in the wall of the city. The battering-rams are against the gates of the palace, and the person of the king is in danger. Where is the Modern Shammah? He has left the king and his household to be attacked by the enemy, while he and his followers have taken up their position on a piece of ground covered with lentiles.

And as there is no foe there to fight against, a quarrel has begun amongst themselves, and now they are fighting against each other about who has the right to own the ground with the lentiles. Brother strikes brother, and blood is shed over lentiles, while the king and his household, whom they were sworn to defend, are left exposed to the attacks of the enemy.

Is the picture offensive? Does it seem foolish and ridiculous? Be it so, but let the offence and folly of such a picture stir up a true hatred against the facts which lie behind it.

The rich land of accumulated wealth is the field of Christianity, which for nineteen hundred years has held the richest treasures in the universe. The royal city with its walls of defence represents the Old Testament Scriptures, and the Palace with its gates of golden truth represents the New. The King is Christ Himself, and His household is the Church, the members of His body. The enemy is the Devil, whose army is great, and whose weapons are varied and powerful.

For centuries, the attack was against CHRISTIANITY. All the power and cruelty

that Satan could command were directed against the Christians. Thousands were cut down in the conflict, but thousands more rose up in their stead and Satan was defeated. Corruption was effectual where open war had failed, and a large portion of the field of Christianity was gained by the enemy. In later years, the siege was laid against THE CITY. The Old Testament Scriptures were boldly attacked, and breach after breach made in the wall of defence. Explosive shells of evil doctrine were thrown everywhere, and multitudes of soldiers in the King's army destroyed, whilst, by false pretences, many were won over to join the ranks of the enemy. Later still, the inner GATES OF THE PALACE have been assailed. Newer and more powerful weapons of attack have been turned against the precious truths of the New Testament. Schools and colleges have been seized by the enemy, where captains and leaders are trained in the science of biblical destruction. Arsenals of infidelity have been built on the very walls of the city, and loads of ammunition turned out daily in the shape of false teaching through the press.

Last of all, CHRIST—the King Himself—is assailed. The most sacred and profound mysteries connected with His Person have been ruthlessly assaulted. Soiled hands have lifted the swaddling bands of His infancy, and cast the filth of human nature upon the purity of His birth. Where Angels praised adoringly and the Wise Men bowed in homage, preacher and professor handle with profane familiarity that "Holy Thing which is called the Son of God" (Luke i. 35). The sinlessness and perfection of His life are challenged; His words of holy teaching are condemned at the bar of human reason, and broken on the wheel of "Higher Criticism"; His miracles of power and grace are melted in the crucible of research and thrown out as worthless on the dross-heap of myths and deceptions; His claims to Deity are contested and denied by the vain arrogance of creatures who momentarily owe their life to His mercy.

The holy ground of His communion with the Father has been thrown open to the public, and declared to be the common heritage of all mankind. By the light of the traitor's torch Gethsemane has been

entered, its secrets of unfathomable love have been seized and torn open, proud men whose hearts were never broken have misread the meaning of Emmanuel's sorrows, and proclaimed His agony and prayers to be but the proof of His weakness.

For ages the conflict has raged round CALVARY. The Cross of Christ has always been assailed by the forces of unbelief. But it has been reserved for the twentieth century to produce such monstrosities as men calling themselves Christians, and claiming to be "stewards of the mystery of God" to boldly lead the charge of infidelity against this One Rock of Defence, and only Stronghold of Salvation. "Hear, O Heaven, and be astonished, O earth." Prayers are said and praises sung, and the cup of communion passed round by men who deny that they need a Saviour, or that the blood of Christ can atone for sin.

The truth of the RESURRECTION has always been as an open window through which celestial light has streamed forth from heaven, bringing hope and cheer into the saddest hearts, and darkest days of human sorrow. The risen Christ has been an anchor for the soul when the wildest waves of trouble and distress have threatened to drive the believer on to the rocks of eternal despair. But now the cable of faith is cut, for according to the teaching of the newest experts in theology, Christ has never left the tomb, and millions have been deluded by a fable.

To-day in Britain the war no longer rages at the outposts of Christianity. The walls of defence have been broken through. The royal palace of inspiration is rifled, and profane hands are seeking to drag the crown of divinity from the brow of Emmanuel. But where are the Shammahs? Where are they? Let us wipe the mist of prejudice from our eyes and look round for the answer.

### The Secrets of God.

"He that abideth in Me, and I in him, the same bringeth forth much fruit" (John xv. 5).

ABIDE in Thee, 'tis thus I inly know  
The secrets of Thy mind e'en while below;  
All joy and peace, all knowledge of Thy Word,  
All power and fruit in service for the Lord,  
It doth afford. J. DENHAM SMITH.

## Modern Nestorianism;

OR THE UNITY OF THE TWO NATURES IN CHRIST  
THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY  
CONSIDERED—XIII

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

TO understand Modern Nestorianism we must go back to the year 428 A.D. In that year Theodore of Mopsuestia died. Although his works are known to us only in fragments, it is clear that he must have been a great thinker. He points out how man as he stood fresh from his Maker's hands was not only God's representative to nature, but nature's representative before God. In his dual nature the spiritual and material worlds met. It was this unique position that made the Incarnation possible. But man fell. So far as the spiritual world was concerned he was dead. Not only did he become dead to God, but he became bound to sin and Satan. And as true freedom means the elevation of the soul above the possibility of sinning, so Christ must come unifying the two natures, divine and human, for only in union with God can the human soul be delivered from the possibility of sinning. Christ comes. He comes as the last Adam, the second Federal Head, to whom every saved soul must be united. So far so good; but Theodore has his own ideas about moral development. It is not a human nature but a human person that the Logos unites to Himself, thus irradiating, thus strengthening, thus developing the whole human person until that person becomes willing to make the last and greatest sacrifice, that of Himself on the Cross of Calvary. Thus the act of the Logos is an indwelling. To Theodore the union appears as a conjunction, or a marriage where two become one. Now, in the year in which Theodore died, a presbyter of Nestorius, patriarch of Constantinople, caused a disturbance by refusing to call the Virgin *theotokos* or Mother of God,† because, said he, God could not be born, just as He could not die. Nestorius takes up the cudgels on behalf of his presbyter, and thoroughly imbued with the teachings of Theodore of Mopsuestia, goes farther than his master, for what Theodore calls a "conjunction," Nestorius reduces to a "relationship." That is, there was between the

divine and human persons who together made up "the Christ" merely an intimate moral fellowship; the Divine Person indwelling the human person somewhat after the manner in which the Holy Spirit indwells the believer. This, of course, is the rebound from the Arian and Apollinarian heresies,\* in which the selfhood of Jesus is denied, for here His personality is affirmed to the destruction of the unity of the Person of Christ.

Cyril, of Alexandria, controverted this doctrine of our Lord's "dual personality," and Nestorianism gradually died a lingering death, although still a body of Christians is to be found in the East called "Nestorians."

It is, as any student of Scripture readily sees, opposed by Scripture. For instance, the better reading in John i. 18 is *ho monogenes Theos*—"God only begotten" (see Westcott and Hort's text, Westcott's Commentary, Tregelles, and others). Acts xx. 28: "The Church of God, which He hath purchased with His own blood." Here we have Paul speaking of "God's blood."

John viii. 58: "Jesus said . . . Before Abraham was, I am!" Here we have the man Christ Jesus asserting the eternal nature of His personality—"I am."

John iii. 13: "The Son of Man which is in heaven." Here, again, we have the man Christ Jesus affirming His ubiquity—a divine attribute.

Thus we have God spoken of as human, and man speaking as God. It is not possible that here we have two persons in intimate relationship with each other, for even the believer, indwelt as he is by the Holy Spirit, could never speak as Jesus spake. It is two natures unified in one Person; so the old theologians call it the hypostatical union, *hypostasis* meaning in this connection "personality."

That is to say, that behind the fact of the two natures, divine and human, there lies an

\* *Witness*, 1908, page 137

† The expression "Mother of God" is not strictly according to Scripture usage, and it is well in such matters to adhere to the exact words of Scripture. In view of the blasphemous use made of this term by Roman Catholics in support of Mariolatry, it is necessary to safeguard it as used in this article.

‡ The same caution is necessary as to the term "Blood of God."

The intention in using these terms here is to show how heresy began, and though both are facts, yet it is only with the limitations I have stated that they convey true ideas.—D. A. B.

unknown sphere in which they meet and become one without mixture, confusion, or change, and that sphere or subsistence is called personality or hypostasis.

As Greatheart, Bunyan's hero, says: "He of Whom I am now to speak is One that has not His fellow. He has two natures in one Person—plain to be distinguished, impossible to be divided."

The *Ego* of the Lord Jesus Christ thus includes the two natures; therefore in the personality of our Lord subsist all the attributes, qualities, or phenomena, of these two natures. This is what is called the "communion of attributes."

For instance—(1) There are passages of Scripture in which the attributes ascribed are true of the whole person as the God-man. Such are those wherein He is called our Shepherd, our Redeemer, our Lord.

(2) But there are passages where the attributes are true only of the divine nature. "Before Abraham was, I am"; "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands"; "The glory which I had with Thee before the world was."

(3) And passages where the attributes are true only of the human nature. John iv. supplies us with striking examples of this. In that chapter you find Jesus weary (verse 6), hungry (verses 8, 31-34), and thirsty (verse 7).

And in this class of passages you will find two divisions: (a) Where the person is designated from the divine nature, whilst what is predicated of that person is only true of the human nature; as for instances—"The Church of God which He purchased with His own blood"; "The Lord of Glory was crucified" (see 1 Cor. ii. 8); "And killed the Author of Life, whom God hath raised from the dead" (Acts iii. 15, mar.). Thus the hymn that says, "God the mighty Maker died," is in accordance with Scripture usage; and if we may say "God died," surely we can say "He was born." (b) Passages of the opposite kind, such as "The Son of Man which is in heaven"; "What and if ye shall see the Son of Man ascend up where He was before?" "Of whom as concerning the flesh Christ came, who is

over all, God blessed for ever. Amen."

Much difficulty has been made of Mark xiii. 32: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

But He has been speaking of Himself as the Son of man throughout. Notice how in verse 34 the words, "For the Son of man is," have had to be supplied by the translators. But whether the words here, "the Son," are to have whispered after them—"of man," so that we are to understand that here He is assuming the nescience of His human nature, or not, it matters little, for under 3a we have Scriptural usage for His speaking as a divine person, yet declaring His limitation as a human being. It is just the reverse of "the Son of man (human), which is in heaven (omnipresence—divine).

(4) Lastly we have passages where what is predicated of the divine nature is true only of the Theanthropic or God-man nature. For instance, 1 Corinthians xv. 28: "The Son also Himself shall be subject to Him that put all things under Him." So our Lord says: "My Father is greater than I." As He elsewhere says: "I and My Father are one"; where it is clear that He is not speaking of Himself as God, equal in power, majesty, and knowledge, but as the Mediator, the One who is both God and man, and of whose final exaltation Paul speaks with such fire. So John v. 26, "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself," may be explained under this class, although I prefer to see in the aorist "gave" (not, "hath given") that eternal transaction—the communication of life to the Son, which constituted God, "the Father," the first Person in the Trinity, as well as God "the Son," the second Person in the Trinity; and that from eternity.

In studying human nature we found that the spiritual part is the bearer of personality, so the Scriptures teach us that the Divine nature is the bearer of Christ's personality. In other words God the Son in becoming man did not take into union with Himself a human person, but a human nature; for it is written: "A body hast Thou prepared Me" (Heb. x. 5); and "the holy thing which

shall be born of thee shall be called the Son of God" (Luke i. 35).

Here then we assert that the unity of the two natures, and that the personality which unites these two natures were inherent in the divine nature, these are Scriptural truths.

That this re-assertion of these truths is necessary is shown by the fact that Nestorianism is taught to-day. It is not so long ago that I had direct evidence that one with some gift as a teacher was impressing on a group of assemblies these errors. He circulated widely a tract in which he asked the question, "Could God die?" It seemed so easy to reply that God could not die, seeing that He has immortality as an inherent quality and not as a gift (1 Tim. vi. 16).

And when something appeals to our common-sense, especially when backed up by a passage of Scripture, we are apt to accept it as truth without further consideration. Of course a little thought brings us to Acts iii. 15, "Who killed the Author of Life." That clearly appears a paradox, for how could He who is the very author of life, its spring, its fountainhead, its supporter, be killed? That old world phrase, "communion of attributes," contains the answer, and the Scriptural answer to the puzzling question, "Could God die?" Thus in the answers the ancient heresies forced out of the Church clinging to the Word of God, we have material with which to construct answers to heresies that are springing up to-day; for even the "New Theology" is old, old, old.

### The Need of To-day.

"BUY the truth and sell it not" (Prov. xxiii 23). This is not a popular attitude to-day. It is said to savour of bigotry and conceit to be so sure of one's position. It is better, we are told, to stand on one leg, ready to hop off when the next learned critique appears; or, better still, planting one foot on the old theology and the other on the new; to rest the weight first on one leg and then on the other, so as to show no undue partiality. It is called a liberal spirit, but it is liberal with that which is Another's, and that is God's.

DR. A. T. SCHOFIELD.

## The Lord's way with Nicodemus.

By THOMAS COCHRANE.

A BROTHER once said, "There are three straits into which Satan often brings God's saints and entangles them: I. By nice questions; II. By obscure Scriptures; III. By dark providences; and if he can succeed in getting us occupied with these, he has succeeded in hindering our spiritual growth.

We believe he has hindered many an awakened sinner by suggesting a thought, as he did to Eve. "Hath God said, Ye shall surely die?" It was merely asking a question, but his vantage ground was gained through Eve listening to him. How many souls have been ruined thus, God only knows.

The third chapter of John is a case in point, and we doubt not some who read this article may be of the number. To such, we would say, don't stop reading until you come to the 18th verse at least. You have hitherto dealt with God's Book as you would not deal with a letter from an acquaintance. The 19th verse is the conclusion of the Saviour's interview with Nicodemus. And just as he would have lost eternally, had he not waited until his difficulty was fully met; so will all who omit the conviction which the Holy Spirit would work fully out in an awakened sinner as he reads John iii. 1-18.

In the end of chapter ii. we read that "many believed on Him when they saw the miracles which He did; but Jesus did not commit Himself unto them, for He knew what was in man." How many are there of this class? Merely believing there was such a man as Jesus, but who have never committed themselves to Him as their Saviour: the word rendered "commit" [*pistuo*] is the same as rendered "believed" in John i. 12; iii. 15, 16, 17, 18, 36.

The third chapter should begin with "but there was a man." In Nicodemus, the Lord Jesus recognized one who came to be taught—owning Jesus as able to teach him, and as sent of God to do so—but he came as one having knowledge (we know, &c.), and might have been sent empty away, but the grace of Jesus met him and led him to trust in Him. The way up is by getting down;

so Jesus first puts him down, shows him his ignorance, and then the remedy—the third verse meets this. The fourth verse puts him in the scholars form. Mary, in that place, was in a good place, and she chose to sit at His feet and learn. This place will never cease (Luke x. 42).

The third verse was a staggerer to Nicodemus, and he showed his ignorance by his foolish question (verse 4), and is brought into the scholars' place in verses 5 to 8. But he needs further humbling, and on asking "How can these things be?" thus owning, that though a teacher of others, he needed teaching, Jesus throws him back on Himself, as the one in whom are hid all the treasures of wisdom and knowledge, saying, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen." "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven."

In verses 14 and 15, He shows to sinners the only way of being saved, viz.: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

### Gathered Gleanings

FROM THE CORNERS OF MANY FIELDS (LEV. XXIII. 22)

Gathered by H. P.

**T**HE law was *given*, but grace and truth *came* by Jesus Christ (John i. 17).

The law says, "Do, and thou shalt live"; but grace says, "Live, and thou shalt do." New life is the fountain of new doings.

The Lord knows who are His, but His own know they are the Lord's.

A Christian may ruin his reputation, but never his regeneration.

If Philippians iv. 8 was in many Christians' Bibles, as it is in their lives, it would read, "Mourn, and again I say unto you, Mourn."

Judas valued the ointment at 300 pence. God's estimate of it was "very costly."

Intimacy with God is a blessed thing; familiarity with God is a cursed thing.

It takes God to do anything good anywhere.

The man who can look God and his fellows in the face, and have "a conscience void of offence toward God and toward men"

(Acts xxiv. 16), is a prince among men, even though he be a pauper.

God is preparing us for what He is preparing for us.

Faith works by love, and love lives by faith.

The devil's softest pillow is a stony heart.

Christ was not a created being of any rank, but the Creator of all beings of all ranks.

The vilest being is not the drunkard, but the denier of the deity of Christ.

The true preacher is like the star of Bethlehem, he only shines till Christ appears, then disappears.

Repentance is the soul's inward look, saying, "I'm lost"; faith is the soul's outward look to Christ, saying, "I'm saved."

The devil tempts the idle man, but the idler tempts the devil.

### "Four Score Years, and——."

"If by reason of strength they be four score years" (Psalm xc. 10).

**A** LITTLE longer—"tis the soul's appeal,  
"My heart as Thine, my loving  
Father, seal;

Long Thou hast borne me o'er life's boisterous  
A little longer—still my helper be. [sea,

"The garish day is closed; eve comes apace,  
And more I feel dependent on Thy grace;  
As nature fails, O prove Thyself my stay,  
Till earth's vain shadows shall have passed  
away!

"Let my yet few remaining hours be Thine;  
Heaven be more real, as all things else decline;  
My strength Thou wast when life's fair  
morning shone,  
My strength remain until the race be run.

"As round my steps the dews of evening fall,  
May sweeter sound the nearing heavenly call;  
The ties of earth unloose as nearing home,  
And, faith triumphant, wait the welcome  
'Come!'

"So let it be—a little longer pray,  
Hold Thou my footsteps in life's narrow way;  
The eye grows dim; strength fails; 'twill  
not be long,  
When mine the joyous scene, the rest, the  
song."

ALBERT MIDLANE.

Entered the "Home for little children above the bright  
blue sky," Feb. 27th, 1909, aged 84.



## Keeping the Ordinances.

NOTES ON I CORINTHIANS XI. 17-23.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

**T**HE apostle in verse 2 had praised the Corinthians for keeping the ordinances (traditions) as he had delivered them unto them, but there were certain matters regarding which he had to reprove and correct them.

17. **"Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse."** Their "coming together" had evidently neither been for their edification nor for the glory of God

18. **"For first of all, when ye come together in the Church"** This expression refers not to the building in which they met, but to the persons gathered. It might be read "When ye come together as the Lord's called-out ones." The word translated Church is "*Ekklesia*," and literally signifies "the called-out." It is once applied to the congregation of Israel in the wilderness (Acts vii. 38)—Jehovah's people, who were called out of Egypt and gathered around Himself. But especially is it applied to the Lord's people of this present dispensation. They are individually "the called" (Rom. viii. 30). It is God who calls them (1 Peter i. 15), and they are called out from the world unto the fellowship of His Son Jesus Christ our Lord (1 Cor. i. 9). "Out of darkness into His marvellous light" (1 Peter ii. 9).

18. **"I hear that there are divisions among you, and I partly believe it."** This is just the opposite of what they are exhorted to in chapter i. 10. It is not "agreeing to differ"—there is no such thing in God's Word; but to be of one mind with Christ. To have the mind of Christ as to everything is the standard, and the nearer we all come to this the nearer shall we be to that oneness of mind which is pleasing to God. The apostle says, "I partly believe it." May we learn a lesson here of caution in the receiving of evil reports. To receive and repeat an evil report without being assured of the truth of it, is too often to propagate a lie. Such reports are often exaggerated and incorrect, therefore not the

outcome of love, and should be received at all times with only a partial belief.

19. **"For there must be also heresies among you, that they that are approved may be made manifest among you."** Division, or schism, there had been already among the Corinthians (see chap. iii. 3, 4), but as yet the open separation called a heresy or sect had not taken place. But the apostle, whilst partly believing what he heard as to "divisions," and seeking by the truth to bring them back to oneness of mind in the Lord, can yet foresee the issue of the principles at work, the insubjection to the authority of Christ as Lord, and so prophetically he adds, "there must" not only be divisions, but "there must also be sects among you," for only in this way could those whom God approved be made manifest.

It is like when the Lord said, "It must needs be that offences come." Not that offences or stumblingblocks were to be desired, but, evil and undesirable as they are, in the appointment of God they must come. So as to sects, not that such rendings of the Church were to be desired; "that there should be no schism in the body" is the desire of the heart of God. But, nevertheless, foreseeing that the will of God would be departed from, His Word set aside, apostolic instructions treated with contempt by those\* in power (3 John), and the authority of Christ denied, the sorrowful alternative of separation becomes a necessity in order to the manifestation of those who are willing, at all costs, to abide by God and the Word of His Grace.

The burden of the schism in such a case does not lie upon those who are cleaving to God and His Word. Such have the approval of the Master—"Thou hast kept My Word and hast not denied My Name." Those who contend for the authority of Christ, and for the carrying out of His will, as revealed in the Scriptures, may, indeed, be branded by man as the most sectarian of all; they are "far too narrow" for the popular

\*There is hardly room to doubt that John's Third Epistle refers to the state of affairs at Corinth at a period considerably later than Paul's Epistles. The Gums of 3 John is probably the same as of Romans xvi. 23 and 1 Corinthians i. 14, and, if so, how fully the character of Diotrophes answers to the unnamed persons of 2 Corinthians xi. 15, 20, and how near was the time when divisions must needs ripen into heresy or sect.

Christian. Nevertheless, be it ours to hold ourselves in real subjection to Christ our Lord, seeking that there be no spirit of sectarianism in our own hearts, but loving desire for all saints to be drawn closer to Christ, and into fuller understanding of, and obedience to, His will—then it matters little what people may say; we must cheerfully accept the brand, bow to the bitter reproach, and leave the issue to the judgment-seat of Christ.

20. **“When ye come together therefore into one place, this is not to eat the Lord’s Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.”** In these early simple days it was customary for the believers to come together for a love-feast or “agapé,” to which each brought his own provisions. Some might come from long distances, and have no other opportunity of Christian fellowship. They were thus enabled to spend nearly a whole day together, and had much opportunity for mutual intercourse and edification. But two evils had developed out of this—first, the rich, who had abundance both to eat and drink, were putting to shame the poor, who, having with them scanty supply, were hungry whilst they saw the others eating and drinking to excess. Thus the Church of God was despised. Then, this feasting—this ordinary eating and drinking for bodily sustenance, had been mixed up with the partaking of the Lord’s Supper, which was appointed by the Lord as a unique institution, differing essentially in every respect from an ordinary feast or agapé.

22. This coming together to satisfy the ordinary demands of nature was not to eat the Lord’s Supper. Hence the rebuke—**“Have ye not houses to eat and to drink in?”** The apostle next proceeds to state his authority for the appointment of the Lord’s Supper, saying, **“For I have received of the Lord.”** Paul did not receive it like the other apostles on the night of the Passover supper before the Lord’s crucifixion, neither did he receive it through them. If you turn to Galatians i., you will see how he received the Gospel which he preached:

“I certify you, brethren, that the Gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (verses 11, 12). Paul held his apostolic commission on a different footing altogether from the other apostles. They had been with the Lord in the days of His flesh, and had learned both the Gospel and the appointment of the Supper from His lips prior to His death. But Paul received his apostleship and his knowledge of the Gospel which he preached, and the instructions of the Lord for the ordering of the Church and the keeping of the Supper, direct from the risen and ascended Christ. It was a special revelation from the glorified Lord for His Church on earth; hence the solemnity and importance of the words that follow.

23. **“I have received of the Lord that which also I delivered unto you.”** It was delivered unto those whom he had been instrumental in gathering out from the Gentiles unto the Name of the Lord. I wish you to observe how very often the word “Lord” occurs in this epistle. It is found about sixty-eight times—*i.e.*, more than double the number of times it occurs in the Epistle to the Romans or any other epistle as applied to Christ. There is a divine purpose in this. Paul, writing by the Spirit, thus insists upon the Lordship of Christ; for all the evil that then existed, and all the sectarianism that subsequently developed, sprang from the self-same root—the setting aside of the authority of the Lord Jesus, and allowing man—in his supposed wisdom, his pride and self-will—to usurp His place. He is the Head whom God has appointed to preside over the “household of faith.” For man to alter, either through negligence or self-will, the appointments of the Lord of that household, is an insult done to God. Any tampering with the ordinances of the Lord, as given in His Word, is a grievous sin in the sight of God, though it is not so regarded by many Christians at the present day.

In the Old Testament God showed His jealousy for the ordinances of His house by many solemn instances of judgment. Uzziah

smitten with leprosy for going in to burn incense. The men of Bethshemesh smitten with a great slaughter for looking into the ark. Uzzah for putting forth his hand to steady it. Nadab and Abihu for offering strange fire before the Lord. All these are instances of Jehovah's jealousy concerning the appointments of His own dwelling-place.

And although the Lord has appointed only two outward ordinances for this dispensation, and these of the very simplest possible character, does it not become us reverently to inquire how He would have them carried out, marking every expression of His will with a view to implicit obedience, thus giving Him His rightful place as Lord?

In Revelation i. the Lord Jesus is seen in the midst of the golden candlesticks with flaming eyes—the searcher of hearts.

Where two or three are gathered together unto His name, there is He in the midst. Does He not look to see if every heart is true to Him, if each and all are willing to give Him the place He claims, and which is His by right?

### Suggestive Topics.

EVERY ONE OF YOU.

1. Individual appeal—"Hearken unto Me *every one* of you," - Mark vii. 14
2. Individual reward—"I will give unto *every one* of you according to your works," - Rev. ii. 23
3. Individual preservation—"Ye that did cleave unto the Lord your God are alive *every one* of you," - Deut. iv. 4
4. Individual invitation—"Ho, *everyone* that thirsteth, come," Isa. lv. 1
5. Individual admonition—"Let *every one* that nameth the Name of the Lord depart from iniquity," - 2 Tim. ii. 19
6. Individual gathering—"Ye shall be gathered *one by one*," Isa. xxvii. 12
7. Individual intercession—"The good Lord pardon *every one*,"

2 Chron. xxx. 18. E.A.H.

### Liberty in the Morning Meeting.

By R. W. BEACHBY.

"Where the Spirit of the Lord is, there is liberty"  
(2 Cor. iii. 17)

**L**IBERTY, that is, to do good to men, not harm. This is called a land of liberty; and so it is. No one interferes with those who do good and are helpful to the community at large; but when a man works ill to his neighbour the law comes in and says, "Thou shalt not."

It is the same in the Church. When the saints come together for worship, ministry of the Word, or prayer, "where the Spirit of the Lord is, there is liberty." That is, liberty to seek the good of all, to build them up; to help, comfort, exhort, or speak a word in season to the weary, to the edification, profit, and consolation of those gathered (1 Cor. xiv. 3), not otherwise. There is always plenty of liberty to be a *help* to others, not a *hindrance*.

The above text is often flung at the heads of those who endeavour to restrain unprofitable attempts at teaching or expounding the Word; or lengthy, formal, vain, repetitions in prayer. The right to speak is claimed by many, because they are Christians, irrespective of their having received a gift or gifts "to profit withal" (see 1 Cor. xii. 4-30).

It should be known to all that there is no liberty to transgress the divine limitations, fixed by the Spirit of God for the sake of decency and order in the Church. If one cannot speak profitably, if thoughts are confused and the Word of God not rightly divided, if mere unconnected talk takes the place of teaching, then the saints instead of being edified are wearied, disturbed, made sorry, and sometimes even angry. Sheep do not feed on gravel walks, but in pastures. You cannot entice a sheep with sawdust, but it will go anywhere for fresh green grass.

How sad it is to find precious time occupied with mere talkers, sawdust orators, and the true feeders of the flock of God shut up with grieved quenched spirits!

[Alas! the unprofitable ministry gets too much opportunity very often by the undue slowness to take part of those who are well able. There is a restraint and a silence that is golden, but that which results from lack of zeal to edify, or from un readiness, or from a culpable indisposedness to minister—is grieving to the Spirit and affords encouragement to the carnal to be forward, who ought to be restrained, if not suppressed.—Ed.]

## Worshipping the Father.

By THOMAS BAIRD.

**I** HESITATE not to affirm that there is no more abused word in all our noble English language than the word **WORSHIP**. No act is more misunderstood than the act of worship. Hence I offer a few simple thoughts on this profound subject, hoping thereby to lead "true worshippers" to "worship the Father in spirit and in truth." There is a **SEEKING FATHER** (John iv. 23) as well as a **SEEKING SON** (Luke xix. 10). Into the great and wide circle of the lost the Son steps, seeking to save; into the circle of the saved the Father comes, seeking for worshippers. Have we been found by the Son as sinners? Have we been found by the Father as worshippers?

That we may the better grasp this momentous matter of worship, let us look at seven points consecutively. Orderly truth is easily remembered.

**I. GOD THE FATHER THE OBJECT OF WORSHIP.** A careful reading of John iv., 20 to 24, will make this abundantly clear to every unbiassed mind. God the Father is thus generally presented to the heart of the believer as the object of his worship. Satan strives to wrest this worship from God and have it bestowed upon himself (Matt. iv. 9). "Worship the Lord in the beauty of holiness" (Psalm xxix. 2).

**II. CHRIST THE SUBSTANCE AND FRAGRANCE OF WORSHIP.** As the Father is the object of our worship, so Christ is its fulness and fragrance. He "hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Ephes. v. 2). In Christ, God smells "a sweet savour of rest" (Gen. viii. 21). Let us therefore approach the Father *through* Christ *with* Christ. The mind, the heart, the eye, the ear, the hand—all full of Christ. "We are unto God a sweet savour of Christ" (2 Cor. ii. 15). Christ a sweet savour to God for us; we a sweet savour of Christ to God.

**III. THE HOLY SPIRIT THE POWER FOR WORSHIP.** No Spirit—no worship. "We are the circumcision which worship God in the Spirit" (Phil. iii. 3). The Holy Spirit then is our power for worship, even as the

Father is its object, and the Son its fragrance. The blood gives us entrance to God; the Spirit gives us utterance before God.

"The songs Thy Spirit raises  
Can want no melody."

**IV. THE HOLY SCRIPTURES OUR GUIDE IN WORSHIP.** We are solemnly warned against *will worship* (Col. ii. 23). Heart worship is what God desires, and there is a much closer relationship between worship and scripture than many of us suspect. "So worship I the God of my fathers, believing all things which are written in the law and the prophets" (Acts xxiv. 14). All worship not warranted by Scripture is vain (Matt. xv. 9).

**V. THE HEAVENS OUR PLACE OF WORSHIP.** As surely as we have a Father to worship, so surely have we a place of worship; and our real place of worship is in heaven. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19 22). Our place of meeting is in some room on earth for convenience, but our place of worship is really in heaven. There is one sense in which He is with us on earth (Matt. xviii. 20). There is another sense in which we are with Him in heaven (Heb. x. 19).

**VI. THE FIRST DAY OF THE WEEK OUR TIME OF WORSHIP.** All times are times of worship, but there is one special time when we assemble for worship and remembrance (Acts xx. 7). It was the first month of the year with the Jew (Exod. xii. 2). It is the first day of the week with the Christian. We must not forsake the assembling of ourselves together thus (Heb. x. 25). There are four stages of action revealed in Hebrews x.—(1) Drawing *near* (verse 22), (2) entering *in* (verse 19), (3) staying *away* (verse 25), (4) drawing *back* (verse 38).

**VII. CHRISTIANS OUR COMPANIONS IN WORSHIP.** This is a point of profound importance. The Bible never presupposes believers and unbelievers all associated together in the blissful exercise of worship (2 Cor. vi. 15). William Lincoln spoke of Christendom as "a medley, motley, mongrel, mulish jumble." "All that believed were together" at the beginning (Acts ii. 44). "And of the rest durst no man join himself unto them" (Acts v. 13). "I am a com-

panion of all them that fear Thee, and of them that keep Thy precepts" (Psalm cxix. 63). The wheat and the tares apply to the world and not to the Church (Matt. xiii. 38).

Allow me most affectionately to ask you: Is God the *object* of your worship? Is Christ the *fragrance* and substance of it? Is the Holy Spirit the *unction* of it? Are the Holy Scriptures your *guide* in it? Do you worship in the *Holy of Holies*? Do you worship on the *first day of the week*? Are your companions in worship believers only? If you can answer these questions in the affirmative, then you may humbly classify yourself among the "*true worshippers*." If not, I beseech you, beware lest you be "offering strange fire before the Lord, which He commanded not" (Lev. x. 1). Worship is a most precious thing to God, inasmuch as it is the fruit of Christ's Cross, and the product of the Holy Spirit in the believer's heart.

### "Christ Shall Give Thee Light."

By A. L. EVANS

**O** GUIDING STAR, who led me  
From darkness into light,

Earnest of the morning be,

And banisher of night

In my dim soul!

Sun of Righteousness, arise

With healing in Thy wings,

Reveal to opening eyes

More great and glorious things,

And fill my soul!

Light of men and only Life

Abound yet more within!

Thou, Salvation from the strife,

And Refuge from all sin,

Flood all my soul!

Jesus, Everlasting Light,

My Lord, my Hope, my All,

Abide with me until my sight

Looks on Thee, hears Thee call

Heav'nwards my soul!

Then, God of my salvation,

Immeasurable love,

In endless adoration

Shall shine with Thee above

My ransom'd soul!

### CORRESPONDENCE.

#### Work in West Indies.

MY DEAR MR. CALDWELL,—My last letter to you was from Kingston, Jamaica. Leaving Kingston we sailed for Colon, the Atlantic port on the Isthmus of Panama, 650 miles distant. Two days were spent there discharging and taking in cargo. Eight years previously I visited the city on my way to Mexico. At that time the country belonged to Colombia; now it is part of the new republic of Panama. Great changes have taken place since the United States undertook the construction of the canal. Five miles land each side of the waterway have been purchased by the Americans, and is called "The Zone." Great changes have taken place since my former visit. There is a new town adjoining Colon called Cristobal, with handsome houses and stores. I took the train to Panama City, a distance of 48 miles, and spent a few hours with an earnest Christian lady who labours among the coloured population of Panama City. The railway track runs along the canal route, crossing the famous Chagres River, which has made the canal so difficult to build. Between 30,000 and 40,000 persons are employed, representing many nationalities and races. Houses, offices, stores, shops, and hospitals are erected all along the line. Colon is a most important commercial city, and would make a grand centre for work among Spanish-speaking people. Natives of Colombia, Ecuador, Puerto Rica, Nicaragua, Cuba, and Venezuela throng its streets. There are also thousands from Jamaica, Barbados, and Trinidad.

Leaving Colon we skirted the "Spanish Main," spending a day at Carthagena, an ancient Colombian city, thence to Savanilla, or Port of Colombia.

A day was spent at Port-of-Spain, the capital of Trinidad. Trinidad is one of the most important of the British possessions in the West Indies, yet there is no scriptural assembly of believers in the island. Ninety thousand of the population are East Indian coolies who work on the cocoa, sugar, and coffee estates.

Ten days after leaving Kingston we anchored in Carlisle Bay, Barbados. During my four weeks' stay in the island I was the guest of Mr. and Mrs. Sparrow at the mission house. Less than six years ago Mr. Sparrow began work in Bridgetown. God gave blessing with the Word, souls were saved and led on in the truth. To-day a company of believers, numbering eighty to ninety, meet in the Gospel Hall for worship and service. Mr. and Mrs. Curtis are doing a good work in the Barbadian

capital. A devoted sister, Miss Gallop, had been toiling among her own sex in Dayrell's Road, with considerable blessing. Mr. and Mrs. Sparrow joined forces, and God has graciously given much encouragement. Numbers have been brought from darkness into light, and have been led on in the truth. Bible classes were formed, and the work is steadily growing. A beautiful hall and mission house have been built, with two class-rooms attached. The attendance has so increased that the class-rooms will have to be enlarged. There is a flourishing Sunday School with a staff of earnest teachers. The assembly now numbers about 120. Miss Gallop is at present in England, and Miss Brown, from Brighton, finds ample scope for her energies.

Mr. and Mrs. H. W. Case, from Bristol, reached Bridgetown the week after my arrival, accompanied by Mr. Henry Hitchman, from Edington, Somerset. Mr. and Mrs. Sparrow, after twenty years' labours in the tropics, are needing rest, and Mr. Hitchman, who has had considerable experience as an evangelist, is "holding the fort" at Dayrell's Road, where there is a splendid opening, during Mr. Sparrow's absence in Demerara. I doubt not God will abundantly bless our brother's labours in Barbados. Let us remember him and the other workers at the throne. Mr. Case has been ministering the word at Gospel Hall, Bridgetown, Dayrell's Road, and Georgetown, Demerara. I have not yet reached Mr. George Nicholl's "parish" at St. Joseph's, in the northern part of the island. There are three assemblies in the district, and he is kept fully occupied evangelizing and shepherding. I hope to pay our brother a visit.

Barbados is twenty-one miles long, and fourteen broad, and is the most densely populated colony in the British Empire, having a population of 1,180 to the square mile. There are about a quarter of a million people in the colony. The Barbadians are very proud of their island home and call it "Little England." The people are industrious but exceedingly poor. Like the other West Indian Islands, multitudes profess to be "converted" who know nothing of what it is to be "born of God." Yet there are many simple, earnest, devoted followers of the Lord Jesus. Our "exclusive" brethren in former days were much used of God amongst saved and unsaved. They were exceedingly energetic in evangelism, but it is not so now. We do well to remember the weighty words of Dr. Alexander Duff, the veteran Indian Missionary—"The church that ceases to be *evangelistic*, will soon cease to be *evangelical*." As one looks on the regions around and the regions beyond, and gazes on the fields that are white to harvest,

the prayer arises "Lord, send forth labourers into the harvest field."

The mail closes shortly, but I hope in my next letter to say something about British Guiana.—Yours affectionately, ALEX. MARSHALL.  
Mission House, Georgetown, British Guiana. 5th March, 1909.

## 15 "Ten Years" After.

A SEQUEL TO THE AUTOBIOGRAPHY OF GEORGE MULLER.

WE wish to call the attention of our readers to a book just issued by Mr. Bergin, the honoured successor to the late Mr. George Muller and Mr. James Wright in the direction of the Ashley Down Orphan Homes at Bristol.

We append an extract from the Preface showing the design of the work. It is illustrated by thirty-two photo-lithographs which give so complete a view of the Homes without and within, and of the children at their games and their classes, that, to read it through, gives an idea of the work carried on only second to personally visiting the place.

We trust the reading of it may draw out much prayer for Mr. Bergin and his son, Dr. Bergin, as well as for the teachers and the orphans, and that this unique testimony to the faithfulness of the living God may be still maintained with blessed results in the future, as in the past.—Ed.

EXTRACT FROM PREFACE.—The increasing materialism of our times, when an awful fulfilment is going on before our eyes of the solemn words of our God, "Now the Spirit speaketh expressly that in later times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons," constrained me to reproduce in book form some of the remarkable answers to prayer found therein. I have added little besides.

Three purposes are before me in so doing: (1) That God may be glorified in the setting forth plainly that this work is His, and that He can carry it on by whatever instruments He chooses. (2) That His own loved children may be blessed, and their faith in Him strengthened, by making manifest that He delights to care for all their needs, and to hear and answer their prayers. (3) That those who know not the joy of having God as their Father, may hereby be convinced that He is the living God, and be thus led to trust in our Lord Jesus Christ for their salvation.

Will the reader kindly help by prayer, asking the Lord to graciously use this feeble effort, so that the triple object may be fulfilled?

Those who have read Mr. Muller's life and now read this book, will see that the work is now conducted on exactly the same lines of faith in God only that have characterized it from the beginning.

G. F. BERGIN.

\*Ten Years After, 51, post free, Witness Office.

## 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?**

**HOW IS CHRIST THE FIRSTBORN?**—Others were raised from the dead (see 1 Kings xvii. and John xi.) before the resurrection of the Lord Jesus. How then is He said to be the "first-born" from the dead?

**HASTENING THE COMING.**—Can the Lord's people do anything to "hasten" the Lord's Coming for His people?

**WHAT WAS FINISHED?**—When our Lord said "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

**WHERE ARE THE SAVED DEAD?**—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

**THE "DAYS" OF SCRIPTURE.**—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

**CAN GOD REPENT?**—How explain apparent discrepancy between 1 Samuel xv. 11, 29, 34, and other scriptures, about God repenting?

## Who is the Unjust Steward?

**QUESTION 553 (continued).**—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."

**Editor's Note.**—One correspondent finds difficulty in the receivers into the Father's house being fellow-saints. Who can receive these but the Father? But surely the two kinds of reception are not incompatible. If an earthly parent receives one into his house, do not all the family unite with the parents in that reception, the more so if the one received has shown acts of kindness in time past to the children?

This point in the parable beautifully confirms the truth of the mutual recognition of saints in heaven. The remembrance of kindness done here, and the joyful recognition of those who so acted, are quite in keeping with the apostle's joy of anticipation in meeting again at the coming of the Lord those to whom he had been used in conversion or otherwise in spiritual blessing (1 Thess. ii. 19, 20; 2 Cor. i. 14). Compare also 2 Cor. x. 9-14, where the grace of giving is magnified in such a way that it is not

possible to suppose the gratitude and love so promoted end with this life.

As to the term Mammon of Unrighteousness, see Alford's note given in *Answer E*. The greed and often injustice by which it is gained, the selfishness and the vanity and the criminality (as in drunkenness) of the uses to which it is so generally devoted, all combine to justify the term applied to it. It is the thing which above all others is "highly esteemed among men," but it is "abomination in the sight of God." See Luke xvi. 15.

The thought about the unjust steward making up the deficiency out of his own pocket is worth considering. It is hard to see how so palpable a fraud, which would in effect have constituted the creditors criminals, could have had the effect of making them lifelong friends.

## Sunday School Collections.

**QUESTION 554.**—Should there be a collection in the Sunday School?

**Answer A.**—It is to be feared that many of the unconverted scholars of years ago, who contributed to Sunday School collections, are among the unconverted adult contributors of to-day, and God only knows how much the fact of having contributed towards the work of the Lord has prevented them realising their need and danger as sinners, and coming to the Saviour.

It seems to me that if we continue Sunday School collections without fencing them in some way, we are fostering, if not engendering, the idea that unconverted can have fellowship with us in carrying on the Lord's work. So did not Zerubbabel (Ezra iv. 2, 3).

Why not have a box put up, as in some meetings, and announce that any converted scholars may contribute towards spreading the Gospel at home and abroad?

G. G.

**Answer B.**—"The sacrifice of the wicked is an abomination to the Lord." God never asks guilty, rebel sinners, as we all are by nature, to help on His work. In this respect children are in no way different from adults, but are by nature and practice far from God. How, then, can we collect money from them, whether privately or in Sunday school, to aid the Lord or His servants? Let us put sentiment on one side and act in the fear of God.

**Answer C.**—The main objection is, that when such offerings are for missionary purposes, it is taking money from the unconverted to support the Lord's work. But surely there are many excellent philanthropic institutions in our own land to which such collections could be forwarded, and thus relieve the conscience of those who are troubled on this question. The

children in our Sunday schools ought to be taught lessons in unselfishness, and have their hearts drawn out in sympathy with every form of human suffering. Take, for example, the famine orphans of India, or the many orphanages and other institutions for blind, deaf, or dumb children. The money collected would be better invested than spent on "sweeties." T. B.

*Answer D.*—A child is to be brought up in the way it should go. Surely charity is not to be excluded from its lessons, and the practical lesson is usually the best learnt. The great thing is to insist upon receiving only what is a real sacrifice on the part of the child; to give a copper it has for that purpose received serves no good end. A good lesson on this is to be found in 2 Samuel xxiv. 20 25. A collection of hand-work for hospital children seems more suitable for the Sunday school H. V.

*Answer E.*—I think there should be a collection, but not to carry on evangelistic work such as helping the Lord's servants, tent work, or anything in that nature, but they should be asked occasionally for a collection, say once a month, to encourage unselfishness among scholars to give to such work as the Ashley Down Orphan Homes, Dr Barnardo's, for far off needy children, or Indian Famine Orphans, &c. It would draw out sympathy from the children and give them an interest in such. I think it a good thing to encourage an unselfish spirit among children. This would be a very effectual way of doing it, and would help others in their bodily need. F. G.

*Answer F.*—I do not think it is expedient. It is well known that a vast number of people both in town and country go "nowhere." Where aggressive Sunday school work is engaged in it is generally found that the poorer class are willing to send their children, and it is against this class of children—those whom it is most desirable to reach—that a collection most tells. It is useless to say that the children are told that the collection is not obligatory, as there is a moral responsibility placed on each child to contribute, and, in any case, it is a most undesirable thing to make children feel their poverty. Then there is the case of people who, though quite able to afford the few coppers week by week, have, owing perhaps to the large amount of Antichristian teaching abroad, ceased to regard the Sunday school sympathetically, so that rather than pay the money they keep their children away. A few years ago a family of this latter description came to live in our village. The parents had no church connection, and, finding that we took no collection in the Sunday school, they sent their children, and the result is that three of that family have been

saved, the eldest especially having a very bright testimony, and not only so, but through that family we have been able to reach other children who might never have been at the Sunday school. I know of no greater hindrance to progress in Sunday school work than a collection. B.

*Answer G.*—About twenty-eight years ago I was asked to open a Sunday school in Bristol. Some seven brethren and sisters offered their services as teachers, and we came together to draw up a few rules to guide in the orderly working of the school. At this meeting we decided to give Foreign Mission work a prominent place in the school. We agreed to put four missionaries' names before the scholars on the first Sunday of each quarter, naming the country, and giving a brief description of the people among whom each worked, allowing the children to indicate by show of hands which they chose for the quarter. Into this they entered most heartily, and the one thus chosen was prayed for by name in the opening prayer throughout the quarter.

Then each class was supplied with a small box which the teacher held, and at the close of the teaching any were given an opportunity to put in if they wished. Not a few of the parents told me it gave their children more pleasure to put their coppers into that box than to spend them on sweets. These boxes were opened on the last Sunday of each quarter, the amount announced and sent off to the missionary, and the reply read to the school. All this worked most happily all the years I was with them. The school increased rapidly, and when I left for British Guiana it had reached about 500, including the men and women who were always present at the opening and closing of the school as long as room could be found. This latter point kept our elder scholars from leaving, as in many cases they saw their parents there. God gave us much blessing on the teaching, and many were saved and received into fellowship from the school.

And lastly, as far as I can remember, I wish I could give the exact figures, at least a dozen have gone to the foreign field who were once connected with the school either as scholars, teachers, or officers.

When I left, some nineteen years ago, the amount given by the school was something like £30 annually. J. SPARROW.

Barbados.

*Note.*—The replies to this question are so numerous that it is not possible to do more than give a very small selection indicating the various views that are advanced upon the subject. The Editor hopes to give his usual Note in next number.



## The '59 Revival.

By WM. SHAW, Maybole.

ONE of the most striking features of the 1859 Revival was the deep conviction of sin experienced by those who came under its awakening power. The cry of the "stricken ones" was not so much "My danger" as "My sins." There was a literal fulfilment of that word which says, "When He is come, He will convince the world of sin." All over the North of Ireland, in the '59, sinners were in bitterness on account of their sins. Under the Spirit's awakening power they were made to feel that they had sinned against God. Of late years we fear the aim or tendency of Gospel preaching has been to produce a sense of *danger* and a fear of punishment. "The terrors of the law" have been proclaimed with the utmost vehemence; the thunders of Sinai have been made to roll over the sinner's head in the hope that the instinct of self-preservation and the fear of the everlasting burnings will compel him to flee from the wrath to come. But the proper work of the Spirit is to produce something deeper than a sense of danger and a fear of punishment. Conviction of sin brings the sinner into his true relationship to God. He feels the burden not so much of his danger as of his sins. He needs no one to terrorise him on account of coming wrath. He is convinced on that point—simply because he is convinced of sin. He might say in the words of one of old, "Hell itself will be a refuge if it hides me from Thy frown"; or, as the light breaks, he might say in the language of another—

"My sins deserve eternal death,  
But Jesus died for me."

The cry, "My sins, my sins," rang through the Revival of fifty years ago as if there never had been sinners like the sinners of the '59. The ploughshare of the Spirit of God did its work. Conviction was then followed by a peace and joy unspeakable. In some cases there was a season of perplexity approaching to despair—to be succeeded by a view of Christ as the great sacrifice and the everlasting portion of the soul.

Where the conviction of sin is deep we

may expect the sense of deliverance to be clear and decided. This was undoubtedly the case in the great Ulster Revival. Souls passed out of the deepest darkness into the most marvellous light. By faith they beheld the crucified and risen Jesus as a living, bright reality. They hailed Him as the chiefest among ten thousand, and called for the royal diadem to be brought forth that they might crown Him Lord of all. No work was too arduous if it was done for Him; no journey was too long if it was undertaken for Him; no sacrifice was too great if it was offered up for Him. Even the faces of the converts bore the marks of the transformation that had taken place within. From the records of that time we gather that the countenances of the converts shone with a sweetness and glory beyond description. Men who were coarse and savage, and a source of untold misery to their wives, were "so altered, so mild, so pleasant, so God-like," that the change in their domestic happiness was "like heaven on the earth." Another account says: "The very countenances of the worshippers declare the anxious and the happy feelings they possess, some seeming to say, 'Sir, we would see Jesus,' and others, 'We have tasted, and are come to drink—we have found Him whom our souls love, and He is indeed precious.'" Many of the believers "received a marvellous fluency and power of prayer, while a hatred of sin, a love for the Saviour, a zeal for His cause, an affection for one another, and an anxiety about perishing sinners took possession of their hearts, and literally ruled and governed their actions." In many cases every kind of secular employment was suspended, no man being able to attend to anything but the interests of his soul. "Night and day the sound of praise and prayer never ceased to float upon the air. An overwhelming sense of awe and terror held in check the boldest sinners, while thousands who till now had lived as if eternity were a priestly fiction seemed for the first time to realise its truth and presence, and to feel as if the end of all things were at hand."

It was manifest that God was working mightily, and even the cold, unsympathetic

worldlings who stood and looked on, and never shared in the blessing, were made to feel a certain terror creeping over them, and to acknowledge that they were in the presence of eternal realities. The great awakening of that time, despite its strange accompaniments of physical prostration, has been declared by competent eye-witnesses to be "deep, real, abiding." The marks of a true work of grace were in evidence on every hand. Previous to 1859 the voice of family prayer was seldom heard in the North of Ireland. But that year of grace brought a wonderful change. Family worship became the rule instead of the exception. There was a marked improvement in public morals. Profane swearing, drunkenness, uncleanness, and such like sins were "much abated and decreased, not one instance for every five in previous years," while a holy reverence for the name and glory of God started into new life and put on new vigour. The Bible became a book of constant study, many carrying it about with them to read by the wayside or in the intervals of labour.

Every rank felt the power of the awakening, and shared in its blessings. The labouring classes were first and largely impressed. But the tide of blessing seemed as great among the rich and respectable; and many Unitarians and Roman Catholics were willing captives in the great Redeemer's train. Both "classes" and "masses" were made to feel the wonderful power of redeeming love. When Mr. Denham Smith was in the thick of the work at Limerick, and bringing a short series of meetings to a close, he was pressed to stay one night more. But he said he must go, as the trains would not suit if he waited another night. At this point a gentleman rose in the audience and offered to charter a special train and pay the cost out of his own pocket, so that Mr. Smith might reach his destination in time. Surely a striking commentary on the scripture which says that "silver was nothing accounted of in the days of Solomon"!

Let us trust and pray that the present year may be indeed a jubilee of that remarkable time—a time which so impressed the Christian workers who were privileged to feel its power that one of them said: "It

were worth living ten thousand ages in obscurity and reproach to be permitted to creep forth at the expiration of that time, and engage in the glorious work of the last six months of 1859."

## The Authority for Missions.

PRINCIPLES AND PRACTICES OF MISSIONS—I

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

ANY scheme or enterprise to be rightly called Christian must stand foursquare on the New Testament; must be based upon the teaching or example of Christ or His apostles. To-day we look abroad and see living and labouring in many lands some thousands of men and women who have left friends and home and native land to preach and teach the Gospel to millions who otherwise would live and die having never heard it. Those so labouring are but the representatives of hundreds of thousands of other Christians who, by their prayers and gifts, support the workers in their work. The work they are engaged in is called Christian missions. We have travelled far since that day, little more than a century ago, when an old servant of Christ, voicing the almost universal feeling of European Christians, rebuked Carey, the pioneer of modern missions, with the words: "Young man, if God wants to convert the heathen He will do it without your help." Nevertheless it may be helpful to some if we go down to the first principles of this great enterprise. That the work is truly Christian, both in conception and execution, is clear from the following among many reasons.

1. *The salvation love of God embraces all men.* "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). So runs the glorious message. An inspired apostle very distinctly tells us that God "will have all men to be saved." Further, he indicates the Divine method of saving men by adding the words, "and come to the knowledge of the truth" (1 Tim. ii. 4). So that all who believe the Scriptures, all who are in the current of the Divine aims and desires, all, in a word, who are in fellowship with God's

world-wide love, must have their part in making known that love to those who are the objects thereof. And such are the peoples of China, India, Africa, and other lands, as truly as are the inhabitants of Britain, America, and Germany.

II. *The atoning death of Christ is sufficient for the salvation of all men.* In 1 Timothy ii. 1-6 we three times meet with the expression *all men*. Prayer by Christians is to be for all men, for God desires that all should be saved, and this is made possible because Christ gave Himself a ransom for all. Another apostle also says of Christ: "He is the propitiation for our sins, and not for our's only, but also for the whole world" (1 John ii. 2). Again, Christ Himself clearly taught that the object in view in His being "lifted up" was to draw all men unto Him (John xii. 32). It is evident, both from other scriptures and from past experience, that the "all" here is all without distinction, rather than all without exception. That is, Christ died in order that all men, without distinction of sex, race, realm, or rank, might be drawn to Himself. A strong plea this surely why the Gospel should be preached in all lands. So again we say that all who believe these Scriptures, all who are in the current of the Divine aims and purposes, all who are in fellowship with Christ in the design of His death to provide "a mercy-seat" for the whole world must strive to make known the fact and doctrine of the Cross to all men everywhere.

III. *The Holy Spirit has a work toward the world.* "And He, when He is come," said our Lord, "will convict the world in respect of sin: . . . of sin, because they believe not on Me" (John xvi. 8, 9). Remembering the use of the word *world* in this Gospel gives us an insight into the extent of the operations of the Paraclete. That the convicting of sin is with a view to leading men to Christ for salvation I suppose all will agree. But men must first have heard of the Redeemer before they can be convicted of the sin of not believing on Him. The Spirit of God in doing His work in the soul usually employs the preached Gospel for that purpose. For the rule is that faith cometh by hearing, and hearing by the Word of God

(Rom. x. 17). So that to accomplish His work the Spirit of God is largely dependent on Christ's disciples preaching the Word to those who still are strangers thereto. The world-wide work of the Holy Spirit is seen in this. Wherever the Gospel is faithfully and persistently preached true disciples are made, and only where this is done are sincere believers found. Hence it follows that all Christians are responsible, each in his measure to have a share in giving the Gospel to the whole world, that through the effectual working of the Holy Spirit men of all lands may turn to God from idols, and find pardon and peace in believing on Christ.

IV. *The command of Christ.* In all the four gospels, in one form or the other, the command is found to the disciples to preach the Gospel to all men. It is also found in the Acts. As to the passage in Matthew some deny its application to this age; others hold that we have not the authentic ending of the second Gospel, while many look upon the portion in John (chapter xx. 21-23) as applying to the apostles only. So, while not necessarily accepting these views, we turn to a passage bearing on this subject on which all are agreed, viz., Luke xxiv. 45-48. Our Lord is here unfolding to the disciples one great purpose of His death and resurrection: "Thus it is written," He said to them, "that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in His name *unto all the nations*, beginning from Jerusalem." To which is added the definite word, "Ye are witnesses of these things." With this agree the words of the Lord on the day of His ascension (Acts i. 6-8). It is not without significance in this connection that the last recorded sentence of Christ on earth was: "Ye shall be My witnesses . . . unto the uttermost parts of the earth."

In the gift of the Holy Spirit at Pentecost provision was made for the carrying out of this command. Christ in resurrection had given His disciples *authority* to enter on this great work (Matt. xxviii. 18, R.V.). But something more even than Divine authority is needed by the missionary if sinners are to be turned to God: Divine *power* must also

accompany the word spoken. Hence the promise ran: "Ye shall receive power when the Holy Spirit is come upon you." Pentecost was the fulfilment of this. And the Spirit of God remains still with Christians, among other things, to enable them effectually to obey the Lord's last command to preach the Gospel to every creature. Till the consummation of this present age at the second coming of Christ this is the great business in the world of that Church which He has purchased with His own blood.

To sum up: from the world-wide love of God the Father, the extent of the Lord's atoning death, the scope of the Spirit's operations, and from the clear command of our risen Lord, we conclude that it is in accordance with the Divine will and purpose that we should earnestly endeavour to give to every responsible person on earth the opportunity of hearing of God's way of salvation. How is it with you, my reader? Are you or are you not intelligently and heartily having part with God in His great present-day enterprise? Some share all Christians can have therein. And those who, through indifference, ignorance, or mistaken views of dispensational teaching, are standing aloof from this glorious work suffer loss now, and will suffer greater loss still at the judgment seat of Christ.

### Pearls from Old Seas.

Collected by T. BAIRD

GOD is glorified in the lowly. The greater thou art, humble thyself the more.

The royal priesthood of Christians flows out of the high priesthood of Christ.

Evil speaking is a burning spark. With the same mouth thou mayest fan it into a flame by blowing, or quench it instantaneously by spitting.

Evil speaking is like a stone cast up into the air. It comes down on the head of the person who threw it up.

You may as well expect to have a healthy body with a burning fever, as to have a healthy soul in the midst of angry strife.

It is a good thing to have a good memory for good things; and it is also good to have a bad memory for bad things.

### An Evil Conscience.

By J. R. CALDWELL,

Author of "Things to Come, &c."

THERE is that in every man which we call conscience. The heathen, who never heard of the law as given from Sinai, be he sunk ever so low morally, is not without conscience. "They, having not the law, are a law unto themselves: who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15).

Nevertheless, conscience is just what knowledge or ignorance makes it; therefore, while its monitions may not be disregarded by any man with impunity, it is no more the rule by which a man is to be guided than the standard by which he will be judged. It is like the mariner's compass, which is invaluable if rightly adjusted, so that the needle invariably points to the pole, but fatally dangerous if wrongly adjusted, certain only to lead astray.

Conscience may lead one man to prostrate himself before the wheels of Juggernaut; another may cause his children to pass through the fire, giving, as the demand of conscience, "the fruit of his body for the sin of his soul" (Micah vi. 7). Another may subject himself to severe and protracted penance; another may think, as Saul of Tarsus, that he "ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9); and one may even think that by killing a Christian he is doing God service (John xvi. 2).

Such is the triumph of evil in an unbelieving heart, that the very last witness for righteousness becomes the advocate of sin—"their mind and conscience is defiled" (Titus i. 15). General reformation of moral character, good deeds, alms, prayers, religious duties, ordinances, penance, human priest or infallible Church—such are the promptings of a mind and conscience defiled, yet clamorous for that satisfaction which such expedients never can afford. At best they are dead works—the defiled and defiling offspring of a corrupt nature. But there is yet a lower depth of corruption. The voice

that once was raised so mysteriously within, on behalf of God and righteousness, too often rudely silenced, refuses to speak again. The once sensitive conscience has become duller and duller under each successive incrustation of defilement, until at last it is like the skin that has been "seared with a hot iron"—"past feeling" (1 Tim. iv. 2; Ephes. iv. 19).

"All things that are reprov'd are made manifest by the light" (Ephes. v. 13). To all who have, through grace, believed on the Lord Jesus Christ, there came a time "when free grace awoke them by light from on high." Such times of awakening are occasions of inestimable value, though often of no avail but to deepen condemnation. It was such when the accusers of the adulteress—convicted in their own consciences by the searching question of the Lord Jesus—went out from His presence one by one, leaving the woman alone with Jesus (John viii.). The light had awakened them, but they could not bear it; they loved the darkness, because their deeds were evil.

Such was the continual effect of the presence of the Lord Jesus among men; wherever He passed, the thoughts of many hearts were revealed—the light made manifest the evil, but the darkness comprehended it not.

After His rejection the Gospel was preached "with the Holy Spirit sent down from heaven" (1 Peter i. 12). The word spoken in the power of the Holy Spirit still wrought as from the lips of Him who was "the Word made flesh." It was still "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of joints and marrow, and discerning the thoughts and intents of the heart" (Heb. iv. 12).

In Acts ii, through Peter the Word went straight to the conscience—many were "pricked in their hearts"—they owned its truth, they sought not to justify themselves. The light had searched them and shown them their sin, yet they sought not to escape again to the darkness, but to be healed in the light, and soon, through the Gospel of the grace of God, their anguish gave place to gladness. Now they are children of the

light, no longer of the night or of darkness; light is their home. Walking in the light, as God is in the light, they "have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth them from all sin" (1 John i. 6, 7).

Very different is the result in Acts vii. Again, through Stephen, the Word is with power; Satan's armour is pierced; the sword is irresistible, they are "cut to the heart." Precious opportunity of salvation—the Holy Spirit had convinced of sin. Conscience from within echoed the accusations of the Word; but, hating the light and embracing the darkness, with all the energies of satanic madness they grashed on Stephen with their teeth—cried out with a loud voice, stopped their ears, ran upon him with one accord, cast him out of the city, and stoned him.

The effects of conviction by the Holy Ghost are invariably of the character of either one or other of the foregoing examples.

It is inevitably *salvation* or *hardening*. The minor features of each case may vary indefinitely, but the result will be the same.

On the one hand, the yielding and confession may not be so prompt and open, nor the peace and gladness so soon experienced, but there will be a yielding to the conviction, and peace in believing.

On the other hand, the opposition may not be so instantaneous or virulent; there may not be the outbursts of passion against the truth, but there will be the fatal quenching of the conviction sooner or later, and the consequent hardening of heart, as of metal that had been heated and cooled. Fearful will be the awakenings of conscience when the sinner is brought face to face with God the Judge of all. Sometimes even on earth its unavailing pangs begin, and men like Judas seek escape in death. But if God's provision for a sin-burdened conscience, even the precious blood of Christ, be rejected here, will not the memory of such folly gnaw eternally as a worm that never dies?

There is a solemn word thrice repeated in Romans i. 24, 26, 28, "God gave them up." This is a judicial act on the part of God, and is not put into execution until conscience

has been knowingly and repeatedly violated. There is even in the natural man a certain restraint upon excesses and criminality. Natural conscience witnesses against gross moral evils and thus restrains. But a time comes when violated conscience is silent and the man is given up. He becomes the abject slave of indulged sins. He may struggle to recover himself, but he is powerless. Vows, pledges, resolutions are of no avail. There is no help for him, but in the God whose holy claims he has outraged. Peradventure, God may yet give him repentance. Blessed be His name. He has done so in many a hopeless case.

### "Fret Not Thyself."

Psaln xxxvii.

**F**RET not thyself, child of My love!  
 Delight in Me—  
 Thy heart's desires most dear  
   I give to thee!  
 Trust in the Lord; be doing good,  
   With living bread,  
 Safe hid within the secret place,  
   Thou shalt be fed!  
 Be not dismayed, child of My heart!  
   Faint not nor fear;  
 If tempest strike, or foe appal,  
   My help is near!  
 Hold on thy way, My chosen one!  
   Turn not aside;  
 Tho' rough and dark thy upward path,  
   I am thy Guide!  
 Fret not thyself, thy shaded path  
   Leadeth to light;  
 The wicked's bright and garish road  
   Doth end in night.  
 Rest in the circle of My arm;  
   Wait patiently;  
 I will bring forth thy righteousness  
   For all to see!  
 Heir of eternity, look up!  
   I am thy strength;  
 The heart that trusts alone in Me  
   I save at length.  
 That which thou deemest loss shall turn  
   To love's increase;  
 If hard the way My children walk,  
   The end is peace.

### The Two Natures of Christ.

MONOPHYSITISM

THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY  
 CONSIDERED—XIV

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

"**A**CTION and Reaction are equal," is a principle that holds good in the spiritual world as well as in the physical.

How often is the child that laughs long and loudly told by its mother that soon it will be crying!

Some "evangelists" have caught this rhetorical trick and tickle their audiences until they laugh, knowing full well that once having done that tears are within call.

And those who have grown old in the study of life welcome tears rather than laughter, and humility of mind rather than haughtiness of heart, for they know that the glorious sun of prosperity oft sinks into the black clouds of adversity, and the muscles and sinews grown soft under the balmy breezes of success are ill prepared to meet the wintry blasts and rough weather of trouble and misfortune.

This principle even penetrates into our holiest moments. We have reached the summit, heaven lies open around us, its glories lie unveiled before us, and voices thrill our souls to ecstasy. "It is good for us to be here!" is on our lips, and we are ready to prepare the booths wherein to celebrate our Feast of Tabernacles, for surely the wilderness is past and Canaan reached at last. But the cloud descends. The voices are silent. The glories are hidden. We turn away to find at the foot of the mount Satan as powerful as ever, refusing to be cast out of his victims. Well is it for us if we keep company with the Lord Jesus, for with Him there are no ups and downs. He, blessed be His Name, is "the same yesterday, and to-day, and forever." Even when we walk in the darkest valley He is by our side ready with His rod and staff to guide us and to uphold us. How reaction told on the Israelites in the Wilderness! So it is there in the presence of our foes that He spreads His table for us. It is there He anoints us for banquet and for coming victory. It is there He makes our cup to run over. It is there in the dry and thirsty land, the very

type and picture of reaction, that He bides with us until we find in His joy our strength. Thus marching on through weal and woe we reach at last His House, there to abide in His joy for evermore.

The Master found His disciples sorely troubled at the foot of the Mount of Transfiguration because they could not cast out the demons from the boy. Upon this one has written:

"Bring him to Me, his heart is filled with madness;  
From demon chains ye cannot set him free;  
The well of peace, the very spring of gladness  
Is Mine. Bring him to Me.

Bring him to Me, day's last sad beams are fading;  
Dark night falls thick, and shrouds life's troubled  
sea;

Look up, the dawning day that knows no shading  
Is Mine. Come home with Me"

And in the Church's history we find the same principle exemplified.

If the school of Alexandria triumphed over the school of Antioch in this matter of the Person of Christ, it was in its turn to fail by seeking to unify the natures of Christ, either by making the incarnate Saviour of a different nature by the amalgamation of His divine and human natures (just as the mixture of an acid with an alkali forms a new salt), or by the uplifting and practical absorption of the human nature into the divine (just as the river is lost in the ocean), or by emptying our Saviour's divine nature of its attributes and thus practically explaining His person in the terms of a common humanity.

The extremists amongst the Alexandrian theologians ignored Christ's humanity. Everything about Him, even His body was divine. The mere mention of any distinction between the two natures was denounced as Nestorianism. The most prominent amongst them was Eutyches, a presbyter of Constantinople. "Before the incarnation," said Eutyches, "there might be two natures; but after the incarnation there was only one." Hence the name "Eutychianism" or "Monophysitism" (that is, "One-nature-ism"). Eutyches was condemned as a heretic by a Council called by the Patriarch of Constantinople. This so incensed Dioscurus, bishop of Alexandria, that he called a Council at Ephesus in the year 449. The opponents of

Eutyches being forcibly excluded, his heresy was declared to be the truth, and all who denied it were formally excommunicated. Owing to its methods this was known as the "Robber Council." The Emperor Theodosius sanctioned the findings of this general synod, but dying in the following year, and his successor being unfavourable to Dioscurus, another general synod was convened. This Council meeting at Chalcedon in 451, deposed Dioscurus and adopted the letter of Leo of Rome to Flavian of Constantinople as an exposition of the faith of the Church. Here is an extract: "We teach that Jesus Christ is perfect as respects Godhead, and perfect as respects manhood; that He is truly God, and truly a man consisting of a rational soul and body; that He is consubstantial with the Father as to His divinity, and consubstantial with us as to His humanity, and like us in all respects, sin excepted. He was begotten of the Father before creation as to deity; but in these last days He, for us, and for our salvation, was born of Mary the Virgin, the mother of God as to His humanity. He is one and the same Christ, Lord, only begotten, existing in two natures without mixture, without division, without separation; the diversity of the two natures not being at all destroyed by their union in the one Person, but rather the peculiar property of each nature being preserved, and concurring to one Person, and one subsistence."

Now this is one of the six Councils with whose doctrinal decisions all Protestants at the Reformation professed agreement; but at the time it caused great bloodshedding in Palestine and Egypt, and the deposition of one Emperor. For over two centuries the conflict raged, and from the war of words sprang sects innumerable, bearing such extraordinary names as, "Aphthartodocetists," "Phthartolatrists," "Actistetes," &c.

I have already dealt with the truths of the real humanity and deity of our Lord.\* Here I would only touch on the form of Eutychianism which affirms that the divinity of our Lord is lost in His humanity. This Monophysite doctrine (and I would not exclude the form it takes in merging the divine into the human

\*Witness 1908, pp. 120-122, 137, 138, 176.

so that a different nature is produced, which is neither divine nor human, but theanthropic) appears to-day in connection with the *kenosis* or "self-emptying of Jesus," a doctrine which takes as its keyword Philippians ii. 7. In such expositions of that passage, we find words like these, "He emptied Himself of His attributes—His omniscience and His omnipotence;" "not by His own personal power or Divine prerogative did He walk upon the water or still the storm, but as the Elect and delegated Servant of the God whom through every moment of His life He obeyed and glorified."

It was in view of such a moment as this, that I dealt with the question of substance and its phenoma or attributes\* and dwelt on the fact that we only know substance by its attributes or phenomena, and they cannot, save in thought, be separated. Therefore, if our Lord Jesus Christ emptied Himself of His divine attributes He annihilated His deity. To anyone capable of consecutive and consistent thought, this statement must be self-evident: if He divested Himself of the attributes He divested Himself of the nature. In plain words He ceased to be God.

Without contradiction at His incarnation there was a change, but it was a change of state, not a change of nature. His personality remained unchanged. His consciousness remained unchanged. His intention remained unchanged. And as His human nature grew and developed (Luke ii 52), so His human mind became more and more informed of who He was and of His mission as the divine, divinely commissioned Saviour (Luke ii. 49). We must never forget (as we are apt to do) that He possessed a real human nature, the characteristics of which are growth and increase. As the body grows in stature so does the mind in knowledge, and as the Deity can never be perfectly comprehended by the creature, so it was in perfect harmony with the laws of his nature that He as Son of man confessed his ignorance of the Father's plans and purposes as to the future of Israel, seeing that that future depended so much on Israel's attitude towards Himself, the Christ of God. It is here we pass beyond the limits of the human mind. No man can

understand God's foreknowledge and foreordination and man's freedom of choice, without which there could not be that responsibility and remorse which is the basis of all judgment and punishment.

Yet although the Lord Jesus swept not through the land emphasizing His equality with God, how often did He not act as God? Did the tempest rage, He arose and rebuked the winds and waves so that immediately it was calm. Did they bring to Him a sufferer, He said, "Be of good courage, child, thy sins have been forgiven [*forthgiven*, as on the Day of Atonement the sin-bearing goat was *sent forth* into the wilderness] thee." Well might the learned sitting round say, "This [whoever he can be] blasphemes!" Why? because they knew well that to pronounce such a sentence was the prerogative of God alone. There are many more illustrations of this in the gospels, whilst in other places acting as the God-man He expresses His dependence on His Father, as, for instance, at the grave of Lazarus.

But these instances you will find in the gospel of John, that gospel which begins with a definite statement of His equality with God. Nay more, His identity with God: "In the beginning was the Word, and the Word was with God, and the Word was God."

No, whatever Paul means by the expression "He emptied Himself," he does not mean that our Lord Jesus Christ was ever at any time less than God. Remember always in this connection that our Lord Jesus in the days of His humiliation was never unable to assert His equality with God. The wonder grows when we behold His ability not to assert it even when tried to the utmost, even when the cry at the cross sounded in His fainting ears, "If thou be... God, come down ... we shall believe!"

To me the Shorter Catechism in its answer to the question, "Who is the Redeemer of God's elect?" sums up the whole matter clearly and tersely: "The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man in two distinct natures, and one Person, for ever."

\*Witness, 1909, p. 42.



## The Breaking of Bread:

THE MEANING, MODE, AND PRACTICAL OBSERVANCE

NOTES ON I CORINTHIANS XI 23-26

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

23. "**The Lord Jesus, the same night in which He was betrayed.**" Mark the expression. It does not say, "On the night of the Passover;" but, "The same night in which He was betrayed." I think it is beautiful to see how the Spirit of God connects these two things. When He appointed this feast He was not ignorant of what was before Him. It is written, "Jesus, therefore, knowing all things that should come upon Him, went forth." Up till that time no hand could be laid upon God's Holy One. But now it is the hour and the power of darkness; the eve of His betrayal. That very night, the shades of which had already set in, while the blood-like sweat of agony was still upon His brow, the traitor came forward as a familiar friend and kissed Him. He was, as it were, just about to step into the dark, awful shadow of the Cross. He knew it all, nor need we have been surprised though the dreadful prospect had absorbed His thoughts and engrossed His mind. But it was even at such an hour that He thought upon His Church. Most touching to our hearts it is to know that it was then He instituted this memorial-feast, to unite His people and keep them in memory of His dying love.

Oh, wondrous love and grace, that in that dreadful hour the Son of God should think of us! Oh, wondrous devotedness to His Father, that ere He stepped forth into the thick darkness of that night His blessed lips should join with His disciples in a song of praise to His Father and His God! Truly here we have the Burnt-offering, wholly laid upon the altar. Let us gaze upon the Son of God thus yielding Himself up, and then we shall know something of the claims of God. I heard a man one day saying that he was without sin; no sin in his heart, no evil in his ways. I do not believe it possible for one whose eyes have been opened by the Spirit to behold God's Holy Lamb to utter such words. Job said, "Now

mine eye seeth Thee, wherefore I abhor myself and repent in dust and ashes." May God give us anointed eyes to see Jesus. I may test myself by some human standard of morality and think I am doing well; but let me compare myself with the spotless Son of God and I sink down into the dust. Beloved, let us ever maintain God's standard. Christ is God's perfect weight. If we weigh ourselves in the balance with Christ, there will be no fear of us thinking much of ourselves.

23. "**He took bread, and when He had given thanks, He brake it.**" It is worthy of note that the apostle says nothing about "blessing" the bread. Much is made in some quarters, of "the consecration of the elements." But there was no such sacerdotal act performed by Christ. In those passages where it is recorded that the Lord Jesus "blessed and brake" (Matt. xxvi. 26, Mark xiv. 22) it is not said that He *blessed the bread*. He *blessed God*, or "gave thanks" *to God*, as it is otherwise stated in Luke xxii. 19 and the verse under consideration. The word "it" is inserted by the translators and would be better omitted. The very same word is used, and the same action by the Lord, in Matt. xiv. 19, which passage is not construed into transubstantiation of any kind or degree. It is rendered exactly by Rotherham, thus—"Looking up into the heaven, He blessed; and breaking, gave the disciples the loaves." The same action is recorded in Mark vi. 41, and viii. 6, 7; and these, compared with John vi. 11 and 23, show that the blessing was God-ward, and not a "consecration of the elements." In I Corinthians x. 16 "the cup of blessing which we bless" does not mean the cup that is consecrated by a priest, but the cup that we "speak well of," literally, or for which we give thanks. So, to bless God (James iii. 9, Luke ii. 28) is "to speak well of God."

24. "**Take; eat; this is My body which is broken for you; this do in remembrance of Me.**" It is a memorial-feast; a feast in which we call to remembrance the death of the Lord Jesus for us.

26 "**For as often as ye eat this bread and drink this cup, ye do shew the**

**Lord's death till He come"** In thus breaking the bread He shewed that His own pure incorruptible flesh was to be broken, so broken that His life's blood might be poured out, and that it was for them—for us. The Lord Jesus was Himself the fulfilment of the Passover. He had greatly desired the keeping of that feast with His disciples, and it was on that occasion, after the Passover was eaten, that the Lord's Supper was instituted.

From the passage in Luke it might appear that Judas was present at the institution of the Supper; but a careful comparison of the various scriptures renders it plain that he was not. In John xiii. 2 we get light from the Revised Version. It is not "supper being ended," but "during supper." This was evidently the Paschal supper, for in verse 26 there is the dipping of the sop, which could only refer to the dish on which the Passover lamb had lain. Immediately upon this Judas withdrew—see John xiii. 30. Then in verse 31 and onward, the heart of the Lord seems to flow out unhindered, in strains of tenderest love, as it had never done before. The seeming discrepancy between Luke and the other evangelists is accounted for by the fact, often observed, that Luke combines the circumstances he records, not so much in chronological as in a moral order. Judas was at the Passover supper, to which, as a *Jew*, circumcised and ceremonially clean, he had a right. But at the Lord's Supper, as a *saint* he had no place. From Matthew xxvi. 25, and Mark xiv. 21, it is evident that the conviction and exposure of Judas by the sop, was *before* the institution of the Supper. This, combined with his *immediate* exit, as recorded in John, is conclusive.

In Acts ii. 42 we read, "They continued stedfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." Here we find God's order. Baptism first; an outward act expressing "the obedience of faith." Being baptised, they continued stedfastly in the "apostles' doctrine." They were not now directed to the law of Moses, as in Malachi iv. 4; but to the testimony of the Holy Spirit concerning the risen Christ, from the lips of the apostles.

It was a new dispensation, with new legislation, direct from its Lord. In 2 Peter iii. 2, we have the confirmation of the same authority, and no other, for the closing days of the dispensation; and lest any should exclude the testimony of Paul, his writings are in verses 15 and 16, so to speak, bound up together with the "other" Scriptures which form the authoritative ground of our faith. They continued also "in fellowship." Fellowship is not going in and out, without knowing or caring who sits on the same bench. It implies a loving mutual interest in, and care for one another. Satan scatters; God gathers. We are to spend eternity, gathered round one Centre, in holy, happy fellowship, in the light and love of God, and it is His will that we should even have a foretaste of that heavenly joy in the fellowship of those who love His name on earth now.

They continued also in "breaking of bread." It was the last dying command of the Lord, and loyal hearts would keep it and cleave to it. But could the observance of it once in six months be regarded as "continuing stedfastly" in it? What saith the Scripture? Acts xx. 7—"And upon the first day of the week, when the disciples came together to break bread"—just as in 1 Corinthians xi., the disciples "came together." This was not a promiscuous audience composed of church and world. It was a company of *disciples*. The normal condition of such a company was that "of the rest durst no man join himself unto them." The unbeliever coming in being forced to own that the presence of God was there (1 Cor. xiv. 24, 25). When gathered to break bread, "Paul preached unto them," or, literally, discoursed with them"—("dialegomai," from which comes our English word "dialogue")—it was not a set sermon, but rather conversational. They did not come together to hear Paul, or to hear any other man. Their fixed definite object was "to break bread," continuing stedfastly in it; thus shewing respect to their Lord's command. It was not "the first Sunday of the month," but "the first day of the week." Is it not presumption for man to think that he can improve upon the arrangement that thus receives the Divine approval?

Though He who was to redeem must needs partake of flesh and blood, and was born into this world, yet no day has been divinely set apart in the Scriptures to commemorate His birth. But God makes much of the happy resurrection morn, when He who had endured the last of suffering and humiliation was begun to be glorified; welcomed from the grave with the divine greeting, "Thou art My Son, this day have I begotten Thee." On that day of His triumph over all the powers of death and darkness, He, as it were, summons His redeemed around Him to break the bread and drink the wine, and keep the feast that commemorates His death.

### Suggestive Topics.

#### FOUR REIENCES TO THE HOLY SPIRIT IN I PETER I.

1. The Holy Spirit sent down, - verse 12
2. The Holy Spirit sanctifying, - verse 2
3. The Holy Spirit signifying, - verse 11
4. The Holy Spirit purifying, - verse 22

#### FOURFOLD FRAGRANCE IN 2 CORINTHIANS II.

1. The fragrance of God's knowledge, verse 14
2. The servant, a fragrance of Christ, " 15
3. The fragrance of death unto death, " 16
4. The fragrance of life unto life, - " 16

T B

#### "GOING AND GROWING."

1. David went on and grew great—marg.: went going and growing, - 2 Sam. v. 10.
2. The secret: the Lord of Hosts was with him, - 2 Sam. v. 10.
3. David waxed greater and greater—marg.: went in going and increasing, for the Lord of Hosts was with him, - 1 Chron. xi. 9.
4. Those who abide in Christ shall grow as the vine, - Hos. xiv. 7.
5. They shall flourish like the palm . . . shall grow like a cedar, - Psal. xcii. 12.
6. Shall bring forth much fruit, - John xv. 5.
7. Going and growing they shall grow up unto Him, Eph. iv. 15.

E A H

### The Modern Shammah.

A LESSON FOR THE PRESENT TIME (2 Samuel xxiii. 11, 12)

PART II.—By ROBERT M'MURDO.

**B**ELIEVER'S baptism is an ordinance appointed by the Lord, and all who are saved should be baptised. But millions have gone to heaven who were never Scripturally baptised, and thousands of such in faithfulness to Christ sealed their testimony with their blood at the stake. Baptism is a figure; salvation does not depend upon a figure. The great fact is the death and resurrection of Christ. A man may have wrong views about baptism, and yet be a good Christian. But no one can be a Christian who denies the deity of Christ. The strength of the enemy is directed against the FACT. If the fact be destroyed it matters little about the figure. To deny the right hand of fellowship to a Christian because he is not baptised is to exalt the figure to the same degree of importance as the fact, and divide the forces of defence on an external ordinance which opens the way for the enemy to attack more successfully the essentials of salvation.

To be free from the bondage of tradition and enjoy the liberty of worship and ministry according to the teaching of the New Testament is a great privilege. But this blessed liberty and freedom which the Church of Christ is enjoying so cheaply to-day has been purchased for us by the testimony and sufferings of faithful men who kept the lamp of truth burning through the dark ages of cruel bondage. For a company of Christians to refuse that privilege now, even in a small measure to any true children of God, because they have not perhaps come out completely from the bondage of human system, is an act of ingratitude, an outrage against the grace that has made them ONE IN CHRIST forever, and a deliberate denial of the supreme importance of the FOUNDATION TRUTHS of Christianity.

The truth concerning the Church, whether in its heavenly or earthly aspect, is all set forth in the New Testament. The terms are divinely chosen, and the dimensions, proportions, and limits are infinitely perfect. The mind of each believer is finite in com-

prehension and limited in capacity. No man, or set of men, ever perfectly learned all the truth concerning the Church, and certainly none ever perfectly obeyed what they did learn. The knowledge of this incontrovertible fact should be sufficient to prevent any one party of Christians from making their attainment in knowledge and obedience the standard for others. The vain attempt to do this has broken the ranks and scattered the forces of Christian testimony again and again. For any number of Christians, however sincere, to set up the claim to be "*the Church of God*," or "*the local assembly*" to the *exclusion* of other Christians, is an attempt to set the seal of Divine perfection upon their partial obedience.

The teaching given in the New Testament concerning matters of discipline in the Church is sufficient for all time and for every case. But weakness and infirmity have dimmed the vision and impaired the judgment to some degree, even in the holiest of men. Forgetting this, the decision of a few has been claimed as the rule for all, thus arming with the authority of assumed infallibility the decrees of a party, the enforcing of which has rent asunder the closest ties of Christian friendship, and spread division and sorrow throughout the camp of the saints to the ends of the earth. The apostle declared he was "set for the defence of the GOSPEL" (Phil. i. 17), and we are taught to "contend earnestly for THE FAITH once for all delivered to the saints" (Jude 3; R.V.) THE GOSPEL and THE FAITH are comprehensive terms which include within their bounds the whole range of truth peculiar to this dispensation, every part of which is perfect, even to the smallest detail. But CHRIST is the centre of this wide circumference, and the importance of every part is determined by the relation it bears to His Person and Work.

To day, with a skill which is superhuman and diabolical, the united forces of evil are directed in one determined charge against all the vital truths of the Scriptures, and especially against CHRIST JESUS HIMSELF. On the other hand, with amazing zeal and consummate folly Christian men, well taught in the Scriptures, are collecting their

forces within an ecclesiastical enclosure of their own construction, from whence they discharge their polished shafts of cruel wit against other Christians who refuse to come within the limit of their exclusive preserve. AND THESE ARE THE MODERN SHAMMAHS who are spending their strength in quarrels over matters as trifling as "lentiles," while the enemy is robbing the peerless palace of truth and laying hands on the glorious Person of Christ.

As Christians of the twentieth century we are born amid the wealth of knowledge and experience which has been accumulating for ages. We have facilities for acquiring an acquaintance with the Scriptures such as never were enjoyed at any other period of the Church's history. And opportunities are available for carrying into practice the teaching of the epistles such as never were known since the days of the apostles. How dishonouring to God! how humbling to us is the fact that such extraordinary advantages as are granted for the manifestation of the ONENESS of the body of Christ should be turned into an opportunity for teachers and leaders to assert the rights of a party, and lay claim to a monopoly of the presence of God by denying to other Christians, who do not see as they see, that fellowship which is the common heritage of every child of God who has not forfeited the right by such immoral conduct, or such evil teaching as are specified in the Scriptures!

Every Christian knows what an army of deceit and treachery lies hidden in his own heart, and what a sad difference there is between what he appears to be before men and what he knows himself to be in the sight of God. The knowledge of this ought at all times to make us most gracious in our dealings with others, but most unsparing in judging ourselves. To condemn and persecute a servant of Christ because he preaches the Word in a place where it is much needed, even though it does not belong to our circle, is an act of tyranny unworthy of the followers of the Lord (Mark ix. 38-40).

Loyalty to Christ is the need of the hour. But it is vain to speak of loyalty to Christ if the true members of His body are despised and treated as "unclean." To sin against

the brethren and wound their weak consciences is to sin against Christ (1 Cor. viii. 12). The members themselves are of more importance than the measure of their obedience. May God awaken us all to a sense of true responsibility to Christ, and may the eyes of our understanding be enlightened to apprehend the truth in its due proportion. So shall we be saved from strengthening the hands of any modern Shammah who would engage our attention upon his plot of lentiles, while at the same time the vitals of the faith are being torn from the Bible and the heart of Christ exposed to the assaults of the enemy. "And the guard stood, EVERY MAN with his weapons in his hand, ROUND ABOUT the KING" (2 Kings xi. 11). So may we stand till the trumpet sound shall declare the everlasting triumph of the despised and rejected Nazarene.

### Gems from Glasgow Conference

April 1909 Collected by JOHN GRAY

THE judgment-seat of Christ has only to do with the children of God.

Before we appear at the judgment-seat of Christ we will have been changed into the image of our Lord. We shall see everything from His standpoint and, consequently, will say Amen to what He decrees.

I am conscious of sin in myself, but God has never counted me a guilty sinner since I believed in the Lord.

Since my conversion my Heavenly Father has been training me as His child. He has been fashioning me for the particular niche He wants me to fill in the heavenly kingdom.

God expects us as His children to examine our ways by the lamp of His Holy Word, and we are called upon to exercise present judgment on self.

The moment I became a child of God I became a servant of the Lord Jesus Christ, and He is my Master and no other.

Sin made me do its unholy will before conversion, but the moment the Lord saved me He delivered me from the dominion of sin.

Everything we do from the moment of conversion should be looked upon from the standpoint of service to the Lord; even the ordinary duties and relationships of life ought to be regarded as service for Him.

Our Lord is not a hard master. He has noted everything we have done in accordance with His wishes; our very tears are in His bottle.

The Lord Jesus never pleased Himself; He always did His Father's business and carried out His Father's wishes.

If the service we do is not the service the Lord would have us do, there will be no reward for us at the judgment-seat of Christ.

Service that is done as the result of fear will not have the approval of the Lord, the love of Christ is the constraining power for service.

The Lord has revealed the failures of David, Peter, and others, for our warning; not to expose them.

There will not be a single servant of Christ that will be unrewarded. None of us may receive a full reward, many of us may not receive the reward we look for, but there will be none of us absolutely without reward.

The first concern of a missionary when he is about to go to the foreign field is his outfit. A missionary of long standing said the other day, "My chief concern now is my *infit*—the presence and power of the Lord in my ministry."

The best way to make a saint love his Bible is to nourish him out of the Bible. Some one has said, "The best way to keep sheep is to tether them by the teeth."

A brother once went out of a morning meeting, and when asked for an explanation he said He could not bear the presence of the Lord, for he had been living in sin. Is this the character of our morning meeting?

You can describe many things, but you cannot describe a broken heart.

It is blessed when the burden presses to roll it on the shoulder of the One who can bear it.

It is true that Christ is the centre of the Gospel, but it is Christ in His death. It is Christ crucified that expresses the essence of the Gospel.

In the New Testament Scriptures we are never told that Christ did anything for us but one thing, "Christ died for us."

Jesus crowned His life of obedience by a death of obedience on the Cross.

Meditation cannot find out any real want, but prayer will fetch in an answerable comfort.

The worldling may be drawn to hell in purple and fine linen; the Christian may have to swim in tears to Heaven.

The insufficient creature may fill the soul with vexation, but the *all-sufficient* God can fill the soul with content.

### CORRESPONDENCE.

#### A Gospel Tour in British Guiana.

MY DEAR MR. CALDWELL,—My last communication was from British Guiana. I meant to stay longer in Barbados, but left the island sooner than I expected. Both of the public halls in which our meetings were held being pre-engaged and yellow fever breaking out, I decided to pay my promised visit to British Guiana. On Monday evening, January 25, Mr. and Mrs. Sparrow and I sailed in the S.S. *Parima* for Demerara, arriving at Georgetown on Wednesday morning. We were met at the pier by Mr. T. Wales. Guiana is the only British possession in South America. It is nearly as large as the United Kingdom, though much of the territory is still unexplored. There are but few roads, communication being chiefly by water. The Demerara, Corentyne, Berbice, and Essequibo rivers are magnificent waterways, the last named being 620 miles in length, and 20 miles broad at its mouth. The population is between 200,000 and 300,000, one third being East Indian coolies. Sugarcane, cotton, cocoa, coffee, plantains, bread fruit, Indian corn, yams, cassava, and sweet potatoes, are cultivated. Among fruits grown are the orange, lime, lemon, banana, sour sop, pau pau, grape fruit, shaddock, mango, tamarind, guava, avocado pear, mummy apple, custard apple, cocoa-nut, and bread nut. There are twenty-five assemblies of Christians, meeting as we do, in the colony. The pioneer in the work was Mr. Leonard Strong, a Church of England clergyman, who laboured most assiduously among the white and coloured people in the early thirties. The planters, however, strongly resented his "interference" with their "goods and chattels," placing obstacles in his way to prevent him from ministering Christ to the oppressed and down-trodden slaves. Eventually he withdrew from the English church, renouncing a salary of £800 a year, in order to be a free servant of the Lord Jesus. God encouraged His ambassador in the path of faith and obedience, showing him the blessedness of

depending on Him alone for instructions and supplies. Mr. Strong's ministry was much owned of the Lord. Other labourers were raised up to spread the truth. For over seventy years there has been a testimony for God and His Word in British Guiana. The brethren known to me at present in the field are Mr. and Mrs. Wales and Miss Baker, Georgetown; Mr. Henry Tayler, among the Arawak Indians, on the Berbice river; Mr. and Mrs. W. W. Nicholls, Queenstown; Mr. and Mrs. C. G. Smith at Henrietta, Essequibo. The assemblies, with the exception of a few, are comparatively small and are in need of help. Georgetown, with a population of 50,000 souls, has an assembly of over 600 professing believers. This is the largest gathering of Christians meeting simply in the name of the Lord that I am acquainted with. It is a mystery to me how our brother Wales can "over-see" and minister the Word to so many. Had two weeks' special Gospel services in Camp St. "meeting room," Georgetown. The interest, attention, and attendance were all that could be desired. The Town Hall was secured for the Sunday services. The Lord graciously blessed the proclamation of the "old, old story."

Through the initiative of Mr. H. W. Case (Bristol) a Conference of overseeing brethren was held in Georgetown, when representatives from twenty-one assemblies met together. A beautiful Christian spirit pervaded the meetings. Messrs. Wales, Sparrow, Case, Nicholls, Tayler, Smith, and others took part. Important matters regarding church testimony and fellowship were considered, and it was felt by those present that blessing was sure to result from the Conference.

I spent a week at New Amsterdam, the ancient Dutch capital, on the Berbice river, where the Town Hall was secured for Gospel meetings. The assembly is small, yet it carries on two Sunday schools, one in the city and the other in a neighbouring village. Passed a Lord's Day at Peter's Hall, the scene of the labours of Mr. Strong and Mr. Kingsland. The assembly, numbering over 100, has a flourishing Sunday school and a large hall, which is situated in the midst of an East Indian population. A most interesting visit was paid to Lillydale, on the Pomeroon river, Essequibo, where there is an assembly of between 90 and 100 believers. Mr. W. W. Nicholls, who visits the district every three months, kindly invited Mr. Sparrow, Mr. Case, and myself to accompany him on one of his itineraries. We left Anna Regina on Tuesday at 7 a.m. in the missionary tent-boat, the *Messenger*, accompanied by six Christian boatmen, who rowed and paddled through

"navigation trenches," separating sugar estates, across Tapacuma lake, up the Tapacuma "creek," or river, reaching the Government Rest House (which is at the disposal of missionaries) at Pickersgill, on the Pomeroun, a little before sunset. Had a Gospel meeting same night, at which several Government officials were present. Next morning we were early astir, reaching Lillydale, a settlement of half a dozen houses, at 4 p.m. All of us put up at the mission house adjoining the meeting room. A service had been announced at 7 p.m., and the building was quite full. Hundreds of persons came from various parts of the Pomeroun in their "corials" and "batteaux." Each morning of our stay there was a Bible reading, which was greatly appreciated by the simple warm hearted sons of Africa. The evening meetings were crowded with eager and attentive listeners. How I wished we had such appreciative congregations in the "Old Country," Canada, or the United States.

Our time was well spent in dealing with "anxious inquirers." Lord's Day was a never-to-be forgotten day by the believers of the Pomeroun. There were morning Bible reading, breaking of bread, and afternoon and evening Gospel meetings. The hall was taxed to its utmost capacity. Early on the Monday morning, with the hearty good wishes, prayers, and benedictions of many, the *Messenger*, with her passengers and crew, started on her return journey to the coast. Pickersgill was not reached till after sunset. As we left next morning the baboons in the woods gave us a valedictory. At Lake Tapacuma we rested and visited an Indian school. In the course of conversation we discovered that the teacher was much interested in God's way of salvation. Anna Regina was reached shortly after sunset. Mr. Nicholls took Mr. Sparrow and Mr. Case with him to the mission house at Queenstown, and I became the guest of Mr. and Mrs. C. G. Smith at Henrietta. The same evening I addressed a meeting in the Gospel Hall. Had three meetings at Henrietta and one at Danielstown, four miles distant. In each of these places there is a small assembly of believers. Mr. and Mrs. Smith are doing a good work. The hall at Henrietta was crowded, and some appeared to find peace. The Danielstown assembly has been in existence for over half a century, but the Henrietta "gathering" is only about eight years old. Mr. Smith hails from the Kensington assembly, London, where he was a diligent and active worker for years. The experience he gained during his stay at the Livingstone Medical College has proved of immense service to him in his labours among East Indians and

coloured people. Through being able and willing to help them in their aches and pains he has gained access to their hearts and homes. The meeting-room at Henrietta is an old tumble-down sort of a shanty, and is most uninviting and unsuitable. Perhaps one of the Lord's stewards may be constrained to invest some of his Master's dollars or sovereigns in helping to provide a proper place for the proclamation of the "glad and glorious Gospel" in Henrietta. If so I shall be delighted. Left Henrietta on the Saturday for Queenstown in charge of Mr. W. W. Nicholls, who has "held the fort" in that important and populous village for over nine years. The work has prospered exceedingly. I enjoyed the meetings I was privileged to have at Queenstown. On Sunday, Monday, and Tuesday we had Gospel services. The meetings were well attended, and there were "signs following" the preaching of the Word. On Wednesday left Queenstown for Suddie, taking the steamer for Georgetown, which was reached at sundown. A farewell meeting had been arranged for me that night, at which Mr. Wales and I spoke. On the following day I sailed for Barbados, arriving at Bridgetown on Saturday morning after a somewhat stormy voyage. British Guiana is a splendid field for Gospel work, there being an open ear on the part of the people. Whilst evangelists, who are willing to endure hardness as good soldiers of Christ, are greatly needed, so are men of experience who have the pastor's heart and gift. Most of the assemblies are growing smaller and weaker, some of them not being able to have a Gospel testimony. This is not as it ought to be. May God raise up gifted, gracious, and godly men to tend the assemblies of His people on the banks of the Berbice, Demerara, and Essequibo rivers, and in the interior of the colony, as well as on the gold fields. There are special openings among the 100,000 East Indians employed on the sugar estates; but alas! very little is being done to reach them. Then there are thousands of Chinese who require to hear the Gospel in order to believe it. In former years a good work was done among this remarkable race. There were two assemblies with two nice meeting rooms, but through various causes they have connected themselves with the American Baptists. There are also thousands of Indians of various tribes who might be evangelised. There is an Indian assembly of about sixty Arawaks who are shepherded by Mr. Henry Tayler in Berbice. I would ask the prayers of the readers of the *Witness* for the work and workers in British Guiana.—Yours affectionately,

Barbados, 22nd March, 1909

ALEX MARSHALL

## QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**WHAT IS THE PURPOSE OF GOD FOR US IN BAPTISM?**

**HASTENING THE COMING.**—Can the Lord's people do anything to "*hasten*" the Lord's Coming for His people?

**WHERE ARE THE SAVED DEAD?**—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

**CAN GOD REPENT?**—How explain apparent discrepancy between 1 Samuel xv. 11, 29, 34, and other scriptures, about God repenting?

**SPECIAL SPHERES FOR WOMEN.**—What part did the women take in Acts i. 14; also, has Acts ii. 17, 18 been fulfilled, or is it yet to be?

**THE "DAYS" OF SCRIPTURE.**—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

**WHAT WAS FINISHED?**—When our Lord said "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

**HOW IS CHRIST THE FIRSTBORN?**—Others were raised from the dead (see 1 Kings xvii. and John xi.) before the resurrection of the Lord Jesus. How then is He said to be the "first-born" from the dead?

**PREACHING THE GOSPEL.**—What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn in an assembly of preaching the Gospel irrespective of fitness?

**THE PROBLEM OF THE PRODIGAL.**—Does the Prodigal Son in the parable represent only profligate and wicked sinners, or *all* sinners who have discovered their true condition before God and their need of salvation?

## Sunday School Collections.

**QUESTION 554.**—Should there be a collection in the Sunday School?

*Editor's Note.*—The principal plea in favour of Sunday School Collections is that children under Christian instruction should be taught what is right, and one important duty is to be

givers. The principal objection urged is that it is unscriptural, inasmuch as it involves taking money from the unconverted for the Lord's work.

But if collections are for such purposes as to evoke sympathy for the suffering, for example, for famine orphans in India; needy children left homeless by the recent Italian earthquake; for the support of hospitals for lepers in India, China, &c.; for giving less favoured children a day in the country or at the coast, or for providing them with the necessities of life; or for the support and education of orphans in Britain, such as the Bristol Orphan Homes (founded by Geo. Muller), then we think such collections fulfil a good purpose in both givers and receivers, and the above objection does not apply.

Those who encourage children thus to give are surely fulfilling the injunction, "train up a child in the way he should go." Their gifts would be on a par with the kindness shewn to the Apostle and his companions by the barbarous people of Melita, and would be after the pattern and spirit of the Master Himself, who "went about doing good" (Acts x. 38).

Instead of the fact of giving to such objects as above having the effect indicated in answer A, it has been often used to exhibit the difference between saved and unsaved, and was in some cases the first thing to create a desire to be saved, and issued in results as indicated in answer G. Collections for the Lord's work specially, that is, for the work of the gospel at home and abroad, we judge ought to be taken only from professedly converted children. A box for these could be distinctly labelled, "For contributions from those only who love the Lord Jesus."

Answer F indicates that in some districts a collection for any purpose is a positive hindrance. This surely is exceptional, and were the neighbourhood known to be of such a character, by all means let no collections be made, at least until a desire to give is evinced by some. As a matter of order we think a better way might be devised than the handing of a collecting box round a class; it sometimes puts to shame some who by no fault of their own are unable to give. A box so placed as to be easily accessible without confusion, going in or coming out, might answer the purpose equally well, and be unobjectionable on any ground.

Finally, let each be clear before God as to the course adopted. All may not see exactly alike, but with mutual love and a desire to be of the same mind in the Lord a happy way may be found out of any remaining perplexities.



## Christian Individuality.

ADDRESS AT HALF-YEARLY MEETINGS OF CHRISTIANS  
GLASGOW, 12th APRIL, 1909.

By W. J. GRANT.

(Read 1 Cor. iii. 10-15).

WE are very much accustomed to think of ourselves as members of one great community, and this is blessedly true, yet I desire that by the grace of God each one of us shall isolate himself or herself from all other members in the Body of Christ, and stand out in his or her vivid individuality before God.

There are several points in connection with this subject:

I. INDIVIDUALITY IN CONNECTION WITH SALVATION. It was as individual sinners that Christ met us and blessed us; it was not in one vast body God met us with the blessedness of the grace of His salvation, but as solitary sinners alone in our guilt and helplessness. He met us with the pardon of all the sins of our sinnership, and said, "Thy sins are forgiven thee" (Luke vii. 48). He met us with individual justification, individual acceptance; as individuals we were born into the Heavenly Family, incorporated into one body in Christ, made a temple of God by the one Spirit. The individuality with which God first treated us should continue, as He wishes us henceforth to live an individual Christian life. Thus the apostle Paul speaking of Himself, not as an apostle, but simply as a Christian, says, "Christ liveth in me" (Gal. ii. 20).

I wonder how many can say with him in conscious sincerity, "Christ liveth in me," and as a result of that "To me to live is Christ." Nothing less than this is real Christian life, and Paul could never have so said were it not that he had entered individually into the liberty that the Spirit of life gives over the power of sin.

In Rom. vii. and viii., he presents us with a picture of himself: in Rom. vii. we see him in bondage to sin: in Rom. viii. he appears as Christ's free man, and we hear his individual testimony, "The law [or government] of the Spirit of life in Christ Jesus has made me free." It is indeed a great testimony, but it is a testimony that we may be able to bear in sincerity. If you

and I are consciously in bondage to sin in any form, then let us give ourselves no rest until we are set free from the government of sin in that particular form. The salvation of God is a vast thing, demanding not only deliverance and liberty from the outward and grosser forms of sins, but it goes deep down into our hearts and sets us free from the dominion of these inward, subtle, inveterate forms of sins that cling so tenaciously to the human heart. It sets us free individually from jealousy, pride, hypocrisy, censoriousness, prejudice, ambition, self-righteousness, self-esteem, self-will, self-seeking, from the love of purse, the love of place, the love of pleasure, in short, from everything that is not of the Father, but is of the world. It is the will of our Holy Father, that every one of us should know continued deliverance from these sins that so easily beset us, and just because it is His will we should enjoy increasing and uninterrupted liberty. He has made perfect provision for us in the risen life of the Son of God, who ever intercedes for us up yonder, and in the indwelling and inworking of the Holy Spirit, who abides in us for the very purpose of setting us free from the otherwise invincible power of sin. It is only as we are experimentally set free from the bondage of sin, that we become fruitful in the Christian life. May the result of our coming together be that, if never before, yet ever henceforth we may be able before the heart-searching God to say, "Christ liveth in me."

II. INDIVIDUALITY IN THE MATTER OF COMMUNION WITH GOD. Think of fellowship in its highest sense—fellowship with the Father and with His Son Jesus Christ. "I stand at the door and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20). This is communion in its highest sense. Now, as to individual communion, much is said in the Word, possibly more in the book of Psalms than in any part of the Holy Scriptures. Take the 119th Psalm, which is the longest of all. Throughout the many verses composing it, you scarcely meet one pronoun in the plural; it is almost invariably in the singular. It is I, Mine, Me. It is the picture of a

spirit-moved soul in direct dealing with its God. That Psalm, as you know, is an alphabetical one; it consists of twenty-two parts according to the number of the letters in the Hebrew Alphabet. Moreover, each part consists of eight verses, and each part and each verse begins with the characteristic letter of that part. What does it all mean? No doubt it means, that a day is coming when each member of the whole nation that shall speak that Holy language, shall be able to make the experience of the Psalm, with its heart-longings, purposes, praises, his own and her own sincere testimony. In that day of Jehovah's recommencement with that people, no one shall need say to his brother, "Know the Lord, for they shall all know Him, from the least to the greatest" (Heb. viii. 11). What Israel will individually enjoy in that day it is surely our privilege to enjoy in this. The blessed Spirit has taken possession of these hearts of ours to keep us in touch with the Father and the Son up there in Glory. God grant we may know far more of individual communion with Him.

III. INDIVIDUALITY IN CONNECTION WITH SERVICE. In Mark xiii. we read: "To *every man* his work" (Mark xiii. 34). We have each a work to do; a work divinely assigned, and in connection with that work we have two great guides—the Spirit within and the Word without. Never separate them, and never let us alter that order—first the Spirit, then the Word. The question may be asked, "How may I know what my special work is?" I think threefold evidences will accompany that work as God assigns it. (1) There will be an inward aptitude or fitness for it; (2) there will be an outward opportunity for its exercise; (3) there will also be prosperity and enjoyment in the doing of it.

IV. INDIVIDUALITY IN MINISTRY. By that I mean that there is an individual ministry on the part of God's children and servants, which I grieve to say is deeply neglected in the present day. We have abundance of *public* ministry, but what we want in these last days is far more of *individual* ministry. Did you ever read the third of John? "A thousand times," you say. Did you ever notice that the wondrous teaching given

there on the necessities of regeneration and atonement was the ministry of one Divine Teacher to one sinner? and that, too, in the shade of night. Did you ever read the fourth of John? The wondrous teaching that chapter contains on the Holy Spirit as living water and on true spiritual worship was given by one Divine Teacher to one solitary sinner at a lonely well by the wayside. See that busy little man who used to run about the streets of the great city of Ephesus calling at one house after another. What does it mean? Down there at Miletus, the port of Ephesus, he tells us for himself. Addressing the elders of the Assembly at Ephesus, Paul says: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind . . . how I kept back nothing that was profitable unto you, but have taught you publicly and *from house to house*" (Acts xx. 18-20). We want more of the house to house, more of the individual to individual ministry. Writing to the Colossians, Paul says: "Christ in you the hope of glory, whom we preach, warning *every man* and teaching *every man* in all wisdom that we may present *every man* perfect in Christ Jesus" (Col i. 28, 29). Oh, that the Lord, the Head of the Church, may be pleased to raise up more men with shepherd hearts, whose aim is not to figure in public, but to meet the deep peculiar trials, difficulties, and sorrows of the sheep of the Great Shepherd.

V. INDIVIDUALITY AS TO OUR RESPONSIBILITIES. In the Epistle to the Galatians we have scriptures that seem contradictory. In verse 2 of chapter vi. we read, "Bear ye *one another's* burdens"; in verse 5, "Every man shall bear *his own* burden." The two words seem contradictory, but they are not so. The word translated "burden" in each scripture is a different Greek word. In verse 2 Paul refers to those weights of trouble and sorrow that beset the children of God, and the power of real sympathy lightening the burden of our fellow-believers. In temporal matters we may also bear one another's burdens. Only yesterday a brother said to me: "In the assembly of saints with

which I am connected there is hardly a man allowed to remain out of work a week." How blessed to have care one for another. "He that had gathered much had nothing over; and he that had gathered little had no lack" (2 Cor. viii 15).

"Every man shall bear his own burden." The force of the word here is the burden of individual responsibility. The text shows that there is responsibility resting upon you that no other can relieve you of. You carry yours, and I carry mine. May a sense of our individual responsibility be felt by us that we may be led to greater faithfulness to our Lord.

VI. INDIVIDUALITY AS REGARDS OUR ETERNAL REWARD. In 1 Corinthians iii. 8 we read: "Every man shall receive *his own reward according to his own labour*." There is a reward chosen for you and for no other; may you receive it. There is a crown prepared for thee, my brother; may you wear it, "hold that fast which *thou* hast, that no man take *thy* crown" (Rev. iii. 11). Ere the canon of Scripture closes, our coming Lord speaks thus: "Behold, I come quickly; and My reward is with Me, to give *every man* according as his work is [not shall be]." As the tree falls, so it lies; as you leave your work at the end of the day, so it remains—remains for Divine inspection, for Divine disapproval or commendation. How solemn! "Every man's work must be made manifest: for the day shall declare it" (1 Cor. iii. 13). The fire shall test the work of each one of us of what sort it is. Whether it be gold, silver, or precious stones (incombustible), or wood, hay, stubble (combustible), let us look well to the quality of our work, let us see that we are walking in the Spirit; for it is only as we are charged with the Spirit of Christ that we can do work worthy of Him, and that shall receive His reward and commendation in that Day.

### Gems from Rutherford.

SEND a heavy heart up to Christ; it shall be welcome.

What is Christ's gain is not your loss. Let not that which is His holy and wise will be your unbelieving sorrow.

## A Cleansed Conscience.

By J. R. CALDWELL,

Author of *Things to Come*, &c.

THE first requirement of a defiled yet awakened conscience is cleansing. For this God has made provision in the sacrificial and priestly work of the Lord Jesus. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God?" (Heb. ix. 13, 14).

Nothing can satisfy the conscience but that which has satisfied the claims of God's righteousness. *The gifts and sacrifices, under the old covenant*, "could not make him that did the service perfect, as pertaining to the conscience" (Heb. ix. 9). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb. x. 4). And it may also be here observed, that if the provisions of the law failed to perfect the conscience, how much less will those expedients now resorted to by men in ignorance and self-will?

Was it ever heard that a conscience awakened by the light of God found rest in reformation? This may be well enough so long as it lasts, but what of the sins that are past? and what of the more subtle sins that are still inevitably found to lurk under the fairest and most blameless exterior? Or can religious duties and ordinances make the conscience perfect, so that the presence of God can be borne without a fear? Truly, they never did. Neither moral life nor priestly absolution ever availed to produce joy in the prospect of meeting God—for the former is short of His glory, and the latter is without His authority.

But all is changed when Jesus is seen as the Purger of sins. "Once, in the end of the world, hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 26). "When He had by Himself purged our sins He sat down on the right hand of the Majesty on high" (Heb. i. 3). This is God's testimony to the work of His Son. God

declares His estimate of the value of the Blood of Jesus by telling us that it "cleanseth from all sin" (1 John i. 7). The demands of conscience cannot be holier than God or the law of God. Therefore, if it be shown in the Word of God that the claims of a just God and of a broken law are alike met and satisfied by the death of the Son of God, shall not this truth, the moment it is believed, be to the foulest conscience the very cleansing it requires, the very rest it seeks?

Moreover, it is just because the satisfaction given in the death of Christ, to God and to justice, is perfect and eternal that He dieth no more. Had the sacrifices under the law availed to take away sins, then would they not have ceased to be offered, "because that the worshippers, *once purged*, should have had *no more conscience of sins*" (Heb. x. 2)? "This Man has offered one sacrifice for sins for ever." He has entered into the holiest, "having obtained eternal redemption." We are sanctified through the offering of the body of Jesus Christ *once*"; and "by *one* offering He hath *perfected* for ever them that are sanctified." "Now, where remission of sins is, there is no more offering for sin."

The heart that has simply and fully believed this wondrous testimony of Divine grace need never again be troubled with the upbraiding of an evil conscience. He may forget that he was purged from his old sins (2 Peter i. 9), and, his eye being off the cleansing blood, conscience may resume its old accusations; for Satan's accusations of the brethren before God, be they true or false, are echoed oftentimes in the heart. But the resource is ever the same; another sacrifice needs not to be offered; the failure is not on the part of God's provision, for it perfects for ever, but in the erring one having for the time suffered his vision of that perfect work to be obscured through unbelief.

We are therefore called, as worshippers, to draw near to God in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. As, in Numbers xix., the blood of the heifer was first sprinkled seven times before God, and then its ashes sprinkled with water on the unclean, so the Blood of Christ has spoken both to God for us, and to

us for God. It has opened the way for us into the holiest of all, giving us title to be there in righteousness; and it has spoken peace to our hearts, giving us boldness and access with confidence, by the faith of Christ, and assurance of a gracious welcome there.

## Not with "Wisdom of Words."

By JOHN P. LEWIS.

IT was only "a piece of ground full of lentils," but it was a portion of the God-given inheritance, and Shammah nobly maintained Jehovah's rights when the Philistines, on a foraging expedition, endeavoured to take it by force (2 Sam. xxiii. 11-12). His fellows fled for their lives, but gallantly he held the ground against all comers. It might have been suggested to him that the patch was not worth the struggle; but Shammah thought not so. Any such remonstrances of his friends would fall on deaf ears, and, wonderful to relate, he gained the day. God honoured his faithfulness.

There is need for men to-day to stand in the breach. What with the frontal assaults delivered by the Higher Critics, and the sapping and mining of the New Theology; what with the God-grieving fantasies of so-called "tongues" and "interpretations," Millennial Dawnism, Mormonism, and all the horrid train, the man of God has to maintain a stern fight. Heresies which we thought were buried long ago have sprung up—like the fabled dragon's teeth—a powerful army to renew their attacks upon the citadel of the faith. Resist we must, or be overborne. Not, however, with armour hammered on another man's anvil will the present-day Shammah be able to withstand. We are deeply thankful for every help that man can give; but arguments and reasons, however strong in themselves, will prove to be but sorry weapons unless accompanied by heart knowledge of the Word of God.

Few have time, and fewer still have ability to master all that has been written in defence of the truth; but when alone before God with the Word itself He will teach our hands to war, so that a bow of steel is broken. The sword of the Spirit must first be tested upon ourselves, then "they that

know their God shall be strong and do exploits."

Shammah's name receives honourable mention amongst those, who, after the accession of David to the throne, filled positions of responsibility; so likewise we, if we endure, shall reign with Him (Christ) our David.

But notice the heroic self-sacrificing deed of the "three of the thirty chief" recorded in the verses immediately following (2 Sam. xxiii. 13-17). The town of Bethlehem is garrisoned by the Philistines, but bravely the three cut through the enemy's ranks, and, forcing their way to the gate, fill the vessel with the coveted water. If their advance had been fraught with peril, what must their retreat have been, for the alarm once given would draw all the Philistines to the scene of action. It is a life and death struggle; but again they force their way through the host and bring the water to David. David's wish was to them a command, and in loving loyalty they risked their lives for him. "Greater love hath no man than this, that a man lay down his life for his friends."

Surely if Shammah defending his patch of lentils encourages us to "earnestly contend for the faith," Abishai and his companions give us an example of personal love and devotion to our Lord Jesus Christ. If these two graces, faith and love, were properly proportioned, we would doubtless have the perfect Christian; but, alas! most of us have the legs of the lame.

Faithfulness to the letter of Scripture, apart from the living Person, is next door neighbour to wrangling. "How forcible are *right* words, but what doth your *arguing* prove?" The "knowledge that puffeth up" is far removed from truth spoken in love. The Word is essential to our spiritual growth; but if the Book be treated as a theological armoury only, and not as that which will nourish our faith and our love towards the Lord Jesus, our battle will be merely a strife about words to no profit. On the other hand, love, without the daily searching of the Scriptures for wholesome teaching, cannot but be adversely affected, tending towards mere sentiment and mysticism.

"Hold fast the form of sound words," says the Spirit in 2 Timothy i. 13. But how? "In faith and love."

Paul fought a good fight and kept the faith, as witnessed by the epistles to the Galatians, &c., but he also loved the appearing of our great God and Saviour Jesus Christ. "The faith" to the apostle was not faith in a collection of orthodox doctrines, so much as faith in facts concerning the Person and work of God manifest in the flesh. Christ had drawn Paul's deepest affections after Himself. Paul's faith in Christ worked experience of Him. Conviction as to truth is one thing; a personal love and devotion to Himself is another.

### Suggestive Topics.

"DAVID'S PSALM OF PRAISE."

Psalm cxlv

WHAT GOD IS.	WHAT HE DOES.
1. Great, - v. 3	1. Upholdeth, - v. 14
2. Glorious, - v. 5	2. Giveth, - v. 15
3. Gracious, - v. 8	3. Satisfieth, - v. 16
4. Good, - v. 9	4. Fulfilleth, - v. 19
5. Righteous, - v. 17	5. Heareth, - v. 19
6. Holy, - v. 17	6. Saveth, - v. 19
7. Nigh unto, &c. v. 18	7. Preserveth, - v. 20

W.B.S.

"YOUR LORD AND MASTER."

Lord = Adonai = Master, Owner. Ye call Me Master and Lord: and ye say well; for I Am (John xiii. 13).

- (1) Ye are *not your own*; ye are bought with a price, 1 Cor. vi. 19, 20
- (2) Ye serve the Lord Christ, Col. iii. 24  
*Whose I am, and whom I serve*, - Acts xxvii. 23. E.A.H.

"ONE ANOTHER."

1. Love one another, - John xiii. 34
2. Forgiving one another, - Ephes. iv. 32
3. Kind one to another, - " "
4. Forbearing one another, - Col. iii. 13
5. Pray one for another, - James v. 16
6. Affectioned one to another, Rom. xii. 10
7. Preferring one another, - " "
8. Salute one another, - " xvi. 16
9. Lie not one to another, - Col. iii. 9
10. Hating one another, - Titus iii. 3
11. Consider one another, - Heb. x. 24
12. Provoking one another, - Gal. v. 26

J.T.S.

### A Candid Confession.

IN the St. Giles' Lectures on the Churches of Christendom—published 1884—W. MILLIGAN, D.D., Professor of Biblical Criticism, in his lecture on the Church of the Second and Third Centuries, makes the following remarkable and candid confession: He says, "No branch of the Christian Church in existence at the present hour can show that its constitution and government are precisely similar to those of the early Church. All existing Churches differ in important respects from the model which they profess to imitate, and not one of them is entitled to charge others with a greater departure than its own from the primitive organisation of the Christian community. A Church of Christ constituted as the early Christian Church was would differ from them all, and would justly rebuke their several pretensions."

### The March of the Cherubim.

SHELTERED and safe, along the  
desert way

The host moves on;

Flame warms the night, and shadow  
cools the day,

Till rest be won.

Rest deep and sweet, when fightings all are  
o'er,

And desert journeys vex our souls no more.

Weary the march, and long before the land

Uprises fair;

Yet is the promise sure, and we shall  
stand

As conquerors there!

Conquerors through Him who loves and  
leads us still,

Until our feet shall press His holy hill.

Then let us follow where our Lord doth  
lead,

And trust Him still;

Drink from His Rock, upon His Manna  
feed,

Obey His will,

Until the Land uprises fair before,  
Where we shall live, and love Him ever-  
more.

E. STACY WATSON.

### Monothelitism or Papal Infallibility.

THU LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY  
CONSIDERED—XV

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

ON the 18th July, 1870, the Vatican Council promulgated a new article of faith in the following decree: "Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the sacred Council approving, we teach and define that it is a dogma divinely revealed, that the Roman pontiff when he speaks *ex cathedra*—that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter (Luke xxii. 32)—is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert!—presume to contradict this our definition, let him be Anathema!"

When the Pope attempted to read this decree in St. Peter's, Rome, it grew so dark that he stumbled through it with the aid of candle-light, and to the accompaniments of rolling thunder and flashing lightning. The day after, Napoleon III., his chief political support, proclaimed war against Germany, a war that in a few weeks swept away his throne and that of the Pope, and resulted in a united Italy freed from Papal domination and tyranny, whilst it established a united Germany, under the leadership of Protestant Prussia. Nay more, it in due time led to the French Republic clearing out the hordes of idle priests and cruel nuns, because an infallible Pope could not yield to the just demands of an inflexible government.

Now, this dogma of papal infallibility cannot stand the test of history. It goes without saying that it cannot stand the test

of Scripture. The only "Roman pontiff" known to Scripture is the "Man of Sin" (those who know the full meaning of the term "pontiff" will understand my reference to 2 Thessalonians ii.). The reference in the decree to Luke xxii. 32—"I have prayed for thee that thy faith fail not"—is somewhat remarkable. Peter was a good man. To him were entrusted by our Lord the beginnings of the Church; but he was not infallible. In reply to our Lord's promise of deliverance from the wiles of Satan through His intercession, Peter declares (and I daresay that he, like the rest of us, thought that he was speaking infallibly), "Lord, I am ready to go with Thee, both into prison and to death." But, alas! for human infallibility, within twelve hours he is denying his Lord vehemently with oaths and blasphemies. "I know not the Man!" cries he with a curse. And to one who would question his statement he blares forth, "Man, I know not what thou sayest!"

This, then, is the man who has received the promised assistance that would, if the decree is to be believed, make him and his so-called "successors" infallible. He did not understand it so. Paul knew nothing of this infallibility when he withstood Peter (Gal. ii. 11). Still less does history know of this "infallibility." And in the story of the Monothelite heresy we have a striking example of this. The Monothelite teacher began with the unity of the Person of Christ. He imagined consequently that the possession of one will was necessary to that unity. Hence he pictured the human will as completely merged in the divine, or that the divine formed with the human a composite will that was neither divine nor human.

But the Scriptures declare that our Lord had a distinct human will. "Not as I will, but as Thou wilt" (Matt. xxvi. 39); "I seek not Mine own will" (John v. 30). So in the Garden of Gethsemane our Lord prayed, "Father, if Thou be willing [to remove], remove this cup from Me; nevertheless not My will, but Thine, be done." That these passages do not refer to His divine will is readily seen when we remember that our Lord Jesus is God of very God, and that although there are three Persons in the

Godhead—Father, Son, and Holy Spirit—these three are one God, equal in power and glory.

Sergius of Constantinople embracing this doctrine of the "one will," did all he could to persuade Pope Honorius at Rome to embrace it too. And this Honorius did, declaring, "We confess one will of our Lord Jesus Christ."

At this stage in the controversy the Emperor Heraclitus issued an edict (A.D. 638), known as the *Ecthesis* or "Exposition of the Faith," in which he affirms explicitly the possession by Christ of only one will.

Now just as Antioch and Alexandria took opposite sides in the Monophysite heresy, so Constantinople and Rome became protagonists in the Monothelite heresy. For Honorius had died, and his successor, Pope Martin, had the doctrine condemned at Rome in 649. For this act he was taken in chains to Constantinople, and from thence banished to the Crimea where he was cruelly starved to death. This and other worse cruelties crushed for the time all resistance to Constantinople, until in 677 Pope Adeodatus had the controversy renewed, and condemning the heresy put Constantinople out of communion.

The Emperor then on the throne—Constantine Prognatus—was of a different temper to his predecessors, and seeking to make peace with Rome had a Council convened at Constantinople in 678. This Council, known as "the sixth ecumenical," decided against the Monothelite teaching, and condemned and excommunicated Honorius "as a heretic (Monothelite) who, with the help of the old serpent, had scattered deadly error."

Not only so, but every Pope until the eleventh century was required on his accession to pronounce an "eternal anathema," on the authors of the Monothelite heresy, and on Pope Honorius I., "because he had given aid and comfort to the perverse doctrines of heretics." Even the editions of the Roman Breviary issued up to the sixteenth century all reiterate the charge of heresy against Honorius.

That being so, I ask, What becomes of the dogma of Papal infallibility? Accord-

ing to the definition of the decree Honorius was infallible. Being thus infallible (and, according to the same decree which is infallible, you are "Anathema!" if you deny it) he declares that to be truth which turns out (themselves being judges) to be "deadly error."

Do you know what these men at Rome in 1870 said when the most learned of their brethren in the Council brought forward the case of Pope Honorius I. as a reason why Pope Pius IX. should not be proclaimed infallible, and the dogma of papal infallibility made part of the faith of the Church of Rome? They said what all heretical teachers down to the present day have in one way or another affirmed: "If facts are against us, so much the worse for the facts!"

To-day assemblies of God's dear children are being invaded, disturbed, and divided by heretical teachers. Some well-known scholars and their disciples are leading saints astray by their teachings as to the annihilation of the personality at death, and the sleeping of something that according to them does not exist—the soul—until the resurrection. We hear of the necessity of the gifts of the so-called "tongues" (really a psychical disorder known as *lalomania*) being pressed on brethren, and especially on sisters. Can we meet these teachers in fair argument? No; because their attitude of mind is: "If facts are against our opinions, so much the worse for the facts."

Consequently the Scriptures are twisted and mangled. The very words of the Holy Spirit have meanings forced on them that no scholar admits the possibility of their bearing. And the testimony of history as to the experience of the Church of Christ in condemning these strange doctrines is scoffed at as "tradition."

Thus are poor, simple souls led astray by men, who assume the tone of infallibility, asserting that their opinions are correct, and who, even when faced by facts they cannot deny, continue to issue untruths and half-truths as "divine teachings."

A HINDOO mother, after sacrificing her first-born son, said, "Could I give the god anything but the best?"

## "Things Above."

"Set your affections on things above, not on things on the earth" (Col. iii. 2)

THINGS above thy human reason,  
Only known to faith's keen sight,  
Taught thee in the "heavenly places,"  
Where Christ sitteth in the light.

Things above—the deadly self-life  
Cursed and nailed to Jesus' cross—  
Christ thy Life must live within thee,  
All self's doings are but loss.

Child of the Eternal Glory,  
"Seek those things which are above";  
"If ye then be risen with Jesus,"  
Rise into His life of love!

Crews

M E GRAY

## The Perpetual Fire.

By SAMUEL H. STRAIN

"The fire shall ever be burning upon the altar, it shall never go out" (Lev. vi. 13)

THIS passage calls to our mind another scripture in the New Testament which says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

In the school, which the writer as a boy attended, during the time religious instruction was being taught, there hung on the wall a card bearing the words, "Religious Instruction," and when the ordinary lessons were being given the card was reversed, and it read, "Secular Instruction." We fear this card was typical of many Christians; they look upon definite Christian effort, such as teaching in the Sabbath school, tract distribution, &c., as religious work, while their every day tasks in home and business they regard as something common or inferior, to be hurried through as quickly as possible. It should not be so, and to the child of God, who is filled with love, it is not so, because to him everything is sacred and holy; he is doing it "as unto the Lord, and not unto man." Well might the prophet say, "In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord" (Zech. xiv. 20, 21).



## Keeping the Ordinances.

NOTES ON I CORINTHIANS XI. 26-28.

By J. R. CALDWELL,

Author of "God's Chosen People," &c.

### 26. "Ye do shew the Lord's death."

There is a simplicity peculiar to itself in all the appointments connected with the New Covenant. And it was concerning this simplicity that the apostle was so jealous. In his second epistle to this same church, he says, "I am jealous over you, with a godly jealousy, for I have espoused you to one husband that I may present you as a chaste virgin to Christ, but I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. xi. 3, 4). We know how Satan has succeeded in seducing the Church from her allegiance to Christ in His own appointments. In nothing it is more evident than in this ordinance. In the Church of Rome it has been exalted to a sacrament consecrated by a so-called priest, by which process they profess that the bread and the wine in the eucharist are converted into the literal body and blood of Christ. The bread is dispensed by a priest set apart by men, and in a sacred or consecrated place. A great deal of that arises from Satan's device of reproducing in some way or other the ordinances of the old covenant—the temple made with hands, the holy place, &c., all which was done away at the Cross. It is a building again of that which God has set aside. When Luther came forth bringing to light that precious doctrine, Justification by Faith, which had almost been lost, many other things were left by him unreformed in that which was called "The Reformed Church." To this ordinance there still attaches a supposed sacramental influence which cuts at the very root of all true enjoyment of it, and deprives it of its proper place in the assembly of God.

In most of the denominations around us it cannot be observed without the presence of a clergyman: it requires to be dispensed by an ordained man. The observance of the Passover in Israel did not require the presence of a priest. It was a household

ordinance, and partook of the family character. If (as some contend) the Lord's Supper came in room of it, then it was an ordinance of Jehovah's which could be observed without a priest. Upon no scriptural ground can any priestly or official element be associated with it.

If we have seen from the Word of God that there is no such thing as a clerical class, and that every believer is a priest and a minister, and a member of the body of Christ, and that each one is called to fulfil his own responsibility, then let us seek humbly to do so before the Lord.

The one who gives thanks for the bread and the wine leads the assembly in their thanksgivings, and they say "Amen!" The one who leads, no more gives thanks than the one who bows his head and says, "Amen!" I would add here that it is a most unseemly thing for brethren and sisters to be looking about them when thanks are being given. We ought to realise very specially what we are about. We ought to be as consciously in the Lord's presence, as if we saw Him in person there.

In the handing of the bread and the wine from the table, it is better to be done by one who is at hand. It would not be fitting that a woman should do it, or a very young believer. Though only an act of service, yet it is a prominent act, and pertains to those who have the respect and confidence of all. On the other hand, if we confine this act to one or two elder brethren, we may unintentionally take away from the simplicity with which the Lord has surrounded it.

Remember again, that in all that concerns this solemn and blessed ordinance throughout its observance, there ought to be a realisation that it is not an ordinary meal. Just as the one who goes down under the waters of baptism realises that it is the very grave of Christ—the waters of death and judgment, so it is our business to discern the symbolic import of this ordinance. Concerning the Passover, it is written, "A bone of Him shall not be broken." How gently, how carefully, would that lamb be cut up into its pieces, that not a bone should be broken. And it is said concerning the Lord Jesus, that whilst they brake the legs of the

two malefactors, when they came to Jesus they brake not His legs, because they saw that "He was dead already." And "these things were done that the Scriptures might be fulfilled." When the precious body of our Lord was left cold in death upon the Cross, it was loving hands that took it down and carefully laid it in a sepulchre in which never man had been laid. Let us ever seek to keep this holy feast in the same tender, reverent, humble, and chastened spirit, having regard to the glory of God.

In the book of Malachi the Lord complains that His people offered Him polluted bread, and instead of bringing Him the very best they could bring, they brought the blind, the lame, and the sick for sacrifice. He says "Offer it now unto thy governor; will he be pleased with thee, or accept thy person?" "Am I less than an earthly governor?" Were we commanded to gather at the table of King Edward, how would we behave ourselves? Would we not see to it that we were there at the very time appointed? Not five or ten minutes late.

In our assembling together, how very little consideration we appear to have for one another? Often it happens that many who come in early sit at the very back, instead of going to the front, and so leaving room for those who come in later. If we considered one another in these things more than we do, there would be less to distract the minds of the saints when gathered together. The Christian should "consider his neighbour for his good to edification." Some are necessarily late; such as servants, and those who are called to attend to others; therefore those who have more liberty, and can be forward to the meeting in good time, should consider such, instead of sitting only where they like.

28. **"Let a man examine himself."** What does that mean? Is it to be late in going to bed on Saturday night, so getting up late on Sunday morning, and then hurrying into the meeting without any preparation of heart to worship the Lord, looking to some gifted and spiritual brethren to do the speaking and praying for them? I believe there is deep dishonour done to the Lord in the unprepared way that many

come together. I don't believe in the false solemnity of the grand cathedral, the dim religious light, the organ's solemn sound working up a fleshly feeling of awe and devoutness; it is "strange fire." But neither ought there to be carelessness or levity, or indifference to the glory of God in our outward demeanour, as we go to meet the Lord. It is in such a connection as this that the apostle says, "Despise ye the Church of God?" It is God's assembly; and we are gathered together there owning the Lord Jesus as present, the One through whom our praises ascend to God. Could anything be more solemn, and blessed, and holy, until we surround the throne of God with the Lamb in the midst?

Turn to an illustration of this self-examination (Matt. v. 23, 24), "Therefore if thou bring thy gift to the altar, and there remember that thy brother has ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then offer thy gift." Although this refers to the ordinance of a past dispensation, still there are divine principles in it to guide us now in our relation to, and in our fellowship with, one another. The very moment a man approached the altar with his gift, the light of God searched into his heart, and he remembered that his brother has somewhat against him. It is in the light of God's presence that we remember our sins and discover our vileness; and it is in that same light that we behold the blood which cleanseth from it all. How often we hear of the Lord's people keeping away from the Lord's Table, because their conscience is defiled, instead of going to God and getting matters put right with Him. The holy service around the table is too searching for their conscience, so they go to "hear a sermon," and leave "the breaking of bread." This is no uncommon occurrence, and is a sure sign of deep departure from the Lord.

Here, in the fifth of Matthew, when the man comes with his gift, the remembrance that his brother has something against him at once mars his intercourse with God. Unconfessed sin comes into his mind; it is like the fowls that came down upon the sacrifice of Abraham to mar and devour it.

Hence the need of self-examination. What was the man to do in Matthew v.? Is it, "Your brother has something against you; go away, both you and your gift"? Not so. He is told to *leave his gift*, not *on* the altar, but *before* the altar; then to get matters put right with his brother, and after that to offer his gift. God wants to have communion with him. God wants the joy of receiving his gift, but that cannot be until he is reconciled to his brother. Am I walking uprightly before God? Am I walking charitably towards my neighbour? or have I much to confess? Then get it all right and straight with your brother and with God, before you appear as a worshipper in His assembly.

28. **"And so let him eat of that bread, and drink of that cup."** "Let a man examine himself," and "so let him *stay away*." No, that is not it, but it is, "And so let him eat." For whatever sin is discovered within me, there is the precious blood which "cleanseth from all sin" to remove it from my conscience.

In connection with the Passover Lamb there was not only to be the unleavened bread, but also the bitter herbs; not very pleasant, but very wholesome. As we remember the death of Christ for us, there will be a bitterness when we realise that it was our sins that brought Him down to the Cross to suffer and die for us. This remembrance will be good for our souls. It is good for us to sit down quietly before God, and examine ourselves as to our service to the Lord, the motives which actuate us, testing our faithfulness and love to Him and His saints. As we thus search our hearts before God, we are sure to find much of self and sin mixed up with our service, but it will make the blood of Christ tenfold more precious to our souls. If we deal thus faithfully with our spiritual condition before God, before coming to the Lord's Table to hold communion with Him and rejoice in His presence, it will prove to us a season of joy and peace.

Jehovah said to His people that none were to come before Him empty. How often do we come before the Lord empty? Fancy an Israelite whom the Lord had blessed coming before Jehovah with an

empty basket! He would be saying by action, if not in words, "I am so poor, and my God is such a hard God, I have nothing to bring to Him." Can we go professedly to thank God for His "unspeakable gift," and not have our hearts ready to bless Him? Alas, how often our hearts are cold and thankless in the presence of God and His people!

27. **"Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."** Mark, it is not that a man who does this is not a Christian; it was written to saints in Christ Jesus. It means that the dishonour that is done to that bread and wine through treating them as common things, and not discerning in them that which they symbolize, viz., the body and blood of the Lord, is felt by God as dishonour done to the body and blood of His Son. Therefore let us handle it reverently; let us come together with prepared hearts, and seek grace to discern what we are about; "that we come together not for the worse, but the better."

26. **"Till He come."** Israel were to observe the Passover throughout their generations as an ordinance for ever. We do not find such a command given to the saints in this dispensation. We are "to show the Lord's death *till He come*." Let us keep that in view.

It is "on the first day of the week," the resurrection morn, that we show the death of our Saviour, and it is in prospect of His coming again. Thus are brought, as it were, into one focus—the death, resurrection, and coming again of the Son of God. Can anything be more blessed and glorious than this? As much as to say, our yesterday is the Cross, our morrow is the glory; and we stand between the two, waiting and serving "till He come." Then it will not be remembering an absent One; but there, in the midst of the throne, we shall see the Lamb of God. We shall see Him who was slain for us, and our everlasting song and worship will just be the same as we offer around His table on earth. Our fitness for glory is the same as our title to the table here, the blood of the Lamb and the anointing of the Holy Ghost.

## Suggestive Thoughts on "Joseph."

By GEO. J. CHESTERMAN, Corunna.

THE history of Joseph is simple yet sublime (Genesis xxx.-l.). Childhood and age may well ponder that which was written for our learning concerning him.

I. HIS THREE-FOLD SORROW. He was a "man of sorrows," like unto the Lord, and on three outstanding occasions we read of his tears and anguish of soul: (1) As he was lowered into the pit. (2) As he recognised his brethren. (3) As he endured their unbelief, well nigh at the close of his career. Thrice it states that our Lord wept: (1) At the tomb of Lazarus. (2) Over Jerusalem. (3) In Gethsemane, where He "offered up prayers and supplications with strong crying and tears." Thus the history of Joseph and that of the Lord are bound up together with the three-fold cord of sorrow.

II. THE COAT OF MANY COLOURS (xxxvii. 3) suggests that his life was equally varied in shade and colour. Whether it was woven in many colours or whether it was "patch-work" we know not, but its great variety of colours answers to the many varied experiences of his pilgrimage, reminding us of

"With mercy and with judgment  
My web of time He wove."

We have our dark moments, the sombre shades of woe; we have the red letter days of joy and triumph, and let us not forget the crimson blood stains upon that robe. Truly his experiences were symbolic of death and resurrection.

"Many colours" suggest the arc in the heavens which is ever seen in connection with the dark cloud, the falling rain, and the bright sunshine. The dark cloud of his brothers' hatred, his own falling tears, and the smile of his father, clothed him, as it were, in this rainbow-like garment.

III. SEEKING HIS BRETHREN. He came to Shechem (xxxvii. 14), the Sychar of sacred story (John iv. 5). There he was asked "What seekest thou?" Such questions are often asked the missionary in foreign lands: What are you seeking? Are you prospecting for gold? A better question

would be: "Whom seek ye?" and this would bring forth the same answer which Joseph gave, "I seek my brethren." Oh, let this be our life's motto! (1) Let us seek our brethren in Christ. In this day of division and coldness, "Behold how good and how pleasant it is for BRETHREN to dwell together in unity." Let us ever remember that relationship lies at the root of this unity. (2) Let us seek our brethren in Adam. The brotherhood of man in Adam must not be ignored, because we limit the fatherhood of God to those who are born again.

Joseph sought his brethren at the very spot where Christ sought and found the Samaritan woman. "And Joseph went after his brethren and found them at DOTHAN." This name signifies two wells, and probably into one of these he was cast.

IV. THREE SCENES OF SORROW. Let us now notice the three scenes of anguish and tears.

(1) *His sorrows at Dothan* (xlii. 21). He was "stript" and cast into the pit, and the evil deed lay so lightly on the conscience of his brethren, that they "sat down to eat bread." "What profit is it if we slay our brother?" How ironical to call him "brother," and how the word "profit" jars upon our feelings. We know not the depth of the pit, neither know we the depth of his sufferings. There was nothing lion-like in the conduct of Judah on his behalf. While Reuben in vain "rent his clothes." Such feeble men often turn "king's evidence" and accusers of their brethren, even as Reuben did, saying, "Spake I not unto you" (xlii. 22).

(2) *His sorrows in Egypt*. In the failing harvest of nature and the consequent famine, the brethren began to reap the harvest of their cruel sowing of years ago. Blessed be that hunger which brings the prodigal to his father's house. "Go to Joseph," says their hunger (xliii. 2). "Go to Joseph" says Pharaoh in Egypt (xli. 55). When at last they enter his presence, his majesty and royal raiment disguise him beyond their knowledge, but their misery and hunger do not hide them from their brother's recognition.

How did Joseph deal with them? Mark their first declaration: "We are true men

(xlii. 11). Oh, what a false note! How can he yet reveal himself to men in such a false position? In giving an account of their family history they said, "One is not" (xlii. 13). Was there ever such a pathetic and concise biography? His aim is to quicken their dead consciences and bring confession to their lips. How could he better do this than by demanding to see their youngest brother? And what mercy we discern in his not further probing the history of him of whom they said, "One is not." They were then all marched off for three days, to the prisoner's pit. What memories this would resuscitate of Dothan's pit! In French judicial procedure they "reproduce the crime" and sometimes as the prisoner sees it re-enacted before his eyes he confesses all. So it would seem that Joseph was acting on the same principle. As they had bound him years before, he bound one of their number once again. What a dramatic scene! At last their conscience seems awakened, and long-slumbering memories cause them to exclaim, "We are verily guilty" (xlii. 21). And at the remembrance of "the anguish of his soul" their own hearts are now filled with anguish. No wonder Joseph "wept" too!

How touching is the rest of the story. In the mouth of their sacks gleamed their own silver as they opened them in the light of day. Possibly some of the pieces were part of the original price of blood, the "twenty pieces of silver." Finally, when these men were fully prepared, he revealed himself. Joseph's heart was greater even than his huge barns, yet both heart and barns were freely opened to his brethren. Thus it is that Christ, "full of grace and truth," reveals Himself as the greater than Joseph, to the empty and self-condemned sinner, or hungry and needy saint.

A gospel lesson may be noted. They came to Egypt each bringing two sacks; one a small heavy bag of silver, and one huge and empty for the corn they wished to buy. The natural man in every clime comes thus to God; he offers his silver, his merits, his good deeds, and in exchange expects God to fill his empty sack and supply his need. But salvation is not a

matter of purchase or of exchange, but of dire need on the one hand, and of all-abounding grace on the other.

"Nothing in my hand I bring,  
Simply to Thy cross I cling."

Truly we are "not redeemed with silver and gold."

(3) *His final sorrows* (l. 14-21). Many years have rolled by; Joseph is still the same, while alas! his brethren are too much like their own old selves. They doubt his love; they think he "will certainly requite them," now that their father is dead. This was the unkindest cut of all. No wonder it says, "And Joseph wept when they spake unto him" (l. 17). Oh, that we may never doubt the grace or distrust the heart of the Friend that sticketh closer than even such a brother as Joseph had shown himself!

#### CORRESPONDENCE.

##### Amongst American Workers.

DEAR MR. CALDWELL,—On my return from British Guiana I spent ten days in BARBADOS. Had meetings in Bridgetown and at St. Elizabeth. Mr. George Nicholls has been gospeling for nine years in this north-eastern part of the island, and has been much cheered in his service for the Lord. There are three assemblies: one at St. Elizabeth, a second at Melvin's Hill, and a third at St. Andrews. The rooms were too small to contain those who desired to hear. God's presence was manifest, and on several evenings it was between eleven and twelve o'clock ere we reached home, having been kept busy dealing with anxious inquirers.

On March 23 I bade farewell to Barbados, taking the Canadian steamer *Dahome* for St. John, New Brunswick. Called at the Northern Islands, St. Lucia, Antigua, Dominica, and St. Kitts. There are no Christians meeting as we do in either of these islands. We steamed close to St. Pierre on the French island of MARTINIQUE, the scene of the sad disaster in 1902 when all the inhabitants (40,000), excepting a prisoner, perished. To one who knows French, Martinique and Guadeloupe would afford a splendid field of labour. Four days after leaving St. Kitts we anchored in BERMUDA. The island is a popular winter resort of Americans, and the steamers are generally crowded with passengers. There are two gatherings of Christians who meet solely in the Lord's name. Owing to quarantine regulations

regarding vessels coming from yellow fever infected ports we were not allowed to land.

On April 8 we steamed into St. John, at the head of the Bay of Fundy. The same evening I left by train for BELLEVILLE, 700 miles west, to be in time for the Easter Believers' Meetings, which are held in that beautiful city. God came in and gave a time of refreshment and blessing. Those who ministered the Word were Messrs. F. C. Jennings, of New York, who gave most valuable expositions of Scriptures; Richard Irving, C. J. Stephens, of Toronto; and George Nunn, Hamilton. Remained a few days after the special meetings, thence to PETERBORO and ORILLIA (old fishing grounds). Had services in Opera House and in Gospel Hall, Orillia, as well as at Rugby, Severn Bridge, and Warminster. From Orillia I went to New York, spending a few hours at Toronto in passing. While in NEW YORK I was the guest of Mr. and Mrs. R. W. Owens, "succourers of many, and of me also." For thirty-five years they have entertained the Lord's people; Hebrews vi. 10 applies to them and to other likeminded believers. On May 1 I embarked in the S S *Arabic* of the White Star Line, arriving at Liverpool on the 10th. Reached Prestwick same evening "safe and sound" under the good hand of God.

Yours affectionately,

Prestwick, Ayrshire

ALFY MARSHALL.

## Visits to Continental Jews.

To the Editor of THE WITNESS.

FOR the last twenty years I have been privileged during the hot 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 in many places I was asked to come again, which means a great deal from the Jews. Every year I see a more evident desire to know the truth. I suppose the spreading of the New Testament, the Zionist movement, and the continual persecution of the Jews in Russia have all contributed to the yearning after the truth. Therefore I am encouraged to continue scattering the good seed.

Last year I was led to visit Paris, where there is a large Jewish population—most of the Jews having come from Russia and Roumania during the last five years. I had a good opportunity to preach Christ to many of them, and to some the simplicity of the New Testament came as a great surprise, as they never had heard of it before, and consequently I had no difficulty in distributing New Testaments and other suitable tracts. I hope to visit them again, as I feel they

have so much fewer opportunities thereof hearing the Gospel than they have in this country.

We had a good and, I believe, profitable winter's work in the East End. Several workers gave us their valuable help. A good number of men, women, and children came under the sound of the Gospel, and we believe in the sure promise that "My word shall not return unto Me void." The shaking amongst the dry bones seems to have begun, but we need the power of the Spirit of the Lord to breathe upon the slain.

ISRAEL ISAIAH ASCHKENASI,

Blackheath, S E

(RAI MORI)

## 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:

**HASTENING THE COMING.**—Can the Lord's people do anything to "hasten" the Lord's Coming for His people?

**WHERE ARE THE SAVED DEAD?**—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

**WHAT WAS FINISHED?**—When our Lord said: "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

**HOW IS CHRIST THE FIRSTBORN?**—Others were raised from the dead (see 1 Kings xvii. and John xi.) before the resurrection of the Lord Jesus. How then is He said to be the "first-born" from the dead?

## God's Purposes in Baptism.

**QUESTION 555.**—What are God's purposes for us in baptism?

**Answer A.**—In baptism we have the privilege of identifying ourselves in figure with the Lord Jesus in death, burial, and resurrection, as taught in Romans vi. Reckoning ourselves dead indeed unto sin we should henceforth seek to walk in newness of life through Jesus Christ. Some Christians with good motives overlook the practical side in their haste to further this scriptural ordinance. It sometimes takes a little time ere even an exercised mind can comprehend what God's purposes are for us in baptism.

A. I.

**Answer B.**—In the death, burial, and resurrection of the Lord Jesus Christ we get not only complete justification, but deliverance from the power of sin itself. We are baptised unto Christ's death, and our being buried under the water is the token of our death and burial with Him: "Know ye not that so many of us as were

baptised into Jesus Christ were baptised into His death?" (Rom. vi. 3). Not only did He die for my sins, but I died to sin in His death. It is not that I *ought* to die, or that I *must* die, but I *am* dead, or *have died*, to sin, and I am not to live any longer therein (Rom. vi. 2). This is the meaning of baptism. I need hardly say that my being dead is of course only true to faith, as the old nature is still in me. "Then having been buried with Him, . . . like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." And now I am called upon to "reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Rom. vi. 12). Surely the purpose of God in this ordinance is to call the special attention of all believers first to the glorious work of our blessed Lord which has brought glory to our God and present and eternal blessing to us, and also to the position that God has placed us in, and our responsibility to manifest what we are to those around.

Then, too, baptism gives the believer an opportunity of making an open confession of his faith in Christ, the acknowledging publicly Jesus as Lord: Instances of this occur in the early chapters of the Acts of the Apostles.

The "purpose of God" then is, that we should own the Lordship of Christ, confess His Name before men, exhibit practical holiness, being dead to sin and the world, and alive unto God through Jesus Christ our Lord. All this and more is suggested in baptism.

G. K. B.

*Answer C.*—1. As an act on the part of the believer in showing obedience to His command. See Mark xvi. 16; Acts ii. 36-41.

2. As showing forth our union with Christ in His death and resurrection (Rom. vi. 4; Coloss. ii. 12). Note that in both these cases the definite article should be inserted before the word "baptism"—for in both cases it means "the baptism into His death"—that which is typified and not the ordinance itself.

3. It signifies (see 1 Peter iii. 21) that the believer has the answer of a good conscience toward good in virtue of the death and resurrection of Jesus Christ.

4. It is the solemn avowal on the part of the individual of absolute faith in the person and work of the Lord Jesus Christ. See Acts x. 47-48, and Acts viii. 35-39.

5. Surely, then, God's purposes for us in obeying this, His ordinance, are that in thus openly and publicly obeying His command we should realise our separation to Him in Christ, and our avowal before the world thereof. As also

that in thus keeping His command we shall find great reward.

6. How careful then should every believer be not only to obey Him—but to do so in the certainty that it is His will and as unto Him. A. O. M.

*Answer D.*—As to the significance of "baptism," we know nothing yet as we ought to know. We need to be taught it of God—a significance unknowable to infants, or to ungodly members of a household. For them there is no walk in "newness of life." Verily, we have much to learn in this way of the meaning of Christian baptism, so different from John's baptism, which left the baptized in the place of death—the sentence of God upon sin, which they confessed was their just due. But for us there is not only the putting off, but there is the putting on Christ in the new creation. Not only is it Christian *teaching* that we have died to sin, but according to Romans vi. our Christian *profession* in believers' baptism acknowledges it likewise—an acknowledgment which apart from the constant reckoning of verse 11, and the consequent evidence of Christ living in me, is worthless, and would be impossible for any but those who have divine life. We must live that we may die. It is of no use to talk of death before we have life. Death, morally, is the consequence of possessing life.

In baptism to Christ Jesus we were baptized unto His death, and buried with Him, in order that we should walk in newness of life as followers of the One in resurrection life, and as those who look for an actual bodily resurrection in His likeness. Looking away from self, we are to find our present life as well as our future hope in Jesus, and our life a practical reflection of the glory of the Lord in heaven.

W. R. L.

*Answer E.*—Our Lord Jesus Christ bequeathed to His people two great ordinances, *i.e.*, baptism and the Lord's Supper, and both these ordinances are closely associated with *death*. The Lord's Supper shows forth *His death for us*; baptism shows forth *our death with Him*. But such is the mysterious perversity of human nature that these two death-proclaiming ordinances are now used as though they could impart *life*. Millions are resting for eternity in what was done for them by baptism in infancy, and millions more are attempting to eat and drink their way into the Kingdom of God through the Sacrament. These ordinances were never intended by God to *give* life, but to be observed and obeyed by such as *have* life. Unquestionably the purpose of God for us in baptism is our identification with His Son in death, burial, and resurrection. To teach otherwise is not to consent to "wholesome words." In baptism, "we are planted together

in the likeness of His death," and when we rise it is "in the likeness of His resurrection" (Rom. vi. 5). We must set our faces like iron against any misappropriation or misapplication of these ordinances to the *unsaved*. The *error* assumes various forms, but the *evil* is one and the same. Whether the baptism be *infant household*, or *national*, it is wrong in principle and practice, and can bear nothing but bitter and evil fruit.

T. B.

*Answer F.*—Baptism is the figure of the believer's burial with Christ "into His death." This means that the believer's immersion in the water is typical of his immersion in the death of Christ, thus showing how perfectly he is identified with Christ in His death. He is reckoned as having died with Christ. In his immersion he is put out of sight ere he is raised again, typifying the passing away of the old things and the bringing in of that which is new. Christ being raised again in the power of an endless life—the raising up of the believer out of the water is emblematic of his rising again with Christ out of death. Death has come in and ended his connection with his former life, and with the whole scene in which his activities were formerly displayed. He is now a man risen with Christ—"that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life."

Here there is no room for aught of the old creation. Man's best, equally with his worst, has no place here. This is the sphere of the new man, the new creation, and the "all things of God." And this is where the believer professes to be as he is raised out of the water of baptism. Baptism, whether that of John, or Peter, or Paul, has never been a door of admission into any privilege. Rather it is the acknowledgment of the justice of the sentence of death through which the baptised one passes in a figure. Privilege, whether in connection with salvation or the assembly, comes, not because of discharged responsibilities, but through the divine actings of grace. Through the work of Christ it carries with it the confession of the believer's confidence of resurrection, and at the same time advertises that henceforth his walk will be in newness of life.

Baptism is not "following Christ in the waters of baptism," as it is frequently termed. Following implies distance. There is no distance implied in baptism; dead *with*, buried *with*, raised *with*, all preclude any sense of distance. Briefly, then, the purpose of God for us in baptism is the public intimation that the believer is identified with Christ in His death and resurrection, and a reminder to himself that as

a "risen" one he is to "seek those things that are above."

H. B.

*Answer G.*—There is only "one baptism" (Eph. iv. 5), but it has two sides, the visible and the invisible. Just as the one faith is received inwardly, and revealed outwardly (Rom. x. 9), so the "one baptism" takes place *invisibly* at conversion, when by "one Spirit we are . . . baptised into one body" (1 Cor. xii. 13), and *visibly*, when we are publicly immersed by a disciple of Christ. Sprinkling is not baptism. See Hebrews ix. 13, 19, 21, where *παντρίζω* (*phantizō*) is used. God's purpose is that by immersion we should confess to the Church and the world our belief in the Lord Jesus as our only hope of salvation (Acts xix. 4, 5); show forth our union with Christ in burial and resurrection (for baptism is burial), that having died with Him unto sin, we have been raised to walk with Him in "newness of life" (Rom. vi).

E. A. T.

*Editor's Note.*—To this Question we have received sixteen replies, many of them too long and elaborate for our question columns. We have selected seven of the more concise, and which give a fair representation of the leading points in the whole.

Every ordinance ever appointed by God in Old Testament times, or New, points to some of the many aspects of the Person or work of the Lord Jesus Christ.

Baptism is no exception, as may be clearly seen in the answers given, and in the scriptures referred to. It is clearly an initial ordinance, for the observance of those who believe, at the outset of their Christian life. Its effect is to show in a singularly appropriate figure, the standing which God in His grace gives to all who believe on His Son. It declares that death, the judgment of sin, is for the believer past. That according to God's reckoning he was crucified with Christ, died with Christ, was buried with Christ, rose again from the grave, quickened together with Christ, and is now alive unto God in Christ for ever more.

The practical value of this divine epitome of the believer's standing, as figured in baptism, is so important that Satan has set himself to distort, misapply, pervert, and nullify the ordinance until its meaning and intent are hopelessly obscured, and the purpose of God in appointing it almost wholly frustrated.

Be it ours to cleave to the simple truth that it is for believers only, that it is by immersion alone, that it represents the death, burial, and resurrection with Christ of all who believe, and that it ought to be administered as soon as there is good evidence of regeneration and sufficient intelligence to apprehend in measure its meaning.



## The All-Sufficient God.

Notes of an Address in Beresford Chapel, London, on  
10th November, 1878

BY WILLIAM LINCOLN.

Read GENESIS xxviii. 10-22.

"AND he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending upon it" (Gen. xxviii. 12). The Lord alludes to this passage in John i. 51: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon [or towards] the Son of man." I think the right way of looking at this chapter is to view it in contrast with the previous one where man fills the scene, and confusion is the result. Here God is to the front and fills the scene. Where He is, all is blessing. What a pity He cannot have His way always.

In chapter xxvii. we find Isaac in haste to give the blessing, and Jacob scheming to get it, while Esau is sorrowing. And yet, after all the hurry and confusion, Jacob did not then really obtain the blessing, for in the opening verses of this chapter we see that it was not when Jacob was scheming that Isaac on his couch gave the blessing, but when he was low down God comes out. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest to thee will I give it, and to thy seed" (verse 13).

The Lord presents Himself to Jacob as "El-Shaddai," the Almighty or Self-sufficient One who never can be balked, and is equal to every emergency. The very same night He comes and gives the blessing to Jacob. What a wonderful God!

The main feature brought before us is giving. The Lord giving in His time and in His way, utterly unexpected. Jacob had surely not the slightest idea when he put his head on that stony pillow what God was going to do. He was very low down; he had cheated his father and his brother, and was separated for ever from his mother, for they never met again. We know also how Laban proved a more cheating man still to him. It is a common occurrence for the biter to be bit.

Jacob was a homeless stranger without a friend in the world, but of course "man's extremity is God's opportunity." Jacob had no idea that God would visit him that night; he was full of trouble which he had brought upon himself, and I think there is nothing more pungent than this. Man would have said, "As you have made your bed, so you must lie upon it," but God's grace does "much more abound" (Rom. v. 20). God took Jacob by surprise—the way He always loves to do.

Suppose you have been converted twenty years. You had no idea directly after your conversion of what God was going to do. Your only thought then was to "flee from the wrath to come" (Luke iii. 7). Nobody appeared to care for your soul; but God did, and, oh, how He came forth in grace to your soul! And when you have been sad at heart many a time since on account of having grieved Him, He has come again and again and surprised you. Thus He surprises us, because He is so far above us. We can't anticipate God, except as we know His ways, which is but little. As He told Moses, we can only see His ways afterwards (Exod. xxxiii. 23). So Jacob lies down. If I read these words rightly God's promise to Jacob is more than He gave to Abraham or to Isaac. It is very appropriate He should appear to Jacob as "*El-Shaddai*," the All-sufficient One.

There are four "BEHOLDS" in this chapter.

I. "BEHOLD A LADDER set up on the earth, and the top of it reached to heaven" (verse 12). In John i. 51 Christ speaks of this, and in John xiv. 6 shows how He "is the Way." Again in Hebrews iii. 1 He is seen as the Apostle and High Priest. He is Apostle *down here* and High Priest *up there*. Christ fills the scene—the ladder on the earth, the top of which reaches heaven. Christ has been on earth, and He is now up there; yet He is here also. "Where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 20). Christ is *with* me, I believe; "I am in Him and He in me" (John xvii. 23; 1 John v. 20). We must not think the idea in the ladder is that there are steps up to

God; not so. God said to Moses: "Neither shalt thou go up by steps unto Mine altar" (Exod. xx. 26). The Holy Spirit wishes to show us how Christ fills the vision between us and God—a living Christ at the bottom and at the top as well. Then Jesus Himself speaks of this ladder. This is God's way; grace comes down to us, and we go up to God. If I believe in Christ, I am in Christ. "God dwelleth in Him, and He in God" (1 John iv. 15).

II. "BEHOLD THE ANGELS OF GOD ascending and descending on it" (verse 12). As already mentioned, this is referred to in John i. 51, and is evidently a millennial scene. Observe the thought; there is a time coming when Christ will fill heaven and earth. This has never been yet, but God will have it so. We have an illustration of this in the case of Israel who murmured against God. As a result of their murmuring God said they would never enter the land (Num. xiv), and we must remember that without Israel God could not bless this earth. Thus God appeared balked. And yet it was at that very time that God swore, "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. xiv. 21). Thus God waits forty years for Israel, and can look right on over difficulties and say, "It shall be done."

In 1 Peter iii. 4 we have another sweet portion in relation to ourselves. "Blessed be the God and Father of our Lord Jesus Christ . . . who hath begotten us again . . . to an inheritance" Looking right on is God's blessed way. So here when Jacob is thoroughly in a mess on account of his sin, then God looks right on to His Son and sees "angels of God ascending and descending." Notice it is not *descending* first; for then would it have been a heavenly blessing, but *ascending* because the blessing is earthly, as well as heavenly. Oh, what a Christ we have got!

III. "BEHOLD, THE LORD STOOD ABOVE IT, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed" (verse 18). Nothing can thwart grace, and God is dealing with us in grace. It is true we are unworthy, but

grace does not look at that. God says He will give it. God is dealing with His people to-day in greater grace than He did with Old Testament saints, because He puts great honour on His rejected Christ, and therefore blesses us who first trusted in Him. I don't know what Abraham, Isaac, and Jacob would have thought of Ephesians i., which we are so fond of, or of John xiv. They would have been astonished. Their blessing was earthly as well as heavenly. "I will give you the land of Canaan," said God, and in Hebrews xi. 10 we read: "He looked for a city which hath foundations." Our portion is: "I will come again and receive you unto Myself" (John xiv. 3). All is sovereign grace to us, and that being so, a Christian should never talk about claiming his rights. It is all grace from first to last, which simply means that God is giving us what we do not deserve.

IV. "BEHOLD, I AM WITH THEE, and will bring thee again into this land" (verse 15). I think this is the true meaning of Genesis xxxii. 1, 2: "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of the place Mahanaim." "Mahanaim" is a peculiar word, which means two hosts. In Hebrew there is a dual number as well as a singular and plural, and it is the dual that is used here. A host before and a host behind us. Like as the young man's eyes were opened at the prayer of Elisha in 2 Kings vi 17: "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." Is there no such assurance bestowed upon us? Look at Hebrews i. 14: "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" I don't know how many angels there are. Daniel speaks of "thousands of thousands" (Daniel vii. 10). I believe in part this wonderful word that *all* are sent forth to minister for them "who shall be heirs of salvation." "I will keep thee," said God, and Jacob knew not how. Oh, this wonderful God! The more I know of Him the more wonderful He seems.

"He sees my thoughts, He knows my fears,  
And counts and treasures all my tears "

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye" (Psalm xxxii. 8), and many such promises.

Jacob typifies service, and God, having promised to keep, made good His promise. I think at the judgment seat God will prove to us His faithfulness to His Word. You know Satan often tempts us to doubt in our hearts as to whether God will keep all His Word to us. This vision to Jacob was God's proof. When Peter walked on the water to go to Jesus, and fearing the waves, was about to sink, "Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matt. xiv. 31)

Then when God had appeared in such blessing to Jacob, he awakes and vows a vow, "If God will be with me." This is of the devil. Jacob had only asked for food and raiment, yet he doubts God, and cannot rise to His grace. Why do I notice this? Because it is just such a doubting, mistrusting heart that you and I have. You know how often you say "if," and when you rise in the morning you ask for food and raiment according to your bit of need, when He tells us of the exceeding riches of His grace and His ability and willingness to supply all our need "according to His riches in glory by Christ Jesus" (Phil. iv. 19). But the trouble is, none of us are used to grace.

I would notice one point more. God begins with Jacob at Bethel, the house of God (verse 19), where He will begin with us, but it is important to notice that the name of Bethel at the first was "Luz," which means separation. I must have done with self and everything that is against God. It is, however, not only "Luz"—separation—or I would become a hermit, it is "Bethel," the house of God. Separation alone is not good; there is no separation in heaven. Merely to be done with a given sin is not enough without God. Always keep "Bethel" and "Luz" together. Are you enjoying God separate from evil? There are some who thus see Bethel, but know nothing of Luz, and *vice versa*, but the two should never be separated.

## Joseph in Prison in Egypt.

SAINTS IN UNLIKELY PLACES—I \*

By T. BAIRD.

AN Egyptian prison-house is an extremely unlikely place to look for a Saint of God. Such are the objectionable quarters in which we find the virtuous Joseph incarcerated. How he came to occupy such a humiliating position is a matter of divine history, and is of intense importance to present-day saints. Joseph's position in Scripture is somewhat unique and extraordinary. He differed considerably from his brothers. His record as far as it is given is flawless. The imperfections and irregularities of Reuben, Simeon, Levi, and Judah are chronicled with unerring precision, but Joseph's character shines out without manifestation of either vice or passion. How came he then to be imprisoned? Alas! alas! he is only one of a multitudinous host who all down through the ages have suffered silently for the sake of righteousness. The undisguised favouritism of his father, combined with his own personal morality (Gen. xxxvii. 2), and superior intelligence (v. 5), aroused to the point of frenzy all the malicious envy, and murderous hatred of his brethren, and by subtle stratagem they contrived and secured his deportation into Egypt. But even there his keen fear of God, and strong sense of moral rectitude preserved him until the thwarted lust of an unprincipled woman impugned his innocency, and he is sentenced to imprisonment with the brand-mark of crime on his brow. But in reality his iniquity lay in his innocency! His sin was that he refused to sin! It would have made outward circumstances much easier for Joseph had he sinned. Had he yielded to the persistent solicitations of his sensual mistress he would have retained her favour, and probably never have known the wrath of his unsuspecting Master. But God is more to Joseph than either master or mistress. "How then can I do this great wickedness and sin against God" (Gen. xxxix. 9). When the mock trial and exposure came the

\*On a former occasion we treated at considerable length a series of subjects entitled, "Saints in Wrong Places," and now propose to commence a companion series under above title.

appearances were all dead against Joseph. His discarded garment was flaunted as the irrefragable evidence of his guilt. Ah! virtuous Joseph, thou art infinitely happier in prison, innocent, than out of prison, guilty! Thy God is with thee! May we, like Joseph, keep on the sinless side of sin, for after all the uncommitted side of sin is the only sensible and safe side. Suffering for not sinning is better than suffering for having sinned (1 Peter iv. 14, 15).

### Abiding.

"Your life is hid with Christ in God" (Col iii 3)  
 "All things work together for good to them that love God" (Rom viii 28).

**A**BIDE in Christ and ne'er depart,  
 And thou shalt ever fruitful be;  
 And His own peace shall fill thy heart  
 Eternally.

Then though dark clouds obscure thy sky,  
 And friends forsake and hopes decay,  
 Still rest secure in Him on high,  
 And wait His day

Blest truth, thy life within the veil,  
 Secure in Christ, is safe thereby,  
 And naught on earth can e'er avail  
 To break that tie.

No pain or grief is ever loss  
 That drives thee closer to His breast;  
 Welcome His will; take up thy cross,  
 And in Him rest.

If this thy life, a thousand flowers  
 Will blossom 'mid earth's chilliest clime,  
 And thou shalt know, in darkest hours,  
 A rest divine.

And God's own voice will whisper peace,  
 And His own hand will point the way,  
 And bring thee safe where storms shall cease  
 In cloudless day.

And looking back to what has been,  
 To seeming loss, and grief, and pain,  
 In God's clear light it will be seen  
 To have been gain.

"All things," that worked for good alone,  
 Will usher in the glorious "now,"  
 And the pierced hand that led thee home  
 Shall crown thy brow.

### A Good Conscience.

By J. R. CAIDWELL.

Author of 'Things to Come, &c

**M**OST worthy of our special regard are the words of the apostle: "Herein do I exercise myself to have always a conscience void of offence toward God and toward men" (Acts xxiv. 16). "The end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. i. 5). There is a great difference between a natural conscience which takes cognizance of outward transgressions, and a spiritual conscience which in the believer takes cognizance of things spiritual and heavenly, of which the natural man is entirely ignorant. The spiritual conscience requires to be instructed by the Word of God, and by the teaching of the Spirit. Apart from this, it is no safe guide. Impressions and impulses may prove to be utterly false.

The conscience of a believer, through not being enlightened by the Word of God, may be morbidly sensitive, supposing many things to be evil which are not so in themselves. This is called in Scripture a "weak conscience" (see 1 Cor. viii.), and is more liable to injury than the more enlightened.

But whether weak or enlightened, if the dictates of conscience be violated, the results are inevitably disastrous. A "weak" one may, through the indiscretion of one that has more knowledge, be emboldened to do that which his conscience disallows, and so may "perish" (1 Cor. viii. 11). An expression of the strongest kind, and doubtless denoting the extreme of destruction that can overtake a believer, and parallel with 1 Cor. v. 5, where one is "delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." So again, in 1 Cor. xi. 32, "when we are judged we are chastened of the Lord that we should not be condemned with the world."

But one who "has knowledge" may equally expose himself to judgment if conscience be trifled with.

It is of God's appointment that "the faith," which is at once the shield and the charge, committed to the saints (see Ephesians vi. 16 and Jude 3) cannot be held except in a good

and pure conscience. Let this be put away, and all is gone. So was it with Hymenæus, who introduced the heresy that "the resurrection was past already" (2 Tim. ii. 18). Having put away a good conscience first, the shipwreck of the faith necessarily followed. He, too, was "delivered unto Satan" that he might "learn not to blaspheme" (1 Tim. i. 20). And doubtless such is the history of many a one who has been carried away with "divers and strange doctrines." Conscience has first been trifled with, and shipwreck inevitably resulted.

To maintain a good conscience involves incessant exercise of soul. If it be not exercised it will soon become phlegmatic. Paul knew this, and exercised himself, and exhorted Timothy also to exercise himself unto godliness (1 Tim. iv. 7). Not otherwise could they be vessels fitted for the Master's use.

It has been observed that the threefold offices of the Lord Jesus, as prophet, priest, and king, answer to the needs of the understanding, the conscience, and the will of men. First, as prophet: by the Word He enlightens the understanding, the result of this is an awakened conscience. Then appears His priestly and sacrificial work: to give the heart that release from an evil conscience, without which it could never draw nigh to God; and finally, the understanding being enlightened and the conscience purged, He asserts as Lord and King His rightful dominion. The will of the flesh is set aside, and the will of God approved.

Now, to an exercised soul it is indispensable that the Lord Jesus be known in the sufficiency of His priestly office. The moment there is conscious failure, communion with God is interrupted. It cannot be otherwise, for fellowship with God can only be in the light. "If we say that we have fellowship with Him, and walk in darkness, *we lie.*"

Conscious of frequent iniquities, some have despaired of enjoying again that gladness before God which they only knew "when first they saw the blood." The result is, they have settled down to a low and carnal walk, joyless and fruitless, away from God, not without, it may be, some legal striving after holiness, but certainly without that joy

and fellowship which is through grace the heritage of the saint. The fact is, whether they know it or not, the barrier to communion is a *defiled conscience* and an *unbelieving heart*, and the cause of this, so long continued, in spite, it may be, of prayers and tears, is ignorance of the grace that is in Christ Jesus, ignorance of the fact that God has provided for us in His love "such an High Priest."

Defilement under the old Covenant attached to the flesh. The law regarding this is fully expressed in Numbers xvi., and elsewhere. Very various were the means by which, whilst in the wilderness, such defilement could be contracted as debarred from the worship of the sanctuary. But God made one provision—the ashes of the heifer and the water of purification. Until the person defiled availed himself of this provision, vain were his washings and his tears. He first must learn that grace, through sacrificial death, has provided cleansing, and this we see in the ashes which tell of the fire that burned in the Substitute until its last spark was exhausted; whilst in the "running (or living) water" we see that which God has appointed as the means of conveying to the conscience the needed cleansing, viz., the Word of God which liveth and abideth forever.

Thus to apply the Word and the Blood to the conscience is the work of the Lord Jesus. For this He lives. He loved the Church, and gave Himself for it that He might sanctify and cleanse it by the washing of water by the Word (Eph. v. 25, 26). "Now ye are clean through the word which I have spoken unto you" (John xv. 3). "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).

The necessity for confession in order to restore communion is beautifully shown in the 32nd Psalm "*When I kept silence my bones waxed old through my roaring all the day long. for day and night Thy hand was heavy upon me. my moisture is turned into the drought of summer.*" What a picture of a believer who, through sin and a defiled conscience, is in darkness of soul and under the chastening of the Lord. How, then, was he delivered? "I acknowledged my sin unto Thee, and mine iniquity have I not hid.

I said, I WILL CONFESS my transgressions unto the Lord, and Thou forgavest the iniquity of my sin."

But how common it is for a believer conscious of sin, with burdened heart to go and confess it to the Lord, and yet remain for days, or weeks, or months a stranger to communion or joy. And why is this? Is it not as though the Israelite, when cleansed according to the law, refused to believe that he was clean, and remained outside the camp, instead of drawing nigh in full assurance of faith? It is the privilege of the child of God to know assuredly that upon confession *he is forgiven*, as perfectly pardoned, as thoroughly cleansed as the Blood of Christ could make him. He may look to his feelings and to his failures, and still be dark, but if in faith he appropriate the words, "I AITHIUL AND JUST TO FORGIVE," then, like David in the hour of his pardon and his chastening, he may go into the house of the Lord and worship (2 Sam. xii. 13, 20).

But in the cleansing of the person defiled there was a further step. He was to wash his clothes and bathe himself in water, and then "at even" he should be clean. If this were not done, he could not be restored to his true place as a worshipper. And herein we find another hindrance, often preventing the child of God from enjoying fellowship in Spirit. The water still represents the *Word*. It is the means by which the believer is sanctified. "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17).

There may have been under a sense of defilement the necessary confession—the application to the Great High Priest, and some fresh experience of the efficacy of the one offering—but unless this be followed by a practical turning to the Word, not merely for acquaintance with the mind of God, but for self-judgment, "for doctrine, for reproof, for correction, and for instruction in righteousness," there cannot be that "walk in the truth" wherein alone the communion of the Holy Spirit may be enjoyed.

THE justice of God demands that all who believe on Christ shall enter heaven, not by sufferance, but by right.—R. C. CHAPMAN.

## Terse Thoughts on the Twenty-second Psalm.

By H. PICKERING.

THIS has been called "the Psalm of *Broken Sobs*," but to this might well be added, "and *exultant songs*."

It is dedicated to the chief musician upon Aijeleth Shahar (meaning "the hind of the morning"). Rightly so, for the golden rays of morning shine therein, even in the night of Calvary's gloom.

The deepest sorrows of verses 1-21 end in the delightful joys of verses 22-31.

The great "why?" of the sinbearer in verse 1 is answered by the great "but" of the Holy One of ver. 3—"But Thou art holy."

Sorrow and song are marvellously linked together—"O my God . . . Thou *hearest not*" (verse 2) with "O Thou that inhabitest the *praises* of Israel" (verse 3).

Intense personality marks the Psalm of the suffering Saviour—My bones, My heart, My bowels, My strength, My tongue, My hands, My feet, My garments, My vesture, My soul (verses 14 20).

The two great prophetic glimpses of the "forsaken—rejected" One may be thus welded together—

Isaiah liii.

Psalm xxii.

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|---|--|
| <p>"DESPISED," v. 3.</p> <p>"OPPRESSED," v. 7.</p> <p>"TRAVAIL," v. 11.</p> <p>"UNCOMELY," v. 2.</p> <p>"GRIE," - v. 2.</p> <p>"REJECTED," v. 3.</p> <p>"SORROW," - v. 3.</p> | <p>"A worm, and no man; a reproach of men, and despised of the people," v. 6.</p> <p>"Many bulls have compassed Me . . . They gaped . . . as a ravening and a roaring lion," v. 12.</p> <p>"Poured out like water." "Melted like wax," v. 14.</p> <p>"Dried like a potsherd," v. 15.</p> <p>"My tongue cleaveth to My jaws," v. 15.</p> <p>"They pierced My hands and My feet," v. 16.</p> <p>"They part My garments. . . . They cast lots on My vesture," v. 18.</p> <p>"Thou hast brought Me into the dust of death," v. 15.</p> |
|---|--|

As with the patriarch in his great test, the centre of all his blessings was in "THIS THING" (Gen. xxii. 16)—the offering of the Only Begotten; and as with the apostle in his great testimony, the centre of his appeal was "THIS THING" (Acts xxvi. 26)—the offering of the Only Begotten—so in the ever expanding glories of this Psalm, the closing climax is "THAT HE HATH DONE THIS" (verse 31).

The "forsaken" one (verse 1) "brought into the dust of death" (verse 15) becomes the One whose praise is in "the midst of the congregation" (verse 22), "in the *great congregation*" (verse 25), in "all the ends of the earth" (verse 27), and among "*all the kindreds of the nations*" (verse 27), even reaching forth unto "a people that *shall be born*" (verse 31).

As a stone dropped into the ocean sends its eddies unto the utmost bounds, so the praises of the "darling" One (verse 20) ripple unto "the ends of the world."

The "worm and no man" of verse 6 becomes the "governor among the nations" of verse 28.

## The Need for Missions.

PRINCIPLES AND PRACTICES OF MISSIONS.—II

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

THE great subject of the epistle to the Romans is the Gospel of God. In the first half of the treatise the Gospel is unfolded as a doctrine or scheme. The need for the God-provided remedy is first of all clearly established. The terrible description of the Gentile world at the end of the first chapter, as we know from history, was true to life. In the first place men failed in glorifying God, and in thanking Him for mercies received; from that, by gradual descent, they arrived at senseless and degrading idolatry; and this was followed by gross and unmentionable immoralities. Such is the Spirit of God's account of the *descent* of man, and may well be set over against man's account of his supposed *ascent*.

It is no wonder, in view of all this, that about the time of the first Advent a thick cloud of hopelessness and despair hung over the pagan world. Sin had proved all too powerful to be wrestled with and overcome

by man's unaided strength and strategy. The point of special interest to us at present in all this is that the awful account of the Gentiles referred to above also gives a true delineation of the greater part of the heathendom of this our day. "We have found you out," said certain heathens to a Christian missionary; "you say that this Book (the Bible) is very old, but that cannot be, for (referring to the end of Romans 1.) we know you must have written this since you came among us." Yes, the evils there indicated in many lands still prevail, and the need for the Gospel is as great as ever.

"The whole world lieth in the evil one" (1 John v. 19, R.V.). Such is the truly awful declaration of an inspired apostle. All who are out of Christ, in a terribly true sense, are "in the wicked one." The word *lieth* reminds us that the mass of men are either ignorant or indifferent to their condition, and that even such as know it are helpless to deliver themselves therefrom. They are, on the one hand, like a helpless child, hushed to sleep in the arms of a false and ruthless nurse; or, on the other, they are like a strongly-bound prisoner in a mighty fortress, behind barred and bolted doors. Within these figures are enshrined the tremendous and infinitely solemn facts of universal experience. Christians are the only people who know a remedy for the evil. They alone proclaim a stronger than the "strong man armed," who can overcome him, take from him all his armour, and divide his spoils (Luke xi. 21, 22). And this our Lord is doing daily for thousands of souls of all lands and races.

Would that these facts as to the condition of men might grip the spirits of those who profess and call themselves Christians, and arouse them from their selfish and shameful lethargy! Do we believe that those who are not "begotten of God" are in the power, under the dominion of, are influenced and controlled by Satan, the implacable adversary of God and men? Such is the undoubted teaching of the Word of God. "In time past," the apostle writes of Christians, "ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the

children of disobedience" (Ephes. ii. 2). In their creed, written or unwritten, nearly all Christians hold these facts as articles of belief: but were these things really believed by them, would not much more be attempted in the way of self-denying labours to rescue men in such a pitiable plight, exposed to such imminent danger? Verily, there would.

For followers of Christ to be indifferent to the fate of the heathen, to do nothing to take or send them the Gospel, is little short of crime and treason against Christ and humanity. By the death and resurrection of Christ, by the regenerating and sanctifying work of the Holy Spirit, Christians are taken out of the great world system, are saved from its course and end. But they are sent back to the world again in order to be Christ's witnesses (John xvii. 18). Hence to the Church as a whole, as well as to her great apostle, the word runs: I send thee unto the Gentiles "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 18). If we are not having some part in this great work we are far, very far, from God's thoughts and purposes. No other service of the Church can for a moment compare in importance with this vast God-appointed, man-needed enterprise—the preaching in Christ's name of repentance and remission of sins among all nations. Shall we not seek to stir each other up to apprehend, to realise, and to fulfil in these matters our individual and collective obligations?

If we consider what the Gospel of Christ has done for men merely as to their natural state and relationships, apart from the life to come, we shall see good reasons for giving the same to men in all lands. The general elevation of woman, the abolition of polygamy, the making of slavery illegal in all countries ruled by professing Christian governments, the doing away with sutteeism and other cruel heathen practices; the provision of hospitals, orphanages, almshouses, and poorhouses; the special care of the blind, dumb, leprous, imbecile, and insane; liberty of person and conscience, with free

and compulsory education for all—these and many other privileges and blessings have assuredly been brought about through the working of the Gospel on the common mind and conscience of Christendom. Both past history and the present state of non-Christian nations prove this. For in all lands where the Gospel is not, or has not been, preached most of the above evils still flourish, and few, if any, of the privileges are enjoyed. While, on the other hand, the more widely in any land the spirit of the Gospel prevails, the greater the number of intelligent and sincere followers of Christ therein, the greater will be the happiness, well-being, and prosperity of that country. Yes; the belief and practice of the Gospel of Christ is profitable unto all things, having promise of the life that now is, and of that which is to come.

True Christian missionaries are by their very calling philanthropists and benefactors of men. Their teaching, their lives, their prayers, apart from philanthropic labours they may engage in, have proved a blessing in many, many instances. Now, these things, I take it, cannot be gainsaid. This being so, all these inducements should constrain us to stretch every nerve to give the people of this generation the privilege of hearing of Christ and the salvation He brings. The temporal blessings coming to men through the Gospel, the spiritual blessings that will surely be received by some through believing, the love of God, the cross of Christ, the terrors of hell, the glories of heaven—these all unite in impelling true Christians to preach the Gospel in the regions beyond, to carry it to those who have not yet heard the wonderful story. Moreover, we should not forget that in doing this we give joy to the heart of our Lord; we enable Him yet further to see of the travail of His soul and to be satisfied; and God our Father is still interested in this work, and pleased to see His children exercised about it. For the word still stands. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Well for us if in that day, in regard to this matter, our Lord shall say: "They have done what they could!" May this be so. Amen.



## God Dealing in Chastisement

WITH HIS PEOPLE

NOTES ON I CORINTHIANS xi. 29, 30

By J. R. CALDWELL,

Author of "God's Chosen People," &c

29. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." We are here taught that indifference as to the spirit in which this ordinance is observed, and consequent lack of discernment as to that which the symbolic bread and wine represent, is regarded by God as disrespect shown to the body and blood of His dear Son. Thus, eating and drinking in a way unworthy of so solemn a Divine appointment, he eats and drinks judgment to himself.

The experience of believers, as well as the teaching of Scripture, shows that the chastening of the Lord does actually come upon those whom He loves, on account of various kinds of backsliding, lukewarmness, and allowed sin. Who has not had cause to bless the Lord for the stroke that aroused them from a state of indifference and self-confidence, and brought them afresh to realise and enjoy the grace that won our hearts at the first? But what we have here is, that not only is our individual state and behaviour marked and dealt with by the Lord, but also that He is specially jealous as to our behaviour in our assembly capacity as gathered publicly in His name to show His death in this ordinance of His appointment.

He has said, "I will be sanctified in them that come nigh Me." His complaint of Israel was—"This people draweth nigh unto Me with their mouth, and honoureth Me with their lips: but their heart is far from Me." This drawing near as professed worshippers with unexercised hearts, keeping up the outward form, but failing to discern the Lord's body, is a sin concerning which the Lord has thought fit specially to declare His jealousy. It was of this that many of the Corinthian saints had been guilty, and the weakness and sickness and death of many amongst them is here shown to have been the special judgment of God upon this particular form of indifference to His glory.

30. "For this cause many are weak

and sickly among you, and many sleep." The words "weak" and "sickly" are not to be understood as referring to spiritual weakness, but literally and physically. So also the word "sleep" refers not to a sleepy condition of soul, but to the literal death of the believer. There are two words in the original rendered "sleep"—one (*Kathudo*) never applied to death, used e.g. in Matt. vii. 24, xxvi. 40, Eph. v. 14; 1 Thess. v. 6, 7; and in Matt. ix. 24, used by the Lord as contrasted with death. The other (*Korimaomai*) used in Matt. xxvii. 52; John xi. 11; Acts vii. 60, xiii. 36; 1 Cor. vii. 39, xv. 6, 18, 20, 51; 1 Thess. iv. 13-15; 2 Peter iii. 4.

The latter is the word here used, and a comparison of the above Scriptures will show that it can mean nothing else than the death of the believer, under the chastening hand of God. It is interesting also to note that this word, as signifying death, is not used concerning the ungodly, but is applied to believers only.

The word "judgment" therefore (wrongly rendered "damnation" in verse 29) does not here signify eternal judgment or condemnation, but, as explained in verse 32, it is the chastening or family discipline of the Lord, answering very much, we believe, to what we have in John xv.—"Every branch in Me that beareth not fruit He taketh away." There is such a thing as being taken away from the place and sphere of *fruit-bearing*.

Some talk as if it would be a great blessing to depart early to be with Christ. True, the Apostle Paul says to depart and be with Christ would be "far, far better" than to remain amid the toil and sorrow, the suffering and conflict of earth. Who would question it? But then he had another object in view—"To abide in the flesh is more needful for you." He had a work to do. There was around him and in his heart the tempted, tried, and distracted flock of the Lord; and he knew that they needed his care and that the greater his endurance here, the brighter would be his recompense hereafter.

But these verses we are considering bring before us the whole subject of the Lord's dealings in chastisement with His people. The word rendered "chastened" in verse 32 is a *family* word, and applies only to the

household of faith. It is derived from the word "*paidion*," a child; the noun derived from the same word is "*paidia*," and is rendered "nurture" in Eph. vi. 4; "instruction" in 2 Tim iii. 16; and "chastening" in Heb. xii. 5, 7-11.

The verb here used, "*paidio*," is rendered "learn" in 1 Tim. i. 20; "instructing" in 2 Tim. ii. 25; "teaching" in Titus ii. 12; and "chasten" in Heb. xii. 6, 7, 10, and Rev. iii. 19. It therefore clearly means the discipline that pertains to the family, including both the instruction and the chastisement necessary to secure its being received. We may therefore inquire, What is the character of the judgment that thus comes upon the children of God. As guilty sinners before God we have already been judged at the Cross of Christ. This is seen in John v. 24—"Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me, hath everlasting life, and *shall not come into judgment*; but is passed from death unto life."

The instant a guilty sinner, with all the burden of his sins upon him, and the judgment of God hanging over him, believes on the Lord Jesus Christ, that is his position before God. Judgment is *passed* for him forever. He sees the judgment due to him poured out upon his SUBSTITUTE on the Cross. He can now look back to judgment past, and look forward to glory. "Being justified by faith we have peace with God through our Lord Jesus Christ," and now we "rejoice in hope of the glory of God." But the one who is thus delivered from condemnation is at the same time "born again," born into the family of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12). He is no longer regarded as a criminal at the bar of judgment, but as a child in the Father's family. And just for this reason he is a subject of the family discipline "*paidia*." This is what is referred to in 1 Peter i. 17—"If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear;" so also in verse 14, "As obedient children," &c. It is the language of the Father to the children, not that of the judge

to the criminal, or the king to his subjects. It is the *Father* that shows no "respect of persons" among his children, dealing harshly with one and showing favour to another as earthly parents are prone to do, but in every-thing acting in equity.

Then in 1 Peter iv. 17, we read—"For the time is come that judgment must begin at the House of God." Christ never took the place of judge in the world or in Israel. He repudiated it (Luke xii. 14). He came not to judge the world, but to save. His miracles were miracles of grace. But there was one place in which He assumed the attitude of a Judge. It was in "His Father's House," the House of God—the temple made with hands. Thence, with a scourge of *small cords*—cords that might hurt but not destroy—He drove out the money-changers. In that place, and in that alone, He assumed authority as the Son of God. But now the House of God, over which He presides, is composed of "living stones," builded together for an habitation of God through the Spirit, and this is the sphere in which He now acts in judgment.

His title as Judge is "the Son of Man." "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." "God hath appointed a day in which He will judge the world by that MAN whom He hath ordained" (Acts xvii. 31). That day is future. But at present He is Judge as well as High Priest over the House of God.

Turn now to Rev. i. Here we have in the midst of the seven golden lampstands, "one like unto the Son of Man." The title here corresponds with the entire character of the book as a book of judgment. "His head and His hairs were white like wool," no doubt signifying that as Judge He possessed the wisdom and experience of age. "His eyes were as a flame of fire," searching through and through, trying the hearts and the reins. "His feet like unto fine brass, as though they burned in a furnace," &c., &c., and "out of His mouth went a sharp two-edged sword." In Rev. xix. 15, we see the same "two-edged sword," but there the

sphere of its action is "the nations"—here it is the hearts of the saints. Then as King of kings He will judge the world. Now the sphere of His priestly judgment is the House of God.

It is a most beautiful appointment of God that the judgment of man should be committed to a Man: to the Man who knew what it was to be tempted and tried: the Man who endured the Cross from very love to us—this is the One to whom God has entrusted the work of judgment. "The merciful and faithful High Priest." "Merciful" in all His ways with us: "faithful" in all that concerns the claims of God.

In connection with this, look at the beautiful type in Exodus xxviii.—"And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the Holy Place, for a memorial before the Lord continually" (verse 29). Note the words "*the breastplate of judgment*," and mark where it was—"upon his heart." "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

In this "breastplate" there were twelve precious stones, and upon each stone was graven the name of one of the twelve tribes of Israel. Aaron as the High Priest was a representative man, representing in his own person before the Lord the whole twelve tribes of Israel. In like manner the Lord Jesus is now the Representative Man before the throne of God. It is not the names of tribes that He bears, but the names of every one of the sheep for which He died; and He bears them not engraven on stones, but actually enshrined in His heart's affections before God. As the apostle said of the saints at Corinth, "Ye are in our hearts to die and live with you"; so in an infinitely higher degree are we, each one, in the heart of Him who gave Himself to God for us.

Aaron had in the breastplate the Urim and Thummim. Whatever this was, we know, at least, the purpose for which it was used. The words mean "Lights and Perfections."

By means of these, light was given from God upon difficult matters; the High Priest became in this way the possessor of the thoughts of God concerning each case of judgment. See this brought out in the following instances:—Num. xxvii. 21; 1 Sam. xxviii. 6; Ezra ii. 63; and no doubt also in the following cases as well—1 Sam. xxii. 10; xxiii. 2, 4-12; xxx. 7; 2 Sam. v. 19-23. Although, in these, the Urim and Thummim are not mentioned, yet the connection of the Ephod and the Priest points to these as the means by which God communicated His mind.

We have heard of such a thing as a man being condemned to death who turned out not to have been the murderer after all. Thus may human judgment fail. But there was a man in Israel who possessed the means of ascertaining and pronouncing infallibly the judgment of God in all necessary matters about which God was inquired of. This was the prerogative of the High Priest, and was effected by means of the Urim and Thummim in the breastplate of judgment, which it pleased Jehovah he should bear continually on his heart. And does not this most beautifully illustrate the attitude of our Great High Priest as He stands in judgment in the midst of the churches? He can say to each, as He searches them with His flaming eyes, "I know thy works;" and yet with what love and tenderness does He commend and warn, rebuke and encourage, promise and threaten!

Perfected in His sympathy through sufferings, He knows the case of each, and exactly the kind and degree of chastening that will be for blessing.

When John the apostle thus saw the Lord in Patmos, he fell at His feet as dead. It was a glorious sight: too much for mortal vision until Divinely strengthened to bear it.

When we talk of being "gathered to the Lord," and of having "Jesus in the midst," let us remember that this is the One with whom we have to do. Could our eyes be opened to behold Him, it would be that same glorious Person we should see with the two-edged sword and the flaming eyes, and girt about the breast with a golden girdle, girded as it were for the execution of discipline in the House of God.

## The Apostle Paul's Warning.

By R. W. BRADLEY

"TO every man among you, not to think of himself more highly than he ought to think" (Rom. xii. 3). Some are too modest; others too conceited. A man cannot think of himself too humbly as a sinner, nor too highly as a member of the body of Christ. Each member is highly favoured, has high privileges, high responsibilities, and bears a most high name. We ought, then, to think of ourselves highly as joined to Christ in order that He may do His work through us.

As to the sphere of our service and our *capacity* for it, however, we must beware of thinking of ourselves more highly than we ought to think. Because to each, God hath dealt "a measure of faith." Not to each an equal measure, but a measure equal to the performance of the special duties assigned to each. It would be affectation if our eyes pretended to be lower in the scale of utility to the body than our little finger. Yet the latter is as much a member of our body, and is better fitted for its position and uses than the former. Still, more foolish would it be if the finger presumed to attempt the work of the eyes. Thus there are some members of the body of Christ so highly endowed, so gifted with special powers for special service, that it would be a false modesty in them to hold back as though others, who are manifestly less able, could do it as well. There are others, good and useful in a lower degree, in whom it would be presumption to undertake the work of the highly gifted ones. Unhappily modesty is a rare quality, while to think of oneself more highly than one ought to think is common even amongst the Lord's servants. One can sympathise with a person who fails through nervousness or diffidence, but not with one who, ignorant of his own ignorance, fears not through self-conceit to inflict his vain thoughts on others to the loss and suffering of the hearers. Alas! how many meetings of the Lord's people are rendered unprofitable and wearisome through the gifted leaders holding back unduly, thus leaving opportunity for those who have an exaggerated opinion of their own abilities to step in and waste precious

time with words, plentiful and barren, like the sands of the Sahara! Deborah sang, "For that the leaders took the lead in Israel: bless ye the Lord" (R.V.). We should in this day all bless the Lord for such a happy recognition of ability and fitness. Cannot something be done by all to bring about this desirable state?

## Suggestive Topics.

FOR PREACHERS, TEACHERS, AND STUDENTS

A SINCERE SAINT WILL BE

SINCERE in service, - -	Josh. xxiv. 14
" in worship, - -	1 Cor. v. 8
" in conduct, - -	2 Cor. i. 12
" in testimony, - -	2 Cor. ii. 17
" in love to man, - -	2 Cor. viii. 8
" in love to Christ, - -	Ephes. vi. 24
" in doctrine, - -	Titus ii. 7.

LET THE WORD OF CHRIST DWELL IN YOU RICHLY (Col. iii. 16).

1. Man doth not live by bread alone, but by every word of God, - - - Deut. viii. 3
2. Shine ye as lights in the world; holding forth the word of life, - - - Phil. ii. 15, 16
3. Thy Word is a lamp . . . and a light (Psa. cxix. 105); the entrance of Thy words giveth light, - - Psa. cxix. 130
4. Every word of God is *pure* (mar, purified, Prov. xxx. 5); *tried* (mar., refined, Psa. xviii. 30); *very pure* (mar. very refined), - - Psa. cxix. 140
5. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times, - - Psa. xii. 6
6. Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word, Psa. cxix. 9
7. Order my steps in Thy Word: and let not any iniquity have dominion over me, - - - Psa. cxix. 133

E. A. H.

## Gems from Glasgow Conference.

April, 1909 Collected by JOHN GRAY

**W**E need reviving, and we shall only find it at the cross of Christ.

Our entry into the Father's house depends upon the grace of God; our place in the kingdom will depend upon our conduct as Christians down here.

One great need in our Assemblies to-day, is the want of the forgiving spirit. If this existed, much that is wrong would beset right.

It is one of the most difficult things to exercise forgiveness in the Spirit of Christ, but God enables us to do what is a very difficult matter.

If I have in my mind a grudge against my brother, I am binding a chain around my own heart. I am not God's free agent.

Martha and Mary shared hospitality with the Lord, and so should we with one another.

The hospitality you value most is that which has no parade about it—just sharing the things you have got.

We brought nothing into the world, and we will take nothing out of it but our character.

The same hatred that the world had to Jesus, it has to the young Christian.

R. C. Chapman, of Barnstaple, once said, if you were to hold a lighted taper against a north-west wind on a dark, stormy night, and the taper remained lighted, you would call it a miracle. For 80 years I have been going on my way to heaven against Satanic gales, and my light is not yet out.

There is something sweeter to the ear of the Lord than the music of heaven: it is the song that gives Him the pre-eminence now on the earth where He is rejected and scorned.

The Lord said to His disciples, "Cast the net on the right side of the ship" (John xxi. 6). What is the right side of the ship? The side nearest to Him.

We cannot put everybody right, but each of us can deal with himself.

Before speaking about your brother, put your remark through four sieves: (1) Is it true? (2) Is it kind? (3) Is it necessary? (4) Will it honour the Lord, whose name and character you ought to bear?

Two servants of Christ parted from each

other in a very perturbed mood. One of them looking out of his house that evening saw the sun westering in the horizon, and sitting down wrote to his offended brother as follows: "My dear brother, Ephesians iv. 20. The sun is just going down." It drove those two saints together, and their hearts were united and they became fast friends.

The measure of God's dealing with me, a poor sinner, is the spirit and principle with which I ought to deal with my brethren.

Some brethren were walking together one day talking of the Lord Jesus when one remarked, "We have walked along this road many times talking about our brethren, and our heart froze, but now we have been talking about the Lord, and our hearts have burned within us" (Luke xxii. 32).

It has been said that Jesus Christ was no patriot, and I think this is right. His love is not confined to any particular people or nation, but is expressed in that grand old text, "God so loved the world" (John iii. 16).

## Sons of Rechab.

"The land where ye be strangers" (Jer xxxv 7)

**T**HROUGH a land of shadows passing,  
Servants of the living God,  
Shall we let their shapes detain us  
On the road?

Strangers, pilgrims, seek we nothing  
Earth can give of sweet or fair;  
All our treasure is in heaven,  
Waiting there.

There "our blessed home and country,"  
Not on earth we build our nest;  
Earth is but "our sphere of service,"  
Not our rest.

Here, the place of toil and suffering,  
Happy toil and welcome pain;  
Toil to bring the helpless wanderers  
Home again.

Welcome pain that marks our sonship,  
Separates our gold from dross,  
Cuts away our fleshly longings,  
Blessed loss!

Blessed loss of "this creation,"  
Blessed gain of things to come;  
This our present sphere of service,"  
Heaven our home! E STACY WATSON.

## CORRESPONDENCE.

**The Gospel in Ulster.***To the Editor of THE WITNESS.*

SINCE the time when Lord Congleton, Dr. Miller, George Muller, Anthony Norris Groves, and J. N. Darby severed their connection with denominationalism and boldly ventured to reinstitute in a practical manner the divine order of Church Government and Christian fellowship, Ireland has not been behind in Gospel effort. Seventy years and more have passed away, and with them most of those faithful servants of God, who, not fearing the anathema of the system from whence they came, set up the standard of the Word of God, not from any motive of carnal opposition to the popular ecclesiastical institutions of the age, but with a loving and gracious respect to the children of God wherever found, and to-day the cause has not receded, but rather penetrated into the most remote regions of that country where in many parts the Gospel is as much adulterated as in Spain. After much fallow-ground work, more especially during the last thirty years, assemblies of God's people have sprung up all over Ulster. A typical case of recent date as to how this has been accomplished may be given:

Some years ago a few brethren were exercised about commencing Gospel work in a very populous district of North Belfast, and accordingly rented a small kitchen house in Shannon Street, in which they preached the Word twice a week. Of course it was very uphill work at first, but when the people of the neighbourhood began to realise that the men were in earnest about their souls' welfare they ventured to come to the kitchen and hear what the preachers had to say. Often they were personally invited, and the way of salvation had been carried to their doors, but now they would go and see for themselves. As a result the kitchen became too small. The partition wall separating the scullery and back bed-room from the kitchen was removed, and a tiny platform erected; this gave it more the appearance of a mission hall, and before very many weeks had elapsed overcrowding again became a real difficulty.

There was then absolutely no alternative but to erect a more commodious building, but as the "missioners" were working men and would not incur debt, they were at a complete standstill to know what to do. However, the Lord always provides for willing workers, and in due time as much money was forthcoming as enabled them to purchase material. Tradesmen in sympathy with the work drew out their plans, and in the course of some months a fairly

commodious hall in Byron Street was erected without incurring a single farthing of expense for anything but material. Both skill and labour were freely given by competent tradesmen, most of whom were members of the little meeting, and a few others from the various assemblies in Belfast. Mr. W. H. McLaughlin gave the opening address on a Lord's Day afternoon in the month of July, 1907, and although a gathering was not formed until nine months later, the work continued to progress until now it has become evident that if it is to be successfully carried on, a larger and more durable hall on a more open site will yet have to be erected. The present hall seats about 250, but the overcrowding difficulty on a Lord's Day evening is just as great a problem as in the kitchen house in Shannon Street.

After a series of meetings held by Dr. Matthews over a year ago, it was decided to commence a meeting for the breaking of bread, and on 1st March, 1908, about twenty of the Lord's people met to remember His death, and since that time about fifty others have been added, many of whom are young men who, though pursuing their daily avocations, are practical evangelists. In their turn they penetrate into the isolated spots of the surrounding counties and faithfully preach the Gospel. The prayer meeting, Bible class, and missionary union in connection with Byron Hall are all in a healthy condition.

May the Lord raise up more testimonies of this nature in the populous districts of large cities.

**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:

WHERE ARE THE SAVED DEAD?—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

WHAT WAS FINISHED?—When our Lord said "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

SPECIAL SPHERES FOR WOMEN.—What part did the women take in Acts i. 14; also, has Acts ii. 17, 18 been fulfilled, or is it yet to be?

THE "DAYS" OF SCRIPTURE.—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

PREACHING THE GOSPEL.—What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn

in an assembly of preaching the Gospel irrespective of fitness?

**THE PROBLEM OF THE PRODIGAL.**—Does the Prodigal Son in the parable represent only profligate and wicked sinners, or *all* sinners who have discovered their true condition before God and their need of salvation?

**CLEANSING.**—Does 1 John i. 7 speak of the continuous cleansing of the believer from all (*i.e.*, every) sin by the blood of Christ as he walks in the light, or is he cleansed once for all by the blood at conversion, and afterwards by the Word?

## How is Christ the Firstborn?

**QUESTION 556.**—Others were raised from the dead (see 1 Kings xvii. and John xi.) before the resurrection of the Lord Jesus. How then is He said to be the “firstborn” from the dead?

**Answer A.**—1 Kings xvii., John xi. (as also 2 Kings iv. and 2 Kings xiii. 21.), describe what was merely *revivification*, a temporary renewal of the life that had been, and subject to the same mortal conditions. To such, 1 Corinthians xv. 44.: “It is raised a *spiritual body*,” does not apply. Those thus raised died again. Whereas our blessed Lord, in resurrection, could say, “Behold, I am *alive for evermore*” (Rev. i. 18). In Hebrews xi. 35, R.V., we read: “Women received their dead by a resurrection; and others were tortured, not accepting their deliverance, that they might obtain a *better* resurrection.” The latter is “better,” because it will be to a life that will be continuous, and in a glorified state, not subject to mortal conditions, but immortal, as exemplified now in our ever-living and glorified Head. In this sense, of final resurrection to a deathless and glorified state, He, as the great destroyer of death, fittingly “had the pre-eminence” being at once its Procurer and Archetype. W.E.S.

**Answer B.**—Yes, true indeed. Others were raised from the dead before the resurrection of Christ, *but they died again*. Their resurrection was only a very temporary thing, having a special object in view (John xi. 4). But “Christ being raised from the dead *dieth no more*; death hath no more dominion over him” (Rom. vi. 9). Viewed in this light it becomes immediately apparent that Christ is justly entitled to be called “The Firstborn from the dead,” and here as in all else He must “have the pre-eminence” (Col. i. 18). Not only is He “the *firstborn* from the dead,” but He is also the *first fruits* of sleeping saints (1 Cor. xv. 20, 23). Christ was “the *first* to *rise* from the dead” (Acts xxvi. 23). *Others were raised.* He ROSE (John x. 18). T.B.

**Answer C.**—There is a wide difference between resuscitation and resurrection. The former is

the restoration of life to the body, and the two examples 1 Kings xvii. and John xi. belong to this designation and not to that resurrection which unites our spirits with resurrection bodies, bodies of glory. H.H.D.

**Answer D.**—It is true that others were raised from the dead before the resurrection of Jesus, but not “raised incorruptible” (1 Cor. xv. 52). They rose only to *die again*. Jesus arose to die no more (Rev. i. 18).

**Answer E.**—Romans vi. 9, says, “Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.” He became the Firstborn from the dead because death ceased to hold Him (Acts ii. 24), and its dominion over Him ended for ever.

Of all others who died and were raised again, the dominion of death was only interrupted for a time. They were brought back to natural life only, and then they died again, and “death” “hath dominion” over them now while they await the resurrection of their bodies.

Some have taught that Lazarus and others who died and were raised again paid the penalty of sin once, and if they died again they paid the penalty twice. They demand proof that they died again, and infer that they went to heaven without dying. Such teachers forget “that flesh and blood cannot inherit the kingdom of God” (1 Cor. xv. 50), and that it is at the last trump that “this corruptible shall have put on incorruption, and this mortal shall have put on immortality” (1 Cor. xv. 54). They also err in saying that the death of the body is the penalty for sin. While physical death is a consequence of sin, the “second death” following the judgment is *the* penalty for sin (Rev. xx. 11-15).

**Editor's Note.**—Previous to His incarnation the Lord Jesus was the “only begotten Son of God.” But with His resurrection from among the dead a new phase of sonship began, in which others, even all that are His, are associated with Him. Therefore it is after His resurrection that He uses the words, “I ascend unto My Father and your Father, unto My God and your God.” Of all these Christ is the life (Col. iii. 4); because He lives they shall live also (John xiv. 19). The term “firstborn” implies others of the same family to follow in His likeness, so Romans viii. 29, “that He might be the firstborn among many brethren.” The expression, “Firstborn of every creature” (Col. i. 15) presents a difficulty to some, seeming to imply that He was created. But in view of what immediately follows it is impossible to attach this meaning to the words: “For by Him were all things created.” Clearly He is Creator and not Creature. “Begotten, not made” are words which rightly apply to Him.

## Hastening the Coming.

**QUESTION 557.**—Can the Lord's people do anything to "*hasten*" the Lord's Coming for His people?

**Answer A.**—The principal scripture usually associated with this subject is 2 Peter iii. 12. Commentators are almost equally divided as to whether it should be "*hastening* unto the coming," as in the text of the A.V., or "*hasting* the coming," as in the margin. Whichever it may be, it is well for us to note that it is not the Lord's coming for His people which is the subject of the context, but rather the coming of the Day of God. This day will be characterised by the dissolution and destruction of the present material heavens and earth, preparatory to the creation of new heavens and a new earth. The thought of "*hastening*" and "*delay*" (com. 2 Peter iii. 12 and Luke xii. 45), is closely connected with the day of God, and the coming of the Son of Man, but we have no Scripture to associate it with the coming of the Lord for His people. "*Behold, I come quickly*" (Rev. xxii. 7, 12, 20). The "*haste*" and the "*hastening*" is all on His part. T. B.

**Answer B.**—In view of what the Scriptures reveal as to God's foreknowledge and all knowledge, the only answer to this question seems to be in the negative. Some have suggested that the marginal reading in Numbers xiv. 34, "*altering of My purpose*," involves that human affairs can exert an influence on divine purposes and ways. But surely it is inconceivable that the people's attitude had been unforeseen by Jehovah, or that He must needs accommodate His dealings to circumstances unreckoned with. Faithfulness and the reverse are alike known to Him, who knows the end from the beginning. This same nation had the offer of the Christ when He, the promised One, came. Though fully responsible for His rejection, the prophets had foretold all the details centuries before. After the resurrection we find Peter in Acts iii. 19-21 virtually repeating the offer should there be national repentance. Yet even in His path on earth we find Jesus saying, "*Upon this rock I will build My Church*"; and after this statement we read: "*From that time forth began Jesus*" to tell the disciples of His rejection (Matt. xvi.). Clearly all had been reckoned with, and no part of the divine purpose was either hastened or hindered. Instances might be multiplied. But as to 2 Peter iii. 12. Firstly, this has nothing to do with the blessed hope. What is stated is clearly parallel with Revelation xx. 11. This time is fixed (Acts xvii. 31). But even if it were the Lord's coming for His people, the case is unaltered. Competent lexicographers tell us that the Word used may

be defined as "*to expect with vehement desire, wish earnestly for*"; and quote this verse as a case of its being so used, though it may also be used as applying to an outside object.

**Answer C.**—The coming again of the Lord Jesus Christ has a divine and human side, from the divine point of view the believers are exhorted to exercise patience in all that concerns the will of God, that they might receive the promise. The word is "*for yet a little while, and He that shall come will come, and will not TARRY*" (Heb. x. 36-37), from which we see that as far as the divine side is concerned, His coming cannot be hastened nor delayed. I should think that in every other scripture we shall find the same that the Lord's people have to live and serve in view of His coming, whatever may be the duration of His absence. Yet there is also a human side. In response to the comforting words of the Lord Jesus: "*Behold, I come quickly*," the Spirit and the bride say, *Come*. What could the prayer of a suffering church like that of Philadelphia be, but for the speedy return of the Lord that loved them. The church there was faithful, blameless, and carried on extensive gospel work. Being, I believe composed largely of Hebrew believers, they suffered from the Jews intensely. To them the Lord sent the word, "*Behold, I come quickly*" (Rev. iii. 11). May we not say from this human point of view, that we keep the word of the Lord, we do not deny His name, we preach the gospel in view of the coming again of the Lord. H.B.

*Editor's Note.*—It appears to us that the simplest interpretation is to accept the reading as given in our Authorised Version, "*hastening unto the coming*."

The distinction between the Lord's coming for His saints and the "*day of God*" is very important. But it seems to us that to confine the believer's desire and interest to the moment unequalled in grandeur to us as shown in 1 Cor. xv. 51, 52, and in 1 Thess. ix. 15-17, is to impose a limitation that Scripture does not warrant. The eternal counsels of God in grace towards this world, and the coming kingdom and glory of the Son of Man, are surely also worthy themes of inquiry and anticipation, the more so as it is so clearly revealed that the saints of this age are to be joint-heirs with Christ in it all. There may, however, be a human and a divine side allowing for postponement of divine purposes on account of unfaithfulness. It was owing to Israel's disobedience that the eleven days' journey from Horeb to Kadesh Barnea was extended to forty years, and who shall say that the period before the revelation of the Lord and His coming kingdom is not being lengthened out on similar principles?



## What God has Called us to.

By FRANKLIN FERGUSON.

THERE is a living below the mark on the part of Christians in these days. What God has called us to by His grace is not lived up to as it should be, and though we may say a lot about our *standing* in Christ, and all of it very true in its place, there is, however, a great need to hear more concerning our *state*. The first is what we are before God in Christ; the second is what we are before men in the body. We do not live on as high a level of Christian experience as we ought to, and our standard of Christian character wants raising a good piece higher. That idea of being content if things are "near enough" will never do for you and me, who are sons of God in the midst of a crooked and perverse world. No, friends, we must aim higher, and *perfection* is the standard for our aim. Not that we shall ever fully attain thereto in our mortal bodies—that is impossible to humanity—but we all may get a great deal nearer perfection if we continually set the Lord before us as the standard. To imitate God as a child will imitate its father will soon find us getting into His ways. Let us consider a few points about our calling.

God has called us to salvation (2 Thess. ii. 13). Does it strike you as a wonder that ever God saved your soul?—it does me. Why should He have chosen the like of us! That choice was certainly made in sovereign grace; it cannot be explained, yet very blessed for all that. Thank God for the salvation of our soul—saved from our sins and evil life, saved from this world, saved from Satan's power, saved from suffering the vengeance of eternal fire. But when God saved our soul He meant to save our life too. The past bad life is under the blood—what a mercy!—and our life as redeemed ones should not be wasted, but all turned to good account. Not to see that salvation applies to the life as well as the soul is to miss God's purpose to a large extent. This valuable life must not be lost; we shall never have it to live over again; once gone, gone for ever; wasted, and the loss can never be recovered. We were very

earnest to have our souls saved; let us be very earnest to have our lives saved for God. He is able for both.

God has called us to light (1 Peter ii. 9). Notwithstanding the boastfulness of man in this "advanced" age, the world remains in darkness on matters spiritual. They know not where they are going, and see not at what they stumble. They refuse the light of Holy Scripture, and grope on in the dark. So did we until our minds were illuminated. At the Cross we saw the light, and the burden of our sins rolled away. Now we are to walk in the light as God is in the light, and we are to have no fellowship with the works of darkness. Our Lord Jesus is the Light, and they who walk after Him shall not walk in darkness but have the light of life. There is a light for this life, and it shines on the path of faith, so that the true Christian can see where he is going, whilst others stumble in the dark and lose their way. Keeping close up behind Jesus, all is well.

God has called us to liberty (Gal. v. 13). With a great price the Lord Jesus obtained this freedom for us. We who were the devil's poor slaves have been purchased by the precious blood of Christ. The chains and fetters have been removed, and we have become the Lord's free men. We have heartily sung, "There is no condemnation." A promise was made us, even this: "Sin shall not have dominion over you." It was believed, and the former bad habits for a time quite lost their power. Do you remember why? It was because the presence of Jesus was so very real to the soul. We wonder now how it is that evil overcomes us at times. There is no need to wonder why. Communion with Christ, and that only, is what keeps off bad habits and old sins. Assuredly victory is possible, and we may attain to saying that Christ always causes us to triumph, for the Apostle Paul could say so.

God has called us to holiness (1 Thess. iv. 7). Without holiness no man shall see the Lord; Scripture says so (Heb. xii. 14). Our Father is holy, and He tells us to be holy too. A holy life pleases Him well, and to be unholy will bring His rod upon us.

It certainly becomes us to be holy; we who are yet to judge the world and judge angels (1 Cor. vi. 2, 3). In former times holiness was preached a great deal, and Christians were holy, and God worked mightily through some of them. It is true that "sinless perfection" was taught and believed, but it was a misunderstanding of the Word; nevertheless the doctrine of holiness insisted upon produced holy men and women who hated sin and ungodliness with a great hatred. There is real need of more teaching of Scriptural holiness for this present generation—holiness in heart, home, and work. We must again set up the standard—God. A lower one will not do. All of us should aim at being like Him, though the highest point any may reach in holiness will only reveal a higher point still.

God has called us to peace (Col. iii. 15). Peace is to rule in our hearts. You know what an umpire is—one who decides when parties differ. And many times we find things in our own hearts which differ. At such times God's leading will be for what is right, and when we give way to it His peace rules, and we are happy. Day by day, in perfect peace, is the one kept whose mind is stayed on the Lord. And this state may be experienced by seeking the Holy Spirit's help, which can always be had for asking. We are to make for peace, and as much as ever we can we are to live at peace with everybody. Peacemakers are always blessed, and come to be known as children of God. This peace, which is quite unknown to the world, is nothing less than the peace which fills our Saviour's own heart.

God has called us to fellowship (1 Cor. i. 9). The fellowship on earth we can have with one another is sometimes sweet, very sweet. Have we not felt the pure joy of intercourse with some kindred spirit? Aye, such fellowship is sacred, into which no stranger may be admitted. Yet no fellowship ever was so sacred or so sweet as that between our soul and the Lord. And into this we are called while life shall last; then face to face with Him in heaven. Life without this fellowship cannot be worth living. When upon life's journey you meet with a mountain of trouble, fellowship with

God's Son takes you over it easily; but out of touch with Him the small mole-hill of care is more than can be climbed. Life with Jesus is worth living; yes, ten thousand times. There is a fellowship on earth which angels are strangers to. They see the Lord's face, but Mary saw His tears. They know not His sympathy and comfort, for they have never needed it; but feeble, wayworn saints do. Oh, to enter more fully into fellowship with the Lord Jesus!

God has called us to His kingdom and glory (1 Thess. ii. 12). Wait on, believer; just a little more patience, then the kingdom and the glory. And in view of what our future portion is to be, we might well consider the question: "What manner of persons ought we to be in all holy conversation and godliness?" The glory which shall be revealed will exceed our utmost conception, and when at last it bursts upon our sight we shall be filled with wonder, admiration, and praise. But we shall turn from all that glory to gaze upon the One who was pierced—Jesus, who bore our sins. He Himself with the nail prints and spear mark will be the most glorious sight of all, and Him we shall worship and adore through eternity.

### The Ills that never came.

Waging a fruitless warfare to which I was not sent,  
Meeting in my own strength a foe without form or  
name,  
And hurt and beaten in a fight with ills that never  
came

O WEARY hours! O wasted hours!  
That might have been so bright,  
Had I but trusted God's great love  
Before my own weak sight!  
I had been richer by some years,  
I had not known the shame  
Of weeping like a coward soul  
For "ills that never came."

No more I'll doubt, and fear, and watch,  
But sit in calm content,  
And take with loving, trustful heart,  
Each blessing that is sent.  
To-day is full of peace and joy,  
I will not weakly sigh  
O'er trials that may never come,  
Or, if they come, pass by. E. H. B.

## The Prayer of the Lord Jesus in Gethsemane.

A CURRENT TEACHING ABOUT IT EXAMINED

By PHILIP MAURO,

Author of 'The World and its God,' 'Man's Day,' &c

IT is not strange that, in the mystery of Christ's sufferings for the sin of the world, there should be many things difficult to understand, and concerning the significance of which different views have been put forth by teachers of the Word. These are the things which the angels desire to look into, and even the prophets who foretold the sufferings of Christ inquired diligently what the Spirit of Christ signified when He testified of them (1 Peter i. 11, 12). Indeed, the subject is so deep and so holy that we could not possibly comprehend the least of its mysteries except as taught by the Spirit of God.

Especially has the meaning of our Lord's prayer in the garden of Gethsemane been a subject of question and of difference of opinion. What did He mean in praying, "If it be possible, let this cup pass from Me"? What was "the cup" to which He referred? And in saying, "Nevertheless, not as I will, but as Thou," to just what experience was He resigning Himself?

We look to Scripture, humbly asking guidance of the Spirit of God for an answer to these questions. The inquiry is specially pertinent at this time because of an explanation which has been put forth by teachers of much spiritual insight. This explanation has gained favour in many quarters, but the writer has been constrained to reject it as contrary to the Word and as derogatory to our Divine Lord. Those who have taught and those who have accepted it have doubtless done so without full consideration of the evidence bearing upon this most important and most sacred subject.

The teaching referred to is briefly this: It is said that "the cup" to which our Lord referred was not His approaching sufferings on the cross, because (it is argued) He could not have shrunk from that ordeal or prayed that it might be taken from Him. It is surmised that our Lord was, on the contrary, *fearful lest Satan might crush His life out of*

*Him then and there*, thus defeating His purpose to die on the cross, and wrecking the whole plan of redemption. It was not the fear of going to the cross, but the fear that He might not live to go there (so we are told) that bowed Him to earth in bitter agony; and this (it is said) is the explanation of the words that fell from His lips.

This supposed attempt of Satan upon our Lord's life in the garden is said to be the cup which He prayed might pass from Him. But how about the words, "Nevertheless not as I will, but as Thou"? These words are taken to express the complete resignation of Jesus Christ to the will of His Father, as showing that He was entirely resigned, if that were His Father's will, to die in the garden and thus suffer the whole plan of redemption, which He came to accomplish, to be defeated by the enemy. We shall look presently at what this supposition involves, and will only remark here that the supposition that our Lord was resigned to the failure of the entire plan of redemption is absolutely necessary in order to sustain the teaching which we are now examining.

This teaching is supposed to be supported by the passage in Hebrews v. 7-10, which in the Authorised Version reads: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him, called of God, an High Priest after the order of Melchisedek."

We are told that the prayers and supplications here referred to are those offered by our Lord in the garden of Gethsemane, and that the statement "He was heard" means that God delivered Him from the death which threatened Him there. It is said that the coming of the angel to strengthen Him was the answer to this prayer.

We are thus told that our Lord was pleading in the garden for the permission of His Father to go on and accomplish His sacrifice as the Lamb of God; that He did not know whether or not it was His Father's

will that Satan should defeat the eternal counsels of God for the redemption of mankind; and that if God did will to be defeated in this purpose, He, the Son, was resigned thereto. The writer cannot accept this teaching, but, on the contrary, rejects it, and not without a feeling of repugnance. The reasons for this will now be stated.

First let us have before us the words used by our Lord in the garden, as recorded for us by the three evangelists who describe this event.

Matthew xxvi. 39. "And He went a little further and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou."

42. "He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me except I drink it, Thy will be done."

And in verse 44 we read that He prayed the third time, saying the same words.

Mark xiv 35, 36. "And He went forward a little and fell on the ground and prayed that, if it were possible, the hour might pass from Him, and He said, Abba, Father, all things are possible unto Thee: take away this cup from Me; nevertheless, not what I will, but what Thou wilt."

Luke xxii. 42. "Saying, Father, if Thou be willing, remove this cup from Me; nevertheless, not My will but Thine be done."

There is no suggestion in any of these narratives of any physical danger threatening our Lord; but on the contrary, everything said of His actions indicates bodily health and soundness. It is evident, moreover, upon the mere reading of the words spoken by the Lord Jesus to His Father, that they cannot, without great difficulty, be accommodated to the teaching which we are examining. Furthermore, there is not to be found in any account of our Lord's agony in Gethsemane the slightest hint that Satan (who has the power of death, Heb. ii. 14) was seeking His death *there*. On the contrary, we are expressly told in John xiii. 2 that the devil put it into the heart of Judas Iscariot to betray Him, and in verse 27 that "then entered Satan into him"; showing that Satan was planning and personally working

for His death in quite a different way. The central feature of this teaching is thus a pure conjecture, and one which is not only without support in Scripture, but is (as will be more fully shown hereafter) directly contrary thereto.

One other preliminary remark will be made before going to the evidence. The teaching referred to is advanced for the avowed purpose of relieving our Lord from the suspicion of shrinking from the ordeal of the cross. We are reminded that many men have faced the agonies of a cruel and violent death, even that of crucifixion, with fortitude and composure; and we are asked if it is supposable that our Lord, when in the flesh, was not capable of at least equal heroism?

But it is just here, we think, that the holders of this doctrine lose sight of what the Man Jesus was facing in that hour. They assume that what confronted Him was the ordinary experience in death of an ordinary (that is, a sinful) man. But who can declare the vast difference between the death of a sinner, even at the hands of the law, and the death of the Sinless One, suffering for the sin of the world, and *tasting* death for *every* man? So far from seeking an explanation which will relieve our Lord from the charge of shrinking from the awful experience which confronted Him, we need this cry in the garden, and that other bitter cry on the cross, to teach our dull minds and stupid hearts the little that we are able to comprehend concerning the unspeakable horror of that experience. He Who was the "true Light," and had always dwelt in the bosom of God, Who *is* Light, was about to plunge into the thick darkness. He Who is the "Prince of Life" was about to go into the realm of death, in utter weakness and self-abandonment. He Who was holy and absolutely sinless was about to be "*made sin*" (2 Cor. v. 21), as well as to have the sins of all His people laid upon Him (Isaiah liii. 6; 1 Peter ii. 24). This undoubtedly was "the cup" to which He referred, and it is only by His agony in facing it that we can feebly comprehend its awful contents. There is, therefore, no difficulty to be explained away. On the contrary, the removal of the supposed

difficulty would remove the best help we have to aid us in understanding the price paid for our redemption.

But even if the supposed difficulty existed, the explanation offered would not remove it. Those who advocate this teaching would have it appear that our Lord did not shrink from the sacrifice of Himself as the sin-offering; and hence they say that the state of soul which called forth His prayer in the garden must be taken to refer to something else. But it will be seen at once that, if it was not the nearness of the cross that oppressed Him, and its shadow that fell across His soul in that hour; if it was not the approaching surrender to the "power of darkness" (Luke xxii. 53), and all that it involved, which caused Him to be "exceeding sorrowful even unto death"; if He was not "straitened" because of the nearness of the awful events of that night of betrayal and trial and the next day of shame and agony, but was regarding these events with calmness, then there was nothing to make that hour of prayer any more agonizing than any other of the many hours He spent in prayer to God. He had been many times threatened with death and knew that the people went about to kill Him. Because of His first sermon in Nazareth the people led Him to "the brow of the hill whereon their city was built that they might cast Him down headlong," but He easily passed through the midst of them. Moreover, during the temptations in the wilderness He was exposed in utter weakness to all that Satan could do to defeat His earthly mission. Yet it is only as He comes upon the threshold of the vicarious sacrifice of Himself as the sin-offering that He is driven to the earth in an agony which caused His sweat to fall as it were great drops of blood, and a cry to go forth to God *on His own behalf* that if it were possible the hour might pass from Him. We think that, without going any further, it is clear that "the cup" that He dreaded to drink was that in the drinking of which He tasted death for every man (Heb. ii. 9).

*(The vital points will be examined in detail in our next)*

It takes nothing more than the blood of Christ to save a Chinaman, and nothing less to save a Scotsman.

## A Story of God's Leading.

By ALEX. MARSHALL,

Author of "God's Way of Salvation," "So Great Salvation," &c.

**B**ETWEEN twenty and thirty years ago, whilst preaching the Gospel in a Canadian city, I met a commercial traveller, a diligent Christian worker, who told me a remarkable story of God's leading and dealing. In his young manhood he became a slave to drink. He tried to renounce it, but discovered that he was utterly unable to burst the bonds that bound him. Conscious of the terrible doom that awaited him if he continued the course he was pursuing, he made desperate efforts to overcome his sin. He "tried and tried" to obtain salvation by good works, but eventually learned that all his efforts were fruitless and unavailing. Brought to the end of his own resources, he abandoned all hope of becoming a Christian. One evening whilst walking along the street a friend asked him where he was going. "To hell," was his frank and straightforward reply. He had come to the conclusion that he was beyond the reach of the pardoning mercy of God. "You need not go to hell," said his friend, who was a believer. Finding that P—— was longing for deliverance from sin's penalty and power, the soul-winner told him of God's strong, deep and tender love. Opening his Bible at the third chapter of the Gospel of John he read the "wonderful words of life" as contained in verse 16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "The entrance of Thy words giveth light" (Psalm cxix. 130), and P—— began to think that after all there was hope for him. On reaching his lodging he got his Bible, and carefully read the Scripture to which his attention had been directed. As he did so his eyes were opened. He was led to see that in spite of his sins God loved *him*, loving him *so much* as to give His Son to be the propitiation for his sins. By believing on Him he had the assurance of God's Word that he would not perish, but have everlasting life, a free gift and a present possession. Filled with the love of God which was shed abroad in his heart by the Holy Spirit, he rushed out of his

room, went downstairs, and said to a clergyman whom he knew, "I have got eternal life! I have got eternal life!" But, alas! the gentleman was not in sympathy with the young convert, and replied, "You are crazy." P—— went to his companions, told them what great things God had done for him, and besought them to repent and believe the Gospel of the grace of God. As they listened to the marvellous story of redeeming love from his lips, they felt convinced that a mighty change had been wrought in their old friend. P——'s heart was filled with a burning, yearning desire that others might be saved with an everlasting salvation. Wherever he went, in whatever company he was, he sought to witness to the cleansing efficacy of Christ's precious blood, the transforming power of His glorious Gospel, and the saving and keeping power of His matchless grace. God's Word became his daily delight, and he made it his "inquire within on everything." He and another young man met together for searching the Scriptures. They resolved that whatever God taught them in the Word they would seek to do it, at all costs. Whilst reading the "Acts of the Apostles" they saw that the early believers came together on the "first day of the week"—not the first Sunday of the month or quarter—to "break bread" (see Acts xx. 7), and they decided to follow their example. They assembled on Lord's Days, and after confessing their sins to God and to one another, they "broke bread" in memory of Him who loved them and gave Himself for them. Conscious of their ignorance of the Scriptures, and desirous of understanding them better, they besought the Lord to send some one who could open up to them the sacred pages. Weeks passed, and they continued waiting on God to answer their cry. A blessed work of grace had been going on in Ottawa, some fifty miles distant, and they hoped that God would send them one of the workers from that city. They made it a point to go to the railway station to meet the evening train. One night a gifted servant of Christ arrived at the station. As he left the "cars" he looked around as if he expected to see some one. The two young men

addressed him, and asked if he was a Christian. Captain Scott replied that he was. They then told him that they had been praying to God to send one of His servants to teach them the Scriptures. The captain told them that he had intended leaving the train at Carlton Junction, but felt impelled to go to —, believing that God had work for him there. Thus in His own good time, and in His own perfect way, the Lord answered prayer, and sent His servant to help them in the truth. Captain Scott, in addition to teaching believers, preached the Gospel, with the result that twenty-one young men were hopefully converted to God, and Christians were taught His mind and will, and built up on their most holy faith.

How true the words, "I being in the way the Lord led me." If we seek to know the Lord's mind, John vii. 17 holds good—"If any man *is willing to do His will, he shall know of the doctrine.*" P—— and his friend were willing and anxious to know and do, and they were taught. If we are willing to *know* and *do* His will at all costs we may expect to be guided aright. To-day we hear regrets expressed at the lack of teachers. Some remember the help and instruction obtained through their ministry; but now they rest from their labours, and looking around the inquiry is, "Where are the teachers?" The Lord is deeply interested in the welfare of His people. "No good thing will He withhold from them that walk uprightly." Can He then "withhold" *teachers* if they are necessary to the edifying of the church? Do we plead with the Head of the church to supply teachers? It is He who bestows "gifts" to men. If we are deeply desirous that He should give "teachers," would we not pray more for them? Seldom do we hear prayer made at our weekly prayer meetings for "evangelists, pastors, and teachers." The result is few specially gifted ones are being raised up. We do not seem to feel the need. And so we have plenty of "turn-about" ministry, which in many cases is of little value. An "any-man" ministry has superseded a God-given and God-gifted one. "Wilt Thou not revive us again that Thy people may rejoice in Thee?"

## Millennial Dawnism and its Founder.

THE LORD OF GLORY, OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED—XVI

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

CHARLES T. RUSSELL, of Allegheny, Pa., U.S.A., is the constructor of a heterogenous mass of error, remarkable for inconsistency, and still more remarkable because he claims to base it all on the words of Scripture.

Passages of Scripture when understood are abused very often; when they are misapprehended they are abused always. What says Cowper:

"Of all the arts sagacious dupes invent,  
To cheat themselves, and gain the world's consent,  
The worst is Scripture warped from its intent"

And this Charles T. Russell, of Allegheny, has not failed to do in every case.

Apparently founder of the "Watch Tower Bible and Tract Society," editor of a paper called *Zion's Watch Tower*, he propagates his errors in a series of books entitled *Millennial Dawn*. Therefore, I use the words "Millennial Dawnism" to describe this heresy, or rather collection of heresies, for they are many. To denote himself I use his initials, "C.T.R." Let us see what he is teaching about the Person of Christ.

1. "We are told," says C.T.R., "that our Lord before He left His glory to become man, was in 'a form of God'—a spiritual form, a spirit being; but since . . . Paul tells us that He took not the nature of angels, one step lower than His own, but that He came down two steps and took the nature of men—He became a man; He was 'made flesh'."

In this short statement notice the following errors: (a) It is not permissible to translate Paul's words in Philippians ii. 6, "in a form of God," as if it were one out of many of God's forms. Astorendering them "a spiritual form," and then advancing from that to "a spirit being"—such procedure is the action of an ignoramus or a sophist, or both combined. It is only equalled by his effrontery in translating the words in John i. 1, "and a god was the Word," and explaining the words, "a god" by a reference to Psalm lxxxii. 6. Readers of the Greek New Testament will readily admit that my description of such conduct is mild

compared with that which it really deserves, seeing what the aim and object of it is: To warp Scripture from its intent, and lead the simple astray from the truth therein contained.

(b) Where is his authority for saying that "He took not the nature of angels"? In Hebrews ii. 16 there is no mention of "nature." Literally it reads: "For not indeed of angels takes He hold; but of the seed of Abraham He takes hold." This twice-repeated verb occurs nineteen times in the New Testament and is translated thus: "Caught him," "He took the blind man by the hand," "Barnabas took him," "lay hold on eternal life." In each case there is the idea of help. For instance, when Peter was sinking our Lord put out His hand and "caught him." How simple, then, read in the light of other Scriptures, is this statement! It has nothing to do with "natures." It states simply that our Lord did not help angels; it was men He came to help.

But someone may plead: In our Authorised Version it does speak of natures. True, but you will observe that the words are in italics, which at once tells us that there are no words in the original corresponding to them. But C.T.R. by his own words places himself outside the benefit of this plea, supposing we grant it, for in his preface he writes: "The quotations from Scripture in this volume are not always from the common English version; we have endeavoured to give the reader SUCH TRANSLATIONS AS WOULD MOST CLEARLY GIVE THE SENSE, from the standpoint of the oldest Greek manuscripts." Think of a man who knows not Greek speaking in this lordly manner of "the oldest Greek manuscripts"! I say, "knows not Greek," for if he has ever learned it, either he has forgotten its very rudiments, or he most cleverly conceals his knowledge. There is an example of this in his treatment of the devil in the verse just before. C.T.R. is very fond of quoting: "He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14), for from it he proves (at least he thinks he does) the final annihilation of Satan. Did he know Greek he would know that the word translated "destroy" means really "bring to nought." For instance, in Leuk

xiii. 7 it is translated "cumbereth." The fig-tree was not only unfruitful in itself, but it also injured the soil. It made nought of all the nourishment of the soil, of all the sunshine and rain, of all the care and attention bestowed upon it. Its response to all this was "nothing." It brought forth *no fruit*. And this is a very good illustration of the meaning of the word rendered here "destroy." And Paul uses it, for instance, in Romans iii. 31: "Do we then make void the law?" So here clearly Christ's mission (in part) is stated to be the bringing to nought or making "of none effect" (Rom. iii. 3) "him that had the power of death, that is, the devil." And that He did by dying Himself.

Should the man who thus displays his ignorance of Greek (and this is no solitary instance) profess to know it, and affirm in the face of it all that he does know it, then I have a worse name for him than *ignoramus*. Ignorance of the wonderful language in which the Scriptures of the New Covenant were written is no crime. It is a misfortune. But to know it, and all the while to conceal its true meaning, because that meaning is destructive of the theories one has constructed and proclaimed far and wide to be the only doctrines consistent with that meaning, is a crime. But if we shrink from such a conclusion, and believe rather that this profession, this affirmation, is false, what follows? That a man who comes to us with a lie in his right hand is worthy of no credence either in his interpretation of Scripture or in his teachings.

Do I hear anyone saying, What harsh words!

My friend, have you considered what is at issue? The honour of the Person of Christ, the eternal destiny of human souls, and the glory of the Gospel—these are at issue. If this man's teachings be indeed true, then all the teachings of the Church, from its Head down to the humblest of its evangelists, are false. Consider further what this man says of the Church's glorious Head:

2. "When Jesus was in the flesh He was a perfect human being; previous to that time He was a perfect spiritual being; and

since His resurrection He is a perfect spiritual being of the highest or divine order." That is to say that Jesus before His incarnation was merely a spiritual being, higher than the angels, but lower than God. At His incarnation He ceased to be a spiritual being, and became a human being, for "neither was Jesus a combination of two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement."

Readers of these papers will perceive that C.T.R. is first guilty of the old Ebionitic heresy; that then he brings in part of the Arian error; having blended these two exploded doctrines, he proceeds to argue against the Monophysite error, mistaking in his ignorance this error for orthodox doctrine, in order to exalt his own "hybrid thing." This truly may be said to be "obnoxious to the divine arrangement," for it is teaching for doctrines the errors of men.

(To be continued in next Number)

## Gathered Gleanings

FROM THE CORNERS OF MANY FIELDS (Lev xxiii 22).

Garnered by HyP

CHRIST might have gone home from the *highest* point—the transfiguration; but He choose to go from the *lowest* point—"even the death of the Cross" (Phil. ii. 8).

Lot pitched *toward* Sodom, but it was not long till he was *in* Sodom; then he sat *in the gate* of Sodom.

"Hear now, *ye rebels*" (Num. 20. 10). A mother may call her child what she likes, but woe betide another woman who tries it! God may call His children stiffnecked and rebellious, but woe betide the saint who tries it!

Jacob deceived his brother twice, and twice over his uncle deceived him.

The Egyptians put the male children of Israel to death; there came a day when the wail went forth for the male children of Egyptia lying dead.

"That night they caught nothing" (John xxi. 3). But "night" and "nothing" brought forth the "morning" and the "Master." "The morning cometh."



## Sickness and death among Saints.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS xi. 30 32.

THE concluding part of Revelation iii. gives us a view of the final stage of the Church's history on earth.

God's dealings with the people of Israel resulted in such development of evil that, as a nation, they were "cut off," and ceased to have any national standing in the earth. Even so, God's dealings with Christendom, that huge development of a Christianised world and a worldly church, result in the solemn verdict, "I am about to spue thee out of My mouth." Nevertheless, in the midst of all the confusion, His eye is upon those that are His own, and He says of them, "As many as I love I rebuke and chasten."

Mark, it is not here the Father who chastens, it is the Lord Jesus Himself, to Whom the execution of judgment has been committed. He it is Who thus, in faithful grace, deals with His own loved ones. Now, that word "chasten," as we saw before, belongs to *the family*, and contains in it the idea of instruction.

It is of the utmost importance that we, as children of God, should learn the lessons that, in His loving, faithful discipline, He designs to teach us.

30 "Many are weakly, . . . many sleep." Bodily weakness and early death are, in many instances, the chastening of the Lord for allowed sin. But we must be careful here. It is not for us to judge concerning the Lord's dealings with others.

It is not for us to say, "So and so is sick, and, therefore, he must have been doing something very wrong." We read of Timothy's "often infirmities," and instead of the apostle judging him to have been unfaithful, he exhorts him to "take a little wine." (1 Tim. v. 23). We read of Paul having "a thorn in the flesh" (2 Cor. xii. 7), not as the Lord's judgment upon sin committed, but as a preventive discipline, lest he should be exalted above measure, and that so he might be the better fitted to serve the Lord. Paul thought it was a hindrance, but God saw it was needful for him. In

writing to Timothy, Paul says, "Trophimus have I left at Miletum sick." He evidently could not in this instance exercise miraculous power for his recovery; but why, we are not told, and where God is silent we must be also. "Epaphroditus was sick, nigh unto death," evidently through over-work in his zeal for the Gospel. These are instances of weakness and sickness which, so far as we know, were not due to any previous wrongdoing. Therefore, it is not for us to judge *others*, but rather to help them, and to relieve and comfort. Nevertheless, as to *ourselves*, it is our business to regard *all* the trials and afflictions which come upon us in this life as the discipline of the Lord for our blessing, and the evidence of His love.

"As many as I love I rebuke and chasten." Mark the difference between "rebuking" and "chastening." A rebuke is by the voice chastening is by the rod. First, the Lord rebukes by His Word. If we give heed to the rebuke of His Word, we shall not need the chastening of His hand.

31. "If we would judge ourselves, we should not be judged." Some say, "We do not see this manifest judgment of the Lord carried out in the Church now." That may be so. I believe that if God had continued in the Church to "mark iniquity," and to judge, as in the case of Ananias and Sapphira, it would well-nigh have been swept away. If God had judged the priests in Israel as He did the two sons of Aaron when they offered strange fire before the Lord, how many priests would have remained in Israel?

Miriam was smitten with leprosy for speaking against Moses. If God thus continued to judge all malicious evil-speaking, alas, where would we be?

But God, in His infinite mercy, is dealing tenderly and sparingly with His people.

In Hebrews xii. the object of discipline is shown "that we might be partakers of His holiness." In this passage, observe the difference between "chastening" and "scourging." As a father, with the ingenuity of love, finds many ways of disciplining his children, so does the Lord deal differently with each. With one it may be sickness, with another worldly circumstances, with another relative affliction. Thus Moses was forbidden to

enter Canaan. Jacob, the deceiver, was again and again deceived by Laban. David is a solemn example of how the Lord sometimes deals with His people on account of their sin. It is said of Moab, "Moab hath been at ease from his youth and he hath settled on his lees and hath not been emptied from vessel to vessel" (Jer. xlviii. 11). God will not thus allow His people to settle down at their ease. He loves them too well to permit this.

32. **"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."** This method of making us "partakers of His holiness" is very different from the modern doctrine, whereby a man steps into a condition of perfect holiness by a single act of faith. Scripture shows the child under the constant discipline of the family, that thus he may become practically a partaker of that same divine holiness which judged sin at the Cross of Christ.

It is "*afterward*" that the chastening yields the peaceable fruit of righteousness "to them that are exercised thereby." How solemn, to pass under the chastening hand of God, and not to be "exercised" about it! The only way in which we are sometimes exercised about it is to get rid of it! And so we fight, and struggle, and weary ourselves, and we don't get rid of it. And why? Simply because we won't learn the lesson.

If we would set our hearts on knowing the meaning of God's dealings with us, we should not fail to be learning some new and precious lesson continually. May it be the fixed desire of our hearts to obtain the blessing that is designed for us in all the Lord's discipline, that so we may better glorify Him.

We must not confound suffering under the chastening hand of the Lord with suffering that is the consequence of faithfulness to God and His Truth. The one who suffers thus can glory in the suffering. You cannot glory in chastening; though you may be patient under it, and even thankful for the grace that so takes part with the new man against a corrupt self.

May we know more of this honourable suffering for conscience' sake, for righteous-

ness, for the Truth, or Christ. But if we suffer under the chastening rod, be it ours to hear the rod and Him who appointed it (Micah vi. 9).

## Obadiah in Ahab's Court.

SAINTS IN UNLIKELY PLACES—II.

By T. BAIRD.

**D**URING our country rambles in the sweet summer season we have frequently experienced a sensation of pleasurable amazement at the discovery of some fine flower or fern mysteriously clinging to, and luxuriantly flourishing upon the hard, unsympathetic surface of a precipitous rock. How it first found a lodgment there, and afterwards continued to maintain a condition of healthy life and verdant colour in such apparently adverse environment, is best known to the ardent student of botany. And have we not been equally astonished and delighted to encounter beloved saints of the most high God, who were spiritually strong, intellectually fresh, and tenaciously faithful in the midst of the most unpropitious surroundings? Such a surprise is provided for us in the person of Obadiah in Ahab's Court. Ahab and Jezebel! What humiliating visions of sensuality and idolatry do these twin workers of iniquity conjure before memory! What monstrosities in rapine and rebellion they were! No more iniquitous couple ever lived! Both in private life and public behaviour they were "earthly, sensual, devilish." Probably no more voluptuous court ever existed in Israel. Notwithstanding all this abounding confusion and idolatrous corruption it is just here that we are introduced to Obadiah as an earnest, active saint of God. There is something written of him which is not written of any other human being in all the wide and varied range of Scripture, namely, "Now Obadiah feared the Lord *greatly*" (1 Kings xviii. 3). Astonishing commendation! His fidelity to God placed his life in daily jeopardy. The insatiable Jezebel is wantonly and wickedly slaughtering the prophets of God, but Obadiah courageously defends and conceals them, and becomes personally responsible for their support in a season of unparalleled

famine. Here we have a saint in a most unlikely place! How he came to be there we have no information, but that he truly feared God there can be no doubt. The lesson for us to learn is that God is able to make us stand. However dark our day, however adverse our circumstances, "God is able to make all grace abound towards us." Let us trust Him.

### "Absent from the Body, and to be Present with the Lord."

By WILLIAM HOSTE, B.A.

BRIEF EXPOSITIONS—I. 2 Corinthians v. 19

THIS passage is of singular value to-day, when the important truth of the soul's conscious existence between death and resurrection is being denied. Some say the soul sleeps; others that it is non-existent, but Scripture declares it both exists ("all live unto God" Luke xx. 38) and is conscious. "He is comforted, and thou art tormented" (Luke xvi. 25).

I propose first to expound the passage and then to sum up its teaching.

Verse 1. "**For we know.**" The word "for" links what follows with the closing words of chapter four. We can afford to endure present affliction, "for we know that if our earthly house of this tabernacle were dissolved"—if our natural bodily frame were broken up in death—"we have a building of God, an house not made with hands, eternal in the heavens," or, in other words, a spiritual body. It does not say "when" we die, but "if" we die. A long interval may elapse between dissolution and the occupation of the new glorified body at the resurrection day; but sooner or later that day will dawn.

Verse 2. "**For in this**" (*i.e.*, in this earthly body) "**we groan, earnestly desiring to be clothed upon with our house which is from heaven**"; that is, to experience "the change" of 1 Cor. xv. 52.

Verse 3. "**If so be that being clothed we shall not be found naked.**" Teachers differ as to the force of the Greek particle translated here "if." Some think it denotes doubt, and translate "supposing that"; others that the meaning is "seeing that,"

and that no doubt is implied. The former interpret "found naked" as found without divine righteousness—that is, not to be a true Christian at all. I believe this is a mistake. The wicked will certainly have a resurrection body in the day of judgment, but here it is a question of believers. How could anyone but a true believer be said to be "clothed upon with his house which is from heaven"? and yet this is clearly predicated of the very one to whom the expression "found naked" refers. Besides this interpretation would introduce an altogether new figure into the passage. As Dr. Alford well remarks: "If the apostle had meant by γυμνός (naked) to hint at any other kind of γυμνότης (nakedness) than that which the similitude obviously implies he would certainly have indicated it." We may paraphrase the words thus: "Seeing that, being clothed upon, we shall never be found in the condition described as naked—that is, in the unclothed or disembodied state." This fits in exactly, I judge, with the following words:

Verse 4. "**For we who are in this tabernacle**" (natural body) "**do groan; not that we would be unclothed**" (*i.e.*, enter the naked state, an unnatural condition at best, even for the child of God), "**but clothed upon**" (*i.e.*, endued with our spiritual body), "**that mortality might be swallowed up of life.**" The soul is never said to be mortal. It is the mortal body that needs "to put on immortality." This transformation will take place in living believers when Christ comes. In the case of the sleeping ones it is the corruptible that will put on incorruptibility (1 Cor. xv. 52, 53).

Verse 5. "**Now He that hath wrought us for this self-same thing is God.**" This was His end in view—to have "many sons" in glory wholly conformed, not only in spirit and soul, but also in body, to His Son. And the fulfilment of His purpose is made sure to us by God Himself "**who hath also given us the earnest of His Spirit**" (Rom. viii. 11). How could the Spirit abide with us for ever, if, as the soul-extinctionists pretend, we become non-existent at death?

Verse 6. "**Therefore,**" because we have the earnest, "we are always confident,

knowing that, while we are at home in the body" (*i.e.*, alive), "we are," in a local sense, "absent from the Lord."

Verse 7. "For we walk by faith, not by sight." It does not say we ought to walk by faith, but that we do. It will not be possible to walk by sight till the coming day. That will be more blessed.

Verse 8. "We are confident, I say, and willing rather to be absent from the body" (that is, to die) "and," as an immediate consequence, "to be present with the Lord." His *hope* was the return of Christ, and thus to be "present with the Lord" in his glorified body. But so great was his confidence, and so desirous was he of being with Christ that he was willing to anticipate His return, to pass through death, enter the disembodied (unclothed) state, and be present with the Lord in his spirit. It is in vain to attempt to separate "absent from the body" from "present with the Lord." He did not know how long the Lord might tarry and he be left "at home in the body," but he knew that this would mean a continued "absence from the Lord"; so he was "willing rather," in order to hasten the blessed moment of meeting, to forestall the return of Christ by going through death and be with Him at once. The expression, "absent from the body," cannot mean the resurrection state, as then we shall be in our body (clothed upon). Nor can "present with the Lord" mean here present in resurrection, for how then could the apostle say that he was "willing rather" to be "absent from the body" if an interval of many centuries of unconsciousness might ensue before he would be "present with the Lord"? On this supposition his being "absent from the body," would not only have failed to hasten his meeting with the Lord, but he would thereby have lost the blessed communion with Him which he then enjoyed.

Verse 9. "Wherefore we endeavour, whether present or absent" (that is, whether it be God's purpose for us to continue to live here or to leave this scene) "to be well-pleasing to Him."

To sum up, there were three alternatives before the mind of the apostle in this chapter.

I. To be "at home in the body" and

"absent from the Lord" (verse 6). In that condition "he groaned, being burdened" (verse 4).

II. To be present with Christ in his glorified body at His return. This was his "earnest desire" (verse 2).

III. "To be absent from the body, and to be present with the Lord." This is a third alternative not so good as No. 2, but better in some ways than No. 1. He does not "earnestly desire" this, but he is "willing for" it (verse 8)—the disembodied state awaiting the resurrection.

### Resting, Waiting.

"Having the desire to depart and to be with Christ, which is very far better" (Phil i 23, R V)

RESTING with the Saviour,

Desert toils are done,  
Faith's great conflict ended,

Now the victory's won.  
Safely they are landed,

Life's rough voyage past,  
Anchored in the haven—  
Home is reached at last.

Waiting there with Jesus,  
In communion sweet,  
Till He comes in glory,

All His own to meet;  
Waiting till the morning  
Breaks with glad surprise,  
Till with shout of triumph  
All His saints shall rise.

Oh! the bliss of greeting  
Pilgrim-friends of yore,  
There together meeting—  
Parting never more.

With the Lord for ever,  
Gazing on His face,  
Like Himself for ever—  
Glory crowning grace.

They are *resting*, waiting,  
While we *toil* and wait,  
One bright hope possessing,  
Different though our state.

Hasten, Lord, Thy coming,  
Take Thy people home,  
All Thy saints are waiting—  
Come, Lord Jesus, come.

Barrow

T R.

[The above lines were suggested by the fact that in the June Witness there are intimations of twelve departures to be with Christ, seven of which were wives of brethren.]

## What is His purpose?

"ALL THINGS" (Romans viii. 28).

THERE is blessed definiteness here, not the great things of life only, but every tiny circumstance through which we pass on our pilgrim way, all "work together." It is as when we look at a piece of machinery, the massive engine that drives a train onward, each little bolt and screw is as much needed for its perfect working, as the boiler that produces the steam; and so the lesser trials that often press the most heavily, because in our foolish thinking not big enough to bring to JESUS, these all are needed to complete God's purpose in us.

It is of the very deepest importance that we apprehend each one in his heart experience, "that for which also we are apprehended of Christ Jesus" (Phil. iii. 12). It was for this that Paul laboured, "Striving according to His working which worketh in me mightily" (Col. i. 29).

We are each one saved to serve, called to be the epistles of Christ, known and read of all men, to illustrate by our daily walk, as in a living picture, the truth of the written word, to translate for those who do not read it into clear, unmistakable fact the power of God to transform and deliver from the power of darkness into the kingdom of His dear Son. While the sculptor works upon the shapeless block of marble, he has all the time in his mental vision, the conception of the beauty that he means to bring out by and by in the perfectly completed statue. Is it not thus that the Holy Spirit works in the hearts and lives of God's obedient children, the Father's purposes of blessing; the power for daily witness-bearing, and the fitness for the place in the kingdom of our Lord and Saviour Jesus Christ, to which it will best glorify Him to appoint us. But there must be no touch of ours upon His glorious work, no defiling breath of self-will or self-guiding to mar the conception of beauty and of divine completeness that is in His heart for us (Heb. xiii. 21). Thus must we lie in His hand, even as the marble under the hand of the sculptor, just following step by step in the path appointed, until He brings us home.

We read that Caleb the son of Jephuneh "wholly followed the Lord God of Israel," as the waters follow the course of the river bed, flowing on ever by the banks all made ready, so we follow on, because ONE has gone before us who made the way easy, who drained the cup of wrath, fought for us all the battle, and in His hour of deepest anguish and forsaking, took from death its sting, giving us in resurrection His own place with the Father, "My Father and your Father, My God and your God." Shall we not follow Him, counting all things loss that we may win, not salvation, that He has given us, but CHRIST, and be found in Him?

A.E.W.

## CORRESPONDENCE.

### "Where are the Young Men?"

To the Editor of THE WITNESS.

WITH reference to Dr. Case's letter in a former number of your paper, I feel I cannot let it pass without offering a few remarks. You will remember that over three years ago our brother Dodginton, of San Martin, addressed a letter to *Echoes of Service* calling for a hundred young men to come out to this country to take up employment, and to give their spare time to the Lord's work. Well, up to the present the hundred have not arrived, but five or six have, who are seeking to do what they can in helping on the Lord's work here.

May I be permitted to say that I think one of the chief reasons why the young men are not coming forward is, because there is a great lack of encouragement on the part of many of the *elder* brethren, who do not take the deep interest that they should in the spiritual welfare of young men as to their obeying the Lord's command: "Go ye into all the world and preach the gospel to every creature."

My opinion is that the church never before possessed so many young men sound in doctrine, well fitted to go forth to the foreign field, but, at the same time, never more hampered as to their going forth, as Dr. Case points out when he quotes a few of the objections given by correspondents, to his former appeal. I do trust our young brethren will step forward, quit themselves like men, and be strong, that we may bring glory to our Lord in spreading the good news.

In a large provincial town in our Republic, a young brother, who does not yet speak Spanish fluently enough to preach, wrote a few days

ago saying that the Seventh Day Adventists had held a tent mission there. A short time before the Socialists had been having special meetings, and at the time of writing the Roman Catholics were holding a mission, but there is no preacher of the gospel whatever. The devil's forces are busy over the ruin of man's soul, and there should be in this Republic hundreds of young men willing to earn their living and live as good soldiers of Jesus Christ.

Quilmes, Argentina,

A. IRVINE.

### ANSWERS TO CORRESPONDENCE.

EXCEPTION has been taken to an extract from the writings of Professor Milligan inserted on page 90 of the June number of the *Witness*. It has been understood by some as implying that the position and order of meetings of "brethren" is no more according to Scripture or after the model of the early churches than the Presbyterian, Episcopalian, or any other of the leading denominations in which the clerical element is dominant. The Editor has only to say that it was not inserted as having anything to do with this question, but only as the testimony of a recognised authority in the Presbyterian Church to the unscripturalness of the "constitution and government" of denominations generally as they at present exist. Such a testimony it was thought might lead some to investigate their position, and compare it with Scripture and the early churches. That so-called "brethren," freed from denominational shackles, do at least aim at being scriptural can hardly be denied, however far short they may have come of the divine ideal.

T. P., Fallowfield.—In reply to yours of 24th. I copy out Alford's note on the point you inquire about in Eph. ii. 8.—

"Ye have been saved through faith" ('by grace,' above, expressed the objective instrumental condition of your salvation, 'through faith' the subjective medial condition: it has been effected by grace and apprehended by faith) 'and this' your salvation, your having been saved, not of yourselves, *God's* is the gift—*i.e.*, the gift of your salvation: so that the expression amounts to this, 'but it is a gift, and that gift is God's.' Hence 'not of works.'"

I incline to accept this, though to regard "faith" as the gift of God would not present any difficulty to my mind. There are two uses of the word faith: first, that which we believe "the faith" (Jude 3); and also that act of believing by which we are saved is "faith." (Rom. v. 1, &c). In the former sense it is indeed the gift of God once for all delivered to the saints—at the same

time their ward and protection like the Tabernacle of old, their charge and their defence. And in the latter sense, in how many ways does God work by His providence and by His Word to break down rebellion and unbelief, until at last God produces in the soul a readiness to receive the Word and to believe in the Lord Jesus.

It is not wise, I think to be too dogmatic on such disputed points. The mistake is on the part of those who expect that in some mysterious way God will impart to them a thing called faith. "If I say the truth, why do ye not believe Me?" (John viii. 46). "Faith cometh by hearing and hearing by the Word of God" (Rom. x. 17). "If we receive the Witness of men [on credible evidence] the Witness of God is greater [more worthy of being received]. He that believeth not God hath made Him a liar." (1 John v. 9, 10).

### 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:

SPECIAL SPHERES FOR WOMEN.—What part did the women take in Acts i. 14; also, has Acts ii. 17, 18 been fulfilled, or is it yet to be?

THE "DAYS" OF SCRIPTURE.—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

PREACHING THE GOSPEL.—What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn in an assembly of preaching the Gospel irrespective of fitness?

THE PROBLEM OF THE PRODIGAL.—Does the Prodigal Son in the parable represent only profligate and wicked sinners, or *all* sinners who have discovered their true condition before God and their need of salvation?

CLEANSING.—Does 1 John i. 7 speak of the continuous cleansing of the believer from all (*i.e.*, every) sin by the blood of Christ as he walks in the light, or is he cleansed once for all by the blood at conversion, and afterwards by the Word?

### Where are the Saved Dead?

QUESTION 558.—As the spirit of the believer goes to Paradise at death, is it scriptural to say they are in heaven?

ANSWER A.—Where does it state in the New Testament that the spirit of the believer goes to

Paradise at death? It is true that Christ promised Paradise to the thief (Luke xxiii. 43), but we must remember that that was *before* His own death and resurrection. Those mighty events have wrought marvellous transformations, not only in the earth around us, but also in the heavens above and in the earth beneath. The Old Testament Paradise was *beneath*. Samuel *came up* (1 Sam. xxviii. 15). The New Testament Paradise is *above*. Paul was *caught up* (2 Cor. xii. 4). The spirit of a believer departing this life, in this dispensation, goes instantaneously to be "with Christ," which is "far better" (Phil. i. 23). No soul sleep, but the fullest and most blissful consciousness. Our *absence here* indicates our *presence there* (2 Cor. v. 8), Christ being in heaven (1 Peter iii. 22), and our being "with Him," makes it perfectly scriptural to say that the spirits of departed believers are in heaven.

T. B.

**Answer B.**—With Christ, of course. Christ is not in the grave—nor is He in hades. No! the gates of hades cannot prevail, and they would if they severed the saved dead from their Lord. Is not the location, if we can use such a word, nothing, and the presence with the Lord—with Christ everything?

H. H. D.

**Answer C.**—Luke xxiii. 43 seems to indicate that the saved who fall asleep are in Paradise, although we are not entitled to generalise from an individual case. 2 Corinthians v. 8 and Philippians i. 23 show that the Apostle Paul expected to be with the Lord when he departed from this present scene. But the Lord Jesus is seated on His Father's throne (Rev. iii. 21), so that to be with Him and at the same time in Paradise, would locate the throne in Paradise. But the throne is in the heavens (Psalm ciii. 19) and is heaven (Matt. v. 34). Hence Paradise would be part of heaven or the heavens, which moreover seems to be implied in 2 Corinthians xii. 2-4. If this be so, it can hardly be unscriptural to speak of departed saints as being in heaven, and Scripture seems to endorse the expression in Ephesians iii. 15.

I. O. S.

**Editor's Note**—Out of a number of replies to this question we select three. The others are chiefly studies as to the meaning of the word "Paradise," and are too lengthy for the space allotted to replies. Referring to 2 Corinthians xii. 1-4, none of the replies take notice of the difference between the prepositions attached to "Paradise" and to "the third heaven." The Revised Version gives it even more definitely. "Caught up *EVEN* to the third heaven," and "caught up *INTO* Paradise." The two must not therefore be confounded. "Heaven," or "the heavens," consisting of a first, second, and third heaven, may quite well include that

blessed place or condition into which the saved, since the resurrection and ascension of the Lord Jesus, are taken. As the Persian monarch would often frequent the pleasure ground (Paradise) immediately connected with his palace, so the Lord Jesus may be in one sense at the right hand of God, His proper seat of authority, and in another sense in Paradise holding blessed intercourse with the spirits of departed saints. Nothing must be allowed to cast a doubt or a shade over the explicit words of Scripture as to the place of those who are fallen asleep, viz., that they are "present with the Lord" and "with Christ, which is *very far better*" than toiling and suffering here. It is folly to speak of *unconsciousness* being better. It must be conscious presence and conscious enjoyment, or else there is not a spark of comfort in the words.

## God Repenting.

**QUESTION 559.**—How explain apparent discrepancy between 1 Samuel xv. 11, 29, 35, and other scriptures, about God repenting?

**Answer A.**—All discrepancies in Scripture are only *apparent*. When we obtain full light and understanding they will all be *transparent*.

Here, in the portion under investigation, we have God expressing His regret for having made Saul king (verses 11, 35), and He therefore announces His intention of deposing him, and giving the kingdom to a neighbour. Verse 29 simply means that God having arrived at this decision regarding Saul, would not swerve from His purpose.

Man's blindness and hardness of heart oftentimes causes God to make some material alteration in His purpose (Numbers xiv. 34, margin; Mark x. 29), but speaking broadly and guardedly we can safely affirm that "the gifts and calling of God are without repentance" (Rom. xi. 29). T.B.

**Answer B.**—God never repents of His gifts and calling (Rom. xi. 29; Hos. xi. 9; Mal. iii. 6). He changes not (Num. xxiii. 19). He unchangeably does what is just, and when He answers prayer the change is not in the mind of God (James i. 17), but in the effect outwardly. He is as just in hearing intercessory prayer (James v. 16-18), as He would be in letting judgment take its course at once (Amos vii. 2-6). He answers the prayer of righteous men (Gen. xviii. 23-33; Jer. xlii. 9, 10), but the change is *outward* dealing with changeable man (*cf.* Gen. vi. 6), is in strictest harmony with His own unchangeableness. In Exod. xxxii. 11-14 Moses pleads the unconditional covenant (ver. 13), and God repents of the evil which He said He would do

unto His people. It is no part of God's purpose to change from the manifestations of His grace, though His people may cause Him outwardly to deal with them in judgment, as if He had repented (Jer. xv. 16). It was no part of God's purpose that Saul should be king. Israel would bring evil upon themselves if they persisted in their request (1 Sam. viii. 6-22). And so it was, and it was not until they had tasted the bitterness of their own way, that in pity of their misery, and after discipline, the Lord brought out David whom He had in store. There was no changeableness on God's part (1 Sam. xvi. 29) when He outwardly set aside Saul after setting him up in compliance with the people's wish (1 Sam. xv. 11, 34). He had been rejected of God from the beginning.

W.R.L.

*Editor's Note.*—There are many instances in which God speaks or is spoken of in language that is couched in human terms in order the more simply to convey a thought that otherwise expressed would not be intelligible to human understanding.

We know that 1 Samuel xv. 29 and Numbers xliii. 19 convey absolute truth, and that instances when God is spoken of as "repenting" can only be understood in a modified sense, and as a condescension to human understanding. The marginal reading of Num. xiv. 34 is helpful—"Ye shall know the alteration of My purpose." "Known unto God are all His works from the beginning of the world" (Acts xv. 18). The foreknowledge of God, like all His other attributes, is infinite.

But human conditions may lead Him not to carry out certain lines of action that He had spoken of; His expressed purposes having depended for their fulfilment upon certain unexpressed conditions.

Repentance simply means "a change of mind." Repentance for sin necessarily implies a greater or less degree of sorrow, but that is not of the essence of repentance, and, when applied to God, can only mean a change as to some purpose or promise of which He had spoken.

## What was Finished?

QUESTION 560.—When our Lord said "It is finished," did this mean that "atonement" was complete; or that every predicted circumstance connected with His death was accomplished?

*Answer A.*—The Lord Jesus made a complete atonement and finished the work which His Father had given Him to do. *τετελειωται* translated "It is finished" in John xix. 30, though giving this full effect, has another and primary significance. The context reveals to us that

our Lord made use of this expression immediately after He had received the vinegar.

Now in Psalms xxii. and lxix.—the Psalms of Calvary pre-eminently—there is a distinct break; in the former, from suffering to praise; in the latter, from sorrow to vengeance. Let us notice where this change occurs in the sixty-ninth Psalm. It is to be found at the end of verse 21, and the last thing predicted is "They gave me vinegar to drink." All was now fulfilled—the piercing, the mocking, the forsaking—and the Lord of life and glory exclaimed triumphantly *τετελειωται*. N.B.—The verb *τετελειωται* is translated "finish" eight times; "fulfil" seven times, besides other renderings. W.H.B.

*Answer B.*—Do we not find an answer in Heb. x. 7-10? "Then, said I, Lo, I come; in the volume of the Book it is written of Me, to do Thy will, O God." "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." The Divine work, which brought eternal glory to God and blessing to us, is done and finished. "This Man, after He had offered one sacrifice for sins, for ever sat down on the right hand of God." The work completely accomplished to the glory of God. John's Gospel gives us the Burnt Offering aspect of the Cross. God has been perfectly glorified in Christ who died.

W. R. L.

*Answer C.*—Examining the scripture (John xix. 28-30) in which the words "It is finished" occur, verse 28 seems to indicate in the first instance the fulfilment of every prediction which had to be accomplished before the Lord yielded up His spirit. But to faith the fulfilment of prophecy is inseparable from the accomplishment of the Divine purposes, and hence the words "It is finished" also imply that every purpose of God in the death of His Son was accomplished. This is not the same as saying that "atonement" was complete, but we have abundant evidence in other scriptures that atonement was God's purpose in the death of the Lord Jesus.

F. O. S.

*Answer D.*—If we place John iv. 34, John xvii. 4, alongside of John xix. 30, we have the same thought consistently maintained, *i.e.*, the finishing of a work. In John v. 36 He refers to miracles as *works* which His Father gave Him to finish. No doubt the *works* were included in the *work*. The cross work of our Lord Jesus was the apex of His works; fulfilling every prediction made of Him in prophecy, and comprehending in its embrace all His ministry and miracles. As a *victim* He groaned, "My God, My God, why hast Thou forsaken Me?" (Matt. xxvii. 46), as a *victor* He exclaimed, "It is finished!" (John xix. 30).

T. B.



## God's Purpose in Missions.

PRINCIPLES AND PRACTICES OF MISSIONS —III

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

**I**T is important to distinguish between what the Bible reveals as to the divine purposes in the present age, and what many advocates of missions would lead us to hope for as a result of preaching the Gospel in all lands. In the early years of modern missions a great deal was said and written about the certain and speedy conversion of the world through this enterprise. It was generally agreed that at no distant date this result might be looked for. It is not for men of our time, certainly not for the present writer, to say a word in disparagement of the missionary giants of past decades. For devotion to Christ and loyalty to the Gospel, for love of men and passion for souls, few of this, our day, can be compared with many of those who in different heathen lands have fought the good fight, and have finished their course; yet, admitting all this, it is certain that to-day many missionaries and friends of missions hold clearer and more scriptural views in dispensational truths than did the faithful of seventy or a hundred years ago.

An influential minority on all mission fields, and not the least faithful and spiritual of the labourers, see from the Scriptures, as they believe, that the conversion of the world is not the purpose of God in this age; that being so, it will not be brought about. Passages not a few, chiefly from the Old Testament, are brought forward to support the other view; but rightly understood, these scriptures apply to a coming era; that is, to the millennial age. This blessed period will be inaugurated by the personal, literal, and glorious advent of Christ. "Distinguish the times," said Augustine, "and the scriptures will agree." This is an important principle of Bible study. The apostle defines it as "rightly dividing the word of truth."

No plain New Testament scripture, I venture to say, can be brought forward which teaches that in this age there will be a general turning to God of all nations; much less can a scripture be quoted which would lead us to expect the final overthrow of Satan and spiritual conversion of all men

before the second coming of the Lord. The uniform testimony of Christ and His apostles is that the age will end in apostasy and rebellion. That even the professing Church will be characterised by these things. The salt will lose its savour and be cast out as useless, even harmful; the lamp-stand will be removed out of its place; the professing body, for not having continued in God's goodness, will be cut off; the cycle will have been completed. Again will Israel, in the wisdom and ways of God, come to the fore. The kingdom of God shall be taken from Christendom and given to a nation bringing forth the fruits thereof.

As the original word shows, the Church is an election; it is composed of a *called-out* people. By the Gospel, as applied by the Holy Spirit, Christians are spiritually separated from those whom the scriptures designate as "the rest" (Acts v. 13, R.V.); "them that are without" (Col. iv. 5); "the world" (John xv. 19). With this agree the words of James. In summing up the testimony of Peter as to God's work among the nations he said "Simeon hath declared how God at the first did visit the Gentiles, *to take out of them a people for His name*" (Acts xv. 14). And ever since, through the preaching of the Gospel, that has been God's great work. And this in the present day, in all lands and among all kinds of people, He is still doing. It is our wisdom and happiness to fall in with God's purposes, and work along His lines. And that will enable true-hearted servants of Christ with the apostle to say: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10). To many a fainting warrior and discouraged worker the word will again and again come in power: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: *for I have much people in this city*" (Acts xviii. 9, 10).

The popular but mistaken view that it is the mission of the Church to convert the world has led intelligent observers in view of the slow progress that is being made to talk of "the failure of Christianity." Holding this popular belief, to answer such a

charge is not easy. That the world is not being converted must be evident to all earnest students of the times. Simple, spiritual, scriptural Christianity is making but slow progress in the world. What from decade to decade is gained in extension is lost in intention. Witness the New Theology and other departures from the faith within the professing Christian Church, as well as the irreligion, infidelity, and godless methods of making money that prevail in the most advanced countries of Christendom. These are a terrible set-off against the very moderate gains from heathendom in more than a century of work.

All thoughtful Christian men must at times be overwhelmed with apprehension when they face the facts. Think of it! There are to-day absolutely more people in the world indifferent, hostile to, and ignorant of Christ's gospel than there were ten, fifty, or a hundred years ago. In a decade, from the heathen world, a few ten thousands are brought into the professing Church: during the same period the increase in the population of non-christian lands is by millions. If the conversion of the world is the mission of the Church, then these facts give some ground for saying that Christianity is a failure. One must despair of success at the present rate of progress, and by methods now employed. But, I believe, scripture abundantly proves that such is not God's purpose through present day gospel labours.

To see things from the Divine stand-point, to enter into the secret of God's purpose, strengthens faith, confirms hope, increases love, and stimulates zeal. His purpose is the calling and perfecting of the Church. This great company of saved sinners forms the family of God, the body and bride of Christ, and the temple and house of the Holy Spirit. Each member of this Church has been foreknown and chosen by God the Father (Eph. i. 4); redeemed and saved by the Lord Jesus (1 Pet. i. 19); quickened and sanctified by the Holy Spirit (1 Cor. vi. 11). Since Pentecost all true Christians of all centuries, climes, creeds, and churches have belonged to this one Church of the living God, the body of Christ, the fulness of Him that filleth all in all. The work is God's,

not man's. It is He who is visiting the Gentiles to take out of them a people for His name. Of ourselves, we could no more deliver a soul from sin and Satan's power, than we could create a world. This the Lord alone can do. Why all this talk, then, about what we ought to do? Simply because to us belongs the great honour of being workers together with Him in this great enterprise. It is in the purpose of God that this work shall be accomplished through the instrumentality, directly or indirectly, of saved sinners. But many Christians have left their first love; have become like those that go down to the pit; are carnal and walk after the manner of men. To all such the word comes: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." And then, to the joy and glory of their Lord, to the comfort and exultation of believers, to the blessing and salvation of sinners, these honoured and useful men shall be seen "as lights in the world; holding forth the word of life." Hastening the accomplishment of God's purposes, we shall one day hear the word, "It is done!" And shall join in the chorus: "Hallelujah! salvation, and glory, and power, belong to our God." Amen.

## The Prayer of the Lord Jesus in Gethsemane.

A CURRENT TEACHING ABOUT IT EXAMINED.

By PHILIP MAURO,

Author of "The World and its God," "Man's Day," &c.

I. The words used in the prayer to describe the thing from which His soul shrank, namely,

"THE CUP," AND "THE HOUR,"

prove that the teaching we are considering is erroneous.

In the scene which immediately followed, when Peter struck the servant of the high priest, our Lord rebuked Him, saying, "*The cup* which My Father hath given Me, shall I not drink it?" How can we possibly avoid identifying this cup with that of which He had just said, "My Father, if *this cup* may not pass away from Me except I drink it, Thy will be done?" Having settled Himself in the will of His Father, He had

taken, as it were, the cup from His hands and was now fully prepared to drain it to the dregs. It was for this that the angel came and strengthened Him (Luke xxii. 43).

Again, in Matt. xx. 22, He had said to His disciples, "Are ye able to drink of the cup that I shall drink of?" There is no doubt as to what this cup was, for He had just described to them (verses 17-19) His betrayal, condemnation, and crucifixion. This, therefore, was His cup immediately before the agony in the garden, and was the subject that filled His thoughts and also the subject of His teaching to the twelve. And this likewise was His cup immediately after His agony in the garden, as we have just seen. Are we not bound by every pertinent rule of interpretation to conclude that the thing which He called "His cup" immediately before His prayer in the garden, and which He likewise called "the cup" immediately thereafter, was also what He meant by "the cup" in that prayer? Moreover, no other cup of suffering is mentioned in connection with Him. How then can we avoid giving the same explanation to those words when used in His prayer?

The meaning of the word "hour" as here used by our Lord is also definitely fixed by the Scriptures. It means, beyond any doubt at all, the period of His voluntary subjection to His enemies, beginning with His surrender to them in that same garden, and ending when He arose from the tomb triumphant over the power of death and darkness.

In Mark xiv. 35, He "prayed that, if it were possible, the hour might pass from Him." In verse 41 of the same chapter, on coming to His disciples the third time and finding them sleeping, He said, "It is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners." We have here a clear explanation of what He meant by "the hour" which, "if it were possible," He would have had pass from Him.

In Luke xxii. 53, after the agony in the garden was passed, He, in surrendering to those who came to arrest Him, said, "This is your hour and the power of darkness."

In John xii. 27. He said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour?—but for this cause

came I to this hour." The context shows unmistakably that He was speaking of the hour of His sacrifice as the sin-offering. (See verses 32, 33).

II. The teaching under examination assumes that it was a possibility for SATAN TO TAKE THE LIFE OF JESUS BEFORE THE APPOINTED TIME,

and in some other than the appointed way. This is the most objectionable feature of the doctrine, being derogatory to our Lord in assuming that Satan, as the one who exercises the power of death, could have exerted that power, except by our Lord's consent, upon Him who was without sin. Satan's power of death can be exerted only on those who have the sinful nature of Adam. Sin entered the world, and death by sin (Rom. v. 12). Upon the Man Christ Jesus death had no claim whatever. The very essence of the merit of His death as a sacrifice for sin was that it was voluntary. He was the whole burnt-offering. He offered Himself without spot to God through the eternal Spirit (Heb. ix. 14). He "put away sin by the sacrifice of Himself" (ix. 26). "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (x. 12). Over and over again is this stated, lest we forget that death had no claim upon Him and that His life could not be taken away from Him, except by His own consent. He was not in the slightest danger in the garden of Gethsemane of being crushed to death by the power of Satan, and we dare not attribute to Him the thought that He was exposed to any such danger. He Himself is the "Prince of Life" (Acts iii. 15), and had repeatedly said, "I am the Life," and had invited all to come to Him that they might have life (John v. 40, etc.). Especially had He most distinctly said, "I lay down My life that I might take it again. No man (or literally no one) taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John x. 17, 18).

This Scripture, and the truth taught in it and in many other passages, namely, that the Man Jesus Christ was not mortal, in the sense that the children of Adam are mortal—

that is to say, *subject* to death—disposes completely of the idea that He was praying in the garden that His life might be spared until He could reach the Cross. That teaching necessarily involves the supposition that death had a claim upon Him as upon other men, which is the chief reason why we protest so earnestly against it.

### To the Chief Musician.

Psalm xxxix 12

THE darkness and the light are both alike  
To Thee, O God, who art unshadowed  
light;

The clouds are but Thy chariots, though  
they hide

Thy face of love from our poor human sight.

The shadow with the sun will surely fall,  
The darkness and the light return again;  
The burning sun would scorch the tender  
flowers

Without the cooling shadows and the rain.

The darkness and the light! O weary heart,  
Have faith in God; faint not when falls  
the night,

The hand that clasps thine own shall gently  
lead

His child until He says, "Let there be  
light."

Oh, then thou shalt rejoice, give thanks,  
and sing

Thy songs to Him who bends from His high  
place,

To listen to such music, and to see  
His light reflected in thy radiant face.

Yet softly walk, more closely clasp His hand  
When sunshine floods thy soul with rosy  
light;

For we are safest when we feel the need  
Of that dear hand to guide us through the  
night.

Or dark or light, it matters little now,  
If it but serve His purpose, all is right;  
And it will matter naught when we discern  
The meaning of it all in cloudless light.

Malvern Wells,

A. WOODCOCK.

### The True Basis of Fellowship.

#### PART I.

IN considering the above subject, we must not omit from view the ruin that has come into the Church, and which specially affects its outward organisation. The term "churches of the saints" is indeed a scriptural one, but when it was first used all the saints in one place were together; there were no outward schisms, no fundamental differences of doctrine and practice. How different now! Parties and sects are everywhere. Division is rife. Christians are no longer one company outwardly. Moreover, we are at the end of a dispensation, not at the beginning of one. Christianity, whether for better or worse, can look back upon nearly nineteen centuries. There are in existence opposing churches, with rival claims, whose history dates from soon after the commencement, yet sometimes all this is practically *ignored*, and the assemblies of a few Christians out of numbers in each locality are made to stand for the whole Church, and identification with *them* is made necessary to the enjoyment of Christian fellowship and Church privileges.

In considering this subject of Church fellowship, we would refer to a book recently sent us, and which has been widely circulated. It seems to us to make the fellowship of God's people dependent upon membership of certain local meetings instead of upon membership of the body of Christ.

The difference the writer draws between *the* Church and churches is, in our judgment, carried too far. Speaking of the former, it is said, "Man has no part in this, and no responsibility regarding it." But has he not a responsibility? Does not every privilege carry with it responsibility? As a member of the *one* body I am responsible to duly recognise, and care for, and feel an interest in every other member, quite as much as if we both belonged to the same local meeting. So that what follows can hardly be accepted as it stands: "These churches differ so widely from the Church for which Christ gave Himself." That there are distinctions to be drawn between the assembly as a whole, and a

local expression of it, is true; but the writer of this book makes the distinctions far too broad and too deep. He separates them to such an extent as almost to make them two distinct things; instead of seeing that the fellowship of the local assembly is but an *expression* of the whole fellowship, and its unity but an expression of the whole unity; so that the apostle could say to a local assembly, "Ye are the body of Christ," as being representative of the whole body. This separation between what is local and what is universal is one of the fundamental errors of the book, and of those who act upon its principles. On page 23, where the question is discussed as to how people are received into the assembly, he says: "But those who speak and write thus always forget to tell us when and how any person is born into an assembly. They confound entirely between the Church of Matthew xvi. and Matthew xviii. with its local limitations." What local limitations? we may well ask. If a person is born again, and "by one Spirit baptised into one body," and received by some local gathering of God's people, is he simply received for that locality? How was the local assembly ever formed but by those who were *first* in the Church universal? When these came together, who formed the nucleus of the local company, did they form some new or distinct fellowship? or was it simply a local expression of the fellowship which already existed by virtue of their relationship as having one Spirit and being connected with one body?

This is the whole point upon which everything turns, and it may be stated in this way: Is fellowship dependent upon belonging to the local company or to the wider company? We need not go further for our answer than the very epistle which, above all others, deals with the local assembly. Three passages from the first epistle to the Corinthians will suffice, chap. i. 2, "Unto the Church of God which is at Corinth." Here is what is local. But does the apostle stop there? No. "*With all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.*" Here the recognition is not connected with belonging to a local assembly, but with calling "upon the Name."

Verse 9 of the same chapter: "God is faithful, by whom ye were called unto the *fellowship of His Son Jesus Christ our Lord.*" Here, again, the fellowship is connected with something other than the local assembly, it is that of "God's Son": a greater idea by far. Chapter x. 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?" Here, once more, the fellowship is based, not upon identification with a local assembly, but upon the death of Christ. Again, let it be said, a far greater and a far wider idea.

Are we then making light of the local assembly? Not in the least. The *expression* of the fellowship will be in connection with what is local, but as regards the fellowship itself, it existed before there was any local assembly, and is connected with calling on the "Name of the Lord" (in other words, owning Christ as Lord); it is the fellowship of God's Son, and is dependent upon His death, for *every* believer owes all his blessings, his position, and his privileges to one and the same thing.\*

## Pearls from Old Seas.

By DIVER T. BAIRD

**W**E sin *against* those we sin *with*.

The worst sins are heart sins.

Our thoughts are heard in heaven.

*Long prayers* take a *long time* to get to God.

Weeds as well as flowers indicate the productiveness of the soil. Seed and cultivation make the difference.

Forgive *past* evil; reprove *present* evil; prevent *future* evil.

The mouth of wickedness is always open against the way of holiness.

The Christian has two eyes. One rests on his end, and the other on his way.

He acts the part of a fool who aims at Heaven and lives at random.

False men seek false gods

Man is at his greatest in prayer.

He who fears God will also fear to sin.

\*The real vital fellowship of the Church of God would exist apart from the existence of any local assembly. Suppose an edict were passed to-morrow forbidding Christians to meet together, this would not touch the fellowship itself, but only the expression of it

## The Sovereignty of God.

By WILLIAM HOSTE, B.A.

BRIEF EXPOSITIONS—II. ROMANS ix 6-18

THIS scripture illustrates well the importance of carefully studying New Testament quotations in their Old Testament setting. The neglect of this has increased the difficulties felt by many in the passage.

The apostle begins the chapter with a declaration of his heart-felt love for Israel and a review of their special privileges, which closes with an unfaltering testimony to the essential deity of Christ as the One "who is over all, God blessed for ever." He then proceeds.

Verse 6. "**Not as though the Word of God had taken none effect.**" It might be supposed it had, if the promises pertained to all Israelites as such, but the apostle shows this is not so, "**for they are not all Israel, which are of Israel.**" The same principle is illustrated in verses 7 and 8: "**Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.** That is, They which are the children of the flesh" (*i.e.*, by mere natural relationship), "**these are not the children of God: but the children of the promise**" (*i.e.*, born in fulfilment of promise) "**are counted for the seed,**" of whom Isaac was one, as verse 9 explains: "**For this is the word of promise, At this time will I come, and Sarah shall have a son.**" Verse 10. "**But not only this,**" not only does the sovereignty of God choose between sons of the same father, as in the case of Ishmael and Isaac, "**but when Rebecca also had conceived by one, even by our father Isaac,**" the same principle applied to their twin sons; and (leaving verse 11 for the moment), verse 12: "**It was said unto her, The elder shall serve the younger**" (Gen. xxv. 23). Verse 13: "**As it is written, Jacob have I loved, but Esau have I hated**" (Mal. i. 2, 3). A period of 1400 years lies between these two sayings of Jehovah, quoted here side by side from the first and last books of the Old Testament. They were uttered

under very "different" conditions; the first as described in verse 11: "**The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works,**" not even that is, as some would assert, according to future works good or bad foreseen by God, "**but of Him that calleth**" sovereignly and effectually. The second sentence on the other hand was, as we have seen, not pronounced till centuries after the birth of Esau and Jacob. It was the culmination of a racial course which began indeed with the choice that they personally made, the one despising the birthright, the other by the grace of God setting store by it. The whole after history of Jacob and his seed bore witness to that same unfailing grace of God, that of Edom to the unchanging enmity of the natural heart to God and His people. The Word of the Lord had been, "**The elder shall serve the younger,**" and Esau's blessing would have been to bow to the sovereign will of God, but "**he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever**" (Amos i. 11), and it was for this that those solemn words were spoken, "**Esau have I hated,**" and so it will be for all the persistent enemies of God.

Verse 14. "**What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion**" (Exod. xxxiii. 19). Who can deny to Him His sovereign right so to act, where He will, in spite of man's failure and rebellion? and the conclusion is verse 16: "**So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.**" Men read this as if it meant that man is willing, but God unwilling. The history of the golden calf shows that Israel's act was in flagrant rebellion to the will of God expressed in Exodus xx. 4, and that man never runs after God, but away from Him, and that blessing can alone come

through the Mediator from **"God that sheweth mercy."** But **"God is not mocked,"** and the man who **"knows not the Lord"** and rejects His Word will find to his cost that God in government will even harden his heart and use him as a vessel of wrath to make His power known, as verses 17 and 18 show: **"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth."** I think the Revised Version of Exodus ix. 15, 16 shows in what this **"raising up"** consisted. **"For now I had put forth My hand and smitten thee . . . with pestilence, and thou hadst been cut off from the earth."** But in very deed for this cause have I *made thee to stand*, for to shew thee My power." God had brought six plagues on Pharaoh in vain. His cup of iniquity was full. God might righteously have cut him off in his sins by a seventh plague, but He chose to **"make him to stand"**—that is, to give him a fresh lease of life and harden his heart that he might serve as an object lesson of the power and wrath of God **"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth."**

### The Path and Prospect of Faith.

(Psalm xvii)

By T. ROBINSON.

**I**N our meditations in the Psalms, one cannot but be struck with their order, often in sets, as we have noticed. Indeed, it is evident that God has superintended the arrangement of all the books of the Bible. Spiritual students have recognised design in every part of it, and it has produced a deep reverence for, and a profound conviction of the divine Authorship of, the Holy Scriptures.

This Psalm appears to be the centre of a series of three. In the previous one we see the Messiah delighting in His people, as He treads alone the **"path of life,"** which leads through the cross—endured for their redemption—up to the Father's right hand. Here He is seen treading that path in fellow-

ship with His people. This we see from the introduction of the plural in verse 7: **"Show Thy marvellous lovingkindness, O Thou that savest by Thy right hand those that put their trust in Thee."** Also verse 11: **"They have compassed us in our steps."** Though He is the chief Sufferer and Suppliant as our Pattern.

In the following Psalm we see Him established in His kingdom. **"If we suffer with Him,"** as in Psalm xvii., **"we shall reign with Him,"** as in Psalm xviii. Then, to look back at Psalm xvi., we might say this is **"peace with God"** (Rom v. 1), whilst Psalm xvii. is **"the peace of God"** (Phil. iv. 7), and Psalm xviii. is the **"Prince of peace"** in His kingdom. The three Psalms give us the *cross*, the *crown*, and the *path* that lies between. The order is historically correct and morally beautiful.

Our Psalm is a prayer, an appeal to God by Christ, who voices His people's need. **"Hear the right, O Jehovah"** (verse 1). He is suffering **"according to the will of God,"** and can **"commit the keeping of His soul unto Him in well doing"** (1 Peter iv. 19). **"Not out of feigned lips."** Prayer is not mere words. **"Groanings that cannot be uttered"** are often more truly prayer than the most elegant and scriptural utterances. Sorrow makes prayer sincere.

**"Trials make the promise sweet,  
Trials give new wings to prayer,  
Trials bring me to His feet—  
Lead me low and keep me there"**

**"Let my sentence come forth from Thy presence"** (verse 2). His **"heart"** was being **"proved."** Wicked men might, as **"God's sword,"** execute the sentence; **"men of the world,"** as **"God's hand,"** carried out the **"determinate counsel and foreknowledge of God"** (Acts ii. 23); but He was **"purposed"** that His **"mouth should not transgress"** under the trial. Thus before Pilate, under all their false charges, Jesus **"held His peace and answered nothing"** (Mark xiv. 61). Similarly did the early witnesses find comfort and encouragement in this sublime truth, viz., that the enemies of the Lord, gathered against them, could only do **"whatsoever Thy hand and Thy counsel determined before to be done"** (Acts iv. 24-30).

"By the word of Thy lips I have kept me from the paths of the destroyer" (verse 4). The murmuring Israelites were "destroyed of the destroyer" (1 Cor. x. 10). Satan is the "destroyer", He cannot touch us if we keep in the "path of life"; for that is the "path that no fowl knoweth, which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job xxviii. 7, 8). The Word of God and prayer are our resource in this evil age. In the former God speaks to us, and in the latter we speak to Him.

"Keep me as the apple of the eye" (verse 8). Literally, it is "the little man of the eye," i.e., the reflection of the one who is looking into it. The Father saw in His Son the "express image of His Person." Moreover, as we instinctively protect the eye first of all, when danger threatens, so God's first care is His people. This expression occurs four times. In Zechariah ii. 8, "He that toucheth you toucheth the apple of His eye," probably in allusion to Deuteronomy xxxii. 10, "He kept him as the apple of His eye." In Proverbs vii. 2, "Keep My law as the apple of thine eye." If we are God's first care, let His Word be our first care, then shall we be kept from "the paths of the destroyer."

"As for me, I shall behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness" (verse 15). This is in contrast to "men of the world who have their portion in this life." Ours is an "inheritance incorruptible and undefiled, reserved in heaven." In Psalm lxxiii. the Psalmist contrasts himself with the wicked, and was envious when he saw their prosperity; but then he looked onward, and only from the "sanctuary" could he do this; there he understood "their end" and learned that his was a heavenly portion: "Whom have I in heaven but Thee?" "Thou shalt receive me to glory." "We know that when He shall appear we shall be like Him, for we shall see Him as He is" (1 John iii. 2).

Thus the path, though perilous, is safe and sure, and shines with the radiance of the ever nearing "perfect day." The prospect is glorious.

## Suggestive Topics.

FOR PREACHERS, TEACHERS, AND STUDENTS

IS CHRIST DIVINE?

Who is He? Whence is He?

Where is He?

Who is He, this Saviour which is Christ the Lord? (Luke ii. 11).

He is God manifest in the flesh (1 Tim. iii. 16). The only wise God, our Saviour (Jude 25). God Himself (Heb. i. 1) addresses Him as God, saying, Thy throne, O God, is for ever and ever (Heb. i. 8). Prophecy testifies of Him thus, Behold a virgin shall conceive and bear a Son, and shall call His name Immanuel—God with us (Isaiah vii. 14; Matt. i. 25), His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isa. ix. 6). One of His disciples said, Thou art the Christ, the Son of the Living God. And Jesus said unto him, Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but My Father which is in heaven, - - - Matt. xvi. 16, 17

Whence is He?

Why, herein is a marvellous thing, that ye know not whence He is, and yet He hath opened mine eyes, - John ix. 30  
Where is He?

It came to pass, while He blessed them, He was parted from them and carried up into heaven, - - - Luke xxiv. 51

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in (Ps. xxiv. 9). He was received up into heaven (Mark xvi. 19).

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen (1 Tim. i. 17).

E. A. H.

## The Voice of Science.

No weather-vane has changed more frequently during the last fifty years than has the vacillating voice of science. When we are told that science contradicts Scripture we feel thankful it does so, for if Scripture was as unstable as so-called science we Christians would be of all men most miserable.

T. B.



## The Ministry of the Spirit.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XII 1-3

**E**VERY one of the epistles has a character peculiar to itself. This epistle concerns the order of the House of God.

1. "**Now concerning spiritual gifts, brethren, I would not have you ignorant.**" Observe the expression, "spiritual gifts." Let us bear in mind, that mere natural ability has no place in the House of God. In the first three chapters of this epistle there is a clean sweep made of man's wisdom, eloquence, and ability. What is required in the Church is that ability which the Spirit of God alone can bestow. This has almost been lost sight of in Christendom. The ministry by which the members of the body of Christ are built up must be the gift of the Spirit of God. The very idea of man qualifying man for the work of edifying in the Church of God is foreign to the Scriptures.

2. "**Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.**" When he says, "*Ye were* Gentiles," he seems to infer that they are no longer Gentiles. These distinctions are done away with by the Cross. Both Jew and Gentile are made one in Christ—they become "*one new man*," members of the Body of Christ. The man who believes in Jesus no longer belongs to the old Adam stock; he is in Christ and in the new creation. This brings us at once to what composes the Church. There are not any unregenerate persons in God's assembly; all who compose the Church are born again, and therefore partakers of the Divine nature. In God's sight it is a living organism. It is compared to a human body, every member living and the blood circulating through all the body—every member a partaker of the life of the head. This brings out what the structure of the Church is. It is not a nation of men, according to the flesh, like the nation of Israel taken out of Egypt and brought into the wilderness; but a company of lost sinners out of both Jew and Gentile, who were once dead, but now quickened, raised up, and linked in eternal life to the risen Christ. Now the apostle says, "Ye were

Gentiles carried away even as ye were led." The unsaved don't know that they are led by the devil, carried away captive in whatever direction he chooses to lead them, driven on by the prince of the power of the air. These Corinthians were carried away to worship idols, just as he leads people, now, to the public-house, to the theatre, and the ball-room. The believer who is indwelt by the Spirit of God is led in the paths of righteousness and peace.

"Dumb idols:" such was the character of all the gods of the heathen—they were dumb, they could not speak. Men might speak to them, like the worshippers of Baal; but they cannot hear, and they utter no response. But Elijah spake to Jehovah, and down came the fire; that's how his God answered. Ours is not a dumb God, but a God that speaks; a living and sympathetic God, who has spoken, who does speak, and who will yet speak. We find this all through the Scripture. "Hear and your soul shall live." "Faith cometh by hearing, and hearing by the Word of God." "He wakeneth mine ear to hear as the learned." We have a God who speaks to us in His Word and by His Spirit. We need to enjoy continual intercourse with God, to have Him speaking to us by His Word, and we speaking to Him in prayer and praise. Can there be such a thing as a child of God who has not heard the voice of God? The Lord Jesus says, "My sheep hear My voice." That is the mark that separates between His sheep and those who don't know Him. The others never hear Him speak. We have heard His voice convincing us of sin and telling of coming judgment. We have heard Him say unto us, "Thy sins are forgiven thee," "I give unto My sheep eternal life." We know it, for He has told us by His Word. We have heard God's voice cheering and encouraging us on our way. In a little while we shall hear His voice in the skies calling us to Himself. What we see in this 12th chapter is a present living God, ministering to the need of His people through those whom He has chosen and gifted and qualified in different ways as members of the Body of Christ, each to fulfil its own function.

3. "**Wherefore I give you to under-**

stand, that no man speaking by the spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." It may occur to us, as we read a verse like this, that everybody calls Jesus "Lord." What, then, does it mean? God is not speaking of mere profession. There be many that say, "Lord, Lord," and do not the things which He says. The mere saying of "Lord" with the lips is not the owning of Christ as Lord. As I have remarked before, it would be interesting if you would read through this epistle, and underline where the word "LORD" occurs. It is His authority that is asserted throughout this epistle. If the assembly is to be rightly ordered and built up, it can only be as it is owning Christ as Lord; it can only be as the Lord Jesus gets His own place in God's house. Set aside the authority of Christ and everything gets into confusion. Instead of the ministry which is to build up being that which Christ as the Head has bestowed, and that which the Spirit of God has gifted in the body of Christ, man has brought in his will, set up his order, and set aside the authority of Christ. What is the burden of the Spirit's ministry? It is concerning Christ. Werardin John xvi. 13, 14, "When He, the Spirit of Truth, is come, He shall receive of Mine, and show it unto you." The Spirit takes of Christ's wisdom, Christ's work, Christ's glory, and shows them unto us. The work and ministry of the Spirit is, to reveal and glorify Christ. It may be illustrated by the seven-branched lamp in the Tabernacle. All was dark without it. There was no window in the Tabernacle as there was in the Ark, Creation's light had no entrance to it. Wherever that lamp shone it revealed the beauties of the curtains, the vail, the golden altar of incense, &c., &c., all of which spoke of Christ. No ministry can be of God's Spirit that does not exalt Christ and give Him His place as Lord. There are many who say with the lip that Jesus is Lord, but who are disobeying the simplest and plainest commands that He has laid down. What we have to contend for is this—a man speaking by the Spirit owns Jesus as Lord. It has pleased God that in all things He should have the pre-eminence. In every department of life, wherever we may

be placed, we are called to own Jesus as Lord. If gathered to Him we are to own Jesus as Lord in the assembly. That will separate us from the world's religion as well as from the world's folly. The question ought not to be "how far can I go?" and "is there any harm in this?" but rather, "can I do this, and own Jesus as my Lord?" God is jealous about the honour of His Son. The devil would have God's people to think little about carrying out the will of Christ. In those early days to be a real believer and follower of the Lord Jesus was to be exposed to the bitter hatred and cruel persecution of His enemies—to be cast out and separated from kindred and friends; therefore no man could really own Jesus as Lord but by the mighty power of the Spirit of God. We require the same power now;—to be true to Him and subject to His authority requires nothing short of the infinite power of the Spirit of God.

### Millennial Dawnism and its Founder.

THE LORD OF GLOP, OR THE PERSON OF CHRIST HISTORICALLY CONSIDERED. XVII

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

3. C.T.R. goes on to say: "We have no more reason to suppose that our Lord's spirit body since His resurrection is a human body than we have for supposing that His spirit body prior to His incarnation was human, or that other spirit beings have human bodies, for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was 'put to death in the flesh, but made alive in spirit.' Our Lord's human body was, however, supernaturally removed from the tomb; . . . hence it will not surprise us if, in the kingdom, God shall show to the world the body of flesh crucified for all; . . . not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience."

I think a man who could write such a passage, apparently believing that its statements are based on the Bible, is beyond the reach of surprise. I have made a careful search, but can find nothing like it in the writings of the greatest heretics in the past. Here, apparently, C.T.R. is his own original self.

The passage bristles with points, but observe (a) "a spirit hath not flesh and bones." These are the words of our Risen Lord recorded in Luke xxiv. 39. They were spoken after His resurrection. They were spoken when, according to C.T.R., He had left His human body behind and was wearing His spirit body. He met His disciples in this body. They, like C.T.R., thought that He had left His body behind, that He was no longer in the flesh, but in the spirit. This is quite clear from the whole passage. Terrified were they, for before them they were sure stood a disembodied spirit. Harken! what are the words by which our gracious Lord seeks to calm their minds and remove their fears? "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, AS YE SEE ME HAVE."

These five words of one syllable utterly destroy C.T.R.'s hypothesis. And you will notice he is very careful to omit any mention of them.

What kind of conduct is this? I leave you to supply the epithets this time.

(b) See what C.T.R.'s Christology is: (1) A spirit being higher than the angels ceases to exist as a spirit being. (2) A man begins to exist who in time is crucified and buried. (3) This man ceases to exist, for C.T.R. is one of those who say, "When you die, you die, and there is an end of you." (4) For three days there is a total lapse. (5) Then a spirit being begins to exist on a very high plane. The string upon which these beads of independent existences are strung is something that C.T.R. calls "Jesus." That is what C.T.R. offers you in the room of the Lord Jesus Christ.

(c) To explain more fully what C.T.R. means by saying that God keeps the body of Jesus for future display let me quote his own words: "With our Lord after His resurrection it was simply a question of expediency as to which way of appearing to His disciples would best accomplish His object of making known His resurrection and change of nature. Had He appeared as a flame of fire, as the angel appeared to Moses in the burning bush, He might indeed have conversed with them, but the evidence thus given would have been far from being as

convincing as the method He did adopt, both to the apostles and to the world at large to whom they witnessed. . . . He thus showed them, not only that He had now the power to appear in a variety of ways (as a gardener, as a stranger, &c.) and forms, but also that no one of those bodies which they saw was His spiritual, glorious body, though the facts of His resurrection and presence were thus manifested to them . . . He was now a spirit being, really invisible to human sight, but with ability to manifest His presence and power in a variety of ways at pleasure. The creating of the body and clothing in which He appeared to them . . . was proof unquestionable that Christ was no longer a human being, though He assured His disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance."

I am told that some Christian folk are being drawn aside by Millennial Dawnism.

In the face of these quotations from the authoritative text-book of the system such news makes me weak with wonder.

This creation of C.T.R.'s brain is a deceiver, a mountebank, and a deity akin to the old pagan gods and goddesses who delighted in playing tricks on mere humans.

For (1) C.T.R. affirms that this prodigy "was no longer a human being," although He "assured His disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body"—that is of course only another way of saying "a human body." We remember with reverence that our Holy Lord said, "It is I Myself."

But C.T.R. will have none of this. His creation is a "spirit being" who plays tricks on the senses of His disciples by pretending to be what He was not.

(2) This prodigy is not only a deceiver but a mountebank. He assumes the form of a gardener, of a stranger, &c. The Bible knows nothing of this. Our Holy Lord never pretended to be what He was not. Mary thought He was the gardener; the disciples thought He must be a stranger in Jerusalem. But our Lord did not assume these forms. It is left to C.T.R. to imagine a "quick change artist" as the central form in his theology.

(3) C.T.R. is an out-and-out Unitarian. He scoffs at the doctrine of the Trinity. Nevertheless he makes his figure a deity, for he declares that "the creating of body, and clothing," &c. Now all admit that creation is the work of deity, when the word is used in the sense C.T.R. uses it. We may speak of "the creation of an idea," or the "creative faculty of the poet," but when we come to the "creating of body and clothing" we go beyond man's power. We come face to face with God.

(4) And why all this? To explain how after God had supernaturally removed the body from the tomb for future display, the disciples were persuaded that Jesus rose from the dead. C.T.R. here gives himself away entirely. He argues at great length and with many sophisms that resurrection has nothing to do with the body. If that be so, why all this ado? The disciples required teaching, not deceiving. If a body had to be created to persuade them that the dead had risen, it is a proof that they connected resurrection with the body, and that they believed that their Master had promised them to rise again as a human being. More remarkable still is the fact that ever after they believed He had so risen. They proclaimed it as the great central truth of the Gospel. And that belief inspires all their after speeches and writings. And rather than deny it they were ready to die the most dreadful deaths. Not only so, but the great congregation of believing men and women who followed in their steps from that day to this have believed it.

But if C. T. Russell, of Allegheny, is to be believed, it was all a lie.

"The father of lies" is a scriptural description of the great adversary of God and man. But what shall we say of the Central Figure of Millennial Dawnism, the Saviour it presents us with? Of the one of whom C.T.R. writes, "With our Lord after His resurrection, it was simply a question of expediency"; *i.e.*, how He could get His disciples to believe, and to lead the world to believe—what was not true?

And this is Millennial Dawnism. This is what C. T. Russell teaches.

## The Little Maid in Naaman's Service.

SAINTS IN UNLIKELY PLACES—III

By T. BAIRD.

LEST our beloved sisters be aggrieved I should they be omitted from the distinguished category of saints in unlikely places, we purpose to introduce here a marvellous example of feminine faithfulness to God under peculiar circumstances. Every one knows and admits that "honourable women, not a few" have attained to high rank, and rendered noble service among the elect of God in all ages.

In 2 Kings v. we have a very abrupt introduction to Naaman and his family, and, at the same time, an interesting side-light is incidentally thrown upon contemporaneous history. Irresponsible bands of reckless Syrian raiders had invaded Judean territory, bent on revenge and rapine, and, on returning, brought with them amongst other questionable spoils, "a little maid," and to her was assigned a subordinate position in the family of Naaman, the leper. Now, here we behold a small Israelitish saint in a most unlikely place. Not only is she a captive in an alien country, and a slave in the house of an enemy, but she is also under the roof of a repulsive, leprous man. Surely we are confronted here with "a lily among thorns"; a wee, modest Jewish flower blooming magnificently in an arid Syrian desert. Her presence here bursts upon us with all the sweetness of a fresh surprise, akin to that which we have experienced on seeing a window box of exquisite flowers, blossoming luxuriantly in some squalid, disease-festering alley. Our poet, Gray, in his "Elegy, written in a Country Churchyard," makes mention of flowers that were "born to blush unseen, and waste their sweetness on the desert air," but our little Jewish flower was not so born, neither did she waste her sweetness on that sterile desert air. This nameless damsel possessed an extraordinary combination of graces, all too rare, both in her day and ours. She had deep sympathy, active faith, and amazing courage. She saw her leprous master betimes, and she *pitied* him. She marked with anxious

concern the rapid progress of his malignant disease, and knew that unless Divine intervention could speedily be obtained, he must miserably perish in his own corruption. She had active faith, too, in Israel's God and in Jehovah's prophet, and she courageously expressed her conviction to her mistress in simple, unostentatious language. "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy" (verse 3). The maid's message quickly passed from mistress to master, and the upshot of all was that Naaman was completely cleansed and healed of his leprosy. This precious little "maid of honour" has her deed engraven upon the imperishable page of inspiration. May there not be among the thousands who read *The Witness* some modest servant "lassie" in the employment of a modern moral leper? You have a giddy, frivolous mistress, and a godless, sensual master! What can you do? Think upon the little captive maid, I pray you, and follow in her steps. Let your light shine, and if you have an opportunity of speaking, take advantage of it; and who knows but you, too, might lead some modern moral leper mistress or master to that fountain which God has opened for sin and uncleanness;—to that greater than Elisha, at whose word the vilest who trusts in Him is delivered from both the guilt and power of sin.

### The Waters of Marah.

By SAMUEL H. STRAIN

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter, and he [Moses] cried unto the Lord, and the Lord showed him a tree, which, when he had cast into the waters, the waters were made sweet" (Exod. xv 23-25).

EVERY trouble, every trial, every sorrow, is indeed as the waters of Marah. This world was a vast, shoreless, cheerless well of Marah, until in the fulness of time there was put into it the tree of Calvary. Since then, blessed be God, its bitter waters have been sweetened, and where once bitterness, thirst, and death reigned, there has come sweetness, satisfaction, and life. It is so also in the individual life. The soul

without Christ is a well of Marah in the world; no true sweetness has it in itself, neither can it be the means of such to others; self is the circle inside of which the unsaved one lives and moves. It becomes the soul whose waters have been healed to see that these same waters flow out from day to day without interruption, and that to a perishing, hungry, thirsting world we go with the precious message which tells of One "mighty to save"; the message which tells of Him who came to "heal the broken-hearted, and to set at liberty them that are bound."

### "Jehovah Shalom"

(Jehovah is peace), Judges vi 24

IN perfect peace He keepeth, Isa. xxvi. 3  
If trusting Him for all;

With chariots round about us, 2 Kings vi. 17  
He builds a fiery wall.

In love He leads us onward, 2 Cor. v. 7

At times with holden eyes,  
And in our darkest hour Luke xxiv. 17, 31

He gives a glad surprise. ,, xxiv. 37, 41

Then let us trust Him ever, 2 Tim. iv. 17, 18

Who ne'er was known to fail, Isa. xxvi. 4  
And in His strength abiding

We ever shall prevail. RUTH M. ALLEN.

### CORRESPONDENCE.

#### God Repenting.

To the Editor of THE WITNESS.

IN considering this subject, is it not well to distinguish between the "purpose" of God, and the "ways" of God? The purpose of God never alters (the marginal reading of Numbers xiv. 34 is not confirmed by competent authority), for He works all things after the counsel of His own will (Eph. i. 11). His "purpose" depends upon what Christ is—He has manifested the Father's name, and here there is no uncertainty; but His "ways" in government depend upon what we are, and here there are conditions, expressed or unexpressed. It was no part of the purpose of God that Israel should journey for 40 years through the wilderness (Ex. iii. 8; vi. 8), but it was part of His ways, because of Israel's state. It was there they felt God's alienation (Num. xiv. 34. RV), for they had rebelled against Him. Thus His purposes leave room for His ways. In the wilderness, where His ways are seen, we get the conditional "if"

(cf. Heb. iii. 13-15), but His *purposes* are unconditional and unchangeable (Eph. iii. 11). His counsel will stand, and He will do all His pleasure (Isaiah xlv. 10). So that while the "wandering" was no part of God's purpose, there was no *real* delay in their entrance into the land, for God never is behind His time.

It is well to know that Numbers xiv. 34. is translated in Matthew's Bible of 1537, "Ye shall feel My vengeance," and in the Great Bible of 1539, "Ye shall know My displeasure." The Vulgate has "My vengeance," and the Septuagint "fierceness of My fury." The idea of "promise" or "purpose" does not seem to be in the original. The phrase might be rendered, "Ye shall know My breach." The word is only twice used, the other passage being Job xxxiii. 10. and there it is translated "occasion" or "quarrel."

Please excuse this note, but the suggestion that God's purpose may change must be my plea for troubling you with it.—Yours sincerely  
in Christ.

W. R. LEWIS.

Hereford, 2nd August, 1909.

### ANSWERS TO CORRESPONDENCE.

**THE BODY BROKEN.**—We have received several notes with reference to 1 Corinthians xi. 24 and 29. In verse 24 the Revised Version omits the word "broken," though it adds in the margin that "many ancient authorities read, 'is broken for you'." The omission of the word commends itself to some who regard "broken" as inconsistent with the scripture, "a bone of Him shall not be broken." The passover lamb was cut up into pieces, although reverent care was taken that no bone should be broken. It is just after recording the wounding, bruising, piercing, lacerating of His precious body that the passover is referred to—the legs of the two robbers were broken, but God in faithfulness to His Word intervened to make sure that "a bone of Him should not be broken." It may be well to accept the Revised Version in this, but it does not appear to us that in speaking of His body being broken, even as the loaf that represented it, there is necessarily anything inconsistent with the ordinance of the passover.

**WHICH BODY?**—As to verse 29, it is pointed out that the Revised Version omits the word "Lord's" and reads "if he discern not the body." The question is asked, What body? Is it the body of Christ, the Church, or is it the body of our Lord? To introduce here the thought of the Church "as the body of Christ" is to bring in an element utterly foreign to the subject in hand. In verse 24 it is "My body which is for you," this could not refer to the Church. This is fully confirmed by the next verse, "the new

Covenant in My blood." Verse 26 still further confirms this view: as often as ye do this "ye proclaim the Lord's death." Again verse 27, "the body and blood of the Lord." "Not discerning the body" cannot in reasonable exposition of the passage be made to mean the mystic body of Christ. That the Corinthians had failed to apprehend the unity of the body of Christ, viz., the Church as composed of all saints, may be true, but to say that all who fail to discern this truth do eat and drink judgment to themselves is to assert what the passage does not teach, and what as a matter of fact is not the case, for many of the brightest Christians up till within last century had little or no light on this truth, which of late years has become so clear and precious to very many of God's children.

J.R.C.

[This question was discussed in the *Witness* for June, 1904.]

### QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

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

**WOMEN OF SCRIPTURE.**—Are we to understand that the women mentioned in Matthew xxvi. 6, 7, Mark xiv. 3, and John xii. 1-3, are the same persons?

**ANOINTING OF JESUS.**—What are we to learn from the fact that in Matthew and Mark it was the head of the Lord that was anointed, but in John it is His feet?

**DID CHRIST DIE OF A BROKEN HEART?**—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

**THE SACRIFICE OF ISAAC.**—Many teachers of the present day seem to admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age, but explain its position in Scripture on the ground of the development of revelation. Is the idea of the evolution of revelation a scriptural one?

**JESUS, THE AUTHOR AND FINISHER OF OUR FAITH.**—In what sense is "Jesus the Author and Finisher of our faith," and what was "the joy set before Him"?

**SPECIAL SPHERES FOR WOMEN.**—What part did the women take in Acts i. 14; also, has Acts ii. 17, 18 been fulfilled, or is it yet to be?

**THE "DAYS" OF SCRIPTURE.**—Help is asked

in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

**THE PROBLEM OF THE PRODIGAL.**—Does the Prodigal Son in the parable represent only profligate and wicked sinners, or *all* sinners who have discovered their true condition before God and their need of salvation?

## Qualifications for Preaching.

**QUESTION 561.**—What are the qualifications for one to publicly preach the Gospel? Should all brethren have their turn in an assembly of preaching the Gospel irrespective of fitness?

**Answer A.**—The heart of every lover of the Gospel must tremble at the thought of every brother in a meeting (apart from qualification) occupying the platform. There is a world of difference between "the foolishness of preaching" (1 Cor. i. 21), which is scriptural, and "the preaching of foolishness," which is unscriptural. The epistles to Titus and Timothy, besides other passages (Rom. xii. 6-8; 1 Cor. xii. 7-10, 28-31; and others), abundantly prove that qualification is necessary. If we wish to empty our halls, pain the hearts of God's children, and bring discredit upon the Gospel, we cannot do so more effectively than by allowing all and sundry to preach. No ordinary business would be conducted on such lines for a single day, and the Gospel is too important, and the souls of men too valuable, for opportunities to be wasted. W. R.

**Answer B.**—In this, as in all other spheres of service for the Lord, it is good to have as much fellowship as possible. To encourage this we have known some brethren of much experience arrange to have an occasional meeting where some would give their testimony as to how they got saved, others would give a short word, which seemed to be well received by the hearers. Some have a heart for the perishing who have not much gift for preaching, still when the Gospel is intimated to be preached, and people invited to come to the meeting, it is the duty of those responsible for the arrangements to see that there is one or more to conduct the meeting who would be expected to present the Gospel to the audience with some measure of propriety, so that the ministry be not blamed. By considering one another and having a heart exercised as to the importance of this work, there should be no difficulty as to the arranging of preachers. A. I.

**Answer C.**—The prime qualifications for the public preaching of the Gospel are a good strong grasp of the fundamental facts of the

Gospel, and God-bestowed ability to state these facts in a clear, commendable, and convincing manner. Perish forever this miserable "turn about" system of preaching at present so prevalent, irrespective of knowledge and fitness for the work! Only such as are truly fitted to preach should be allowed to speak. The awful persistency with which some men adhere to the "turn about" method is largely responsible for the *dying*, if not already *dead* state of many a gospel meeting. "A man's gift maketh room for him" (Prov. xviii. 16). T. B.

**Editor's Note.**—We have before pointed out that there is a twofold aspect of all ministry—a general in which all saints have part, and a special which is reserved for those specially fitted. As to pastors these are given by the Lord (Ephes. iv. 11) and furnished by the Spirit (Acts xx. 28), nevertheless it is incumbent upon all to look diligently lest any man fail of the grace of God (Heb. xii. 15). The word here rendered "looking diligently" is literally "episkopizing," yet it is the responsibility and privilege of all and not only of "overseers." So it is the Lord who gives teachers (see Ephes. iv.), yet all are exhorted to admonish and teach one another (Col. iii. 16). In like manner the Lord is the bestower of evangelists specially gifted as Gospel preachers (Ephes. iv.), yet in the general sense, as in Acts viii. 4, every believer, wherever he may be, is free to be a declarer of the good news and a holder forth of the Word of Life. Thus ample scope is given for all who have a heart for the salvation of souls. But it is evident that all are not evangelists in the special sense as given by the Lord. The true evangelist will readily get the ear of the people, and instead of the audience melting away as he proceeds, it will feel the power of the Word and be held. The qualifications have been summed up as "gift, grace, and fruit." He need not necessarily be wholly devoted to the service of the Gospel, many a genuine evangelist with all the qualifications continues to work at his secular employment and yet is abundantly used of God, and his gift and calling fully demonstrated in both grace and fruit.

## Is Cleansing Continuous?

**QUESTION 562.**—Does 1 John i. 7 speak of the continuous cleansing of the believer from all (*i.e.*, every) sin by the blood of Christ as he walks in the light, or is he cleansed once for all by the blood at conversion, and afterwards by the Word?

**Answer A.**—1 John i. 7 speaks of the abiding efficacy of the blood of Christ in all its

unchangeable value before God, sacrificially and judicially. "By one offering He hath perfected in perpetuity them that are sanctified" (Heb. x. 14). It is not a question here of my resorting to it or of any re-application to me. It speaks of what the precious blood does. It cleanses from every sin—not keeps on cleansing as if ineffectual and needing constant repetition.

Its virtue is to cleanse in the sight of God (and God always sees it) every convicted sinner who shelters by faith beneath its efficacy. When it is a question of the presence of God the blood of Christ alone gives me title to be there, and thus there should never be any approach by us to the Father without the remembrance of the Cross. It is the ground of all communion. But the washing from sins in His own blood is never repeated. In respect of imputation there is no more conscience of sins. A saint's failure affects in no way his standing in Christ before God, but it does mar communion. And so the sacrificial work by anticipation over, and shedding of blood no more needed, the Lord in John xiii. introduces the washing of water, and here not the bath of regeneration (Titus iii. 5), but simply the washing of the feet to remove defilement in the walk. Thus the blood and the water are both equally needed—the blood gives a title to be in God's presence, while the water cleanses practically. The water is for the wilderness, while the blood God alone sees, for it is the basis of established relationship.

When we sin there must be confession (1 John i. 9), but this is not washing. Washing is more than forgiveness. By means of the Word the evil is traced to its origin as in the presence of God. It is there judged, and its bondage broken. The Spirit applies the Word in answer to the advocacy of Christ with the Father, and the remembrance of the sufferings and death of Christ is brought home to us, just as the blood dealt with our sins before God. In Numbers xix. what was applied was not the sacrifice, but the water in which the ashes had been sprinkled. Ideally, at least, the slaying and burning and the sprinkling of the blood of the red heifer, never needed to be repeated. The ashes, the memorial of the accepted work, were kept, and tell of the remembrance of the death of Christ applied to the heart by the Spirit through the Word: the interval between the third and seventh days may denote the searching of the heart by the Word and the sense of shame for the sin which grace has to meet—very different from mere confession and the thought that all is right. The blood of Christ it is which gives full relief of conscience from all sense of guilt, but it is the sufferings

and death of Christ brought to mind by the Holy Ghost through the Word that delivers from the moral influence of the present evil age. Thus we must hold fast along with the atonement the washing of water by the Word. May we really know more of what the latter involves, not merely talk about it, then we may be sure we shall not have scanty thoughts of sin, nor deal lightly with that which involved the sufferings of Christ.

W. R. L.

P. S.—The following lines by R. C. C. are useful in this connection:

"My erring steps I call to mind,  
And shame and sorrow fill my soul,  
To think I should be so unkind  
To Him whose stripes have made me whole."

Answer B.—The foundation of all cleansing, whether past or present, is ever and only "the blood of Jesus Christ, His Son." Cleansing by the Word is also taught in John xv., Eph. v., and 1 Peter i. By this we understand, that, as the Word of God points out our errors in word, way, or walk, and we depart therefrom, we are thus cleansed instrumentally by the Word. But fundamentally, the basis of all cleansing must only and always be the blood of Jesus Christ. The water of separation mentioned in Numbers xix. would answer to the cleansing by the Word to-day. But wherein did the virtue of the water of separation consist? Did it not owe its value to the fact that it contained the ashes of the sacrificial red heifer? Even so must all cleansing by the Word ever rest upon the sacrificial blood of the Lamb.

T. B.

Editor's Note.—He who believes in the Lord Jesus Christ is "justified from all things." God is his Justifier on the ground of the precious blood. This justification is never repeated; "whom He justified, them He also glorified." God's eye is ever on the blood, and in His presence He who shed it ever appears for us in all the efficacy of His own offering. Therefore there is neither any more the shedding of blood, nor is there any repeated application of the blood, as though the person once justified required to be justified anew. The one offering perfects for ever. But whenever, through sin, conscience becomes defiled, and communion with God intercepted, what is needed is first true confession and then that through the Word of God the finished atoning work of the Lord Jesus be brought home to the heart and conscience anew in power by the Spirit. As at first it was through faith that the efficacy of the blood of Christ was realised in the soul, so it is with the believer still, he receives by faith God's testimony in the Word to the blessed and continuous efficacy of the once shed blood.



## Five Confessions.

(Psalm cxix)

By FRANKLIN FERGUSON.

I. "I AM THINE" (v. 94). This is a statement more precious than all that earth can give, and sweeter far than honey or the honeycomb. The Christian is the purchase of Christ's precious blood, and as dear to Him as His own life. We may feel our unworthiness of such a blessing as this, and a sight of ourselves may reveal the ugliness of our deformities, but this glorious fact remains just the same—"I am Thine." It is not "I shall be Thine." No, I am His already. The heart may wonder that such a poor and worthless creature should become the Lord's, and may well sing in the words of an old hymn:

"Why was I made to hear Thy voice,

And enter while there's room,

While thousands make a wretched choice,

And rather starve than come?"

But what a cheering thought it is for weary ways and trying days just to look up to heaven from our depressing surroundings and say unto the Lord who loves us so greatly, "I am Thine." Those nail-marks in His hands and feet are the evidences that I am His; for when He was crucified it was for sinners, therefore, Lord, for me!

II. "I AM THY SERVANT" (v. 125). His service is perfect freedom. To serve the Lord Christ is not an Egyptian servitude. The children of God are not "galley slaves," though we would work like any slave for love of God's dear Son. A volunteer is worth ten pressed men any day, and love's voluntary service alone is what our Master will accept. His service is ennobling. It becomes a noble thing to scrub a floor, to dig a garden, to paint a house, to keep accounts, to serve behind a counter, when done as unto the Lord. No labour is mean when performed with a single eye to God's dear Son. From the greatest to the least there is work for all—"to every man his work." Faithful and steady toil will bring its sure reward. At the close of the day each man will receive his "penny," and with a cheery word of approval will the Master address His labourers. Toil on, fellow-servant, at whatever thou art doing for

Christ, and throw thy heart into it, for nothing done unto Him will be overlooked when He reckons with His servants.

III. "I AM SMALL AND DESPISED" (v. 141). And what if you are? What does it matter if men disdain you and make a mock at your small capabilities, saying, "How shall he help us?" If God doth condescend to use for His purposes of grace those things which men despise, we need not mind the taunt of the "uncircumcised." There is a fitness in these things. Flesh must not glory in the Lord's presence. When the instrument in use is conscious how little account it is of; then unreservedly it ascribes all the credit for its performances to the Hand that used it. By itself, what could it have done? It would have lain by useless. Take comfort, dear heart, and use your humble gift. Think far more of fitness of heart than of high attainments. Your smallness can never be a hindrance to God, but self-sufficiency always is. To see one's self as "small and despised" is an evident token of grace in the soul. Keep low at the Redeemer's feet, and ever and anon sing the old song:

"I'm a poor sinner and nothing at all,

But Jesus Christ is my all in all!"

IV. "I AM A STRANGER IN THE EARTH" (v. 19). There is a special fellowship with the Lord Jesus when we are made to feel that we are strangers in the earth. He who made the world, and all that therein is, trod it as one unknown. The eyes of men were holden that they did not know Him. And if our glorious Lord was in the world as a foreigner, shall we be surprised when people do not know those who are His disciples? When we belong to Christ we thenceforward are identified with Him; as He was, so we become. Let us think it not a strange thing that has happened to us. Did He not tell us that the disciple would be as his Master? Did He not forewarn us that even as they treated Him, so would they treat those who came after Him? Let not dismay seize upon our hearts when the "cold shoulder" is given us; when men cast out our name as evil for Emmanuel's sake, and when they make us feel in a hundred and one ways that we are regarded as aliens. Hail, stranger-ship! What sweet solace thou dost bring!

for through thee we drink the cup of sweetest fellowship with the lowly Stranger from Nazareth—"unknown, and yet well known."

But this truth has its reverse side; for as He is, so we shall be. Both for time and for eternity is this wonderful identification with Christ. If, because we are Christ's, we must needs be strangers and outcasts during our earthly life-time, then by the same divine will it has been decreed that in the hereafter we shall be conformed to the image of God's Son, and be joint-heirs with Him of all that the Father hath given Him, even to a seat upon His throne in the kingdom which He shall receive. Ten thousand times ten thousand shall be the praises unto our God for this! Be thankful, dear pilgrim, for those feelings of home-sickness when the world to thee is as some howling wilderness. Those sighs for the homeland of the soul and the loved ones "over there," which brought a tear to the eye and a quiver to the lip, have made the heart of the Saviour glad. Only a little longer and then thine eyes shall behold the fair landscape of our eternal abode

V. "I AM A COMPANION OF ALL THEM THAT FEAR THEE" (v. 63). The traveller by the "narrow way" has no cause to be ashamed of such companions. His associates are of the royal seed. They are princes of the blood. The King's enemies may deride us, saying, "Fine princes ye are!" Truly, present appearances are against us. Our raiment in their eyes may more resemble "old cast clouts and rotten rags" than the royal apparel. Our enemies now make merry over us, asking about our country and our estates, what size is our mansion, and whether its furniture is goodly! We know that the laugh will be on the other side one day. Alas, for the scorers who delight in their scorning! What a look of surprise and dismay will they give when the King "cometh with clouds" and "every eye" sees Him, and to all it is manifested that "we are the sons of God!" They would then give all they had to be of our company.

Help us, O Lord, in the meantime, to patiently endure, as seeing Thee "who art invisible," and to be looking with earnest desire for the meeting "in the air."

## Scattering the Truth.

By the late GEORGE MULLER, of Bristol.

FOR the sake of younger believers in Christ, I make the following remarks with reference to their service in seeking to circulate the Holy Scriptures and tracts.

I. Never to reckon our success by the number of Bibles, or Testaments, or tracts which we circulate; for millions of Bibles, Testaments, and tracts might be circulated, and little good result from our efforts.

II. We should, day by day, seek God's blessing on our labours in this particular; and on every tract or copy of the Holy Scriptures which we give, we should, as much as possible, ask God's blessing.

III. We should expect God's blessing upon our labours, and confidently expect it; yea, look out for His blessing.

IV. We should labour on in this service, prayerfully and believingly, even though for a long time we should see little or no fruit; yea, we should labour on as if everything depended on our labours, whilst, in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless our efforts by His Holy Spirit, for the sake of the Lord Jesus.

V. And what will be the result of labouring on patiently in such a spirit? We find the answer in the Epistle to the Galatians, vi. 9: "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Observe in *due season*. The whole of our earthly pilgrimage is a sowing time, though we may be allowed to see now and then, already in this life, fruit resulting from our sowing to a greater or less degree; but if it were not thus, or if comparatively but little fruit were now, in this life, reaped, the *due season* is coming. At the appearing of our Lord Jesus all will be made manifest; our reward of grace will then be given to us for our patient service; and in the prospect of that day we have patiently to continue in well-doing. But this patient continuing in well-doing calls for much prayer, for much meditation on the Word of God, and for much feeding on the work and person of our Lord Jesus, in order that thus our spiritual strength may be renewed day by day.

## The Progress of "The Apostasy."

By PHILIP MAURO.

Author of "The World and its God," "Man's Day," &c.

1 Tim. iv 1, 2 "Now the Spirit speaketh expressly that *in the latter times* some shall depart [Gr. *apostatare*] from the faith, giving heed to seducing spirits, and doctrines of devils [*demons*], speaking lies in hypocrisy."

Luke xviii. 8. "When the Son of Man cometh shall He find *the faith* on the earth?"

2 Thess ii 3 "Let no man deceive you by any means, for that day [the day of the Lord] shall not come, except there come a falling away [Gr. *the apostasy*] first."

ALTHOUGH there are many antichrists, Scripture speaks in various places of the Antichrist. Likewise, though there have been many periods of apostasy, Scripture points particularly to a final period of departure, which it expressly calls "*the apostasy*" (the definite article in 2. Thessalonians ii. 3, is not translated in the Authorised Version).

The full ripening of this apostasy is an event which immediately precedes the visible coming of our Lord; that is, His coming *with* His saints, after He has caught these up to meet Him in the air (1 Thess. iv. 16-18) in order to save them out of the great tribulation period (Rev. iii. 10).

This *visible* coming of Christ with His saints, to destroy the man of sin, to overthrow earthly rule, and to take vengeance on His enemies, is the subject of many Scriptures. The fullest description is given in Revelation xix. 11-21. Heaven is opened and He who is called "Faithful and True" rides forth gloriously, having on His vesture and on His thigh His regal name, "KING OF KINGS and LORD OF LORDS." He is seen travelling in the greatness of His strength, and with Him are the armies in heaven, whose raiment of fine linen, white and clean, proclaims them to be the redeemed of the earth. The false prophet (Antichrist), who wrought miracles whereby he deceived those who had received the mark of the beast, is taken, and, with the beast, is cast "alive into the lake of fire."

In the account of the same visible coming of Christ given in 2 Thessalonians ii. 7-10 we read that, after He who restrains is taken out of the way, that Wicked One will be

manifested, whose presence is characterised by deceptive signs and wonders, and by all manner of deceit of unrighteousness in them who are destroying themselves. Him the Lord will overcome and destroy (literally, *paralyse*) by the flashing brightness of His personal appearing.

The agreement between these two accounts is very striking.

In Daniel viii. 23-25, R.V., we read of a king of fierce countenance who shall arise in the latter days, whose power should be mighty "but not by his own power" [in Revelation we are told that he received all the power of the first beast]. This one shall "*stand up against the Prince of princes*, but he shall be broken without hand."

These very specific prophecies are given to us in order that we may take heed to them, "as unto a light that shineth in a dark place until the day dawn" (2 Peter i. 19). If we take heed to this assured word of prophecy we shall not be "in the dark" as to the approach of the Day of the Lord. The *day and hour* of our Lord's return are not disclosed; but it is not God's purpose or wish that we, brethren, should be in darkness as to the approach of this great event. In 1 Thessalonians v. 2-8, we are told that upon *them* (the unbelieving world) sudden destruction shall come at a time when earthly conditions point to peace, security and prosperity; but that "*ye, brethren*, are not in darkness that *that day* should overtake you as a thief"; because we are children of the day, not of the night, nor of darkness. Wherefore, we are exhorted "not to sleep, but to *watch* and be sober."

When, therefore, in the second of these great advent epistles we read that *that day* (note particularly that "day of Christ is at hand" in 2 Thessalonians ii. 2, is a mistranslation, and should read "day of the Lord is now present") is to follow directly upon the development of *the apostasy*, and that before the full development of the apostasy the Hinderer ("He who now letteth") must be taken out of the way, it is clear that we should watch with greatest interest the development and progress of the apostasy. In the most marked way the Spirit Himself directs our attention to this great spiritual

movement by the remarkable passage first quoted above (1 Tim. iv. 1), "Now the Spirit *speaketh expressly* that in the latter times some shall apostatise" and note that the connecting word "now" should be "but," directly connecting this passage with the last part of chapter 3, where the contrast is with the mystery of godliness.

Put in another way, these Scriptures say that there is to be in the latter days a great apostasy, which will only be prevented from heading up into the Antichrist by the presence of "One who restrains." The condition of the apostasy is, therefore, an indication expressly given to us whereby we may be assured of the proximity of the day when the Holy Spirit will leave this earth, with the people whom, throughout this long age, He has been gathering to constitute the body of Christ.

What then is the apostasy? Briefly it means a defection or movement *away from* the truth. It is not the *rejection* of the truth by the unbelieving mass of men. That is no new thing. Apostasy means something radically different from that. It signifies the movement of a person or body away from a position *which he or it at one time occupied*. Examination of all the above passages makes it clear that they refer to a movement of the *professing body*.

There is, in our day, a new spiritual movement, one that has already made tremendous headway, and that is now sweeping forward with a force which can be checked only by an Omnipotent Hinderer. In all the past history of the professing church, with all her faithlessness to God, and her unholy intercourse with His enemy, the world, she has at least in profession held fast to the *Name* of her Lord, and not denied His faith. Even in the Pergamos stage of the church, when the world came in with all its flood of idolatry, she is commended for holding fast His name, and not denying His faith (Rev. ii. 13).

In the later, Philadelphian, stage, when the professing church retains but a little strength, before settling down into that last stage of lukewarm indifference and self-sufficiency, there is commendation for keeping His Word, and not denying His Name,

and an exhortation to "hold fast that which thou hast" (Rev. iii. 8-11).

This is very easy to understand and to apply. His Name is called "JESUS" (Jehovah Saves) "for He shall save His people from their sins" (Matt. i. 21). To apostatise from the faith is to depart from the truth that man is a sinner, and that the incarnate Son of God is the only Saviour.

Keeping His Word is an expression that calls for no explanation.

Now, it requires but the slightest exercise of one's power of perception to see that the great characteristic spiritual movement of the day is a widespread and headlong departure of the professing church from the truth of the fallen condition of the natural man (involving, of course, a denial of the atoning work of Christ), and from belief in the Holy Scriptures as the Word of God.

#### APOSTASY FROM THE WORD.

The movement popularly known as the "Higher Criticism" is sweeping everything before it within the precincts of all the Protestant denominations. So long as Higher Critics are constantly shifting their ground, and present no agreement among themselves, it is not possible to give a comprehensive statement of the doctrines of the Higher Criticism. But this much is agreed to by all of them, that the Bible is *not* the Word of God, that it is a human book; and if it can be called "inspired" at all, it is only in the sense that the works of all prominent human authors are inspired.

It is not too much to say that more than half the chairs in the theological seminaries of the United States, of Britain, and of Germany (where the movement originated) are already occupied by Higher Critics. The swiftness with which this movement has swept the professing church away from the stand which she has consistently held for over eighteen centuries is amazing. Heretofore, one who denied the inspiration of the Bible was rightly regarded as an unbeliever. For such an one there was no place in the church, and in past generations the rejecter of Scripture would never have thought of seeking admission into the church.

But now, such a stupendous change has

occurred, that the majority of those who are duly accredited to the world (by the diplomas of theological seminaries) as "Christian ministers," are avowed holders and teachers of this doctrine of unbelief.

And "the world," to whom these "ministers" are accredited, is mightily pleased with this movement, and greatly applauds their unbelieving utterances. On the other hand, the applause, good opinion, and financial support of the world, is what constitutes and evidences a "successful ministry"; and so the movement gathers the energy which is shortly to carry it to its culmination.

Instances of the course of the apostasy, and the pleasure it gives to the world whose favour is courted by the leaders of the movement, abound in the periodicals of the day. Recently, an address was given by the "Bishop of Michigan" before the "Young Men's Christian Association" of Detroit, which was so well received by the world that its substance was transmitted by telegraph all over the country, and was published under the attractive headlines, "BIBLE NOT WORD OF GOD," "Bishop of Michigan calls it Venerable Museum." This "bishop" is quoted as saying, among other things, the following:

"Take the young man out of college. He reads Genesis, and finds impossible geology, astronomy, and ethnology. His teacher says, when questioned, 'Manipulate it until it fits your sciences.' If too honest to handle the Word of God craftily the young man gives up the Bible. He refuses to stultify his reason."

To be sure, the one who uttered this statement knew neither science nor Genesis; but nevertheless it unquestionably gave more impetus to the apostasy than a thousand sound messages could counteract, for "the Associated Press" lends no aid to the spread of sound doctrine.

A letter recently received from a brother in England, a lawyer and jurist of the highest standing, contains the following passage:

"The apostasy of the churches within recent years is appalling. The Church of England is lapsing to Rome; and the only

powerful movement in the other direction is one to that party which is leavened by the Higher Criticism. The Nonconformist bodies are gone past recovery in that way. Of course, true and faithful *men* are many; but the *churches corporately* are gone. There never was a time when Revelation ii. and iii. had such a claim upon the attention of the faithful:—individual faithfulness in the midst of general indifference and apostasy."

That the professing church has entered upon a general movement away from the truth of the inspiration and authority of the Holy Scriptures, and that the movement is gathering force every day, are facts which are plainly in view of every one who will take the trouble to observe them. To the unbelieving, in and out of the church, this is a matter of hearty congratulation, for popularity is the world's standard of success. To those in the churches who yet remain faithful, but who have no knowledge of the "sure word of prophecy," this movement is the occasion of despondency and dismay. But to those who have paid heed to the revelation of God's councils for the future, which He has so graciously given to us, this extraordinary movement is the most significant of all the numerous signs of the imminence of our Lord's return for His waiting people.

(Part II in next Issue)

### Now we see.

"Now we see through a glass, darkly but then face to face" (1 Cor. xiii 12).

I DO not know, I cannot tell,  
All He will do for me,  
But this I know, with Him I'll dwell  
Through all eternity.

I do not know what glorious scenes  
Await me in the skies,  
But this I know, that nothing screens  
The Lord from longing eyes.

I do not know if short or long  
Shall be my sojourn here,  
But this I know, that heaven's song  
Eternity shall hear.

I do not know what wondrous things  
Are there "laid up" for me,  
But oh! the joy *this* knowledge brings  
That I *His* face shall see. J. A. W. H.

## The True Basis of Fellowship.

### PART II.

**Y**ET all this is *practically* set aside by the principles advocated in this book, and this forms another serious feature of its teaching. For on page 41 we read, "When we are asked what authority we find for refusing to receive the persons referred to (undoubted believers), the question really means, Why do we not allow such believers to break bread without their being received by the assembly at all? It is taken for granted that receiving them and letting them break bread are one and the same thing, and hence the confusion." Now, first of all, it is perfectly clear from this statement that no Christian is to be allowed to break bread until he has been received by one of these local assemblies the writer has in his mind. This is known to be the actual practice of these meetings that have come under the influence of this teaching, so that there can be no doubt about what is meant.

Let us see then what is involved in such an attitude. It is no question of doubtful persons, but of "undoubted believers, and holding the foundation truths of the faith." If such are not to be allowed to break bread because they are not of that particular local assembly, nor of any affiliated with it, then it means they are looked upon as not belonging to any assembly whatever, and this particular local meeting and others of a like nature alone can be regarded as the assembly of God upon earth. This is the only possible deduction from what the writer says; all other assemblies are ignored. An individual may have been baptised as a believer on the Lord Jesus Christ; he may have had the sincerest intention of identifying himself with the Church of God on earth, and he thought he had done so, but he discovers at last he has been grievously deceived, for he comes to one of these assemblies of Christians and asks to be allowed to break bread, *and is refused*. To his astonished inquiry, Why? The only answer he gets is, "You do not belong to one of our assemblies." Let no one quarrel with the way this is put, for under the circumstances no other answer is either intelligible or possible. He belongs

to the Church which is Christ's body. By one Spirit he was baptised into it. He is already in the communion which is the communion of the blood of Christ. He was publicly received into that communion (as he *thought*) years before. It all avails nothing. Until he has been received into this particular assembly he cannot remember with them the Lord in His death. What an anomaly! Partakers with them in every true sense of the word, and yet forbidden to express it.

The fact is the writer of the book under review attaches something to belonging to a local assembly which had no existence even in the palmy days of the Church's history, much less has it any in these days when no assembly could be addressed as the Church of God in a place as was formerly the case. He makes everything of *joining* a local assembly. Scripture, as far as we are aware, never once mentions it. He makes the local assembly and adherence to it the avenue to fellowship. Scripture knows nothing either of a *special* membership of a local gathering or of *special* fellowship therewith. We read of the *apostles'* fellowship, the fellowship of *God's Son*, the fellowship of *the blood of Christ*, the fellowship of *the Holy Ghost*, fellowship with *the Father and with His Son Jesus Christ*, and fellowship *one with another* in the light as God is in the light. Strange indeed that the writer whose views we are considering passes by all these, and insists upon something which, in the form in which he presents it, is not in Scripture at all; and the defect and danger of his teaching is that all that does exist, and which is of God, is set aside practically by something which has no existence except in his own mind.

In support of his contention he quotes the case of Saul in Acts ix. (pp. 38-40) Wherever does it say that Saul joined a meeting, or sought the fellowship of a meeting? The question which arose was, Was he a disciple? As soon as they were satisfied on that head they were content. That is all that was necessary. With the writer of this book, and those who agree with him, it is not. They may be persuaded a certain individual is a disciple, but they will not

allow him to break bread. It is remarkable, too, that Barnabas did not take Saul to any particular local assembly—(we might well ask to which? seeing that in these days they broke bread from house to house)—but we read, “Barnabas took him and brought him to the APOSTLES”; yet the writer adds, “He desired to join himself to them (the local Church), and, as soon as their difficulties were removed, they received him to an entire fellowship.” This is simply putting the cart before the horse. He was in fellowship already; all that was necessary was to recognise it. Consequently as soon as they were convinced he was a Christian every difficulty ceased. In the Acts it speaks on the one hand of the Lord adding; and on the other of believers being added to the Lord (chaps. ii. 47; xi. 24). People are received, according to Scripture, because they are the LORD’S; not because they wish to join an assembly.

But we must pause. We have grouped the objections to be made against this teaching under two heads, but really there is one main fallacy running through the entire book, and it is this—making everything subservient to the local assembly, and that local assembly no longer one in a place, but one out of a dozen or more. Consequently everything is out of place and out of proportion. It is like a man who should speak of the capital of England as if it were the whole country, and make more of a man being a Londoner than being an Englishman; yet it is the local gathering which most of all is affected by the changes in the Church and its failure, as also by the infirmities of those who compose it, as well as by the vicissitudes of the scene in which we find ourselves. A local assembly may cease altogether. How many of the seven churches of Asia are now in existence? In one town there may be seven or eight different assemblies of Christians which, through discord and strife, have no intercommunion, and this in addition to all the usual denominations; yet, according to the teaching we are considering, no Christian, however devout or enlightened, belonging to any or these, which are all professedly Christian, can break bread with a particular assembly until he

has joined it. All this, as we have seen, makes light of belonging to Christ, of being a member of the “one body,” of the fellowship based upon His death, and depending for its character upon Himself alone. While it makes everything of a certain company of Christians gathered in a certain way, in a certain room, and with certain associations, a company that does not include a tithe of the Christians in a place, and which assumes such a position as ignores the very existence of the Church and all its past history. The lamentable consequence of this is that all gift, which is said to be set in *the Church* and not in the local assembly, is refused, unless the possessor of it conforms to this rigid and sectarian rule\*, and membership of *the body of Christ finds no expression*, for this rule forbids any fellowship except the fellowship of a local gathering. Are we prepared to substitute “I believe in a holy local Church” for “I believe in a holy Catholic Church”?

## The Character, Faith, and Hope of Job.

By H. W. FIGGIS.

Notes of an Address in Grosvenor Hall, Dublin.

JOB was a Gentile, yet knowing God, and believing in God’s revelation, and rejoicing in the promised Redeemer. He lived somewhere about 1800 years B.C., and is generally supposed to have been contemporary with Isaac. Job is not an imaginary or fabulous character, but a real person mentioned by the prophet Ezekiel; nay, by God Himself through His prophet: “Though these three men, Noah, Daniel, and Job, were in it—[the wicked city of Jerusalem]—they should deliver but their own souls by their righteousness, saith the Lord God” (Ezek. xiv. 14). Again, in the New Testament, the Apostle James, referring to him, says: “Ye have heard of the patience of Job, and have seen the end of the Lord.” So that both by Old Testament prophet and New Testament apostle Job is referred to as a witness for God and an example of faith and patience.

\* It is noticeable that the writer does not refer to gift, but frequently to local office, elders, &c. The whole book is a remarkable instance of special pleading.

The book of Job was one of those forming the collection of the Holy Scriptures. The historical church, if you like to so put it, received this complete roll of scriptures from Israel, and in this roll was the book of Job exactly as we have it, and to that collection the Lord Jesus referred when He said: "The Scripture cannot be broken," and referring to the same the Apostle Paul, writing to Timothy, says: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," and still further again he says, "All Scripture is given by inspiration of God." Thus we have the testimony of the Lord Jesus and His apostles, as well as the Old Testament prophet, as to the book of Job being an integral portion of the Holy Scriptures. Our Lord Himself without any doubt makes reference in Matthew xxiv. to the 39th chapter of Job and 30th verse, "Wherever the carcase is, there shall the eagles be gathered together." The eye of our Divine Lord and Master pored over every line of the book of Job, as He did all the other Old Testament writings; but to make assurance doubly sure, the Holy Spirit through the Apostle Paul quotes from the book of Job in 1 Corinthians iii. 19, and says: "It is written"—[you never find that formula used except as a special hall-mark for the Word of God]—"It is written." What is? this: "He taketh the wise in their own craftiness." Where is that? In Job v. 13. So you see the inspiration of this book as forming part and parcel of the canon of Old Testament Scriptures is conclusively established.

There is, moreover, a harmony in all Scripture which is utterly lacking in the apocryphal books. We are told by some that the Church fixed the canon of Scripture. It never did any such thing. None of the Councils ever fixed the canon of Scripture. You may ask me who fixed it? We cannot tell. God's overruling hand *fixed* it. The Councils *recognised* it. Well, you say, there is no difference. Yes, there is a wide difference. Take the case of a regiment. Every soldier recognises his officers. Who made them? Did the regiment make them? No. They recognise them. The officer bears his commission from the king, and the

men recognise him. And you can recognise the genuine books of Scripture if you have only a little of the light and teaching of the Holy Spirit. There is as much difference between the apocryphal books and the Holy Scriptures as there is—vulgarily speaking—between chalk and cheese. And so there is a harmony between the book of Job and the rest of Scripture, embodying as it does the great fundamentals of primal revelation which are also given in the book of Genesis, such as the fall and sinfulness of man, needing reconciliation and expiation through atoning sacrifice in his approach to God, also the mercy and love of God for His penitent people; but also the awfulness of His judgments upon the ungodly as particularly manifested in the deluge, which plainly is referred to in Job xxii. 15, 16, "Hast thou marked the old way which wicked men have trodden? which were cut down out of time, whose foundation was overthrown with a flood." So also Job offered sacrifices for his sons lest they should have sinned against God even in their hearts, giving us a beautiful example of patriarchal family piety.

The personality and power of Satan is also plainly recorded in this book. The coming kingdom of the Messiah is also here, the Person of the Messiah Himself, the Redeemer, and His redemption is here. "Deliver him from going down into the pit." Heavenly worship in its simplicity, family religion, patriarchal simplicity are all here. Long before the Levitical priesthood, the father of the family was priest in his household, worshipping God, and walking before his family in God's fear. Pilgrim life and separation from the world are here, so these primal truths are inscribed for us in the book of Job, stretching right away back before Moses. And he was a Gentile, yet one who had received the revelation of God, which must have been carried far and wide wherever man had scattered in those early days; foundation truths which God had made known had been handed down from generation to generation. Job was one of those who had received this revelation, received it into his heart, and then gives expression of his faith in the words, "I know that my Redeemer liveth, and that He shall stand in



the latter day upon the earth" (Job xix. 25).

Now, let us notice

#### I. JOB'S FAITH.

He was a man of faith. Satan thought that Job's profession of faith in God was because of that which God had done for him, and all the comforts, prosperity, and wealth which he had in this world. But Satan, though he is astute enough, and can form tolerably certain conclusions based upon one's known actions and character, cannot read the heart. There is but One who can read the heart. "I, the Lord, search the heart," and so Satan could not read Job's heart, and did not know whether Job was a real man of faith or not. When troubles fall upon Job, calamity after calamity, his family, his property, his house, his lands, his cattle, his wealth, all gone; his household broken up, his health ruined, and he reduced to a miserable skeleton; a pauper sitting in dust and ashes, and taking a piece of a broken pot to scrape himself: in absolute dejection and misery, yet in that wretched, poor miserable body there was found to be a real work of the Spirit of God in the man's heart. He knew God, he believed in God, had communion with Him by faith, and the severe process he underwent under Satan's sifting only proved that at heart he was a genuine believer. He believed in a future life; he didn't think, as present-day materialists say, that this life ended all. No, the miseries and inequalities of this life he believed needed a future life in which things would be set straight, and the more you study his life the more you will conclude that he undoubtedly looked for resurrection and the life beyond. He looked beyond to the future when the mysteries of God's dealings with him would be explained, and when God Himself would reward His servant, and thus it is that resurrection hopes come out through the book; and let me here say that from the very beginning, although not plainly stated in set terms in the Old Testament as it is in the New, the resurrection of the body and the glory of resurrection was that which sustained God's pilgrims. No sooner had sin entered, and death by sin, than the incarnation and death of the Son of God be-

came a manifest necessity, so that through death He might destroy him that had the power of death, that is, the devil, and thus secure the ultimate resurrection to everlasting life and glory of all God's people; the old creation had passed under the curse, necessitating a new creation "in Christ Jesus." All these are matters of faith, and Job was a man of faith.

*(To be Continued).*

## Gathered unto the Name of the Lord.

By J. R. CALDWELL.

THE question is often brought before us, and not a few are exercised about it, as to the use of the term "Gathered unto the Name of the Lord." In view of Matthew xviii. 20 it cannot be disputed that the expression is scriptural. The difficulty lies in assuming it as descriptive of a certain ecclesiastical position, and thereby arrogating the sole right to it to the exclusion of all other Christians howsoever they may be wont to come together. Some claim it for one circle of assemblies; others claim it for some other circle, but in each case it is an exclusive claim denied to all other saints or gatherings.

As far as we have been able to discover, there are three gatherings of saints in the New Testament.

I. One of these is referred to in John x. 16, "One flock and one Shepherd," the same is that prayed for by the Lord in John xvii. 20, 21. It is fulfilled by the operation of the Holy Spirit according to 1 Cor. xii. 13. To mar the outward, visible manifestation of this unity has ever been Satan's persistent aim, and, alas! too well has he succeeded. But in spite of all that Satan has succeeded in doing, the unity remains as constituted by the Holy Spirit—"There is one body." Thus the children of God are gathered together into one (John xi. 52), and this includes all saints, excludes all others, and is independent of all ecclesiastical organisations.

II. Another "gathering together" will be unto Him at His coming (see 2 Thess. ii. 1). This also, like the first, will include all saints—"they that are Christ's at His coming," and will exclude all who are not His.

III. Meantime, "where two or three are gathered together" in (or unto) His Name, there is He in the midst. In 1 Corinthians xi. 18 there is the expression, "when ye come together in the Church"; that is, not in any building called "a Church," but in Church capacity, as an assembly of saints owning the Name of the Lord Jesus, and for purposes that are according to His will. Again, in chapter v. 4, the judgment of the Lord upon sin is to be pronounced "in the Name of our Lord Jesus Christ, when ye are gathered together." Whether, therefore, it be to observe the Lord's Supper, or for prayer, or for the exercise of scriptural discipline as in 1 Cor. v., it is a "gathering together in the Name of the Lord."

Previous to the hour of their coming together, they are permanently united in one according to the sense in which the term is used in John x., xi., xvii., and 1 Cor. xii. After the gathering has broken up, and the saints are in their homes, still, *in this sense*, they are "gathered together in one." But their gathering together in ecclesia, *i.e.*, in Church capacity, begins and ends at a certain hour upon the clock. In *that* particular sense it is only so long as they are gathered together in one place that they are "gathered unto the Name of the Lord." When thus gathered "in ecclesia," sufficient directions are given in 1 Corinthians xi.-xiv. for the administration of the assembly and for regulating the exercise of the various functions of the members of the Body of Christ. These directions have never been withdrawn or superseded, and are binding to-day upon all who desire to abide by the Divine pattern. As members of the one body they come together for mutual edification, having care one for another, so that the body makes increase unto the edifying of itself in love.

But the idea now prevalent is that there is another sense in which some believers are to be described as permanently gathered to the Lord's Name, and which does not apply to any others. It is not that they are one in Christ with all saints. It is not that at a certain hour and in a specified place they gather in His Name. It is that, being separated from all ecclesiastical systems, they are united by another tie that does not

include the saints in the systems they have left. They are said to be "gathered out unto the Name of the Lord," and as such they claim to be the only gatherings to which this title applies, and who have the Lord's presence in their midst. The divinely-given name of the Church is the "ecclesia," and signifies the "called-out ones." But this is a gathered-out company—gathered out from the aggregate of "the called-out ones of God"—an inner circle of fellowship into which only those believers are admitted who have separated from all else that goes to make up Christendom. And so it is only in keeping with their theory to put up a notice, which we have actually seen, to the effect that "Believers gathered unto the Name of the Lord gather to the Name of the Lord in this place at such an hour on such a day." This use of the words "gathered to the Name of the Lord" we have searched for in vain in the Word of God. The expression betrays the thought that the object in view is a reconstruction of the Church of God upon a new and narrow basis unknown to Scripture. Its use in this sense we regard as an unwarrantable assumption. And even if it were justified in any case, how is it possible to distinguish between the various contending "fellowships" which lay claim to it, each denying the claim of all the others? Simple believers, in view of such assumptions and confusion, are stumbled, and think it safer and better to abide by their own denomination than to launch out into such a sea of perplexities. Better a thousandfold that this holy title had never been assumed, and therefore never denied to any. Let us see that we do in very deed gather to that blessed Name, and leave alone the question of its application to any particular section of the people of God.

### He Answered Prayer.

HE answered prayer!

Not in the way I sought:

Not in the way that I had thought He ought!  
But in His own good way: and I could see  
He answered in the fashion best to me.

And I was glad that I had such a share  
In His parental love and gracious care,

That He thus answered prayer. W. LUFF.

## Another Year at Ashley Down.

By ALEX. MARSHALL.

THE 70th report of work carried on in connection with the "Scriptural Knowledge Institution" by Mr. G. F. Bergin and his co-labourers is, as usual, a striking illustration of the power of faith in the living God. In spite of the great commercial depression that has prevailed, the financial year, so far as the orphan work is concerned, has been one of "entire freedom from financial strain," the year closing with a balance on hand of £2506 4s. 11d.

Again and again it was predicted that at Mr. Muller's decease the work would collapse; but instead of that, more orphans are now in the Institution than in Mr. Muller's day.

The money received during the year for all branches of the work was £31,406 17s. 11½d., making the amount received since Mr. Muller's death to be £334,569, 7s. 1½d. The sum obtained since the commencement of the work in 1834—without a single penny being asked of man—has been £1,791,722 4s. 7½d.

There were admitted into the Orphan Houses during the year 273 boys and girls, their ages varying from twenty months to thirteen years. One hundred and seventy-nine boys and girls were sent forth with suitable outfits and a good start in life. It is a matter of thankfulness to God that Mr. Bergin and his son have been kept in such good health during the year; and it is not too much to ask the readers of the *Witness* that they "remember" them and the staff of helpers at the throne of grace.

In January last Mr. George Goodman, a London lawyer, had special services for young people. "There was a mighty moving of the Holy Spirit," resulting in the conversion of many of the orphans. "Much prayer had ascended to God for weeks previously, and abundant answers were given." The saying, though trite, is true, that "where there are seeking saints there are seeking sinners."

Some much-needed sanitary and structural changes were made during the year in Or-

phan House, No. 2. Extensive alterations and improvements on other buildings will doubtless be attended to when the Lord, through His stewards, sends the necessary funds.

Donations were sent from many parts of the world. We mention a few Birmingham, 7d. from a very poor Jewess; from a little family, 6s 4d.; a widow, 2s. 11d.; Dunedin, N.Z., £25; Glenelg, Australia, £12; from a widow, 1s.; from a gentleman, a gold ring set with diamonds, another set with diamond and ruby, two signet rings, a gold locket, and a gold brooch. Dunedin, N.Z., £50, "being 33½ per cent. of my income"; Edmonton, Alberta, 5s.; Canton, a gold watch and chain. The donor writes: "I have been taking a class of young women of late. The young believers were wearing so much jewellery, and I felt I was encouraging them, and it was impossible for me to teach them that it was contrary to His Word while I was wearing jewellery myself." From a distressed one, 1s.; Gwalea, Western Australia, £10; Clitheroe, 5s., "conscience money"; Aberdeen, £170; Shepton-Mallet, £3, "from a contented farmer"; from Jaffa, £5; from "two heavenly depositors, £15 18s. 2d., for the support of one orphan for a year; "two tons of bananas."

### THANK OFFERINGS.

Bristol, £5, "a thank-offering for much blessing during forty-four years of happy married life"; Johannesburg, £5, "a thank-offering for the health of our family"; Glasgow, £2, "a thank-offering for work and strength given"; Swansea, £1, "a thank-offering for good health given"; Bristol, 5s., "my first pension money as a thank-offering to Almighty God."

Probably some readers of the *Witness* in attempting to "count their blessings" will be so "lost in wonder, love, and praise," that they will be constrained to send thank-offerings to God through Mr. Bergin, who will see that they are properly invested. Some sister, as she examines her jewellery, may follow the example of a believer who forwarded a gold ring with the following statement: "I find it is not the Lord's will for me as one of His blood-bought children to wear unnecessary ornaments." Mr.

\*Narrative of facts concerning the Ashley Down Orphanages, Bristol—*Witness* Office, price 4d., post free

Bergin's comment on this is suggestive: "I am confident that this donor will 'not be ashamed before Him at His coming' in this matter."

Although it has been stated again and again that no money was *asked* from any one directly or indirectly to sustain the work, Satan has been doing his utmost to discredit the fact. In the Report we are told that a gentleman sent a cutting from a widely-read paper in which the writer says: "I happened to know George Muller intimately years ago, and he said: 'I do lay great value on prayer, and often during the day ask help for my undertakings; but like other men I employ every means in my power to obtain that help, or I do not think my prayers would be of any use to me'." Mr. Bergin quoted a statement made by Mr. Muller on April 13, 1896: "Under such trials of faith, for the benefit of the Church of God at large, and that the unconverted may see the reality of the things of God, we do nothing but continue in prayer, trusting alone in God. We do not advertise for money, nor make our need known directly or indirectly."

From Japan a Christian wrote as follows: "It has been stated on more than one occasion by a person out here that Mr. Muller employed eight or more stenographers for the purpose of writing and placing the needs of the Institution before the public." Mr. Bergin in his reply says: "Neither by the hand of a stenographer or printer has Mr. Muller during the whole period of his life, nor Mr. Wright after him, nor his successor, the one now writing to you, ever made any kind of appeal, public or private, by word, by letter, or by printing."

#### ANALYSIS OF DONATIONS AND LEGACIES.

Number of amounts of 5s and under for orphans and structural alterations, -				2189
Above £0	5 0,	and not exceeding £0	10 0,	1348
"	0 10 0,	"	1 0 0,	1348
"	1 0 0,	"	5 0 0,	1474
"	5 0 0,	"	10 0 0,	186
"	10 0 0,	"	20 0 0,	78
"	20 0 0,	"	50 0 0,	54
"	50 0 0,	"	100 0 0,	18
"	100 0 0,	"	200 0 0,	15
"	200 0 0,	"	500 0 0,	11
"	500 0 0,	"	1000 0 0,	2
One each of £2000, £2403, and £2577.				

#### OTHER WORK.

In addition to caring for the orphans, day schools are supported, where scriptural instruction is given; Bible and tract distribution is helped, and numbers of missionaries and evangelists in the regions around and beyond receive practical sympathy and encouragement.

The *Report* is most strengthening and stimulating, and we would suggest to *Witness* readers that they invest some of the Lord's money in purchasing copies and sending them to children of God in various parts of the harvest-field.

#### My Haven.

NOW at Thy feet most blessed,  
 Lord Jesus, let me stay,  
 Here may I rest for ever  
 Nor from Thee turn away.  
 Earth has no lasting haven  
 Where souls immortal hide;  
 Time bears its freight unresting  
 On its resistless tide.

But, Lord, Thou art unchanging,  
 Though all things change below;  
 In Thee my soul is anchored  
 While life's loud tempests blow.  
 Throughout earth's turmoil, Jesus,  
 May rest my spirit fill;  
 In every storm be near me,  
 And whisper, "Peace be still!"

O be Thy breast my pillow!  
 O be Thy heart my home!  
 While in this world I wander,  
 Let not my spirit roam.  
 With Thee my life is hidden  
 In God's almighty hand,  
 Until from death redeemed  
 I reach the heavenly land.

For this with deep desire  
 My eager spirit longs;  
 How blest, O Lord, to praise Thee  
 In everlasting songs!  
 To serve Thee without sinning,  
 To love with purest love;  
 O come, Thou hope of myriads,  
 And take Thy church above! L. DEAN.

## Sanctification by the Law as a Rule of Life.

By WM. HOSTE, B.A.

BRIEF EXPOSITIONS—III Galatians II 11-21

THIS passage is important as containing an apostolic refutation not only of that fundamental error of Christendom—justification before God by the works of the law; but also of that false conception so widespread even among professing Christians—sanctification to God by the law as their rule of life. Peter, before Pentecost, denied the person of Christ; after Pentecost, at Antioch, he denied the principles of Christianity. Paul thus describes how the matter was dealt with.

Verse 14: "*But when I saw that they walked not uprightly [more exactly, straightforwardly] according to the truth of the gospel [Judaizing, or going back to law-keeping, is giving the lie to the gospel], I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles [e.g., in eating with them], and not as do the Jews [that is, not according to Jewish law], why compellest thou the Gentiles to live as do the Jews [lit., to Judaize]?"* Peter's act meant logically that if the Gentiles desired henceforth to eat with him, they must become Jews. Verse 15: "*We who are Jews by nature [by natural birth], and not sinners of the Gentiles.*" They were, if we may so say, of the genus, sinner (see 1 Tim. i. 15), but they did not belong to the species, Gentile sinner. Verse 16: "*Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ [with the certain and blessed result in view], that we might be justified by the faith of Christ, and not by the works of the law [this latter being a hopeless quest], for by the works of the law shall no flesh be justified.*" If Jews born under the law had to learn this lesson, how inconsistent, not to say sinful, to put Gentiles "who have not the law" under its yoke! Verse 17: "*But if, while we seek to be justified by Christ [i.e., by faith in Him alone], we ourselves also are [Greek, were] found sinners [were found after all to have committed a sin in putting aside the works of the law], is therefore Christ the minister of sin? Could Christ, or faith in Him, possibly lead anyone to sin?*

*God forbid.* The next verse (18) explains how a man could conceivably be found a sinner in the sense of the previous verse: "*For if I build again the things which I destroyed, I make myself a transgressor*"; that is, I prove that I was wrong in destroying them. If a man demolishes a wall between him and his neighbour, believing that he is right in doing so, and then builds it again, he acknowledges that his first act was a mistake. Peter had believed in Christ alone, and had acknowledged by eating with the Gentiles that the middle wall of partition between Jew and Gentile was rightly broken down, when suddenly he goes back on this and builds up the wall again. Did he not thus constitute himself a transgressor in having ever eaten with the Gentiles?

Verse 19 shows that on the contrary no transgression had been committed by the apostles in putting aside the claims and regulations of the law: "*For I through the law am dead [Greek, died] to the law, that I might live unto God.*" How then could he be under that which had caused his death? A slave, beaten and left for dead by his master for not obeying his code of rules, and rescued by some Good Samaritan, could never hope to please his benefactor by adopting the laws of his former owner as his "rule of life." The question whether "the rules" of the former owner were just or not, really does not affect the principle before us. In our case we know that "the law is holy, and the commandment holy, and just, and good" (Rom. vii. 12); but "we died (Greek) to the law by the body of Christ" (Rom. vii. 4). Are we therefore lawless persons? We have less right to be so than those who profess to make the law their "rule of life," for we are under law to Christ, and His will should govern our ways as much, for instance, on the second day of the week as on the first or seventh.\* The next verse (20) shows that the death of the believer to the law took place when Christ on the cross met all the claims of the law against His people. "*I am crucified with Christ.*" The verb is not in the present, for Christ is no longer being crucified, but in

\*It is worth noting that all the Ten Commandments, with the exception of the fourth, are essentially repeated in the epistles.

the perfect. "I have been crucified with Christ"; the fact is past, the result continues. This was not an advanced experience of the apostle, to which he exhorted others to attain (nowhere are we told to crucify ourselves or the flesh), but a divine fact to be apprehended by faith. "I, as a child of Adam, have been crucified with Christ." What was true for all Christians in the purpose of God at the crucifixion of Christ becomes true in fact for each at their conversion, and in proportion as each learns to give the lie to his own thoughts and accept God's reckoning, it becomes true in his experience. *"Nevertheless I live."* The believer is now "alive unto God in Christ Jesus," but in spite of all changes he knows he is the same person that was once "dead in trespasses and sins." *"Yet not I."* Though personality and responsibility are great realities, yet the "I" of the believer is not to be the ultimate source of thought and action. *"But Christ dweth in me."* The risen Christ linked with the believer by His Spirit communicates to him His life. We have to do with a living Person, not with a law that "worketh wrath"; and then lest mysticism or quietism should find a place, the apostle shows that the believer is not an automaton, but that faith should be in exercise. *"And the life that I now live in the flesh [as a man in this scene] I live by the faith of [or having as its object] the Son of God, who loved me, and gave Himself for me."* The same blessed unchanging Person! Ought it to be hard to live by faith in Him? The apostle then closes: *"I do not frustrate the grace of God, for if righteousness come by the law, then Christ died in vain."* Principles often go deeper than may at first appear. If the law gets its inch it will take its ell. If it can bind Peter not to eat with Gentiles it can also bind him to seek justification by works. But the law is no more our rule of life than our way of life, for Christ is shown to be in verse 16 the only channel of grace to the sinner, and in verse 20 the only source of life to the saint.

No gospel like this feast,  
Spread for Thy Church by Thee,  
Nor prophet, nor evangelist  
Preach the glad news more free.

## CORRESPONDENCE.

### "Where are the Young Men?"

*To the Editor of THE WITNESS.*

I WOULD like to say a few words on this subject as a young man to young men:

Don't expect too much encouragement. If you believe you are called of God, encourage yourself in the Lord. Go forth and approve yourself; then the elder brethren will wish you God speed. Don't give up because of opposition. It is good for you, and if you are made of the right material it will only bring you out all the brighter.

Don't give up because of a few blunders. The man that never made a mistake never made anything. Forget the blunder, learn the lesson, and be all the more determined to go on for God.

Don't worry because of criticism. A good deal of it does not amount to very much.

The young men of Scripture were men of purpose, enthusiasm, and determination. Spurgeon said, "The lions could not eat Daniel because he was all back-bone." Don't be a jelly-fish.

Don't try to imitate some popular preacher. Don't *put on* anything, be real. Watch and pray. Study your Bible and the people you address. Improve yourself in every possible way that will prove a help in the King's business. "Let no man despise thy youth, but be thou an example," &c. Murray M'Cheyne, the living skeleton that shook Scotland for Christ, and Brainerd, the missionary to the Red Indians, finished their life's work before they reached the age of thirty. They were mighty men of God, and being dead they yet speak. May the Lord stir up young and old. ROBT. M'MURDO, JR.

Alabama, U S A, 9th August, 1909

### Our Daily Rounds.

IT is customary to send words of cheer abroad. We pass on a word of comfort from abroad in the form of extracts from a missionary's letter: "Things present are ours, as well as things to come. Surely the secret of a happy life is to be filling up time in our daily rounds of duty just as our blessed Lord Jesus did in His wondrous Nazareth life, of which we know little beyond the fact revealed to Isaiah that morning by morning His ear was opened as that of a learner to attend to the voice of His Father. So He filled up His time, and lived a life of unbroken obedience. Oh, what a rebuke to unbelief and pride is that hidden, silent life at Nazareth where the King of glory worked as a carpenter year after year, the perfect Son of God, yet growing in grace and wisdom as He grew up from childhood to manhood!

You refer to the number of well-known brethren who have been taken home from your midst during the past year, and some of them sadly missed. Indeed it is true. When I think of some of them with others whose presence we have no more among us I feel like one sorely bereaved. But I would not have it otherwise. I am thankful that I have known them. Their memory is blessed, and forms a mingled cup of sorrow and joy. How great the contrast drawn by Solomon between the just and the wicked! 'The name of the wicked shall rot.' As long as anything remains of his name it does nothing but send forth its foul and pestilent air. But the morning cometh when we shall all be gathered to the Lord to be for ever with Him.—Ever yours in Him,"

HENRY PAYNE.

Barcelona, Spain.

## Missionary Home of Rest.

To the Editor of THE WITNESS.

IN order to meet the needs of labourers in the Gospel, Hebron, Sturges Road, Wokingham, Berks, has been opened as a Missionary Home of Rest. It is intended chiefly, although not exclusively, for those home from the foreign field, also for home workers needing change. It has been opened in entire dependence upon the Lord for the supply of all its needs, and it is hoped will prove to be "A work of faith and labour of love, in patience of hope, until He come." Wokingham is a healthy neighbourhood with a gravel soil. All information will be supplied on application to Mrs. Holmes (formerly of Gibraltar), who is superintending the home. Prayer will be valued for the Lord's blessing upon this effort. One who has availed himself of this home speaks highly of the kindness and attention shown, and of the benefit to his health.

## 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:

**WOMEN OF SCRIPTURE.**—Are we to understand that the women mentioned in Matthew xxvi. 6, 7, Mark xiv. 3, and John xii. 1-3, are the same persons?

**ANOINTING OF JESUS.**—What are we to learn from the fact that in Matthew and Mark it was the head of the Lord that was anointed, but in John it is His feet?

**DID CHRIST DIE OF A BROKEN HEART?**—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

**JESUS, THE AUTHOR AND FINISHER OF OUR FAITH.**—In what sense is "Jesus the Author and Finisher of our faith," and what was "the joy set before Him"?

**THE "DAYS" OF SCRIPTURE.**—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

## Problem of the Prodigal.

**QUESTION 563.**—Does the Prodigal Son in the parable represent only profligate and wicked sinners, or all sinners who have discovered their true condition before God and their need of salvation?

**Answer A.**—If we would grasp the meaning of Luke xv. in all its sublime perfection we must not read it in separate sections, but in all its full-orbed completeness. There are four classes of sinners depicted therein; each one manifests some different aspect of sinnership, but all alike "coming short of the glory of God." The lost sheep indicates the *senselessness* of the sinner. The lost silver teaches the *unsensibility* of the sinner. The lost son reveals the *sensuality* of the sinner. The stay-at-home son manifests the *sanctimoniousness* of the sinner. All of these are out of touch with God in varying degrees. The sheep was away from the shepherd. The silver was lost to the woman. The lost son was separated from the father. The home-son was sundered from his father in heart. In the first two sections of the parable we behold divine compassion and activity going after the senseless and insensible sinner, but in the third section the father never moveth an inch after the sensual son. Human responsibility is unmistakably taught here.

T. B.

**Answer B.**—The Prodigal Son surely represents all sinners, for we must not forget that he was just as guilty when he turned his back on his father's house as he was when indulging in riotous living. Our utter ruin is not shown in depths of degradation merely, but in the fact that we have turned our backs upon God, and here there is "no difference" (Isa. liii. 6). W. R. L.

**Editor's Note.**—Certainly Luke xv. must be read as a whole. It is really one parable in three sections. Most of our Lord's parables were many-sided, and may be viewed in various aspects, being designed to teach both personal lessons and dispensational truth. Some parts of the setting may fit in perfectly with one line of interpretation, and be quite inappropriate to another line. Nor is it necessary to force a meaning into every stroke that goes to make up

the completed masterpiece. Yet, deprived of any one part the whole would be lacking in divine completeness and perfect symmetry. For example, if the prodigal be viewed as a lost sinner, his once having been in his father's house can only be taken as a necessary part of the setting, and to deduce from it the false doctrine of "the universal Fatherhood of God," or of the sinner's welcome apart from a mediator and faith in a propitiation, is to press the parabolic details beyond what they are meant to teach, and to deny the plain teaching of the whole Scripture. But, if he be viewed as a backslider, then his prior place in the father's household fits in. Two classes in Israel are represented throughout. The self-righteous, the Scribes, Priests, and Pharisees, who had no heart for the grace that was shown in all the ways and teachings of the Lord. They could not understand, and therefore despised One who received sinners and ate with them. Such answered to the elder son, who regarded the kindness and honour shown to the lost one on his return as unreasonable and even disreputable. But amongst those stigmatised as "Publicans and Sinners" many repented and turned to God, and over such there was joy in heaven; music and dancing in the Father's house. Dispensationally, the prodigal may be taken as representing the Gentile far off, and dead in trespasses and in sins, but made partaker through grace of all the blessings that the Jew through unbelief had forfeited (see 1 Thess. ii. 16).

### Special Spheres for Women.

**QUESTION 564.**—What part did the women take in Acts i. 14; also, has Acts ii. 17, 18 been fulfilled, or is it yet to be?

**Answer A.**—No honest person would attempt to read any meaning into Acts i. 14 which is not manifestly already there. Verse 13 gives us the names of eleven brethren, and verse 14 states that "these all continued with one accord in prayer and supplication with the women." Now the person who would construe this to mean that these women actually prayed audibly would strain the interpretation up to breaking point. My own solemn conviction is that nothing more is said and meant than that the women were *present*: nothing more, nothing less. That in spirit they prayed cannot be doubted, and they probably also signified their assent by the customary "Amen." But Acts ii. 17, 18 is vastly different. No one would suggest that the women were not present, and, if present, then they also participated in that marvellous manifestation of the Holy Spirit's presence and power. But that they took any

active part in the public testimony which followed is more difficult to prove, for did not the mocking section of the crowd say, "These men are full of new wine" (verse 13). To this must be added the fact that Peter did not assert that Joel's prophecy was *fulfilled* as in chapter i. 16, but simply said, "This is that which was *spoken* by the prophet Joel." No doubt the prophecy had a partial fulfilment then, for the Holy Spirit unquestionably came on that occasion, yet who of us would dare contend that God had yet "poured out His Spirit upon *all flesh*," and if we could not honestly affirm that, then why press the other part of the prophecy? And why not expect to witness the "blood, fire, and vapour of smoke"? I judge we may safely affirm that this profound prophecy has had a partial fulfilment, but that the major part of it awaits fulfilment. T.B.

**Answer B.**—"The women" were present, and no doubt took part in the praying, each one according to her spiritual capacity and faith. Nothing is said of their having prayed audibly in the sense of leading the apostles in prayer. The construction of verse 14 rather divides off these latter from the rest. "These all (*i.e.*, the eleven) continued with one accord in prayer and supplication with the women," &c. The one who leads in public prayer is not a mere individual offering a personal prayer, but the representative for the time being of the assembly voicing their petitions. The personal pronoun should therefore be absent, so that those present may be able to say "Amen" to what is uttered. The idea of a woman, however godly and gifted, standing up to lead in prayer with brethren present is, I believe, inconsistent with man's relation to her. "The head of the woman is the man." It is too often taken for granted that in 1 Corinthians xi. the apostle sanctions the public praying of women, but nothing is said of public prayer, much less of prayer in the presence of brethren. 1 Corinthians xiv. 34 plainly enjoins silence of women in the church meetings. The directions to brethren to uncover their heads are not made dependent on the presence of sisters, and *vice versa*, the directions to sisters hold good even when brethren are not present, "because of the angels." Of Hannah, in 1 Samuel i. 13 we read: "She spake in her heart; only her lips moved, but her voice was not heard." She is an example, I believe, to be safely followed by sisters. As to the second part of the question, Acts ii. 17, 18 was a partial fulfilment of Joel's prophecy, but there will be a future and fuller accomplishment "before the great and terrible day of the Lord." This is more fully discussed in "The Service of Sisters." W.H.



## Infallibility of the Scriptures.

By W. H. BENNET, YEovil:

THE Address from the Chair of the Congregational Union on October 12th seems to raise in one's mind the thought of erecting a splendid building and destroying the foundation while doing so. In forcible utterances the Chairman sets forth the true God-head of the Lord Jesus Christ, and protests against the most modern phase of error, which tries to distinguish the "*human Jesus*" of the first three Gospels from "*the divine Christ*" of the Gospel by John and the Epistles, rightly disallowing that there is any ground for the contrast. All this can be read with pleasure, but the truth and force of it only cause the undermining of the Scriptures on which the doctrine of Christ is based to be the more dangerous.

The Chairman says, "A great deal of our present unsettlement and unrest is due to the fact that we have not recognised sufficiently the objective witness of the New Testament to Christ." Certainly wherever "the witness of the New Testament" is not accepted *absolutely* there must be unrest. But how can anyone ask for the acceptance of such witness who goes on to say of the Bible: "I do not want to claim infallibility for it, or to pretend that great and serious issues can be settled by a proof text"? This disallowing of the claim of infallibility\* is repeated again and again that the speaker may not "be misunderstood." But while this is clear enough, who can understand the following? "We no longer claim that the Bible is an infallible book. But it has not ceased to be authoritative. That is the absurd and ridiculous mistake some people have made." Where is the *authority* of what is *not infallible*? It seems to some that the absurdity is on the side of those who talk about the authority of what they do not receive as in the fullest sense God-breathed Scripture.

Then if the whole Bible is not authoritative, who is to determine what portion is? In reading the address one seems conscious

of the influence of the doctrine of S. T. Coleridge of early last century, and is not surprised at length to find his name, and a revival of the doctrine which deprives the Scriptures of absolute, objective authority, making them to be the Word of God just as far as, and no further than, the reader *feels them to be such to him*. "It is still the Word of God," says Mr. Jones, "INASMUCH AS God speaks through it to our souls."

"The dogma of an infallible book," we are told, "is not an integral part of Protestantism." We would rather believe that all truly evangelical Protestants would endorse the words of a High churchman—the late Dean Burgon—who said, "The Bible (be persuaded) is the very utterance of the Eternal—as much God's Word as if high heaven were opened and we heard God speaking to us with human voice. Every book of it is inspired alike, and is inspired entirely." This doctrine the Chairman declares to be that of "a degenerate Protestantism," and those who hold it are "Romanists without knowing it"—"making their appeal to an external authority, whereas the fundamental principle of Protestantism is that God certifies Himself directly to the soul." That the renewing of the soul is by the direct operation of the Spirit of God is indeed blessedly true; but that renewing is through the Word—that which is the Word of God before we experience its power and independently of any experience of ours. Indeed it is only by our receiving it as what "it is in truth, the Word of God," that it "effectually worketh" in us who believe (1 Thess. ii. 13). What could the anxious soul do if there were no Gospel with "external authority"? To quote Dean Burgon again: "This vague general kind of thing will not suffice to anchor the fainting soul upon in the day of trouble, and in the hour of death. 'Here *more*, there *less*.' [*i. e.* of inspiration] will not satisfy a parched and weary spirit, athirst for the water of Life, and craving the shadow of the great Rock."

The Chairman seeks to support his teaching by an appeal to the great name of Luther, concerning whom he makes the following strange statement: "Luther criticised the Bible by the Christ he had found

\*I keep to the word "infallibility" even where I might have used another, because it is the word repeatedly used in the address on which I write

in it, and who had been certified to Him by his own experience." It was Luther's acceptance of the truth "*The just shall live by faith*" as the authoritative utterance of God that gave him rest and deliverance, and for him the Scriptures occupied the place of supreme, and we may say external, authority. "The sense of Scripture," he said, "is one and simple, like heavenly truth itself. It is found in comparing scripture with scripture, and pursuing the thread and the links of the discourse. There is a philosophy commanded us in relation to the Scriptures of God; it is to refer to them all opinions and maxims of men, as to the touchstone that must try them." Again, "I can endure anything, but cannot abandon the Holy Scriptures;" and, once more, "I would sooner sacrifice body and life, sooner suffer my limbs to be hacked off, than abandon the clear and genuine Word of God." Thus did Luther appeal to an "external authority" to which Rome would not submit, and he who would tarnish his honoured name by the assertion that he did not believe in the "*literal infallibility*" of the Scriptures should adduce his own words in proof of it.

Other points might be noticed, but we will only refer to one more: "I want to remind you that in strictness of precedence experience always precedes doctrine." We should deem it more correct to say that the teachings of Scripture are formative of experience. If the statement that the great truths taught by the Apostle Paul "were vital experiences with Paul, before they were translated into doctrines," meant that he experienced them before he taught them, we should fully endorse it; but the object of the whole paragraph is to show that experience precedes the knowledge of doctrine. This is in keeping with the foregoing teaching about the Scriptures, and seems an inversion of the true order. The apostle must have learnt that "Christ died for our sins" before he could rejoice in that forgiveness of which he made so much, and certainly he knew the truth of Christ's resurrection before he could prove its power. We must learn any doctrine before we can have the experience it is designed to produce, though we must have the experience of it before

we can fittingly make it known to others. In proportion to our thankfulness for the clear and decided testimony given in this address to the Lord Jesus Christ, as both GOD and MAN, is our regret that there should be a yielding to what is popular on the great subject of the supreme authority of the Holy Scriptures, and, as before remarked, the measure of truth declared only makes the error the more dangerous. \*

## Our Aim in Missions.

PRINCIPLES AND PRACTICES OF MISSIONS—IV.

By DR. J. NORMAN CASE, CHINA.

THE man who bases his belief and teaching on the plain and literal (doctrinal) statements of all portions of the Word of God, must at times be content to be considered illogical and inconsistent. For there are facts and statements of the Word which we, with our finite minds, cannot reconcile with each other. No man yet has reconciled the sovereign-electing love of God, with the free and unfettered choice of the sinner. Yet both lines of truth are revealed in the Scriptures. And it is for us to humbly and reverently accept of both. There must be something higher than human logic. And one day we shall see how these and other contrastive truths meet and are reconciled. These two doctrines, it has been said, are like the two columns of a mighty arch: on earth they appear distinct and separate, but higher up, beyond our present vision, they meet and become one. On the one hand we must believe that there are those whose names have been written in the Book of Life from the foundation of the world (Rev. xvii. 8, R.V.): on the other we must believe that the Lord makes a *bona-fide* offer when He says, "Whosoever will, let him take the water of life freely" (Rev. xxii. 17). The Word is still true: "The secret things belong unto the Lord our God, but those things which are revealed belong unto us." And God's revelation is never to merely satisfy curiosity; it is always with a practical end in view: "*That we may do all the words of this law*" (Deut. xxix. 29).

These reflections are suggested by the

\* In our next we hope to give a paper by the Editor on "Verbal Inspiration."

contrast between our last article and the present one. In the former we saw that God has a people, chosen in Christ before the foundation of the world, whom He is calling to Himself through the preaching of the Gospel. And God's purposes will certainly be fulfilled. But the Book of Life, and the names written in it, are among the secret things which belong to God; so in our present paper we desire to emphasise the duty of preaching the Gospel to all: of not allowing anything to hamper or hinder us in pressing salvation upon every man. The command of the risen Lord to the disciples, to go into all the world and preach the Gospel to every creature, has aptly been called, "The marching orders of the church." The command is as binding now as it was when first spoken by our Lord. Every Christian, to the extent of his power and opportunity, is under obligation to see that this command is carried out. No one can do much, but everyone can do something. Till believers generally realise that this is a business for which all are responsible, the work, in some respects, will continue unsatisfactory. Average Christians, the rank and file of the Lord's army, must be led to see that they have a very important part to play in this great matter. It is significant that it was the man who only had one talent entrusted to him who hid it. That is often the way. A man who cannot do great things, and will not do small things, does nothing at all: he becomes a mere on-looker, a critic of the work of others. To do this calls for little gift and no grace. Yet it is written, "Every one of us shall give account of himself to God." And among other things to be dealt with in that day will be our individual attitude toward this command of Christ.

Sins of omission are the great bane of the Christian life. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof." But why? What evil have they done? None. It was only a sin of omission: "They came not to the help of the Lord, to the help of the Lord against the mighty" (Judges v. 23). One fears that the disciples of Christ sojourning in Meroz are a great multitude. Let us escape from it at once; avoid it as we would the plague.

A negative Christianity is a monstrosity; a Christian with no love for souls, no deep desire for their salvation, whether at home or abroad, is a contradiction to the name he bears. One thing puzzles and vexes me much: it is that Christians can allow the study of prophecy to rob them of all interest in Gospel work in non-Christian lands. That it does so in some instances is evident. There are those who are looked-up to as champions of orthodoxy, as the true and only correct expounders of dispensational truth, as the great recoverers and explainers of Paul's doctrine, who seem perfectly indifferent to God's present-day work outside of Christendom. Indeed, they deem it a duty, it appears, to wet-blanket the zeal of others in regard to this work. There is much talk of Pauline truth, but little exhibition of Pauline love for souls. Paul made it his aim, was *ambitious*, in the good sense of the word, to preach the Gospel where Christ was not named (Rom. xv. 20, Gr.). Were the apostle now among us I think his indignation would be aroused against these men who say and do not; who make so much of his teaching, but ignore the example of his life and ways.

Young Christians need to be warned against the extreme and one-sided dispensational teachings which many at present seem fascinated by. Not that I would have Christians ignorant of dispensational or of any truth. Far from it; neither would I have anyone infer from these remarks that the study of the things which must shortly come to pass will in itself tend to rob one of zeal in Gospel or missionary work. That this is not so is clear, as the names of A. N. Groves, G. Muller, H. Groves, H. Taylor, Moody, Gordon, Pierson, Baedeker, and many other less known, but equally faithful men, abundantly testify. It may be in that day our Lord will, as of old, say to some "These ought ye to have done, and not to leave the other undone."

The marching orders of the Church are clear and precise. Our Leader commands that the Gospel shall be preached to "all nations," "every creature," "unto the uttermost part of the earth." Every nation, kindred, tongue, people is included in these

words. Further, each rational person on earth at the present hour has a claim on the Church to teach him the Gospel of Christ: to put it in such a clear and convincing way that he can understand its truth and perceive its value. Till this is done the disciples of Christ dare not slacken their prayers, lessen their gifts, or diminish their efforts. Alas, alas! this is far, very far from being accomplished. So that, if the Church is to carry out what she is commissioned to do, there must be a mighty increase of self-sacrificing love and service. The Church of any generation *ought*—i.e., owes it as a debt—to evangelise the world of its own day. The aim to do this is a noble one. As far as we and our generation are concerned, nothing less should satisfy us. Yet what do we see? The larger half of the people now alive have never heard spoken with love and reverence “the Name which is above every name.”

The apostle spoke not only as an individual but also as a representative Christian when he said “I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise” (Rom. i. 14). The nations sitting in darkness, the tribes lying in the shadow of death, the people who are without God, without Christ, without hope in the world, are the Church’s creditors. And of that debt, we as individuals owe a part. What are you going to do, my friend, in the matter of discharging this debt? You may not be able to do much, but you can do something. then make a beginning to-day. Few Christians realise, surely, the significance of the figures put at the top corner of the letters they write—1909. It means, my brother, that nearly nineteen hundred years have passed since our Lord said: “Go ye therefore, and make disciples of all the nations!” When I think of these things, the definite command of Christ, the unutterable need of the millions of heathendom, of my own half-heartedness and the supineness of most who profess and call themselves Christians, I am almost overwhelmed with shame and grief for “my sin and the sin of my people.” O Lord, hear; O Lord, forgive; O Lord, hearken and do. Since the harvest truly is plenteous, but the labourers

still are few, we pray Thee, Lord, send forth labourers into Thy harvest! Humbly would we say, “*Here am I; send me!*”

## The Intermediate State.

By WILLIAM HOSTE, B.A.

**I**F it has not pleased God to reveal much in His Word as to the actual conditions of this existence, what is known is very clear and amply sufficient to establish, at least, nine positive points. The state of the departed between death and resurrection\* is:

1. A disembodied state described by the words “unclothed” or “absent from the body” (2 Cor. v. 4, 8).

2. A state of real existence. Though dead to the world and its activities, the departed are not dead to God, “for all live unto Him” (Luke xx. 38).

3. A conscious state—not one of sleep or insensibility. “He is comforted, and thou art tormented” (Luke xvi. 25).

4. A state of recognition and remembrance. “Father Abraham”; “Send Lazarus”; “Son, remember” (Luke xvi. 24, 25).

5. A state at once entered upon. “To-day shalt thou be with Me in Paradise” (Luke xxiii. 43). “The rich man died and was buried, and in hell (hades) he lifted up his eyes, being in torments” (Luke xvi. 22, 23).

6. A state of being with Christ (for the believer). “To be present with the Lord” (2 Cor. v. 8).

7. A state of blessing for the believer. “To depart and to be with Christ, which is very far better” (Phil. i. 23); of suffering for the ungodly. “I am tormented in this flame” (Luke xvi. 24).

8. A state of waiting for resurrection glory. “Them that sleep in Jesus will God bring with Him” (1 Thess. iv. 14); or for resurrection judgment. “Whosoever was not found written in the Book of Life was cast into the lake of fire” (Rev. xx. 15).

9. An irrevocable state. The condition of the departed, though not final in degree, is yet fixed as to character. “Between us and you there is a great gulf fixed” (Luke xvi. 26).

\* From Chapter I of Mr Hoste’s new book, bearing above title, being a reply to Dr Bullinger 6d., post free

## Christ Pre-Eminent.

Notes of an Address at the Lord's Table

WE have been happily and blessedly engaged this morning in giving the beloved Lord the place of pre-eminence in our *worship*. The scriptures read, the hymns sung, and the expressions used as one and another have given thanks, have all been centred around this thought that He alone is worthy to be the pre eminent One. "The highest place which heaven affords is His by sovereign right." "Worthy is the Lamb that has been slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

To be thus engaged brings us into close fellowship with the Father, and into line with His wondrous purposes concerning His Son, for it is the Father's will "that among all He might have the pre-eminence" (Col. 1. 18, R v. marg.).

But what about the Lord having the place of pre-eminence in our *service*? Some of us will be going out from His Table to serve the Lord in the Sunday school, in preaching the Gospel, and in many other ways. Let us see to it that Christ is pre-eminent in it all, and that we are in our right place as His servants.

How beautifully do we find this illustrated in the ministry of John the Baptist as recorded in the first chapter of John? There is a threefold expression in that chapter rendered in the Englishman's Greek N.T., "After me comes One who has precedence of me" (John i. 15, 27, 30), which we do well to consider. John was truly a great man, not only on account of his ministry, but also on account of his position as the forerunner of Christ. The Lord gave a remarkable testimony concerning John in Luke vii. 24-28, and he might well have claimed a prominent position for himself, but when told that all the people were coming to the Lord he answered, "He must increase, but I must decrease." Christ must be pre-eminent

We all know that when a great court function is held, no matter in what order the guests may arrive, each one is ushered into the royal chamber in order of rank or title. One has precedence of another on account

of his rank. Great as John was, he ceases not to direct the eyes of all to the dignity and rank of his Lord and Master, and says, "He has precedence of me."

In the *first* place where this expression is used (verse 15), John calls attention to the *duty* of Christ; to what He is; to what fullness is treasured up in Him for us. Do we not, as the ministers of Christ in these days, need to emphasise this important truth, "Jesus Christ, the only begotten Son, who is in the bosom of the Father"? His *deity* is being denied on every hand, and thus men detract from His *dignity*. Brethren, as faithful ministers let us hold fast this truth and be bold to witness to it. We read, "John witnessed concerning Him, and *cried*."

In the *second* passage where the expression already referred to occurs (verse 27), John witnesses to Christ in relation to himself. We read in the context from verse 19 of a deputation from Jerusalem to John to look into his credentials. What an opportunity now for John to display himself, and to impress upon his questioners his importance and dignity as a great prophet! But no, his replies are all in the negative. If he deigns to satisfy their curiosity at all, he is but "a voice crying in the wilderness." That is all, and then he immediately takes the opportunity of pointing out the One in their midst, and witnesses of Him "as the One who comes after me, who has precedence of me," and, "I am not worthy to unloose the thong of His sandal." Oh, for more of this spirit to be seen in Christ's ministering servants, and in us all! Alas! is it not otherwise? Is not the service of Christ often entered upon in a spirit of self-importance, and for the object of self-advancement and self-aggrandisement? The servant bulks largely in the public eye, and the Master is placed in the background.

In the *third* passage, where our expression is found (verse 30), John bears witness to the *mission* of Christ. Here we have one of the greatest utterances from human lips in all the Word of God. "Behold the Lamb of God, who takes away the sin of the world." He safeguards the power of this message upon the human heart by keeping himself in the background, and points to the Lamb

as the One who has the precedence. In this section of the chapter Christ is proclaimed the Lamb (verse 29), He who baptises with the Holy Spirit (verse 33), and the Son of God (verse 34).

What is the result of giving Christ the pre-eminence in our service? What is the result of such self-effacing, Christ-honouring ministry? "And the two disciples heard him (John) speak, and they followed *Jesus*." If that could be said of every one of us when we speak about Him, the days of revival would not be far away

T. F.

## Gems from Glasgow Conference.

September 25 28 Collected by HJ P

**G**OD'S way to greatness "Thy gentleness hath made me great" (Psalm xviii. 35).

"Force" is not the greatest power in the natural kingdom, neither is it in the spiritual kingdom.

As the dawn breaks with gentleness; as the dew falls with gentleness; as the bud opens gently, so the grace of gentleness manifests the saint and makes him great.

"With the froward Thou wilt wrestle" (Psalm. xviii. 26, marg.). If we persist in frowardness God will wrestle with us, and the man who wrestles with God is bound to be undermost.

The Church's need is to realise her need. We can trust God for salvation, but can we trust Him for happiness?

The tendency of gift is to puff up, the tendency of love is to build up (1 Cor. xiii. 4).

Christianity is not a code of morals, it is the revelation of a Person—CHRIST the sum, substance, and heart of Christianity.

Nothing so civilises a man as Christianity. If Shadrach, Meshach and Abednego had run through the fire, they would not have had time to get their bands burned off.

There is no lower standard for the Christian walk than the walk of the Lord.

Enlargement of heart may be a bad thing physically, but it is a good thing spiritually.

That is truth of first importance which concerns my personal condition with God.

When we judge one another's motives we become spiritual poachers; we are poaching on the Lord's province.

"Confess your faults one to another" (James v. 16). There is a weight of uncancelled debt hung round the neck of God's people in this respect.

From the moment the Lord made that statement to Peter, "Thou art Peter, and on this rock will I build My Church" (Matt. xvi. 18), from that moment there was rivalry amongst the disciples as to who should be "the greatest."

If you ask most Christians what is the outstanding feature of David's life they would reply, "He *killed* the giant." Nay, his greatness came out when "he *spared* Saul"

Do you want to be great in the Assembly? don't force your way to the top. Be gentle, kind, loving, sympathetic, and as surely as there is a God in Heaven, so surely will He make you truly great.

The Holy Spirit has made us all one in Christ Jesus, but there are two things necessary to practical unity, namely, "lowliness of mind" and "unselfishness."

Every man in the world wants to be somebody, and everyone in the Church is much the same.

The world's motto is, "Every man for himself." The Christian's motto is, "Every man for 'others'." (Phil. ii. 4).

It is not enough that I look to myself and see that *my* concerns are right, I must look to *my brothers'* concerns also.

When people are wrong with God "inside the veil" they are often wrong with others "outside the camp."

Suspicion is the great enemy of love. You make a remark about a brother, and some one asks you, "How do you know?" You say, "Oh, I put two and two together." In addition two and two make four, but in suspicion two and two make trouble in the assemblies of God's people.

If God permits us in Heaven to look at Church history we will be ashamed at the part we have played in it.

Divine love is grieved when iniquity is exalted, never more happy than when truth is exalted.

We are experts at judging others, but very backward in judging ourselves, and yet God gives us a big stick to lay on ourselves as heavily as we can.

Brethren err in two ways. They either flatter or omit the word of encouragement.

We sometimes hear the remark, "If only we had more gift in this assembly we would do more real good." It may be true; it may not be true; but more love would certainly be exceedingly helpful.

It is very gracious of God to give us the first opportunity of putting things right. "If we would judge ourselves we will not be judged" (1 Cor. xi. 31).

We are slow to take people into God's assembly, and quick to put them out, whereas it should be the other way about.

We ought to have an occasional examination of one another to see if we keep "sound in the faith" (Titus i. 13).

If the light of the glory of Christ is to shine out brightly this earthen vessel must have a great deal of smashing (2 Cor. iv. 7).

If we are ever tempted to bridge the gulf that Christ has made between us and the world we should remember these words: "They are not of the world, even as I am not of the world" (John xvii. 16).

The "path of life" (Psa. xvi. 11) leads down through the valley of humiliation to fellowship with Christ in His suffering and rejection.

We must not merely hold in theory that the church is one, that the body is one, but we must practically confess that union to the very utmost of our power (Eph. iv. 4).

The hand that is covered by the hand of the prophet is the hand of power (2 Kings xiii. 16).

"He smote thrice and stayed" (2 Kings xiii. 18). He got as much from God as he expected, and no more.

The oil flowed as long as the vessels came (2 Kings iv. 3). Victory came as long as the King smote (2 Kings iii. 19).

"According to your faith" (Matt. ix. 29). Expect little, get little. Expect much, get much.

"Able to do above all that we *can* ask" (Eph. iii. 20). Don't add to the Word of God. We *can* ask more than we *do* ask.

One of the causes of declension amongst us is the displacement in our estimation of the precious truths of God. All truth is important, but all truth is not equally important. We have placed primary truths in secondary places, and secondary truths in primary places.

"The land rested from war" (Josh. xi. 23). They conquered enough to satisfy their pleasure in houses and farms, but forget God's purpose.

We have heard a great deal about lowliness, unselfishness, gentleness, and other divine qualities, but all these graces will only develop themselves in us as we increase in the knowledge of the glorious person at God's right hand.

The last words of Peter were his weightiest: "Grow in grace and the knowledge of our Lord and Saviour Jesus Christ."

Jacob deceived his father with the skin of a kid; years after his sons deceived their father with the skin of a kid.

### Foretastes.

I CLOSE my eyes and soar away  
To regions of eternal day;  
Nor sun, nor stars their radiance shed  
Essential light, the Fountain-head,  
Whence all illumination flows,  
Is here enthroned and ceaseless glows.

I die to earth's discordant sounds,  
And quick as thought my spirit bounds  
Amid the heavenly throng, whose chords  
Of sweetest harmony afford  
Such thrilling power to express  
Her great Redeemer's loveliness

In thought I leave my cage of clay,  
And fly where nought my course can stay;  
Wide as the universe my home—  
Nor time nor distance bid me come  
And go, for swift and measureless  
As flight of thought my passage is.

Freed from the flesh my spirit finds  
A kinship in the heart of Him  
Who breathed man into being when  
The earth He made the home of men;  
In Him my soul has found her Lord,  
Her Father, her Creator, God. L. DEAN.

## The Centre and the Circumference.

BY JOHN JAMES.

**T**HE coming together, in assembly, into one place, is not what forms or constitutes the assembly. It has an antecedent existence in order to come together. The coming together, or gathering to the name of the Lord, is one of the functions of the assembly; but in order to perform that function it must previously exist.

The unity expressed, or manifested, or declared by the act of each breaking a piece out of the one loaf and partaking of the same, is not the unity of the gathering merely, but the unity of the body of Christ. The tendency to make a separate unity of those who gather together in a scriptural way *must be carefully watched against*. The idea, too, that the one loaf on the table represents the unity of the body of Christ—the Church—has no real scriptural foundation. The one loaf does not represent the Church, but the human body of the Lord Jesus. This notion has arisen from a superficial reading of 1 Corinthians x. 16, “The bread which we break, is it not the communion of the body of Christ?” It is the human body of Christ, just as the partaking of the cup is the communion of the blood of Christ. The unity is expressed by partaking. “We being many are one bread, one body; for we are all partakers of that one bread” (1 Cor. x. 17).

The unity thus expressed is not the unity of the gathering, but of the whole body of Christ. The Church is not spoken of in Scripture as composed of those who gather together merely, but of those who compose the one body. The fact that partaking of the loaf expresses this unity tells who the rightful partakers are, viz., all who have been baptised by the Holy Spirit into the one body.

The fact that the gathering does not actually embrace all the members of the one body must always be sorrowfully remembered; it is one proof of the ruin into which the Church has fallen. But the communion of the Lord's table must embrace all the members of the one body in intention, if it cannot in actual realisation.

Otherwise, scriptural principles are not maintained at the Lord's table.

The next false step, after making the gathering into a separate unity from the whole body, is to make a circle of such gatherings, separate not only from the one body, but from other circles of gatherings. So that members of the one body are not received simply and only because they are such, but they must be of the same association, or circle of gatherings, in order to be received. Letters of commendation are not, therefore, accepted, unless they come from those in the same association; and this is insisted on as being the only right and scriptural principle! It only needs to be stated to show its contrast with Scripture. Letters of commendation, instead of bearing *testimony that the bearer is a godly and consistent member of the one body*, are thus degraded into being mere certificates of party membership. The excuse made for this is, that otherwise discipline would be impossible; which means that the leaders would lose their control if the saints acted, in their local responsibility, by receiving all true members of the one body, irrespective of party, and confined exclusion to scriptural discipline of wicked persons.

The saints should remember that they have no right to spread the Lord's table except for all the members of the one body, in that locality, to partake of, who are not wicked persons. To spread the table for any less circle is to misappropriate to the purposes of a party what belongs to the Lord, and which He has given for all to partake of. “For we are ALL partakers of that one bread.” But if any man is spiritual he will acknowledge that what Paul wrote to us are the commandments of the Lord (1 Cor. xiv 37).

For every gathering of the Lord's people, seeking to act on scriptural principles, the centre and the circumference are both laid down in two lines of Scripture: “For we, being many, are one bread one body.” This is the circumference. “For we are all partakers of that one bread.” This is the centre. The one loaf represents Christ. He is the centre of all His people. Therefore all are partakers.



## Spiritual Gifts to the Church.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XII 4-13

4. "Now there are diversities of gifts, but the same Spirit.

5. And there are differences of administrations [or ministries], but the same Lord."

4, 5. To have the gift, according to verse 4, is one thing; to administer or minister the gift in subjection to the will of the Lord, as in verse 5, is quite another thing.

A man may be fully gifted for the preaching of the Gospel; but he may so fail in subjecting himself to the Lord Jesus, in the exercise of the gift, that he may be little used in conversions, or may even be wholly laid aside as a vessel unfit for the Master's use. The gift may be possessed but *neglected* (see 1 Tim. iv. 14), and so may fail of its proper utility. Another may be gifted to minister the Word of God to the saints, but he may fail to give to the household their portion of meat in due season, or he may minister strong meat to babes. Thus, not subjecting his ministry to the Lord, he may do harm instead of good, notwithstanding that he is truly gifted by the Spirit for the work. Another may have the gift of rule; but not exercising it in subjection to the Lord, he may assert the will of man, and lord it over the heritage of God.

Thus, when believers are come together into one place, they may be, as in Corinth, rich in gift, and yet, not having learned each one to wait upon a present Lord in the exercise of the gift, there may be confusion, barrenness, and little or no edification. And it is this unreality, insubjection to the Lord, and consequent confusion and lack of edification, that presents the most fatal temptation to go back to human arrangements, whereby through some one man, on whom the responsibility is made to rest, a certain measure of edification is secured, and a kind of order which, though admittedly human, is thought to be better than the unreality that, lacking power, yet assumes to be after the Divine pattern, and attributes to the Spirit of God unedifying attempts at ministry, too often the outcome of ignorance and conceit.

6. "And there are diversities of operations, but it is the same God which worketh all in all."

Then, where there are gifts of the Spirit ministered in subjection to the one Lord, the *operation* (v. 6) that results from such ministry—the effectual working in souls—showing itself in vigorous life, and fruit, and testimony, and increase, is of God. One may teach, another may exhort, a third may pray, a fourth may give thanks; but how are such exercises to be made effectual in the comforting and edifying of the body? This can only be by the operation of that God "*who worketh all in all*," and only as His mighty power carries the Word home to every heart and conscience.

7. "The manifestation of the Spirit is given to every man to profit withal." There is a difference between "the Spirit" Himself and "the manifestation of the Spirit." Every believer in the Lord Jesus has received the Spirit. "If any man have not the Spirit of Christ he is none of His." "Know ye not that your body is the temple of the Holy Spirit?" He is "the Spirit of Sonship," given to us because we are sons, and enabling us from the heart to say, "Abba, Father."

But the Holy Spirit manifests His presence in various ways. His way of manifesting Himself in order to the increase and profit of the body may be, in one, by special evangelistic gift and longing for the salvation of sinners; in another, by qualifying him profitably to instruct believers in the Word of God; in another, by putting into his heart an "earnest care" as to the spiritual well being of the saints, leading to visitation and other pastoral work.

Thus diversely, in different individuals, does the Spirit manifest His presence; but whatever be the kind of manifestation, it is of the same Spirit and for the profit of the whole body. Thus it is evident, that in the love and care of God, the Church should not on any occasion "come together," without receiving profit and blessing by the Holy Spirit's ministry.

8 A list of these "*gifts*" of the Spirit is found in verses 8-10. It may seem to our mind peculiar that the gift of "*wisdom*"

should be given to one, and the gift of "knowledge" to another. We would have probably bestowed both gifts on the same person! But this is not God's idea. His way is to bestow a little gift upon one and a little upon another, thus binding the members together in mutual dependence and helpfulness.

9. **"To another faith."** This is not the faith that lays hold of the doctrines of the Word of God; but special faith about special things, such as the Lord alluded to when He spoke of the faith that can remove mountains, &c. To one He gave the gift of speaking in various languages, and to another the interpretation of tongues—in this way maintaining the idea of mutual helpfulness and dependence.

12. **"As the body is one."** All this is illustrated by the figure of the human body, in which each member is fitted to perform its own function, and is unfitted to do the work of another. In this way mutual dependence and mutual care are promoted.

Such is God's idea of ministry in the church. But according to man's ideas this is nothing better than confusion. His way is to have everything done according to set rules. God's order always necessitates first dependence upon Himself, and mutual responsibility, care, and dependence among the various members of the body.

7, 8, 9, 11, 13. It is the **"Spirit of God"** who is here said to confer these gifts. In the wisdom of God, many of these do not now exist in the Church. On the other hand, there may be natural abilities existing prior to regeneration, which, by the Spirit of God, being sanctified, developed, and directed, are as much of the Spirit and for edification as those gifts which were more evidently supernatural.

11. **"The self-same Spirit dividing to every man severally as He will"** One may be qualified to preach the Gospel; another to instruct the saints; another to care for, and guide the flock. In each case the qualification is of the Spirit, and never could have existed but by the power of the Spirit. Man cannot confer such gifts; neither can they be developed by any amount of theological training. If there be

a felt lack of any such gifts in an assembly of the saints, how are they to be obtained? The appeal for them must be made to God alone. It is He, by His manifold grace, who alone can qualify, raise up, and bring forward to the work.

Thus are we taught that for ministry, according to God's thoughts and not man's, we are cast upon the living God Himself. We cannot get on without the gifts that are of the Spirit, the direction that is of the Lord, and the operation (or in-working) that is of God. Helpless are we, indeed, if we look to man! But the flesh is ever ready to lean upon man rather than God. Hence how many there are in assemblies who go in and out without any sense of responsibility—professing to look to God, but *really* counting upon certain brethren to be present and to "conduct the service"; much as others count upon the "minister," to whom they surrender all their responsibility. May God give us grace to see that we cannot but fail of blessing unless each individual member is in living fellowship with God, and truly subject to the Lord.

11. **"Dividing to each one severally as He will."** Here it is emphatically asserted that these distributions of the Spirit are according to His sovereign will. This is not man's idea. Do not parents often regard "the ministry" just as they would any other "profession"? A father may have three sons. He puts one to "business," one he qualifies for "the law," and the third he makes "a minister." In each case the main object in view is a sufficient and respectable means of livelihood! So, whether it be "the law" or "the ministry," the necessary qualification is the university and its appropriate curriculum. This being completed, according to man's idea each one is fitted for his particular "profession." God has as little to do with the one as the other. The "minister" may, alas! not even be a Christian.

But even if he were a Christian, and a zealous one, is that sufficient? May he not be a truly converted man, and yet, through lack of the Holy Spirit's qualifying, be utterly unfit for the place in the body that he professes to occupy, utterly unable to discharge

the many functions that he presumes to monopolise? How often one hears the remark, "Our minister is a real good man, but he's no preacher!" And yet he preaches! And instead of the children of God seeing in this a violation by the will of man of the sovereign will of the Spirit of God, they submit to it, and support it, and regard it as a right and gracious thing quietly to settle down in a system that deprives "the body" of much of its proper sustenance, and robs God of His glory.

### Scapegoat and Substitute.

By C H SPURGEON

Read Leviticus xvi 7 10

"And they took Jesus, and led Him away  
(John xix 16).

WHAT do we learn as we see our blessed Lord "led forth"? Do we not perceive that truth which was set forth in shadow by the scapegoat? Did not the high priest bring the scapegoat and put both his hands upon its head, confessing the sins of the people, that thus those sins might be laid upon the goat and cease from the people? Then the goat was led away by a fit man into the wilderness, and it carried away the sins of the people, so that if they were sought for they could not be found.

Now, we see Jesus brought before the priests and rulers, who pronounce Him guilty. God Himself imputes our sins to Him: "The Lord hath laid on Him the iniquity of us all." "He was made sin for us," and as the Substitute for our guilt, bearing our sin upon His shoulders, represented by the cross, we see the great Scapegoat led away by the appointed officers of justice.

Beloved, are you assured that He carried *your* sin? As you look at the cross upon His shoulder does it represent your sin? There is one way by which you can tell whether He carried your sin or not. Have you laid your hand upon His head, confessed your sin, and trusted in His precious blood shed on the cross to cleanse you from it? Then your sin lies not on you, it has all been transferred to your blessed Substitute, and He bears it away for ever.

### The Character, Faith, and Hope of Job.

By H. W. FIGGIS. PART II.

Notes of an Address in Grosvenor Hall, Dublin

#### II. JOB'S ASSURANCE.

"I KNOW that my Redeemer liveth," and although "know" is a very emphatic word, of the two the "I" is the more emphatic. "I" know. There may be things that he did not know, he was not able to refute all the accusations of his so called friends; he was not able to see the fallacies of most of their arguments. When they brought against him the accusation that he must be a hypocrite, or guilty of great wickedness, seeing that he was so sorely afflicted, he is not able to explain it; he did not understand it. There were many things that he was not sure about, but of this matter he was perfectly sure. Faith is not guess work; it is not a surmise—a fancy. "Faith is the substance of things hoped for, the evidence of things not seen." So is it with the Gospel; the man or woman who believes God's Word does not make a mere conjecture or entertain a probability; it is an absolute certainty. You *know*! you *know*! Why? Because God said it. Thus, as in the opening of the book of Genesis, "God said." That is His Word. He speaks; we believe. Had He never spoken we should have remained in ignorance and uncertainty. "Wisdom" is the "word" hidden; the "word" is "wisdom" expressed. God speaks to us now "in His Son" (Heb. i. 2). In and through that blessed One who is both the eternal wisdom and the incarnate Word, whose "verily, verily" gives the believing soul under all outward conditions the divine certainty found in the words that our patriarch Job expresses, "I know that my Redeemer liveth."

#### III. HIS LONGING EARNESTNESS.

He says, "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" Many inscriptions are found all over the east in stone tablets along the high way, boldly cut in the rocks many ages ago, setting forth matters of great historic interest, and Job seems to say, "I have got something to say"

about some One, of such surpassing interest. the truth I am going to express is of such importance that I should like it to be graven as with an iron pen and lead in the rock for ever! 'I KNOW THAT MY REDEEMER LIVETH.' That is to say, he was going to express under the teaching of the Holy Spirit in a particular sense a prophecy concerning the Redeemer, which was to stand for all time. "I know that my Redeemer liveth." Oh, fellow-sinner, you are safe to put your feet on this solid rock, and if you are one of those who has been taught your sin and sinfulness by the teaching of the Spirit of God in your heart, if you have been led to see something of the Lord Jesus as your Redeemer, and His precious death on Calvary as the great redemption price for your soul, you have every right to KNOW and rejoice in what He has done for you. But notice beyond his certainty.

#### IV. HIS INTELLIGENCE.

What does he say he knows? "I know that my Redeemer liveth." Now, I must ask your attention to a word he uses—"I know that my Redeemer liveth." The word in the Hebrew is "goel"—"Redeemer." It is a very old word, much used in the writings of Moses, but the "goel" was known long before Moses' time. From the very beginning every true soul taught of God had known something about the Redeemer and His redemption. I don't say they knew it with the same clear light as we in these days of fuller revelation, but they knew it in some measure, so old Jacob says, "He which redeemed me from all evil." And David also knew, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer." And Job knew something about this. He says, "I know that my goel liveth." My goel, my Redeemer; the more you prayerfully study the Scripture the more full you find it, and the more it opens up precious truths; thus the "goel" was not only redeemer, but kinsman and avenger. "The avenger of blood" was the goel; many lovely types are here. To be the avenger of blood, he must be near of kin, and to be redeemer he must not only be kinsman but avenger upon the

murderer; all these shadows beforehand speaking of the Lord Jesus Christ, who in order that He might have power to redeem fallen man, became Man Himself. "Forasmuch as the children were partakers of flesh and blood, He likewise also partook of the same." The Word became flesh and tabernacled among us. He became near of kin to us that He might redeem us and our inheritance back from the power of death and darkness, and re-establish both in eternal righteousness before God. That which we had lost in the first Adam, the last Adam, the Lord from heaven, brought back and redeemed to God. But beyond this there is the *avenger*. Oh what a wonderful mass of scripture opens up in this! The Avenger! who shall say what lies beneath the Word of the Lord concerning the destruction that He is to bring upon our great adversary, the devil? "O death!" He says, "I will be thy plagues! O grave! I will be thy destruction! Repentance shall be hid from Mine eyes!" In His pitying love He not only "lays hold of the seed of Abraham" and becomes near of kin to us, and becomes our Redeemer at the cost of His own precious blood, but He also has acquired the right to visit judgment upon the head of our cruel adversary, the murderer and liar, the great prince of darkness, Satan himself, to whom our Lord referred when He said, "Of judgment because the prince of this world is judged" (John xvi. 11). Satan was "judged" fully and finally at Calvary, and the day of his being "cast out" and of our triumph over him at the coming of our Lord hastens on. As our Lord walked about the earth and saw the weeping, and the deathbeds, and the sin, and the pain, and the heart-breakings, and the rack, and ruin, and misery that had fallen upon man, "His eye affected His heart," and He pitied man with a yearning pity, for you must remember that sin has various aspects. It may be looked on as strictly an offence against God, guiltiness. But it is also a disease, and the sinner in this respect is an object of divine pity and compassion. You remember that when He followed the weeping sisters at Bethany we read that Jesus, "groaning in Himself,

cometh to the grave." Oh, who can fathom the depths of that "groaning"? Again, you remember that poor boy who was brought to Him, and I think it is Mark (who always gives us little touches of intense interest), says, "He sighed." "He sighed deeply." The word is translated "sigh," but it has a deeper meaning than what we call a sigh. It was a deep inward shudder, a mixture of indignation, anguish, intense feeling, sympathy, love, anger; not anger against the poor boy, but He saw the millions of dumb tongues and blind eyes, and feeble bodies, and aching hearts, and wretchedness, and misery, and bloodshed of the world, under the power of Satan, and He shuddered with intense holy indignation against the diabolic author of it all. He went to the cross to acquire the right not only to redeem us, but to visit upon our foe the reward of all his impious wickedness, and to cast him down for ever into the bottomless pit. This may seem to some to be quite apart from our subject, but it really is not; it is all wrapped up in these words of our patriarch Job, "I know that my Redeemer liveth, my goel, my kinsman, my avenger; I know that He liveth." I do not say Job understood all as fully as this, but I think it is not going too far to say that he felt he had a personal interest in the Redeemer and His work, and, like another patriarch, "rejoiced to see Christ's day, saw it, and was glad." Notice, he says, "Whom mine eyes shall behold for myself." How different from the wicked Balaam who said, "I shall see Him, but not near; I shall behold Him, but not nigh."

In closing, notice Job's intense longing for the consummation of his hope. "After my skin"—that is, he was reduced to such a state of misery, as we say, "skin and bone." "Though after my skin—" there is no word for body, that is assumed, it is put in italics; he meant it of course—perhaps he pointed to himself as he said it. This! this! "Yet after my flesh." Some of the best translators say "out of my flesh"—that is, not his present body, but looking out from his renewed body, his resurrection body, looking out from this—"I shall behold Him whom my eyes shall behold,

and not another, though my reins be consumed within me." Let us not pass by this old-fashioned word. I beg you to think of it, as that was the expression used by the Hebrews; as we would say "heart," they said "reins." My deep inward longing, "my reins consumed within me" with intense desire for this future redemption of the body; for after all this body is the house in which I myself live, the "body" is not the man, nor yet the "spirit" alone, and Job, with his intense bodily sufferings, yearned for the prospect beyond. His earnest longing for what? For this future of bliss, the resurrection, the time beyond the present when "out of my flesh I shall see God." Oh, brethren, what a wonderful example of faith in this Old Testament patriarch, that he looked forward to this prospect of seeing God, as his Redeemer; for what is the highest expectation of the child of God, with all the light we have in the New Testament, what is the deepest longing of your reins, your heart, your love, your affections, what is it? That I may see Him, be like Him, to be with Him—so it was with Job.

If I speak to one who has only a head knowledge of the Bible, you may understand a good deal about doctrine, and the letter of Scripture, but if you have no real knowledge of the Lord Jesus and no desire to see Him and be with Him, you may gravely suspect that you are a lifeless professor and unsaved. One of the most certain evidences of being truly born anew is the inability to find satisfaction and contentment in this present world, or even in the gifts and blessings granted to us by God so far as they are connected with purely earthly things. "Arise! depart! this is not your rest." Even the knowledge of Christ, and His love enjoyed here fills the heart with an increasing desire for the day yet future, when no longer drinking of the stream we shall more deeply drink at the Fountain Head, "To love and adore Him and see Him with these eyes."

"My Redeemer, oh! what beauties  
In that lovely Name appear,  
None but Jesus in His glories  
Shall the honoured title wear,  
My Redeemer  
Thou hast my salvation wrought."

## Nehemiah in the Palace.

SAINTS IN UNLIKELY PLACES—IV

By T. BAIRD.

NEHEMIAH in Shushan, the palace, furnishes us with a conspicuous and commendable example of a saint in a most unlikely place. He occupied a position of unique responsibility in the household of a great Gentile monarch, and still his deep, fervent, Jewish piety remained unimpaired and uncorrupted. Revolutionary movements abounded then as now. Reactionary agencies were in active operation in those ancient days, of which fact we have abundant evidence in the book of Esther. Petty and personal jealousies were rampant, and court intrigue was of frequent occurrence. The king's life would be occasionally threatened (Esther ii 21), hence the necessity for the greatest possible vigilance on the part of those in authority. Some trustworthy person must be selected and appointed to supervise the king's table lest unreasonable and wicked persons should attempt to introduce poison into his food. This honour was conferred on Nehemiah, for he himself distinctly informs us, "I was the king's cupbearer" (Neh. i 11). But although thus preferred and exalted he did not allow the policy and practice of court life to corrupt his good manners. Even as plants and trees silently, yet surely, defy the unalterable law of gravitation by *growing* against it, so this sterling man of God persistently pursued his godly pathway amidst all the depressing and demoralising influences of a godless, pagan palace. If one might particularise where all is so consistently beautiful, we might say that this saint is especially distinguishable for three excellent virtues. (1) His cheefulness. Up to the time of his receiving information as to the deplorable condition of Jerusalem, he affirms that he had never before been sad in the king's presence. (Neh. ii 1) Marvellous disposition! (2) His prayerfulness. A glance over the whole book will reveal what an effectual man of prayer he was. Every circumstance drove him to God, and every fresh item of information was turned into ejaculatory intercession. (3) His faithfulness. Who amongst us has

not secretly admired this man of God for his unswerving devotion to truth and duty? Neither bribery, nor plausibility, nor hostility affected him. Let us in our evil day be so inspired.

## Suggestive Topics.

FOR PREACHERS, TEACHERS, AND STUDENTS

MY SAVIOUR (Luke i. 47).

A <i>Personal</i> Saviour,	-	Psa. lv. 16
A <i>Present</i> Saviour,	-	Jer. xv. 20
A <i>Powerful</i> Saviour,	-	Heb. vii. 25
		R. T.

"FAITH WITHOUT WORKS IS DEAD."

By <i>works</i> is a man justified;		
not by <i>faith</i> only,	-	James ii. 24
Giving all diligence, add to your faith		
<i>Virtue</i> , and to virtue,	-	Phil. iv. 8
<i>Knowledge</i> , and to knowledge,		
		2 Peter iii. 18; 1 Cor. i. 30
<i>Temperance</i> (moderation), and to temperance,	-	Phil. ii. 15,
		iv. 5; 1 Peter iii. 3, 4
<i>Patience</i> , and to patience,		Jas. i. 4; Rom xv. 4-6
<i>Godliness</i> , and to godliness,	-	1 Peter i. 15,
		16, 1 Tim. iv. 7, 8; vi. 6
<i>Brotherly kindness</i> , and to brotherly kindness,		Rom xii. 10; Eph. iv. 32
<i>Charity</i> , Col. iii 12-14; 1 Pet. iv. 8; Luke vi. 27-35		
"If these things be in you, and abound, ye shall be neither barren nor unfruitful in the knowledge of Christ,"		2 Pet. i. 5-8
"Who is sufficient for these things?"		2 Cor. ii. 16
"Our sufficiency is of God,"	-	2 Cor. iii 5
		E A H

A SEVENFOLD BLESSEDNESS

1. Blessed are they that dwell in Thy house, - - - Psa. lxxxiv. 4
2. Blessed is the man whose strength is in Thee, - - - Psa. lxxxiv 5
3. Blessed is that man that maketh the Lord his trust, - Psa. xl. 4
4. Blessed is the man that endureth temptation, - - - James i. 12
5. Blessed is he that watcheth, Rev. xvi. 15
6. Blessed is he that waiteth, - Dan. xii. 12
7. Blessed are the dead which die in the Lord, - - - Rev. xiv. 13

E A H.

## Be Not Afraid.

By SAMUEL H. STRAIN

"When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them for the Lord thy God is with thee, which brought thee up out of the land of Egypt" (Deut xx 1)

VERY often the child of God is confronted with what seems to be an insurmountable difficulty. Way of escape there seems none; the enemy is in an overwhelming majority; human help avails nothing; we are on the verge of despair; then at such an hour there comes a promise like this, and we go forth to the conflict full of hope, full of confidence, full of assurance. At times we are apt to think that in this conflict against the world, the flesh, and the devil, we are fighting single-handed and unobserved; but it is not so, for there is on our side One by Whom we are well able to overcome, and be the enemy ever so powerful, ever so numerous, ever so malignant, we shall come off more than conquerors through, and on account of, Him Who loves us.

To the child of God who trusts implicitly in his Saviour defeat is unknown.

In this exhortation Israel is reminded that the God Who brought them out of Egypt is still with them. This is the ground of their confidence: and so with the believer. He Who in Sovereign Grace brought us out of the Egypt of sin, will not leave or forsake until our feet tread the promised Canaan above, and we feast with the Church triumphant at the marriage supper of the Lamb.

## Our Burden Bearer.

THE little sharp vexations  
And the briars that catch and fret,

Why not take all to the Helper,

Who has never failed us yet?

Tell Him about the heartache,

And tell Him the longings, too,

Tell Him the baffled purpose

When we scarce know what to do;

Then, leaving all our weakness

With the One divinely strong,

Forget that we bore the burden,

And carry away the song. P. BROOKS.

## The Secret of True Holiness.

WE ought to read the Word prayerfully. If there should be in what we read to-day a precept, let us embrace it; if a promise, let us claim it; if an example, let us emulate it; if a warning, let us fear before it. And always let us lift up our hearts to God, saying, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." One who has prayed the Bible through, turning every word of God into supplication, is far advanced in holiness, and is able to understand something of that which is wrapped up in the stupendous phrase "the fulness of God." D. M. M. \*

### 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:

**ANointing of Jesus.**—What are we to learn from the fact that in Matthew and Mark it was the head of the Lord that was anointed, but in John it is His feet?

**DID CHRIST DIE OF A BROKEN HEART?**—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

**THE "DAYS" OF SCRIPTURE.**—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

**THE SACRIFICE OF ISAAC.**—Many teachers of the present day seem to admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age, but explain its position in Scripture on the ground of the development of revelation. Is the idea of the evolution of revelation a scriptural one?

## Women of Scripture.

**QUESTION 565.**—Are we to understand that the women mentioned in Matthew xxvi. 6, 7, Mark xiv. 3, and John xii. 1-3, are the same persons?

**Answer A.**—From a comparison of the three passages it seems clear that all refer to the same event, when at Simon's feast (the "they" of John xii. 2 is indefinite) in Bethany, Mary anointed the "head" of Messiah the King, the Servant of Jehovah, and the "feet" of the Son of God. In Matthew and Mark, the anointing of the "head" may signify faith's apprehension

of His offices, while in John, the anointing of the "feet" may denote the worship of His Person—pouring at His feet her all. In the two former Gospels the memorial of it is to be proclaimed with the Gospel, but in John, the odour thereof fills the house.

The event recorded in Luke vii. 36-50 took place probably at Nain, and there is not sufficient ground for identifying the nameless woman there with Mary of Bethany, any more than with Mary of Magdala (viii. 2). W. R. L.

*Editor's Note*—It is in accordance with the character of the Gospels that in Matthew, where the Lord is presented as Israel's Messiah, He should be anointed as King, the ointment being poured upon His head. In Mark, also, where He is seen as the "Servant of Jehovah," it is fitting that the anointing oil be poured upon His head. But in John's gospel, where He is seen as "the Son in the bosom of the Father," it is the anointing of His feet that receives mention. Of the mystical body of Christ, the Head is in Heaven, but the feet are on earth. It is a precious word, "the Head cannot say to the feet, I have no need of you." He needs the feeblest member of His body, the Church, and it is our privilege to love and care for and honour those members, however lowly or feeble, which are on the earth.

## The Author and Finisher of Faith.

QUESTION 566.—In what sense is "Jesus the Author and Finisher of our faith," and what was "the joy set before Him"?

*Answer A.*—Was not the joy that was set before Him the "fulness of joy" and the "exceeding gladness" spoken of in Psalms xvi. and xxi, when in resurrection at God's right hand, the place of approbation, there would be seen the issues of His wondrous work (Isaiah liii. 11)? While He shrank from losing for a moment the light of God's countenance (Mark xiv. 36), yet He longed to accomplish our redemption—the work the Father had given Him to do (Luke xii. 50; John xviii. 11). He knew that only by so doing could He ever have us with Him, and He longed for this. We were not only "dead" (Ephes. ii. 1) and "without strength" (Rom. v. 6), as the "treasure" in Matthew xiii. 44, but "sinners" (Rom. v. 8) actively "walking according to the course of this world," opposed to Him (Ephes. ii. 2), and just as the "pearl" is the result of an injury done to that which produces it, so He loved us, though He endured from us such contradiction against Himself, and for joy sold all that He had to have us. Blessed Saviour, that which He gave up was infinite in value (2 Cor. viii. 9),

but that which we are called upon to lay aside is, if we saw it in its true light, only "filthiness" (2 Cor. vii. 1; Heb. xii. 1; Rom. xiii. 12; 1 Peter ii. 1). Yet how we cling to it, and it is only by looking off unto Jesus that we can give up anything and walk as obedient children. He is to be the object before our souls (Phil. iii. 8). Not even Abraham is to be our pattern of faith, nor Job of patience. Jesus is the Leader and Perfecter of faith in a pathway He has, by treading it, made altogether new. He longs to have us with Him, and died that this might be. And now that which is set before us is to be with Him in that bright glory, one deep joy to share. Do we long for this? If so we shall despise the shame, and running with patience the race that is set before us, will gladly "go forth unto Him without the camp, bearing His reproach." W. R. L.

*Answer B.*—Is not the connection here manifestly a showing forth of the Lord Jesus as the chief example of true and perfect faith? The words, "Author and Finisher," are better rendered "Leader and Perfecter." "*Our*" is better omitted as not in the text. "His joy set before Him" seems evidently to be His desire to glorify God in fully accomplishing His will. A. O. M.

*Answer C.*—I would remark in the first place that the word "*our*" is in italics, showing that it is not in the original Greek; also, that the word "Author" may be translated, Beginner, or Captain, or Head. The purpose of the writer of the epistle seems to be this. Having given a wonderful list in the previous chapter of those who to some extent had walked in and by faith, and having referred to this "cloud of witnesses" in the first verse he seeks to draw attention to and focus the gaze upon the Supreme Exemplar of faith—the *Only One* who ever trod this earth, and trusted in God without a break from first to last. The first Adam lost confidence in God in the garden of Eden, and from that time onward distrust of God has been the besetting sin of every child of Adam, even of those who, "by faith in Christ Jesus," become the children of God. Every child of God must be conscious of a secret misgiving, though it may be hardly tangible, that rises up to oppose his true and earnest desire to exercise a whole-hearted trust in God. But the blessed Son of God has glorified His God and Father by an unbroken confidence in circumstances which infinitely surpass any test which could possibly be applied to any human being. Therefore let us look unto Him. Surely the "joy that was set before Him" in enduring the cross, &c., is explained by Isaiah liii. 11 and other passages.



## Verbal Inspiration, Right and Wrong Views.

By J. R. CALDWELL,

Author of "Foundations of the Faith," &c

OUR object in writing the following article is to protest against the teaching now so common that the Bible is a human book and may be subjected to criticism on the same principles as any other historical or so-called "sacred" book.

It is not possible to contend for verbal inspiration where the human element comes in so prominently as in the translation of the Scriptures into various languages. Translation is a work of man depending upon the learning and the spiritual intelligence of the translator. The Scriptures are now rendered into hundreds of current languages, and each of these translations requires to be revised at longer or shorter intervals, according as languages change and develop and as the knowledge of them increases. This work of translation and revision is essential to the introduction of the truth among all nations, but to claim for any *translation* that it is verbally infallible would be to assert that which is contrary to fact, and would only give the advantage to those who deny inspiration.

Next there arises the question of the collating, examining, comparing, and selecting of ancient manuscripts. Of these there are thousands, both of the Hebrew Old Testament and of the Greek New Testament Scriptures. Not many of them, especially of the New Testament are complete; they are mostly only portions, some omitting parts which others contain, and *vice versa*.

Between these there are numerous discrepancies, though for the most part of minor importance, none of them affecting any fundamental doctrine of Scripture. The work involved in collecting these MSS. and revising the Hebrew and Greek texts has been enormous, and the scholarship, ability, perseverance, and piety of the men who have spent their lives upon it are beyond all praise. The object before all who have

acted in this capacity has been to arrive at the genuine original. That this has been accomplished in a very large degree cannot be doubted.

One complete Bible compiled from many MSS. and produced in one language is called a version; e.g., the Authorised, the Revised, the Septuagint, the Vulgate, &c., &c., but verbal inspiration cannot be claimed for any version, whether modern or ancient.

It may be asked, What then do we contend for when we speak of verbal inspiration? And the answer is, as the Scripture teaches, that the words originally uttered by the prophets and written by those whom God chose to write the Scriptures were "Not the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). The Scripture teaches, not that the men who wrote or spoke were inspired men (some of them were very defective characters), but that, when it pleased God to speak by them, the words they uttered, whatever their personal character, were His words. Balaam was a thoroughly bad man, yet the prophetic words he uttered were unquestionably inspired by God. Caiaphas, the high priest, was also an enemy of the Lord, yet he spake by the Spirit prophetic words which were duly fulfilled. These men were no doubt exceptions, for as a rule those through whom the Scriptures were given were men of God who were devoted to Him and delighted to learn to do His will.

There are in Scripture many recorded utterances that are not inspired. The words of Satan (Gen. iii. 1); the words of the fool (Ps. xiv. 1); the words of Sanballat and Tobiah (Neh. iv. 1, 2), and many such. Nevertheless the records of what was said are inspired. There is what has been called "the inspiration of selection," by which the writers of historical parts were divinely taught what to record and what to omit. This is most noticeable in the four Gospels, each evangelist recording under the Holy Spirit's guidance the events that were in keeping with the object in view, the setting forth the Lord Jesus in different aspects as King, Servant, Son of Man, Son

of God. The differences so regarded become luminous, and are seen to be not discrepancies but perfections.

Part of what the writers of historical portions recorded may have been gathered from manuscripts then extant, but if so they were none the less inspired in that the selection was of God.

In the first epistle of Peter we read that "the prophets searched what, or what manner of time the Spirit of Christ which was in them did signify, when He testified beforehand the sufferings of Christ and the glory that should follow." It is evident that what they spoke or wrote was not at the time understood by them, or at least only very partially, but they searched afterwards into the full significance of the prophecies they uttered.

We have, moreover, in 2 Peter i. 20, 21, further instruction as to the nature of prophecy: "Knowing this first, that no prophecy of Scripture *is of any private interpretation* [*lit.*, 'originates from his own untying or loosening' as of hard knots: revealing the hand of the fisherman Peter], for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost" (R.V.). The sense here is, as given by Alford, "that prophecy springs not out of human interpretation; *i.e.*, not a prognostication made by a man knowing what he means when he utters it, but men spake from God," &c. This corresponds exactly with, "All Scripture is given by inspiration of God [*or lit.*, God-breathed], and is profitable," &c. (2 Tim. iii. 16).<sup>\*</sup> David said, "My tongue is the pen of a ready writer" (Psalm xlv. 1); and again, "The Spirit of the Lord spake by me, and His Word was in my tongue" (2 Sam. xxiii. 2). In Jeremiah i. 9 we read concerning Jeremiah's prophecies: "Then the Lord put forth His hand and touched my mouth, and the Lord said unto me, Behold, I have put My words in thy mouth." So in Matt. x. 19, 20, concerning the disciples,

<sup>\*</sup> However excellent some of the changes in the Revised Version may be, the change in this passage is unwarranted and most misleading. What sense is there in saying "Every Scripture given by inspiration of God is profitable?" How could that which is God-breathed be anything else than profitable? In the following four passages the construction is the same as in 2 Tim. ii. 16:—1 Tim. ii. 3; 1 Cor. xi. 30, 1 Tim. iv. 4; Heb. iv. 13; but the revisers have not dealt with them in this arbitrary way.

"But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is *not ye that speak*, but the Spirit of your Father *that speaketh in you*."

A review with an unbiassed mind of the passages here adduced cannot possibly lead to any other conclusion than that the Scriptures, as originally spoken and written, were indeed the very words of God, except, as above noted, such portions as were the utterances of others, but which are recorded under divine inspiration.

The thought that the substance of what was spoken was of God, but the words human, is not tenable, and probably arises from the fact that the Spirit of God, in moving those who were His chosen instruments, was pleased that even their natural character and temperament should not be hidden. How evident this is in the writings of Isaiah and Jeremiah. A short extract from either could well be identified by its style. So also the writings of Paul—eminently judicial and controversial, contrasted with those of John, through whose writings there runs incessantly the golden threefold cord of love, and light, and life, and with those of Peter, the simplicity of which declares him pre-eminently to be the feeder of the lambs. The writers were not mere automata; they did not write to dictation.

The Scriptures of Truth, then, profess to be, and really are, the very words of God. That they were so regarded by the writers of the New Testament and by the Lord Himself is evident from many passages. See Matthew v. 18, where the Lord asserts the inspiration and infallibility of every jot and tittle of the law. Again, in John x. 35 He declares, "the Scripture cannot be broken." And on the Cross that the Scripture might be fulfilled, He said, "I thirst," because there remained only this one final act of the receiving of the vinegar to complete ALL that was written of Him as to His sufferings. Then, and not till then, could he say in triumph, "It is finished" (John xix. 28-30). The apostles likewise, taught by the Spirit, so regarded and so used the Old Testament Scriptures. To them "What saith the Scrip-

ture" was the final appeal (Rom. iv. 3; Gal. iv. 30). In Galatians iii. 16 the Seed to whom the promises were made is proved to be the Christ, and not the nation of Israel by the fact that the Hebrew word is in the singular and not in the plural. In Hebrews vii. every word of the short record in Genesis concerning Melchizedek is shown to be significant, and even the omission of any mention of his genealogy or of his birth or death is commented on as full of divine instruction.

Differences of manuscript and translation there may be, as we have at the outset conceded, but the Scriptures as originally uttered or written are Divine, though given through human instrumentality, even as the Living Word was Divine though "made of a woman" and clothed with flesh and blood. We cannot be too thankful for the reverential care and patient labour bestowed by learned and godly men in order that the rank and file of believers might have in their possession the very words of God as originally given. But such differences as we allude to in no way affect the truth we contend for, and it is because we so firmly believe in the Divine and verbal inspiration of what was written that we so value every help to arrive at the actual words that God gave, and the accurate rendering of them into our own tongue. Sceptics have laid great charges of inaccuracy against names and dates and facts recorded in the Old Testament. But the discoveries of modern research amid ancient inscriptions, which are continually being brought to light, all go to prove the accuracy of the Scriptures; and the oriental antiquities have not yet spoken their last word, though already enough has been brought to light to put to silence not a little of the ignorant opposition of conceited and foolish men who dare to set the Word of God at the bar of human reason and subject it to critical cavillings. "The Word made flesh" they set at Pilate's bar, but He answered not their questionings, He attempted no defence, and by and by His judges will stand at His bar. Even so with "the Word" written. It needs no defence, but stands forth in its Divine majesty impregnable. "The words that I

speak, the same shall judge you in the last day."\*

## The Believer's Outlook.

"Can ye not discern the signs of the times?" (Matt. xvi. 3) "Exhorting one another, and so much the more as ye see the day approaching" (Heb. x. 25)

LOOK outward, my brother, around thee behold

The signs of the times which appear,  
Proclaiming as Scripture has plainly foretold  
The coming of Christ draweth near.

(James v. 8.)

The marks all predicted around us now crowd,

In perilous times we now dwell,

For men are "blasphemers," and "boasters"  
and "proud,"

And "lovers of pleasures" as well.

(2 Timothy iii. 1-5)

God's Word is by critics condemned and  
confounded,

Those leaders deluded and blind,

Whose fables of fancy are glibly propounded,  
Whilst simple ones follow behind.

(2 Timothy iv. 3, 4.)

The chart of the ages pourtrayed by the pen  
Of holy apostles of old,

Shows the rise of a trading communion of  
A "babylon" thirsting for gold. [men,

(Revelation xiii. 16, 17, xviii. 12, 13)

The day of contention and conflict's at hand,  
The "masses" arise like a flood,

The tide of democracy sweeps o'er the land,  
Where landmarks for ages have stood.

(2 Peter ii. 10)

Look upward, my brother, lay hold of the hope  
That Jesus is coming again;

In doubt and in darkness the nations still  
But Jesus is coming to reign. [grope,

(Revelation iii. 11).

My brother be faithful, the Scriptures hold  
Be diligent, watchful, and wise, [fast—

Until we are called by His trumpet's loud  
Our Saviour to meet in the skies. [blast,

(1 Thessalonians iv. 16, 17)

T R

\* *πνευματικαῖς πνευματικῇ συγκρίσει*—1 Cor. ii. 13—  
"Combining spiritual things with spiritual words—After speaking of spiritual things (verses 11, 12, 13) Paul now speaks of the forms in which they are conveyed—spiritual forms or words answering to spiritual matters—and says, 'We combine spiritual things with spiritual forms of expression. This would not be the case if we uttered the revelations of the Spirit in the speech of human wisdom. Spiritual—proceeding from the Holy Spirit—Note on 1 Cor. ii. 13 by Dr. A. B.  
For further thoughts upon this subject, see "The Inspiration of the Scriptures," by the Editor, 6d., post free

## Manaen in Herod's Family.

SAINTS IN UNLIKELY PLACES.—V

By T. BAIRD.

WHO would ever expect to find a saint of God anywhere in near proximity to the unholy Herods? Yet such are the ways of God in providence and grace that a man in close personal relationship and association with this despicable family should afterwards be saved and become a prophet and a teacher in the church at Antioch. "Manaen, which had been brought up with Herod the tetrarch." Margin, "Herod's foster brother" (Acts xiii. 1). Who were the Herods? A race of adulterous, unscrupulous men of Idumean extraction, who have made themselves eternally notorious by their licentious lives and murderous misdeeds! There are three individuals bearing this branded name introduced into the New Testament narrative, and all of them murderers, either in attempt or deed! I. Herod the Great, the attempted murderer of our Lord in His defenceless infancy (Matt. ii.). II. Herod Antipas, his son, the murderer of John Baptist, and the mocker of our Lord (Matt. xiv.; Luke xxiii.). III. Herod Agrippa, nephew to Herod Antipas, the grandson of Herod the Great, the murderer of the Apostle James, and the attempted murderer of the Apostle Peter (Acts xii. 1-3). All murderers! Convincing evidence of the amazing heredity of evil! And yet it is just here that the all conquering grace of God makes itself mightily manifest. If John Baptist's ministry was lost upon the tetrarch, it seems to have made a deep impression on his foster brother. God's word never returns to Him void. And who has not noticed the name of "Joanna, the wife of Chuza, Herod's steward" (Luke viii. 3). God seems to have surrounded this godless family with strong spiritual influences, but with little effect. The first Herod had the testimony of the wise men. The second Herod had the ministry of John the Baptist, and actually saw the Lord Jesus face to face. The third Herod was near enough to James to bring about his death. The same sun which hardens *clay*, softens *wax*. Herod resisted; his foster brother yielded. From

Herod's family to the Church of God! What a transition! Oh! brethren, let us extol God's grace, let us exalt God's name. He can change the vilest of sinners into the holiest of saints. His grace is never more glorious than when displayed in beautifying misguided and mis-shapen souls.

## A Glance at the Past.

PRINCIPLES AND PRACTICES OF MISSIONS.—V.

By Dr. J. NORMAN CASE, China.

GREAT and beneficial as were the effects of the Reformation within Christendom, it was not at once followed by the preaching of the Gospel in non-Christian lands. This was one of its great defects. Godly men, however, realised the need. Luther once said: "Asia and Africa have no gospel; another hundred years and all will be over; God's Word will disappear for want of any to preach it." Several excuses for this indifference to the condition of the heathen suggest themselves. (1) The needs in professing Christian lands were so clamant that the time and strength of the leaders were taken up wholly with these; (2) the open door, as we now have it, was lacking; (3) modes of travel were slow, exhausting, dangerous, and expensive. Yet God had a people whom He was leading, and in a special way preparing to enter on that great work of preaching Christ to the heathen. At that time there were in Bohemia and Moravia some two hundred thousand members of the *Ancient Unity of the Brethren*. These were, directly or indirectly, the fruit of the life and labours of the martyred *Huss*. Decade after decade these faithful souls were proscribed and persecuted in their own land. In the early part of the eighteenth century, however, the most of those remaining escaped to Saxony. They were there received and helped by *Count Zinzendorf*, a name widely known and universally honoured by those who are interested in gospel work in the regions beyond.

From Berthelsdorf, this centre in Saxony, men began to go forth to carry the Gospel of Christ to the most ignorant, degraded, and neglected of the races of men. Amid the

natives of Greenland, the slaves of the West Indies, the Indians of North America, and the Hottentots of South Africa, these noble, heroic, and Christ-like men and women prayed, suffered, toiled, and wept. And not in vain. For through such labours myriads have been brought to Christ; sinners saved by grace, who will, with all saints, for ever join in singing the new song unto the Lamb that was slain, lives again, and will reign for ever more. To reach slaves some of them literally sold themselves into slavery; to save lepers they went and lived among them; and to the present day these Christians, in point of liberality, consecration, and devotion to the Gospel, are examples to all who love Christ and seek to carry out His last, great command.

By intelligent and spiritual Christians the nineteenth century will ever be remembered as that which saw the rise and progress of modern gospel missions. In 1792 William Carey preached his celebrated sermon under the two main heads—"Expect great things from God; attempt great things for God." At that hour there was, as far as can be learned, not a single British missionary who had gone forth to *wholly* work among heathen or Mohammedans. But the preaching of that sermon was the dawn of a new day for non-Christian lands. Asia and Africa were practically still without the Gospel, albeit they contained two-thirds of the human race. But now a change has come. Association after association, in connection with evangelical denominations, was formed for the one purpose of sending the Gospel to dwellers in lands outside of Christendom; so that fifty or sixty years after that sermon was preached it was a disgrace to any section of Protestants not to have representatives preaching the Word in the regions beyond.

And to the glory of God be it recalled, fruit has followed the labours of all Christ's true servants in all parts of the great harvest field. In the Sandwich Islands, among the Maoris of New Zealand, in Madagascar, among certain tribes in South Africa, in Uganda and elsewhere, the triumphs of the Cross have been marvellous, equalling, we may suppose, anything that was seen even in apostolic days. Among the aborigines

of North America, in India, China, Japan, Korea, and other parts of Asia, too, the results of missionary labours have been most encouraging. The Gospel is proving itself suited to the needs and capacities of all the races of men now in the world. Earnest Brahmans, of India; cultured scholars of China, as well as degraded and ignorant savages of Africa, have alike found in Christ the One able to save them from the penalty, power, and love of sin. As certainly as God's gifts of air and water meet and satisfy the bodily wants of men everywhere, so the Gospel of God is adapted to the clamant and insistent soul-needs of all the sons of Adam's race. It is clear to all who prayerfully consider the matter that God, in all lands, has a people whom He is calling, through missionary work, to a knowledge of His grace and salvation. And we may well rejoice at the honour given to us of being associated with Him in this work. "This honour have all His saints. Hallelujah!"

Some eighty years ago there were the beginnings of a wonderful work of the Spirit of God: this movement has largely crystallised in the assemblies of Christians known as *Brethren*. The peculiar features of that revival, the special truths recovered and emphasised, the unhappy divisions which have occurred, and yet, in spite of this, the great progress the movement has made—these are matters most of us are familiar with; we will not here and now enlarge on them. But with thankfulness we may recall the fact that from the first the movement was essentially a missionary one; that from early days some of the leaders in it had a true understanding of the times, and entered into the responsibility resting on evangelical Christians to preach the Gospel in all lands, whether heathen, Mohammedan, Roman Catholic, or Protestant. And one at least of these leaders, in very early days, himself gave up a position of comfort and influence to go forth with the Gospel to the regions beyond. I refer to Mr. A. N. Groves. In connection with such efforts, the names of A. N. Groves, G. Muller, R. C. Chapman, H. Groves, Dr. Maclean, and others will long be remembered and honoured.

In Luther's day, as he believed, the

doctrine of justification by faith was the article of a standing or falling church. In our day, as many believe, the spiritual progress and prosperity of any section of true Christians hinges on their attitude towards God's present-day work among all nations. The reflex influence of missions on Christian life and work in homelands has been enormous. The Gospel zeal and freedom from fundamental error among those known as "open brethren," I doubt not, under God may largely be traced to their sincere desire and self-denying efforts to preach the Gospel, where Christ has not been named. I do not for a moment mean to say that we have any ground for self-gratulation. For not one tithe of what could or ought to have been done has been accomplished. Yet, for what has been attempted we may well thank God.

And to the present day this work is being prosecuted. There are now, including wives of missionaries, more than five hundred labourers in correspondence with the Editor of *Echoes of Service*. As far as I can judge fully this number give themselves wholly to preaching the Gospel outside of English-speaking lands, the most of them being in heathen lands, though Mohammedan, Roman Catholic, and other needy countries are not forgotten. In Portugal, Spain, France, and Italy; in India, China, and The Straits Settlements; in North, South, and Central Africa; in Mexico, British Guiana, and different South American Republics—in all these lands, I say, and others not mentioned, these brethren and sisters are found. They are in the high places of the field; they are bearing the burden and heat of the day; they toil on in the work of the Lord, and their labours are not in vain.\* Become interested in their work, my friend, pray for them often, and at the harvest-home plougher, sower, waterer, and reaper shall rejoice together.

WE are terribly afraid of praising a brother lest we puff him up, but we are not afraid to find fault with him, even if we pull him down.

\* *ECHOES OF SERVICE* a fortnightly journal freshly records the labours of such. Readers of *Witness* would do well to read this paper regularly through, pausing at each letter to commend the labourer and the work in prayer to the Lord. In this way interest will rapidly deepen.—J. R. C.

## Suggestive Topics.

From Addresses at Glasgow Conference.

"A GARDEN enclosed" (S. of S. iv. 12). Taking the simile of a garden it needs to be (1) chosen, (2) hedged in, (3) planted, (4) variegated, (5) needscare, (6) and sunshine, (7) for use of others.

J. W. JORDAN.

Seven forms of judgment in 1 Corinthians. I. Motive judgment. (iv. 5). II. Self-judgment (xi. 31). III. Divine judgment (xi. 32). IV. Assembly judgment (vi. 5). V. World judgment (vi. 2). VI. Angelic judgment (vi. 3). VII. Civil judgment (vi. 6).

T. BAIRD.

Malachi's day corresponds with Laodicea. Six things marked their condition. I. DOUBTED LOVE. "Wherein hast Thou loved us" (Mal. i. 2). II. DEFILED HONOUR. "Ye offer polluted bread upon Mine altar" (i. 7). III. DESPISED TABLE. "The table of the Lord is contemptible" (i. 7). IV. DEGRADED MORAL STANDARD. "Every one that doeth evil is good" (ii. 17). V. DEPLETED STOREHOUSE. "Ye have robbed Me" (iii. 8). VI. DISCONTENTED SERVICE. "It is vain to serve God" (iii. 14). *Contrast* "Then they that feared the Lord spake often one to another" (iii. 16). W. HOSTE.

In Philippians ii. we have four great examples of "lowliness."

I. THE LORD HIMSELF. Unselfishness brought Him from above.

I can learn a great deal from my brethren, but I only see perfection in the Man Christ Jesus.

II. PAUL (verse 17). "Offered upon the sacrifice" Margin reads, "poured out." He likens the faith of the Philippians to the "bullock," and his martyrdom to the "cup of wine" poured on the offering. Forty years buffeted. "All for the elect's sake."

III. TIMOTHEUS (v. 19). Like-minded." All seek their own, but Timotheus "cared for you."

IV. EPAPHRODITUS (verse 25). The man who could carry a parcel for Paul from Philippi to Rome at the risk of his life (verse 30). When sick he thought not of his sickness, but of their anxiety about his sickness (verse 26).

W. W. FEREADAY.

# "The Letter Killeth."

By WM. HOSTE, B.A.,

Author of "The Intermediate State, &c.

BRIEF EXPOSITIONS—IV. 2 Corinthians 3 6 18

THE above expression, and that of verse 17, "Where the Spirit of the Lord is, there is liberty," illustrate the danger of quoting scriptures out of their context. "The letter killeth" is interpreted as condoning a loose observance of the Word of God, and the other words as justifying the license of the flesh in "the assemblies of the saints."

The apostle begins the chapter by deprecating three things—(1) Any thought of self commendation (verse 1); (2) any need for him, as for some others, of pen and ink letters of commendation to or from the Corinthians. *They* are his letter, written in his heart and theirs, when he goes to them, and "an epistle of Christ known and read of all men" when he goes from them to others (verses 3 and 4). (3) Any idea of self-sufficiency even "to think anything." That a real work had been done in them he was confident in God, but only through Christ. His sufficiency was of God.

Verse 6: "*Who also hath made us able [sufficient] ministers of the New Testament; not of (the) letter, but of (the) Spirit: for the letter killeth, but the Spirit giveth life.*" The words "the letter killeth" are constantly quoted as meaning that a literal obedience to Scripture is in some undefined way prejudicial to spiritual life. Such an idea is not, and never was true. It was failure to obey literally that worked death (e.g., Lev. xxiv. 10; Num. xv. 30; 2 Sam. vi. 7; see 1 Chron. xv. 2-13). With this agree our Lord's words in Matthew v. 18. A jot or yod is the smallest Hebrew letter, and a tittle a small horn which distinguishes some Hebrew letters from others. Nor is it true that literal obedience to the Word of God brings anything but blessing to-day. That the letter is not the letter of Scripture, but the letter of the law, or, in other words, the Sinaitic covenant lettered on inanimate stones, is shown by verse 7: "*But if the ministration of death, written [lit., in letters] and engraven in stones, was glorious [lit., became or came in glory], so that the children of Israel could not sted-*

*fastly behold the face of Moses for the glory of his countenance; which glory was to be done away [i.e., was transitory].*" Verse 8: "*How shall not the ministration of the Spirit [that which reveals the glory of God in the face of Jesus Christ] be rather glorious?*" Verse 9: "*For if the ministration of condemnation [i.e., the law which legally condemns] be glory, much more doth the ministration of righteousness [i.e., which reveals fully divine righteousness in 'justifying him that believeth in Jesus'] exceed in glory.*" [Though "the law worketh death," God meant it for our good, that we might feel our need of Christ. The glory shone from Moses' face in connection with the second giving of the law when he had received the revelation of the name of Jehovah, not in the face, but in his back parts]. Verse 10: "*For even that which was made glorious [the ministration of the law glorified in the shining of the face of Moses] hath not been glorified [i.e., not continuously so, as the perfect tense denotes, but has faded away] in this respect, by reason of the glory that excelleth*" [i.e., when compared with the new covenant on account of its transcendent glory]. Verse 11: "*For if that which is done away [the transitory law] was glorious, much more that which remaineth [the enduring Gospel] is glorious.*" Verse 12: "*Seeing then that we have this hope [of the ever continuous character of the new glory], we use great plainness [lit., much openness] of speech*" [and that at all times, in contrast with Moses who, except when addressing Israel publicly, veiled himself (*public utterances being as impossible to a veiled Moses as to the veiled women of 1 Corinthians xi. 5-15*)]. Verse 13: "*And not as Moses, which put a veil over his face, that the children of Israel could not [R.V., should not] look to the end of that which is abolished.*" [In Exodus xxxiv. 33 (R.V.) we see that it was only *when* Moses had done speaking that he veiled himself, lest the fading glory of his face should betray the transitory character of the law]. Verse 14: "*But their minds were blinded [or hardened]: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which is done away in Christ*" [see R.V.; much better. The veil once on Moses' face is supposed to be now on the heart of Israel, so that when

Moses is read, "it is a thing not unveiled that it (the Mosaic dispensation) is done away in Christ"]. Verses 15 and 16: "*But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it [their heart] shall turn to the Lord, the veil shall be taken away*" [a reference probably, as Alford suggests, to the turning again of the people to Moses (Exod. xxxiv. 31; cf. lxx.)]. Verse 17: "Now the Lord is that Spirit [clearly the Lord just mentioned in verse 16—the Lord Jesus who is in Himself that which gives the glorious and essential character of spirit (see verse 6) to the new covenant], and where the Spirit of the Lord is, there is liberty." This does not mean that, where the Spirit is, there believers may act and speak as they like, as the creatures of impulse and impression. Surely the whole of 1 Cor. xiv. is a protest against such an idea, and the special thought of liberty in ministry is absent from the passage, but that where Christ sets us free, we are no longer fettered slaves, but freed sons" (Gal. iv. 7; v. 1).

"But we all [Christians in contrast with veiled Israel], with open [Gk., unveiled] face beholding [r.v., reflecting] as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Thus do the epistles of Christ become more legible, and the testimony of the Lord more transparent.

### Our Last Day on Earth.

THERE is a day that comes apace,  
 Long looked for by the blood-washed  
 That ends their earthly story; [race  
 Their last day here of toil and strait,  
 Whose sunset finds them at the gate,  
 The very gate of glory.  
 What could we wish that day to be,  
 Whose night-fall brings with certainty  
 The close of Time's brief measure;  
 Oh! nothing better could we ask,  
 Than grace to fill our last day's task,  
 Entirely for His pleasure.  
 Since life's short span so soon is past,  
 To count each fleeting day the last,  
 Be this our fond endeavour;  
 His will our gain, His strength our power,  
 His love our joy each passing hour,  
 And then His home for ever. GEO. C.

### Is There a Higher Platform?

By GEORGE F. TRENCH.

BUT here a question is at once suggested. If the faith that saves is the faith that sanctifies, and if by one look of faith to the crucified Redeemer we pass from death into life, may we also say that by one look of faith to Christ, the Liberator, we enter upon a higher spiritual life, immune from sinning? The one not only turns me to God from idols, it gives Eternal life; does the other also introduce me to a permanently higher, holier state? In short, are we to expect faith to do for Christians some such thing as it does for sinners—namely, to raise the soul to a new platform; this time one of sanctification, consecration, or spirituality?

To answer this in the affirmative would at once lead to the conclusion that Scripture recognises two classes of believers, both saved for ever, no doubt, but differing permanently in spiritual grade. Call them, as some have done, the consecrated and unconsecrated; the Spirit-born and the Spirit-filled; the saints and the faithful brethren; are there any such distinctions made in the New Testament? I can find none. For, on the one hand, the highest attainment is to be the aim of all, and is within reach of all; for the weakest and most depraved may rise to the highest plane of fellowship and holy living. On the other hand, the most advanced in the divine life may fall the lowest into sin; as did David and Peter, the associate of our Lord in the joy of transfiguration and the sorrow of Gethsemane.

If such distinction were true, some word of God would surely be found to guide one how to pass from the one class to the other; but I find none. The same exhortations and instructions are given to all, and are the heritage of all. And as for such passages as: "Them that look for Him," "Those that love His appearing," "If a man love Me," "If ye then be risen with Christ," and many other such, they point to no special grade attainable by any single act of faith or consecration, but are the common possession, or the common object, of all believers without distinction.—*Extract from "The Life that is Life Indeed."*



## The Oneness of the Body.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c

NOTES ON I CORINTHIANS xii 12-28

12. "For as the body is one, and hath many members, . . . so also is the Christ." This is a wonderful expression! It is not "so also is the Church," but "so also is the Christ." What! Does God call us, the members, "the Christ"? Yes, for Christ—the Head—would be incomplete without the members, as the members would be incomplete without the Head! So Head and members together form the "one new man"—the one mystic "Christ."

In connection with this, turn to Psalm cxxxix.: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy works. . . . My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," &c. (verses 14-17).

The seed cast into the ground, hid in the earth, quickened there, and curiously wrought into a new organism, which springs up according to the type of its own life, is a wonderful figure of death and resurrection. To this the Lord alluded when He said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." That "Christ died and was buried, and hath been raised again the third day is the Gospel (see I Cor. xv. 3, 4)

The believer, also, according to God's reckoning, was "crucified with Christ" (Rom. vi. 6; Gal. ii. 20), died with Christ (Rom. vi. 8), was buried with Him (Rom. vi. 4; Col. ii. 12), quickened together with Him (Ephes. ii. 5), and has been raised up together with Him (Ephes. ii. 6; Col. iii. 1); and as He said, "Because I live ye shall live also." The name of every member of that elect body was written in God's Book—the Lamb's Book of Life—before the foundation of the world, and also "what days they should be fashioned," the very date of their conversion, and in God's own time begotten again through the Word, and united in life eternal with the risen Head. Is it any wonder that the Spirit of Christ in the Psalmist should exclaim, "How precious are Thy

thoughts unto me, O God; how great is the sum of them!" As I look at a man, head and members all possessed with one life and one spirit, I see a divinely-appointed illustration of the Christ of God. When the apostle refers to it, in Ephesians v. 22, 23, in connection with a kindred figure—the husband being the head of the wife, even as Christ is the Head of the Church—he adds, "This mystery is great, but I speak in regard of Christ and in regard of the Church" (R.V.)

13 "For in one Spirit were we all baptised into one body." So verse 13 is correctly rendered in the Revised Version. The Spirit is thus shown to be the element in which they were baptised, not the baptiser. It is the Lord that baptises in the Holy Spirit—see Matthew iii. 2, where "with water" and "with the Spirit" should be "*in* water" and "*in* the Spirit," according to the margin of the Revised Version.

The reference is to some past action, and it is interesting to trace the instances recorded in Acts of the baptism of the Spirit. In Acts ii. the subjects were Jews, in Acts viii. 17, Samaritans; in x. 44, Gentiles; in xix. 6, disciples of John. But in all cases it was "the same Spirit," and by baptism into that one Spirit all were constituted one body, whatever their nationality or social position. And that Spirit in which they were baptised, and by which they were constituted *one*, is the same of which they drink. In Acts ii. the Spirit "filled all the house where they were sitting"; but they also were "filled with the Spirit." They were in the Spirit, and the Spirit was in them.

These two things are true of every child of God. In the Spirit they are constituted members of one body—one with Christ the Head, and one with every fellow-member. And not only so, but that same Spirit dwells in every child of God; differing, doubtless, in measure, but not as to the fact, which is true of all. Some may be, and doubtless are, possessors of the Spirit in scant measure. Others there are who may be full. It is the Lord's command and our privilege to be *filled*. There is no limit on God's part. The limit is like that of the vessels of old when the oil was poured out (2 Kings iv.), only

our capacity to receive. Hence, so often, the need of emptying first in order to being filled with the Spirit.

Who that has formed any conception of this Divine thought of the oneness of the body of Christ, through the baptism and indwelling of the Spirit of God, can fail to be amazed at the spectacle now presented in Christendom with its hundreds of sects, each professing to constitute in itself a body, with a distinct membership, and practically denying both the unity constituted by the Spirit and the power for edification that is provided by the indwelling of the Spirit.

But in spite of all man's failure, this unity remains intact according to the purpose of God. "There is one body and one Spirit." The prayer of the Lord "that they all may be one" was heard, and is answered even now, though it remains to be manifested at the appearing of the Lord with all His saints. Man cannot introduce into that one body, neither can he separate from it. It is altogether of God, a Divine work in which man can neither make, nor mar, nor meddle.

The Church on earth under human administration, guided by the Spirit, was intended to be according to this heavenly pattern. But the revealed will of God has been departed from, the will of man has taken its place, the heavenly pattern has been set aside, and the entire fabric has been marred. Many are seeking after the original simplicity and order, and, in so far as they have attained thereto, they find it to be the more excellent way. But in so doing one danger is to attempt a reconstruction of the Church as a corporate testimony, thus ignoring and practically setting at naught fellow-members of the body of Christ, who have not yet learned the deep meaning and the practical bearing of these chapters which we have been considering. The result is too often a separate position taken, not so much in self-judgment and lowliness, which would ever be attractive to those who are spiritual, but evincing conceit of superior knowledge, pride of position, self-righteous assumption of a higher degree of faithfulness, and a tendency to severe judgment of others, disastrous alike to the spiritual well-being of him who judges and of those who are judged.

14. "For the body is not one member, but many." From verse 14 to 27 the figure of the body is made use of to illustrate most perfectly the Divine character of ministry, showing the mutual dependence of all the members one upon another, their mutual care one for another, and the manifested result, "no schism."

15. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?" In verses 15 and 16 the thought is *no independence*. A member of the body may desire to take an independent position, and to rid itself of responsibility toward the rest of the body; but though he may deny, he cannot dissolve the relationship. And the lesson here is an important one; for however separate the position into which obedience to the Word of the Lord may lead us, our relationship to all saints as members of the one body remains, with all its privileges and responsibilities.

17. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" This verse teaches *no monopoly*. However important the function of any individual member, as for instance the eye or the ear, yet must that member know and own that there are other members, with perhaps less important functions, that are necessary for the well-being of the whole.

Thus we are taught that for any one to act in the church as if he had all the gifts necessary for the edification of the whole, and so practically hinder the exercise and development of other minor gifts, is a violation of the Divine idea of ministry.

18. "But now hath God set the members every one of them in the body, as it hath pleased Him." Here we have another truth of the utmost practical importance, viz., that the place and function of every member is assigned to it by God Himself. It is therefore the business of each individual to ascertain what place and function God has apportioned to him. Man's qualification and credentials are therefore of no account, except as they may be simply the acknowledgment of the gift that God has bestowed.

19, 20. "And if they were all one member, where were the body? But now are they many members, yet but one body." It is here shown that the multitude and diversity of the members affords no real obstacle to the manifested oneness of the whole.

Verses 21, 22, show the mutual dependence of each individual member on every other member for supply of some of its many wants. In our vanity and conceit of gift, how apt we are to despise the weak, the ignorant, the little ones! But here is a rebuke to such offensive pride—the *feeblest* are the *most necessary*.

Verses 23, 24, pass from the thought of supply of need to the thought of bestowing honour. For Divine fellowship has its courtesies as well as its necessities. Those to whom we in our vanity might assign the *lowest* place, may be those who, through inward grace, are in God's sight worthy of greatest honour. Thus are we taught rather to cover and adorn than to expose the weakness or uncomeliness of our fellow-members.

Verses 25, 26—Thus, through mutual dependence, mutual supply, mutual honour, mutual care, and finally, mutual sympathy in suffering and joy, are we taught how dreadful is the sin of schism, and how much must be endured rather than yield to it.

Alas! *division* is becoming the ready short cut out of troubles that God permits, in order that our faith and His grace may be proved. It is Satan's device, ever present in times of difficulty to the carnal mind, a door of exit from the trial always open; but which instead of healing, tends to multiply and propagate the mischief far and near. We do not say that division is *never* a necessity. It is written, "There must also be schisms among you, that they which are approved may be made manifest among you" (chap. xi. 19). But we are persuaded that in most such cases, had there been a breaking down before God, a realising of the awful sin and dishonour thus done to His name, and a waiting upon Him for light and grace, most of these sorrows that rend the very hearts of the faithful might have been averted.

Having thus illustrated the *general* ministry of the body—a ministry in which every member has its part—the apostle passes to another line of truth, and points out certain *special* ministries which God has set in the assembly:

28. "First, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues."

Apostles, prophets, and teachers, lay the foundation of *doctrine*. Miracles and gifts of healing were a witness of the power and presence of the living God (Heb. ii. 4). Helps and governments are for the ordering of the House of God, and "diversities of tongues" for Gospel testimony (see chap. xiv. 21, 22).

In a general sense, all are to be teachers (see Col. iii. 16), "in all wisdom; teaching and admonishing one another"; all are to be pastors (see Heb. xii. 15), "looking diligently," or, literally, "episcopising" or "overseeing"; all are to be exhorters (Heb. iii. 13); all are to be evangelists (Acts viii. 4; Phil. ii. 15, 16). Such is the general ministry of the body in which line we are responsible, "as good stewards of the manifold grace of God," debtors to all men.

But great mischief often results from failing to distinguish between the general sense in which all are ministers, and the special sense in which some only are qualified to minister. The thought of the Scripture seems to be that the general ministries of the body are to be in daily exercise in all places and circumstances. The *special* ministries seem rather to be for the assembly, and to be exercised among the saints chiefly, though not exclusively, when they "come together into one place." God hath set the one "*in the body*." God hath set the other "*in the assembly*."

### Rest in the Lord.

THE unknown path seems long from day to day

To feet which fain had gone another way;  
Faith whispers, "God has found this way  
the best, [perfect rest  
And then there comes such peace, such

## The Messiah's Recompense: The Kingdom.

JOHNSON ON PSALM XVIII

By T. ROBINSON.

"THE Spirit of the Lord spake by me, and His Word was in my tongue" (2 Samuel xxiii. 1). So spake David, among his "last words," and just after he had, with the "pen of a ready writer" written this Psalm. In 2 Samuel xxii. also this Psalm finds a place, with slight variations of language, which may have a signification, if only we had more "spiritual understanding."

A greater than David is here, even "David's greater Son", of whom David was so full a type in suffering and glory, in communion, conflict, and conquest. The Psalm was written at the end of his life, "in the day that the Lord had delivered him out of the hands of all his enemies," and when his kingdom was established (see title, also 2 Sam. xxii. 1). "David being a prophet," speaks as the Messiah, looking back over all the mercy and judgment displayed in His death and resurrection, that had led Him up to the throne of universal sovereignty.

The first three verses are a kind of prologue, an introductory epitome of all that follows, the rest of the Psalm being an unfolding of the great deliverance, for which he, first of all, magnifies Jehovah. Similarly, the last five verses sum up the details of all he has recounted, and call forth an exultant ascription of praise to his "Rock," the God of his salvation, and form a doxology to the whole.

The body of the Psalm naturally consists of three sections

I. Verses 4 to 18. *The great deliverance*, i.e., the resurrection of Christ. But notice what He was delivered *out of*. "The sorrows (or cords) of death and of hell encompassed Me, the snares of death prevented Me." Here, doubtless, we have our blessed Lord Jesus under the judgment of sin at the Cross. Then He says, "In My distress I called upon Jehovah, and I cried unto My God, and He heard My voice out of His temple." But He was not heard (see *Psa. xxii. 1. 6*), until the righteous penalty of our sins was fully paid. Then the answer came

"out of *His temple*." It was an answer of holiness. The resurrection of Christ was *His* justification from God, His seal upon all that His beloved Son had said and done. He "died for our sins, according to the Scriptures." His resurrection is, therefore, *our* justification also (see *Isa. l. 8*, comp. *Rom. viii. 33*).

"He sent from above, He took Me, He drew Me out of many waters" (verse 16). Here we have an allusion to the name of Moses—"drawn out of the waters" (*Exod. ii. 10*). In this, therefore, Moses furnishes a type of Christ. In this section we have a sublime description of the glorious conquest of the invisible powers of darkness, achieved at the Cross. More transpired there than was visible to human eyes. "He spoiled principalities and powers, making a show of them openly"—though not to men, but to the heavenly hosts—"triumphing over them in it (i.e. the Cross)" (*Col. ii. 15*). The scene depicted is exceedingly awful and grand. Nature is shaken to its very foundations. God bows the heavens, and comes down amid thunders, lightnings, and hailstones of fire. "He rode upon a cherub," the symbol of rule or judgment (see *Gen. iii. 24*; *Ezek. x. , Rev. iv.*), and "did fly upon the wings of the wind." "The channels of water and the foundations of the world were discovered at Thy rebuke, O Jehovah, at the blast of the breath of Thy nostrils." Whenever God reveals Himself in the salvation of His people, He does so in the judgment of His foes. Then the whole fabric of nature bears witness to His power. It was so at the Flood, at the exodus of Israel, at the giving of the law, and at the crucifixion of our Saviour, when the sun was darkened, the earth quaked, and graves were opened. But notably, at the glorious appearing of Christ shall all the elements be called into action, as His agents in the judgments that shall introduce His world wide kingdom. The same sublime splendour marks the description of the appearing of Christ, given by the prophet Habakkuk (*chapter iii.*). "Yet, once more I shake, not the earth only, but also heaven" (*Heb. xii. 27, 28*).

II. The second section, verses 19-36, gives the *ground of that deliverance*, viz., the per-

sonal purity, the moral merit of Messiah Himself. The reason assigned is, "because He delighted in Me." "I was upright before Him. Jehovah recompensed Me, according to My righteousness, according to the cleanness of My hands." No one but Christ could say this. He could say it without reserve or modification. "He was heard in that He feared (or for His piety)" (Hebrews v. 7). "This is My beloved Son in Whom I am well pleased," was the Father's two-fold testimony. "He became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name, which is above every name, that in the Name of Jesus every knee should bow" (Phil. ii. 8-10).

But now the Spirit of Christ in this Psalm lays it down as a *standing principle*. "With the merciful Thou wilt show Thyself merciful. With the froward, Thou wilt show Thyself froward." The Lord Jesus received the measureless fulness of God's Spirit, because His obedience was perfect. Here we fail; but He is our pattern. This is a solemn and practical truth. "He shall have judgment without mercy that hath shown no mercy" (Jas. ii. 13). "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged" (Matt. vii. 1, 2). "*His way is perfect*" (verse 30), and He "*maketh My way perfect*" (verse 32). He "saves the afflicted people," and "brings down high looks." "He maketh My feet like hind's feet"—sure and swift. His "gentleness" maketh us "great."

III. The third section (verse 37-45) celebrates the *subjugation of all His enemies*. He is made the "head of the heathen" (nations). For this, Christ is waiting—"expecting till His enemies be made His footstool" He is coming. His right and capability to reign cannot be questioned. "Strangers," *i.e.*, those not of Israel, shall submit themselves unto Him, they "shall yield feigned obedience" (margin). "They shall be afraid of the Lord our God, and shall fear because of Thee" (comp. Micah viii. 17). What a kingdom will that be! "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His

reins" (Isa. xi. 4, 5). That will be "the morning without clouds," of which David sang in his last words (2 Sam. xxiii. 4)—the "fair millennial morning," when

"The crown that is now on the false one's brow,  
Shall be worn by earth's rightful Lord"

The Lord hasten it in His time.

## Pearls from Old Seas.

By DIVER T. BAIRD

THE soul requires undressing at night and dressing in the morning as well as the body.

A false conversion is the result of man attempting to accomplish the work of God.

The man who cannot make a mistake, cannot make anything.

There can be no pain in a false tooth, so there is no contrition in a false conversion.

Every virtue has its counterfeit.

A white devil is more to be dreaded than a black one.

See that you have spiritual motives for desiring spiritual blessings.

Man, by sin, has made his days *evil*; and God, in grace, has made them *few*.

We never do evil more heartily than when we do it through a false conception of what is right.

Error takes root faster and brings forth fruit more rapidly than truth.

It will be a black day for Christians when moral men can shew as good fruit as they.

If we strive illegitimately for position in the Church we may attain it, but we will come down suddenly, like a bird shot in mid-air.

The sin of false penitence is worse than the sin it pretends to confess.

The sin of rejecting God's mercy is greater than the sin that drew forth that mercy.

The ground of acceptable worship is accepted sacrifice.

Our worship may become an offence to God if our ways are evil.

Christ's claims and teachings are not *obsolete* but *absolute*.

Never attempt to carry to-morrow's burden on to-day's grace.

The Father will accept no honour from any man who denies equal honour to His Son.

## The Sufferings and the Glory.

(1 Peter i.)

THAT wounded Christ, who once for  
guilt atoned,

Now sits all glorious in the heav'n's enthroned,  
And in the midst where'er His Name is owned.

That marred face, once bathed in crimson dew  
'Neath Olivet's sad shades, now shines anew,  
A risen Sun in heav'n's unclouded blue.

That riven heart that once for sinners bled,  
Now throbs with life triumphant from the dead,  
And feels for every tear His loved ones shed.

That bruised head once wreathed with thorns  
and shame, [fame,  
Now wears the Victor's crown of deathless  
And bends to all who call upon His Name.

Those arms outstretched in weakness on  
the tree [sea,  
Uphold in power the heavens and earth and  
And homeward bear the lost one tenderly.

Yes, all is changed for Him, His passion o'er,  
Tears, suffering, death, all past for evermore,  
But He remains the blessed Christ of yore.

O, Lord, we bless Thy Name! W. H.

name has been passed down through ecclesiastical and traditional history stamped with every mark of disapprobation and detestation. Of course, we must distinguish between Paul's first term of imprisonment in Rome, and his second term. The first was characterised by extraordinary leniency and liberty. "He dwelt two years in his own hired house" (Acts xxviii.). The second term was passed under other conditions, for his martyrdom was fast approaching. It was during this first term of imprisonment that the converts were secured, and they evidently were not ashamed of their Lord. Who would have prophesied that the Gospel of the despised and crucified Son of God would have penetrated the impervious walls of Imperial Rome; and counted amongst its converts some of the Emperor's personal attendants! Such are some of the majestic, mysterious ways of our God, whose Name is still wonderful, May we not here introduce one verse of Dr. Bonar's triumphant hymn—

"The Cross still standeth fast, Hallelujah!  
Defying every blast, Hallelujah!  
The winds of hell have blown,  
The world its hate hath shown,  
Yet, it is not overthrown.  
Hallelujah for the Cross!"

## Saints in Cæsar's Household.

SAINTS IN UNLIKELY PLACES—VI

By T. BAIRD.

HITHERTO in our survey of saints in unlikely places, we have been entirely occupied with individual saints, but in our concluding paper of this series we purpose to comment on saints in their collective testimony. When Paul wrote the epistle to the Philippians, he speaks of his bonds in Christ being made manifest in "all the palace," "Cæsar's Court" (mar. Phil. i. 13), and in finishing up the epistle he wrote "all the saints salute you, chiefly they that are of Cæsar's household" (iv. 22). Now, some slight knowledge of contemporary history is indispensable if we would form a proper estimate of what it meant to be a "saint in the household of Cæsar." Who was the Cæsar of Paul's day? No other personage than the notorious and nefarious Nero! His

It cost something to be a saint in the household of the profligate and pitiless Nero! Under his incestuous misrule the first great persecution conducted by the Roman Emperors commenced. In his day the unoffending followers of the Lamb were sewn up in the skins of wild beasts, and torn to pieces by dogs. Others were wrapped in sackcloth, smeared with tar, and set on fire. Paul was martyred under his merciless malice, and, no doubt, some of those saints in his household suffered death at his cruel hands. There are few saints in high places, and the godlessness of our upper classes is more appalling than the wickedness of our lower masses.

As loyal subjects of our King and Queen might we not well pray to God to raise up a few zealous saints in our Royal household, and make their testimony as bright and convincing as those saints who lived and shone in the palace of Imperial Rome?

## CORRESPONDENCE.

**Correspondence School of Bible Study.**

IN these days of "Higher Criticism" and "New Theology," of "Millennial Dawnism" and "Seventh-Day Adventism," of "Annihilationism" and "Christian Science," falsely so called, it is of the greatest importance that believers, and specially young men and women, should be "stablished, strengthened, and settled in the faith." The only way by which this can be accomplished is through prayerful, diligent, systematic study of God's Word.

Our esteemed brethren, Mr. C. F. Hogg (Bristol) and Mr. W. E. Vine, M.A. (Exeter), to foster and encourage this laudable object, have started a *Correspondence School of Bible Study*. There are several "schools" of a similar kind, but there is room for many more. Our brethren issue a monthly paper with exposition and notes of an epistle or book of Scripture. This is sent to each of the members with questions; on receipt of the replies they are examined, verified, or corrected, and returned to the owner. At the close of the first year our friends say that "the unexpectedly large and widespread response to the invitation issued last September, and the many letters testifying to the interest aroused, and to the blessing received in these studies, encourage us to hope that we may be permitted to continue them." The roll of correspondents now numbers over 800 names. One of the instructions given to members is as follows: "The scripture should be read prayerfully, that, while the mind is instructed, the heart may be exercised, and the life conformed to the will of God. The whole epistle or book should be read through at a sitting previous to study. The passage taken each month will be sufficiently short to allow of its being committed to memory. Little, studied carefully, is better than much read cursorily—'not many things, but much.'" The object of the *Exeter Correspondence School of Bible Study* "is to help the student to study for himself." We trust that many who read this notice will avail themselves of this opportunity of becoming better acquainted with God's Word. Evangelists, Sunday-school teachers, open-air preachers, tract distributors, and Christian workers generally, would find themselves more fully equipped for service by such a course of Bible study, whatever their occupation or calling, or wherever their lot may be cast. We hope that many readers of *The Witness*, whether in the British Isles, or Colonies, or other English-speaking lands, will enrol themselves as members of the *School of Bible Study*.

The subscription to cover printing and postage expenses is 1/6 per annum. Our brethren have been helped in their voluntary labours by the assistance of Mr. W. Hoste, B.A., and Mr. J. C. M. Dawson, B.A., Mr. Thomas Baird, and Mr. G. W. Buch. If the school increases and there should be 8000 correspondents instead of 800, we doubt not other servants of Christ will be glad to share in the privilege and responsibilities of such an important undertaking. Any wishing to enrol should send to Mr. W. E. Vine, Windout Hill, Heavitree, Exeter, name and subscription in British stamps or postal orders. If in Canada or U.S.A., forty cents in Canadian or American stamps; or money order for 1/6; same for Australia and New Zealand. We wish success to the *Exeter Correspondence School of Bible Study*.  
A. M.

**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 A HERETIC.**—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

**THE LORD'S PRAYER.**—What is known as "The Lord's Prayer" recorded in Matt. vi. and Luke xi? Why is it not used in our meetings?

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

**ANOINTING OF JESUS.**—What are we to learn from the fact that in Matthew and Mark it was the head of the Lord that was anointed, but in John it is His feet?

**THE EXPRESSION "DEAR LORD."**—Is the expression "Dear Lord," as used often in hymns, according to Scripture? Should "O Lord!" be substituted?

**PREACHING CHRIST.**—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

**DID CHRIST DIE OF A BROKEN HEART?**—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxi. 20: "Reproach hath broken My heart"?

**THE SACRIFICE OF ISAAC.**—Many teachers of the present day seem to admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age, but explain its position in Scripture on the ground of the development of revelation. Is the idea of the evolution of revelation a scriptural one?

# "These Forty Years."

PUBLISHERS' NOTE.

COMMENCED in January, 1870, the present number completes **FORTY YEARS OF TESTIMONY** of our magazine, causing us to "remember all the way the Lord God hath led us these forty years" (Deut. viii. 2), and to recount His gracious dealings in connection with our testimony to the truth.

In the year 1870 our brother Donald Ross, feeling deeply the need of a paper devoted to the interests of the many young Christians and others, commenced what is now *The Witness*. At the beginning he struck the keynote in the following words: "It is perhaps unnecessary to say that the only object in view is to present UNGARNISHED TRUTH BEFORE THE READER; this, of course, will always secure freshness and power."

In the year 1874 the responsibility of the paper was transferred to the present Editor, who, "having obtained help of God, continues unto this day."

In January, 1887, the size was slightly reduced, as more convenient for handling, and the title of *Northern Witness*, which it had hitherto borne, was discontinued, the paper having long ceased to have a purely local circulation. The present title, *The Witness*, was then assumed, as more in keeping with a circulation that extended throughout the world.

"He fed thee with manna" may truly be said of the multitude of believers who have been edified through *The Witness* "these forty years," as we recount the names of beloved brethren who have shown their practical sympathy with the paper by writing articles, or revising notes of addresses, whose pens are now laid aside for ever. They include, amongst a host of others:

Donald Ross (the founder).	George Adam.
William Lincoln.	Peter Hynd.
Henry Groves.	George Müller.
Thomas Newberry.	James Wright.
Macleod Wylie.	A. J. Holiday.
Henry Dyer.	T. B. Miller.
Henry Heath.	J. Churchill.
R. C. Chapman.	E. H. Bennet.
F. C. Bland.	W. Collingwood.
J. G. M'Vicker.	Albert Midlane.
F. A. Banks.	T. M'Laren.

Notes of addresses hitherto unpublished, or extracts from the writings of some of these, we still hope to insert, as we believe the truths held dear by these elder brethren are needed as much to-day as ever.

"He humbled them" in their forty years' wilderness march. He has humbled us time and again, as we have discovered many imperfections in the well-nigh 4000 papers which have appeared in our pages. Yet withal, through grace, a uniform general testimony has been maintained on the original basis as above, and on the lines pursued during the first fifty years of what is known as "the brethren movement."

"Every word that proceedeth out of the mouth of God" was to be the "life" of His people of old. "All the Word of God for all the people of God" has been, and will continue to be, our motto, the appeal being not to traditions of men, opinions

of leaders, dogmatic assertions, or "the way we have always done," but to "Hath God spoken?" (Num. xxiii. 19), the "Scriptures of Truth" ever being the final appeal.

The precious truths concerning inspiration, atonement, justification, separation, sanctification, gathering together, baptism, breaking of bread, the one body, the glorious Person of Christ, service in His name, everlasting punishment, the blessed hope, and kindred themes, will continue to occupy a large portion of our space as we seek to "stablish, strengthen, and settle . . . those called unto His eternal glory by Christ Jesus" (1 Peter v. 10).

"He bringeth thee into a good land" through grace may be said now as then, when we mention that during 1910 we hope to have all-round ministry from our esteemed brethren:

John R. Caldwell.	Wm. Hoste, B.A.
W. H. Bennet.	Franklin Ferguson.
George F. Trench.	C. H. Hinman.
Henry W. Figgis.	Alex. Marshall.
Philip Mauro.	Dr. Thos. Neatby.
Robert M'Murdo.	Dr. J. A. Owles.
William Shaw.	J. P. Lewis.
John James.	Thos. Cochrane.

THE CHARTER OF THE CHURCH, concluding the practical papers on the Church Epistle (1 Cor. xiii.-xvi.), as well as other papers, by the Editor.

THE BIBLE AND THE AGE and other papers, by Dr. Anderson-Berry.

THE CLAIMS OF CHRIST and other subjects, by Philip Mauro, author of "The World and Its God," whose paper on the "Progress of the Apostasy" has been highly valued.

PRINCIPLES AND PRACTICES OF MISSIONS, by Dr. J. Norman Case, of China.

"FOR THE EDIFYING OF THE CHURCH," a number of articles dealing with "The House of God, which is the Church of the Living God," by elder brethren "apt to teach."

TWOFOLD TITLES OF CHRIST, by Thomas Baird, whose "Concise Statements of Cardinal Truths" and "Saints in Wrong Places" have been terse and profitable; as well as

THE GIST OF EXPOSITIONS from unpublished notes of addresses, by Wm. Lincoln.

DEVOTIONAL THOUGHTS—Notes taken by a regular hearer of addresses by the late, much-beloved, and esteemed John G. M'Vicker.

VOICES FROM THE VINEYARD and LEAVES FROM AN EVANGELIST'S NOTE BOOK, by Alex. Marshall.

MEDITATIONS ON THE PSALMS, by T. Robinson.

SUGGESTIVE TOPICS for preachers and teachers. Original Poems, Answers to Questions, Correspondence, Pearls picked up, and Intelligence from Many Lands.

"I am the Lord your God." In this confidence we take courage and go forward, soliciting the prayers of "the Israel of God" for blessing on our pages, as well as their practical help in making known *The Witness* in the meetings and to Christians generally. Thus may we be "workers together" for the glory of our God and the good of our fellow-members of the body of Christ.