

Motto—"All the Glory of God for all the People of God."

# THE WITNESS:

An Unfettered Monthly Journal

OF

Biblical Literature, Expository Papers,

Notes of Addresses, Conference Reports,

Questions and Answers, Intelligence,

Poetry, Correspondence, &c.

EDITED BY

J. R. CALDWELL,

Author of "From the Cross to the Kingdom," "Because Ye Belong to Christ," "Things to Come,"  
"God's Chosen People," "Shadows of Christ," &c., &c.

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# THE WITNESS:

A MONTHLY MAGAZINE OF BIBLICAL LITERATURE.



## "WHAT WE SHALL BE."

By R. M'URDO.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him" (1 John iii. 2).

IN clear moonlight a piece of broken glass may often be seen to shine like a diamond, but with all its glitter it is only glass. So in the language of earth the sweetest words are often but empty sound, which fill the ear but do not enrich the heart. Here it is not so. The words, as vessels of earth, are little able to bear the weight and measure of heavenly love with which they are filled.

"BELOVED, NOW ARE WE THE SONS OF GOD." Words like these might well be heard in the home of Immortality when brother greets brother on the street of gold in that city that needs no sun. But such is the "manner of love" the Father bestows, that *here*, amid the wreck of a fallen world, indwelt by sin and compassed about with infirmity, each child of faith is placed within the embrace of this charmed circle, and crowned with the highest rank that grace can bestow.

Feeble may be our grasp of this great truth, and dim our apprehension of the infinite wealth which it holds, but as no passing cloud can blot out the sun, and no creature forbid his shining, so neither can the littleness of our faith affect the Father's heart, nor the strongest foe ever separate us from His love.

There is much in our circumstances that we cannot understand. The mystery of

God's dealings in Providence is a well too deep for our sounding; but our cup is filled by the Father's hand, and our lot measured by Him who for us "spared not His Son."

Nothing within the span of earth's short day, nor all within the bounds of eternity, shall ever change or take from these blessed words which put our hearts to rest upon the bosom of infinite love.

"IT DOTHT NOT YET APPEAR WHAT WE SHALL BE." Divine love is ever full of promise, making each gift bestowed the pledge of something yet to come, creating in the receiver hopes and expectations which in turn are filled with fuller revelations and new discoveries in Heaven's exhaustless display.

In glowing terms the Spirit unfolds the glories of the coming Kingdom when the curse shall be removed and Christ the Lord shall reign. Earth's richest treasures and brightest gems are heaped in glittering piles to set forth the grandeur of that city in which is set "the Throne of God and the Lamb." But "it doth not yet appear what *we* shall be." There are scenes in Nature which no words can describe, glories which no colouring in art can depict, and the best description which language can give of some coming friend only stirs in our hearts the desire to *see*, that we may know him. The sparkle of the eye, the play of the features, with all the converging lines of expression which go to make up the countenance, no words can describe and no portrait convey, no matter how perfect. And if this is true concerning the "outer man," how much more so concerning the "inner." The moral parts, the true qualities which make us what we really

are, can only be known by contact—when eye meets eye and soul meets soul.

As in Nature, so in Grace. "WE KNOW THAT WHEN HE SHALL APPEAR WE SHALL BE LIKE HIM, FOR WE SHALL SEE HIM AS HE IS." The best Book on earth is filled with the choicest words, the finest eloquence, and grandest imagery which human lips can frame in setting forth the beauty and worth of Him who is "altogether lovely," and yet those who read it most, and know it best, but long the more to *see* face to face the Coming One, whose beauty no words can describe, and whose worth no language can tell.

Here the outlook is limited. The earthly house of this tabernacle has but few windows, and these blinded by sin. "Now, we see through a glass, darkly;" but when the day of His appearing shall dawn, and the redemption of the body takes place, we shall be set free for ever from the limitation of all that is mortal to enter the "glorious liberty of the sons of God," conformed to the image of Him who is the Firstborn among many brethren.

"What great communications of love and joy our being 'like Him' will make us capable of receiving, we cannot now conceive. These things are at present too high and heavenly even for our thoughts. By faith we sometimes have a little glimpse of the glory to be revealed. These are happy moments when we are permitted to behold by faith the King in His beauty, when He discovers His matchless loveliness and gives us a taste of the heavenly feast. At such times our soul is bowed down and humbled to the dust, adoring the infinite mercy and goodness of God. If there be so much of heaven in these manifestations of divine love, what must the full enjoyment be?"

"He that hath this Hope set on Him purifieth himself." So may we prove our interest in the coming joy of unhindered communion with Father, Son, and Holy Spirit, by earnest and prayerful occupation with pure and heavenly blessings, setting "our affection on things above, and not on things on the earth." Then shall we be able to say in truth with the Spirit and the Bride, "Even so, come, Lord Jesus."

MEDITATIONS ON ROMANS VIII.—PAPER XI.

## GOD FOR US.

By W. H. BENNET.

HAVING reached the grand climax of the eternal glorification of God's called ones (verse 30) the apostle asks, "What shall we then say to these things?" What *can* we say, except that "The Lord hath done *great things* for us, whereof we are glad," and in this gladness "we will bless the Lord from this time forth, and for evermore"?

But the apostle answers his question by asking another: "If God be for us, who can be against us?" It is indeed true that we have much against us—Satan and the world without, and the flesh within—but, though this makes our conflict a very real one, what are all combined "if God be for us"? The way in which this question is asked implies that *what has previously been stated is sure* evidence that God *is* for us. And truly this is a clear and blessed deduction from all the previous teaching of this wonderful epistle, which sets forth "the Gospel of God concerning His Son Jesus Christ our Lord" (chap. i. 1-3). Had not God been "*for us*" there could not have been any Gospel, for there would have been no propitiation to set forth, no reconciliation to bestow, no justification to declare.

The late Dr. Hodge remarked, "The conclusion of the chapter is a recapitulation of all the apostle's former arguments, or rather the reduction of them to one, which comprehends them all in their fullest force—GOD IS FOR US. As our Judge, He is satisfied; as our Father, He loves us; as the supreme and almighty Controller of events, who works all things after the counsel of His own will, He has determined to save us; and as that Being whose love is as unchanging as it is infinite, He allows nothing to separate His children from Himself."

The blessed truth that "God is for us" may be traced from the beginning of His gracious revelation of Himself. What was the solemn utterance to the serpent in Eden—"I will put enmity between thee and the woman"—but an intimation that God would interpose on man's behalf? And was not the assurance that the seed of the woman should bruise the serpent's head a pledge of his

final overthrow and the deliverance of those whom he had enticed to ruin? Every type of Christ and every prophecy of salvation declared this with ever-increasing fulness; but it was when "the Son of God was *manifested* that He might destroy the works of the devil" that the truth shone out in all its brightness.

Saints of old made much of having God on their behalf, and the words in which the psalmist expressed his confidence—"The Lord is on my side, I will not fear"—are put by the Holy Spirit into the lips of believers now (Psa. cxviii. 6; Heb. xiii. 6).

It is because the Cross of Christ is the fullest proof that God Himself can give of His being on our side that our thoughts are once again turned to the death of our Lord: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" The verse should begin, "He surely." "It is a pity," says Dr. David Brown, "to lose the emphatic particle of the original"; and Bengel remarks that it conveys "an abundant sweetness of exultation."

We may well—in these days when the glory of Christ, as the Son of God, is by many denied, and by many, who even profess His Name, ignored—note again the force of the words which occur twice in this chapter—"His own Son." The expression is evidently designed to contrast Him with those who are spoken of as "sons of God," being *made such* by new birth. Their relationship to God as sons is indeed a very real one; but *His* relationship to the Father is one that could not be bestowed upon any creature. The expression is the same as in John v. 18, which the Revised Version rightly renders "*His own Father*," and which the Jews understood better than many teachers of this day, even though they would not receive the truth.

It is the fact that He "spared not *His own Son*" that makes the gift so marvellous, and the argument from it so powerful, enabling us to ask,

"What will He not bestow,  
Who freely gave this mighty gift unbought,  
Unmerited, unheeded, and unsought—  
What will He not bestow?"

But all other gifts that God bestows are "*with Him*." There are many things we might desire, which, if granted, would come between us and Christ; such things could not be given "with Him," and therefore in tender love and infinite wisdom God withholds them. God can only keep from the objects of His love what would be hurtful to them, or would hinder their growth in faith and communion with Himself; and though this is not always clear to us, let us seek so to learn the lesson of the Cross that we may trust in Him at all times, and in due time we shall *see* and *approve* His wisdom and His goodness, and praise Him that He did not yield to our folly. We shall then learn that many prayers have been answered in the fullest manner when the actual things sought have not been obtained.

The apostle is still confirming the truth that "*God is for us*" when he asks the further questions of verses 33 and 34, and furnishes triumphant answers to them. "Who shall lay anything to the charge of God's elect?" There is indeed one who seeks to do so (Rev. xii. 10); but the triumphant answer to every accuser is, "It is God that *justifieth*," implying that he who brings a charge against God's elect calls in question the justifying sentence of the heavenly court, and must reckon with Him who pronounces it. And if none dare bring a *charge*, who shall be found to *condemn*? To the question, "Who is he that condemneth?" a fourfold answer is given:—

(1) "It is Christ that died." Christ "died for *our sins*," bearing them "in His own body on the tree": by His death he met all the requirements of divine justice, and thus removed for ever all ground of condemnation for those who are in Him (verse 1).

(2) "Yea rather that is *risen again*." The resurrection of Christ is the great proof of the perfection of His work of atonement. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. xv. 17); not because the resurrection *adds to* the value of the great sacrifice, but because had Christ not been raised, it could only have been because His death had failed to accomplish that for which He died. This was impossible.

(3) "Who is even at the *right hand of God*."

He who, as our *Surety*, gave Himself to bear our condemnation, now occupies the highest place in heaven. What a proof that no condemnation remains for those who are in Him! He is in the place of power, and all authority is His. He lives to carry out the purposes of His death, and can never fail to do so.

(4) "Who also *maketh intercession for us.*" Christ in glory is actively occupied on behalf of His own, and if His being at God's right hand tells of His *power* to carry out the purposes for which He came into the world and died, His intercession for us no less declares His unchanging *willingness*. For an example of His intercession we must turn to John xvii. How gracious of the Lord to give us that wonderful prayer! Let us specially mark verse 13: "These things"—which befit and belong to the heavenly sanctuary—"I speak in the world, that they"—for whom I pray, knowing how I am occupied for them in the holiest—"might have My joy fulfilled in themselves." Thus did the Lord lift the veil, and give us a glimpse of His wonderful intercourse with the Father, that we may have some idea of the meaning of His making intercession for us.

As we thus recall these evidences of the blessed truth that "*God is for us,*" may we not ask ourselves whether it is as evident that *we are for Him*? Are we yielding ourselves to God as those that are alive from the dead, and our members as instruments of righteousness unto God? (chap. vi. 13). This surely is the only worthy response to the mighty actings of His grace on our behalf, and this is the way to enter more fully into the knowledge and enjoyment of that grace.

### PRACTICAL THEOLOGY.

*Priest* (to Angelina, an old sister, reading her Bible).—What is that you are reading?

*Angelina*.—God's Word, sir.

*P.*—How do you know, it is God's Word?

*A.*—What is that, sir? (pointing to the sun).

*P.*—Why, it is the sun.

*A.*—How do you know it is the sun?

*P.*—Because it gives heat and light.

*A.*—Thank you, sir; that is exactly how I know this is God's Word; it gives me heat and light.—J. S. A.

### THE LEAN-FLESHED KINE.

By FRANKLIN FERGUSON, Napier, N.Z.

"And it came to pass at the end of two full years that Pharaoh dreamed; and, behold, he stood by the river. And, behold, there came up out of the river seven well-favoured kine and fat-fleshed, and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed, and stood by the other kine upon the brink of the river. And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke" (Gen. xli. 1-4).

WOULD to God that all the Lord's people should go forth and grow up as "calves of the stall"—well-favoured, fat-fleshed, feeding where there is plenty, and slaking their thirst at the river of His pleasures! It is as sight to the blind eyes to see a company of Christians in prime condition. There is about them a heavenly contentedness and a peace of mind that is the envy of all who lack it. When Pharaoh saw the seven lean kine come up from the river he declared they were such as he had never seen in all the land of Egypt for badness; and though they ate up the seven fat ones, yet it appeared to make not the least difference in their condition. There are diseased constitutions which seemingly no amount of gorging will fatten, for a hitch has occurred somewhere in the digestive organs, and the body fails to get the amount of nutriment proportionate to the quantity of food taken. Alas! for the fact of the existence of a large class of people so affected, who at conferences and meetings can devour the rank and good, and yet to all appearance they are no fatter for it. But then there is another cause for this ill-favoured condition from which so many suffer—namely, *insufficient and poor fare*, and it is more with this aspect of the case we propose to deal.

We are amazed that many Christians exist at all, considering the scanty fare they live on. They have no time to leisurely partake of a meal on the food sent down from heaven fresh every morning, but they hurry off as though the cares and business of half the country side were upon their shoulders. They would lead you to think that they were such important personages that the whole business or household machinery would stop if they did not super-

intend. it. Yet, passing strange, nobody seems to miss these same "indispensable" people when our Lord most graciously lays them for a season on the broad of the back to allow them a little breathing space. Now they have time to take some nourishing food for their souls. By-and-by we hear them say: "It was good for me that I had been afflicted." Ah! you dear souls, it is a very short-sighted policy to be in so great a hurry that you cannot afford a reasonable time to eat and masticate.

A Christian manufacturer was asked, "When do you manage to find time to read and study the Word of God?" The questioner well knew the gentleman's life was a very busy one, and that to minister the Word on the Lord's day and at other times as he did must need a fair time allotted to private devotion. "I never find time to read," he replied. "I am at the mill from early till late, and business requires so much of my attention that how do you think I could find time?" "But," said his friend, "how do you manage, then?" "Well," he said, "I will tell you—I *take the time*. For one hour in the middle of the day I turn the key of my private office, and during that hour no one can see me, however important is their business. If I did not *take time*, I should never be able to *find time*."

We can commend the example of this Christian manufacturer for the imitation of the Lord's people as the cure for any who have become poor and thin in soul, in consequence of the sinful neglect of proper attention to their spiritual needs.

Imagine for a moment children of God beginning a day in the following fashion, which, by the way, is not at all unusual: Upon rising and having dressed, before leaving the bedroom, they do not open their Bible and read and meditate therein for half-an-hour, thus getting in touch with God and strengthened for the concerns of life they must soon be battling with; but, instead, they are satisfied to drop on one knee for two minutes, bury their face in the bedclothes, and mumble something or other. They say they are praying. Such supplication of the Highest brings down no strength for the day, for they go forth of their room only to

immediately fall an easy prey to the snare of the devil. Let one of the children have mislaid your boots, or another have upset the porridge pot over the fire, and we soon discover of how much assistance the one-knee prayer has been to you. Other things soon follow suit, and you are fretting and blaming all day, and instead of the lips "ministering grace to the hearers," others have got to endure hearing your murmuring complaint—"Life is a misery!" Certainly it becomes so under such very unhappy conditions, whereas it could have been so different had a proper start been made.

Some follow the custom of reading every night before going to bed. To me this seems like a man working all day on an empty stomach, whom Nature will pretty soon teach that such a procedure is quite out of order. Do you know of any farmer who practices this method upon his horses? A hunger of soul is never brought about by this method of reading, for you have little inclination to read after a hard day's toil. And this is quite clear to be seen as you sit by the bed with your candle and Book. You say to yourself, "Let me see, where did I leave off? Surely I cannot remember." After being satisfied by a little hunting to and fro where now to begin, you make a start. When nearly through the chapter there is a forward lurch, a grab at the Book as it is in the act of falling to the floor, and you exclaim, "Dear me, I was almost asleep. Really, I must blow out the candle and get into bed!" How much is recollected by morning light of reading God's precious Word in this way?

Can we now any longer wonder at the poor condition of such people? We think not. By such starvation treatment their soul becomes so withered and thin that if we had supernatural sight to discern the "inner man," it would resemble, as near as we can judge, a skeleton. Now, a skin-and-bone "citizen of heaven" is no credit to any one, and becomes a butt for the world's ridicule and disdain. To our heavenly Father they are a dishonour, because their lean state of soul implies scarcity at the family board; whereas the table groans under the good spread.

The example of the Psalmist is deserving of notice: "I prevented (forestalled) the dawning of the morning and cried: I hoped in Thy Word. Mine eyes prevent (forestall) the night watches, that I might meditate in Thy Word" (Psa. cxix. 147, 148). "Forestall" is the word used in the Newberry Bible, and its meaning is "to buy goods before they reach the market;" and shows David's eagerness to get the start of everybody else in prayer and meditation. Such enterprising spirit is becoming rare in these easy, listless days of ours in which sluggards abound (Prov. vi. 9-11).

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**"DOCTRINE:"**

*WHAT DOES IT MEAN IN SCRIPTURE?*

By WILLIAM COLLINGWOOD, Bristol.

PART III.

TYPES AND THEIR TEACHINGS.

AS the ministry of the Lord and His apostles consisted of two lines, "Preaching," which set forth His works and ways toward men, and "Teaching," which dealt with man's works and ways toward God, so throughout the whole Scripture these two lines are to be distinctly traced—the first being the revelation of God, whether in the histories recording His doings of old, or the prophecies which He is yet to fulfil; the second (Teaching) consisting of precepts and instructions for us to fulfil. The former address themselves to our faith, the latter to our obedience.

There is yet another class, which belongs to both of these—the historical types. There we trace, on the one hand, the workings of His Spirit in His people, reflecting in a thousand forms, for our adoring study, the Divine image, and so coming into the first of the above lines; on the other hand, setting before us Divinely-appointed examples for our imitation, bringing them thus into the second line.

The two must be kept distinct. As through a darkened glass the sun's splendour is brought down to our possible gaze, so in the one case, by the working of the Spirit of God in the old saints reflecting His ways, the unapproachable light of God's glory and the Person and work of His Son are in mea-

sure presented for our contemplation. In the other aspect, the models of faith and obedience there set before us come down to the level of our possible imitation. Looking above the types to the infinite Reality, and feeling how far this is beyond our attainment, we are apt to excuse our shortcomings, perhaps too often to rest satisfied with shortcomings we ought not to excuse; whereas when looking at the models the Holy Spirit has thus set before us, we are made conscious that here are men of like passions with ourselves. Why should we be less prompt in our obedience than Abraham in the day of his trial?

The story of Abraham offering up Isaac so strikingly typifies the Father and the Son in the great work of redemption, that it sometimes seems hard to look at it in any other light; yet the New Testament, twice referring to it, does not so put it, but as a lesson of obedience and of the blessing it brings.

How full the Old Testament is of such teaching, if we give our minds to it, and seek to make it profitable to this end! As when Joseph is seen not only as a type of Christ, but as a model for us of purity and piety; or David, foreshadowing his Royal Son, yet at the same time setting an example for our faith, or love to enemies, yet showing how even such a one could fall if backsliding from God. In these instances the practical lessons are too obvious to be overlooked; but how often they are missed in the search for types!

How many neglected features of Christian character might we find in our daily reading if a due share of our thoughts were given to using the Word as the plumb-line to test the uprightness of our walk, showing what we had not seen in ourselves, though the world is quick to discern them as inconsistencies! How heart-searching, if thus applied, the Divine testimonies of faithfulness, or of failure, on the part of those whom the Holy Spirit has put on record for our "ensamples." Not that any of them were ever perfect; faintly at the best even these fulfilled the original purpose in creation—to be in His image, after His likeness. Yet in their measure they are for us to study and imitate in so far as they represented God's ways. There was only One, the Word made flesh,

that in every feature fully manifested Him ; yet He asks of His people that we should manifest His likeness as they of old did, though in either case it be but in measure. Abraham in his trial showed but a spark of the grace that gave up for us all His only-begotten Son. The Lord asks us to do only what He has done, or will do, for us. The Lord Jesus could say, "Love one another as I have loved you." Our measure may come infinitely short of the standard, but it is to be the same in kind—He, the Vine itself ; we, the branches, to bear each its own cluster of the heavenly fruit.

Compare with the Old Testament types the parable of the Good Samaritan, where we have a picture, reduced to human proportions, of the Lord Himself in His wondrous work of saving love, so striking that it is most commonly used as a Gospel theme, making us the subjects of the mercy. This is blessedly true in its place ; but it misses the purpose of the parable. The Good Samaritan is *what we are to be*—"Go and do thou likewise," like the one who showed the mercy. Thus the example comes within the reach of any who are of a like spirit.

#### SOME TEXTS THUS EXPLAINED.

The above definition of Teaching, or Doctrine, may help to a better understanding of some texts, as the following :

1 Tim. ii. 12 : "I suffer not a woman to teach." Women might pray, or might prophesy, under given conditions consistent with their relationship of subjection (1 Cor. xi.). But "teaching" implies authority. Priscilla might expound to Apollos the way of God more perfectly. This was a question of what to believe, not how to behave.

Romans vi. 17 : "That form of doctrine" has its place in the latter, the practical half of the chapter, not in the former, which speaks only of the great Gospel truths as set forth in baptism. We were the bond-slaves of sin, under its power for condemnation ; but now we are handed over to a new "form of doctrine" befitting the liberty of servants to Him who has redeemed us unto eternal life.

2 John 9 : "The doctrine of Christ," in the Revised Version "the teaching of Christ,"

that is, "His doctrine," as in Matthew vii. 28, not the doctrine of the Incarnation, or some other point relative to His Person, but what Christ taught, particularly His new commandment, which mainly occupies this and the previous epistle. He had no need to warn them against those who formally deny that Jesus Christ was come in the flesh. Such are *ipso facto* outside the pale of the Christian profession. Or had he been referring to some heresy of the day, there would have been the greatest need to give "the Elect Lady," or the "little children," some instruction on it, some statement of the opposite truth. What he does give them as the opposite "truth" throughout his epistles is that we should love one another. This is the test of "knowing God," of the Spirit of God (1 John iv. 3). That Jesus Christ is come in the flesh, is adduced here as the manifestation and evidence of Divine love (ch. iv. 9, 10, 11, 14), "the truth" in which we are to walk, after His commandment. And it is against the evil "deeds" of these "antichrists," their evil *practices*, that we are here warned.

Romans xvi. 17 : "The doctrine which ye have learned." What doctrine ? Of justification by faith ? No ! It is about making divisions and stumbling-blocks, of which he had been teaching them in chapter xv., so important that he must return to it before closing the epistle. Verse 18 does but impress in stronger language the same as chap. xiv. 18, of what is, and what is not, true service to Christ, lest simple and harmless minds should be beguiled by "goods words and fair speeches."

Ephesians iv. 14 is of the same class. Only by assuming the popular meaning can "winds of doctrine" be supposed to apply to points of theology. The entire chapter is of "maintaining the unity of the Spirit in the bond of peace." The Risen Lord gave the gifts for the perfecting of the Church *in love*. The various winds of doctrine are such as tend to seduce God's people from this.

One more, Hebrews vi. 2 : "The doctrine of baptisms," *literally* of washings, as in chapter ix. 10. The Jews had their "doctrines" about these, as condemned by the Lord in Matthew xv. 3, 9. They had sub-

stituted these for the law of God, which prescribed washing before ministering in the sanctuary, or in specific cases of defilement. These, though divinely ordered under the dispensation of shadows, had passed away now that the better things were come. Hebrews xiii. 9 warns the believers not to be carried about with divers and strange doctrines in such matters as meats or the like (compare ix. 10), inasmuch as we have the heavenly Altar and Sacrifice.

Hebrews vi. 1 should be read as in the Revised Version. The word "doctrine" is not in the original.

#### TEACHERS.

"He gave some . . . teachers" (Ephes. iv. 11).  
 "Are all teachers?" (1 Cor. xii. 29).

In Romans xii. 11 "he that teacheth" is distinct from him that "exhorteth." They are different gifts. In 1 Cor. xii. 29 teachers are distinguished from apostles and prophets. In chapter xiv. doctrine is something else than revelation, or knowledge, or prophesying, or interpretation. 1 Timothy iv. 13 bids Timothy give attendance to doctrine, as well as to reading and exhortation. In 2 Timothy iv. 2 he is to "reprove, rebuke, exhort, with all longsuffering and doctrine," as well as to "preach the Word." And in Titus 1. 9, r.v., the bishop is to "exhort in the sound doctrine, and to convict the gainsayers"—those who "are to every good work reprobate."

After what has been shown, if rightly shown, it becomes us seriously to ask ourselves how far this ministry is in active operation, or how far it is cultivated amongst us. There is no lack of what is commonly called by that name. Not to speak of evangelists, so greatly multiplied of late, we have largely the unfolding of Scripture in many of its varied aspects and exhortation to increased devotedness—much to be thankful for of what is usually called teaching. But is this really so in the scriptural sense? Some indeed there are who give themselves to "doctrine" as well as the Word. But are not these few among the many?

And why? It is true that James bids us be not many teachers" (r.v.), because such cur the greater condemnation if their prac-

tice does not agree with their teaching. This we have great need to take heed to. But the paucity of teachers must be traced to some other cause than this warning of James. It would be sad indeed to think it was because other forms of ministry are more pleasing, less heart-searching, less appealing to the conscience, and that on this account the teaching is less welcomed and sought after. Sometimes there may have been so low a state of spiritual life, but it may be hoped that this is not so frequent as to account for the prevalence of a less practical character of ministry. It may rather be attributed partly to the misapplication, if such it be, of the term we have been examining, leading the Lord's people to rest satisfied with the other forms, under the idea that these fulfil the conditions. Another reason may be the thought that it is enough to be well grounded in foundation truth, and the rest will follow of itself. We are richly fed with discourses on the grace of God and the Person of Christ, and the growth is taken for granted. Happy, indeed, where this shows itself in growth of godliness, lowliness, love, and all other fruit of the Spirit. Would that it may be so with us all!

#### WHAT THE MORN BRINGETH.

WHAT the morn bringeth  
 None may foretell;  
 Still my heart singeth,  
 "All must be well."

Should it bring sorrow,  
 Yet here is rest:  
 Nought comes to-morrow  
 But for the best.

Storm-clouds may gather,  
 Seas nigh o'erwhelm;  
 Ah! but my Father  
 Holdeth the helm.

Faithful, undying  
 Love, all divine,  
 Hush would thy sighing,  
 O heart of mine.

Banish repining,  
 Cease not to sing;  
 Clear, cloudless shining  
 "Morning" will bring. D.R.



## THE INSPIRATION OF THE SCRIPTURES.

By J. R. CALDWELL, Author of "God's Chosen People,"  
"Because ye Belong to Christ," &c.

**P**AUL, in giving his last instructions to Timothy, whom indeed he loved and cared for as his own son, seeks to impress upon him that, amid the abounding evils of "the last days," his safety lies in adherence to "the Holy Scriptures." They and they alone could make him "wise unto salvation through faith which is in Christ Jesus" (2 Timothy iii. 15). Exactly on the same line is his exhortation to the elders of Ephesus, as he finally took leave of them: "I commend you to God and the word of His grace" (Acts xx. 32).

### I.—ALL SCRIPTURE INSPIRED.

The reason of this great confidence which Paul had in "the Scriptures" is stated thus—"All Scripture is given by inspiration of God." The last five words are all one word in the original, and might be literally rendered "God-breathed."

Much as we value the "Revised Version" as a book of reference, there are not a few instances in which our old-fashioned Authorised Version is vastly to be preferred, and this is one of them. The Revisers render it, "Every Scripture inspired of God is also profitable," &c. Surely this is the merest truism. What sense is there in stating that that which is inspired of God "is also profitable"? How could it possibly be anything else? Only men whose much critical learning had led them to question the divine authority of the Scriptures could have entertained such a perversion, and it is a matter of thankfulness that they have given the true rendering in the margin, if not in the text.

**PUBLISHERS' NOTE.**—Feeling assured that the above Papers will be helpful to "establish, strengthen, settle," and make "steadfast in the Faith" (1 Peter v. 9, 10), we shall welcome the help of all who value, and "earnestly contend for, the Faith" in distributing Free Specimen Copies of *The Witness*, containing these articles, amongst Fellow-Believers. Kindly send card to PICKERING & INGLIS, 73 Bothwell Street, Glasgow, saying how many copies you would like, and they will be forwarded at once, Post Paid.

We may ask, then, to what does the apostle refer when he says "*All Scripture*"? Clearly, in this instance, the New Testament, at least in its entirety, could not be referred to directly, though doubtless it is by implication, as we shall yet see. The "*Holy Scriptures*" referred to in the previous verse as familiar to Timothy must have been the Old Testament, and so also the "*all Scripture*" of verse 16. It answers exactly to the expression so often used by the Lord Jesus, "Ye do err, not knowing *the Scriptures*" (Matthew xxii. 29). "How then shall *the Scriptures* be fulfilled?" (Matthew xxvi. 54). "He expounded to them in *all the Scriptures* the things concerning Himself" (Luke xxiv. 27). "Search *the Scriptures*" (John v. 39). "The *Scripture* cannot be broken" (John x. 35). The word occurs in the New Testament about fifty times, and not in one single instance is it applied to any book but that known to us as "the Old Testament." Neither is there any hint at any one portion of "the Scriptures" being more true, more authoritative, more divine than another. "The Law of Moses, the Prophets, and the Psalms" (Luke xxiv. 44), comprise the whole, as it was known to the Jews in the days of Christ, and as it is still known to us.

The Lord Jesus Himself, as recorded in the Gospels (and doubtless much more frequently than is recorded), refers to Genesis, Exodus, Numbers, Leviticus, Deuteronomy, Samuel, 1 Kings, 2 Kings, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Jonah, Micah, Joel, Zechariah, and Malachi. To Him "*the Scriptures*" were a final appeal. They could not be broken. Not to destroy but to fulfil the law He came, and this not in a merely general sense, but in every "JOT AND TITTLE." No hint fell from His lips as to Moses not being author of the five books attributed to him, or a shadow of doubt cast on the genuine authorship of any of the Prophets. All were accepted by Him, as He received them, in child-like simplicity, faith, and obedience.

"After this, Jesus, knowing that all things were now accomplished, *that the Scripture might be fulfilled*, saith, "I thirst," "When Jesus, therefore, had received the vinegar, He said, 'It is finished.' 'I have glorified

Thee on the earth, I have finished the work which Thou gavest Me to do." All that was written of Him in Moses, and the Prophets, and the Psalms, was fulfilled. *Every word* received its full accomplishment ere He bowed His head and yielded up His Spirit. "Yet ignorant Professors, cold as ice, who call themselves learned, are teaching students who listen to them to sneer at the word of Moses and the Prophets which the Lord Jesus treated with such awful and loving reverence."

In the words of an eloquent servant of Christ we may say, "How many things we prize because of their associations: how I love my own dear father's old Bible. I see his marks in the margin; I see the traces of his tears, of his joys, of his sorrows, of his holy communion with the God he loved. I love it, for it is *his* Bible. And shall I not love it because it is my *Lord's* Bible—the Bible my Saviour loved? There are His marks upon it, the traces of His fingers, the marks of His tears, the echoes of His sighs, and His songs, and His prayers. And, therefore, whatever difficulty assails me, and whatever question perplexes me, and whatever enemy of truth comes to unsettle my faith, I am ready to say: If my Lord read the Bible, I'll read it—if He loved it, I'll love it—if He taught it, I'll teach it—if He found comfort from it, I'll find comfort from it—if He upheld the Divine authority of it, I'll uphold the Divine authority of it. When the enemies of my faith come, I will say, 'Thy testimonies have I taken as an heritage for ever'" (Ps. cxix. III).

#### II.—THE MANNER OF INSPIRATION.

Those who speak of such men as Shakespeare, Milton, or Burns as having been "inspired" or "semi-inspired," only show that they are quite ignorant of the true meaning of the term. These were no doubt men of great intellect. They were close observers, and looked at men and things with penetrating glance. Reflecting on what they saw and heard, they turned it to account for the entertainment and partly also for the instruction of men. But they never rose, or pretended to rise, above what was attainable by natural intelligence.

Very different is the theory of inspiration as

taught in the Scriptures. Already we have seen that "all Scripture is God-breathed" (2 Timothy iii. 16), but we are further instructed as to the manner of this inspiration in 2 Peter i. 20, 21, "No prophecy of Scripture is of any private interpretation." Concerning this, Alford remarks: "By the word 'interpretation' we are not to understand the subsequent interpretation of a prophecy already given; the sense is that prophecy springs not out of human interpretation, *i.e.*, is not a prognostication made by a man knowing what he means when he utters it."

Then follows the positive statement as to what "prophecy" really is, *viz.*, "Men spake from God, moved by the Holy Spirit" (Revised Version). Comparing this with 1 Peter i. 10-12, we find that so really were "the prophets" the instruments of God in what they spake and wrote that the things they uttered became the subject of their devout searching and inquiry after they had uttered them. It was "the Spirit of Christ which was in them" that gave the message and the words. The will of man and the intelligence of man were alike excluded from such communications. They were purely divine.

In perfect accordance with these Scriptures, we read in 2 Samuel xxiii. 2, "The Spirit of the Lord (Jehovah) spake by me, and His Word was in my tongue; the God of Israel said, the Rock of Israel spake to me." Again in Psalm xlv. 1, "My tongue is the pen of a ready writer." Could any language more fully bear out what we have seen in 2 Peter i. 21, "Men spake from God moved by the Holy Spirit"?

In Hebrews i. 1 we read, "God who . . . spake in time past unto the fathers by [or literally 'in'] the prophets hath in these last days spoken unto us by [or literally 'in'] His Son." The prophets were not the speakers, but "the Spirit of Christ which was in them" used their lips as His mouth-piece. So in Luke i. 70, "As He spake by the mouth of His holy prophets, which have been since the world began," and Acts iii. 18, "But those things which God had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (see also verse 21).

See also Acts i. 16: "This Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake," &c., and iv. 25, "Who by the mouth of Thy servant David hast said," &c. And, again, Acts xxviii. 25, "Well spake the Holy Spirit by Esaias the prophet unto our fathers, saying," &c.

But it is well here to look at another point of importance to which attention has not been given sufficiently, viz., the use of the Greek preposition "*dia*" or "through." We do not wish to thrust "Greek" upon simple readers, for whom mainly we write. But we think this point is so plain and obvious that the simplest may understand it.

The ordinary preposition to express our English word "by," is "*hupo*." This is used in Matthew xxii. 31, which refers to words spoken by God to Moses, and not spoken by Moses from God. The same word is in Luke ii. 18—"told them *by* the shepherds." Acts x. 22, "Warned from God *by* an holy angel." Acts xxvii. 11, "Believed the master of the ship more than those things which were spoken *by* Paul." Hebrews ii. 3, "Which at the first began to be spoken *by* the Lord," &c. These passages suffice to show the use of the preposition "*hupo*."

But there is another class of passages in which the word used is not "*hupo*," "by," but "*dia*," "through," clearly implying that the word spoken does not originate with the speaker, but comes from another who speaks through him. Of this character is Matthew i. 22, "That it might be fulfilled which was spoken of the Lord through (not by) the prophet, saying," &c.\* Also Matthew ii. 15, "Spoken of [*hupo*, by] the Lord through (*dia*) the prophet." Also verse 23. See also Matthew viii. 17; xii. 17; xxiv. 15; Luke xviii. 31; Acts xxviii. 25; Romans i. 2. The reader will find that it is not wasted time to refer to such passages and mark them. They go to prove beyond all controversy that the Scriptures of the prophets are really the very word of God committed to writing for the instruction of succeeding generations, and providentially

preserved for us in their entirety. Another word used in the New Testament shows how fully the divine origin of the Scriptures is maintained. They are called "the lively oracles" (Acts vii. 28); and again "the oracles of God" (Romans iii. 2; Hebrews v. 12; 1 Peter iv. 11). This can mean nothing less than that the utterances referred to—viz., the Holy Scriptures—are the very words of God though spoken through human lips.

We have thus before us a clear and unmistakable definition of what "prophecy" is. Whether it be in the Old or New Testament the divine use of the term prophet or prophecy is one. That which a prophet uttered from God, being the message of God, the word of God, formed a part of the "oracles of God." It is not "*exhortation*" merely, though exhortation should be spiritual in character and "according to the oracles of God" in substance. It is not "*teaching*." The teacher has no power or right to go one syllable beyond "that which is written." These gifts are carefully distinguished from prophecy in Rom. xii. 6-8, 1 Cor. xii. 29, and Eph. iv. 2. A right understanding of what constitutes "prophecy" and what distinguishes it from every other ministry, would save from many errors.

It is not necessarily prediction of future events; many prophecies were the divine exposing of the condition of the people to whom they were spoken: but *in every case it was that which the Spirit of God spake through the prophet*—he being for the time the instrument used. Some, who were thus used, were ungodly persons; for example, Balaam, Saul, Caiaphas—so little had the grace or intelligence of the person to do with the words uttered. But this was exceptional. It was God's usual way to speak through His "holy prophets."

### THE CHILD SAMUEL AND HIS MOTHER.

By GEO. ADAM, Straanraer.

THERE is a moral beauty in the account of Samuel's early days which is exceedingly interesting, and is almost unequalled in Scripture narratives. His was a lovely character all his life, but the grace of God shines out most clearly in his early days.

\* This distinction is noted in every passage in Newberry's Bible.

One could not write about the child Samuel without noticing the godliness of his mother.

In reading the account of the Kings of Judah, it is not without significance that the Holy Spirit so often couples together the King's character with his mother's name. It would seem to tell us that what the King turned out to be when he came to the throne depended very much on what his mother was when he was a child. This appears to have been eminently true in the case of Samuel.

All history goes to prove that those men who made their mark for good on society and on the world have, as a rule, been the sons of godly mothers.

There is something specially beautiful in the faithful way in which Hannah fulfilled the vow she made when she asked a son from the Lord. "And when she had weaned him, she took him up with her," and left him in Shiloh to minister unto the Lord. What deep exercise of heart there must have been on her part before she could have left her then only child exposed to such evil influences as the unhallowed conduct of Eli's ungodly sons. And who can but adore the grace of God that kept the infant boy so untainted in the midst of such surroundings. How much was due—under God—to his mother's influence *before he was weaned*, and to her prayers on his behalf after she left him in Shiloh, can never be known in Time. O, that mothers knew their power and used it or God!

An old man like Eli, who had so failed in training his own sons, was not likely to have much restraining influence over a child like Samuel, but there he was going on ministering unto the Lord in the midst of awful moral pollution and yet unstained. His mother had a hold of God, and the grace of God had a hold of him. We also read that "the child Samuel grew before the Lord" (chap. ii. 21). In chap. iii. 7 it is said, "Now Samuel did not yet know the Lord." I do not believe that means that he did not know the Lord in a *saving* sense; but that he did not yet understand what it was to get a prophetic revelation from the Lord. His growing "before the Lord" implies that even when but a child he walked

in the fear of the Lord. We read further on that "the child Samuel grew on, and was in favour both with the Lord and also with men" (verse 26).

That would clearly imply that as Samuel grew in years he also grew in grace, and in the fear of the Lord. Another trait in his character was his prompt obedience in response to authority. Although he was "laid down to sleep," and three times called, he at once each time obeyed the call. There is no doubt he had learned this divine principle of implicit obedience when he was under his mother's care. How early a child can learn this principle of prompt obedience only those know who have sought to instil it into the dawning intellect of their little ones; and what an inestimable blessing it is to themselves, as well as to others, in after life to be taught unquestioning obedience in their early infancy.

In chap. iii. 19 we read that "Samuel grew." He is not a child now, but he is still growing. There is a precious lesson for us in this if we apply it in a spiritual sense, and it is quite legitimate for us to do so. There is a remarkable analogy between the natural and the spiritual; in each, growth is the result of healthy life; if there is no growth something is wrong. There are also contrasts as well as resemblances. In nature a time comes when growth ceases. In the spiritual sphere this ought never to be; but alas! how often it does occur, both in individual life and in Church life, that there is a settling down and a ceasing to make progress. This is the first phase of spiritual declension. When growth in grace ceases the next step is downward. When the Spirit of God through the apostle is warning believers against the dangers of the last days, His final injunction is, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter iii. 18). In reading the biography of the Kings of Judah, it is very striking how many of them made a good start, and had a bright meridian, yet failed in their riper years. They broke down in old age, when the grace of God should have been shining out with a peculiar lustre. And how often has it been seen in the history of the Church, that men who

have been a power for God up to a certain point have become so influenced by family and other surroundings, that truth, which they once held dear, and which once held them, has been let go, so that unconsciously they have been slipping away from the mind of God. The adversary never succeeds better than when he gets one who has been fitted by the Lord to lead his fellow-saints to hold the truth slackly or unevenly, making much of certain parts of the truth of God, while other parts, equally important, are lost sight of. Lovely character that Samuel was, he got away from the mind of God in his old age, when he made his sons judges over Israel.

In closing this paper, let us gather up a few important points which we have noticed. One point is, if we are to have godly men, there must be godly mothers to train them. If, in this day of declension from the truth of God, the Lord is to raise up Samuels to stand in the breach, is there not a deep need for Hannahs to nurse them spiritually as well as physically, and to instil the fear of God into their infant hearts? Many of us believe that it is unscriptural for a woman to come to the front, and attempt to fill the man's place in the work of the Lord; but are we sufficiently alive to the power of godly women in their own place? We have often heard prayer that the Lord would raise up *men* of God to go before His people. Is there not a need for prayer that the Lord would raise up *women* of God to live for God in the *home circle*?

In praying for the Lord's servants who have been called out to help the saints or preach the Gospel, let us not forget to pray for their wives who have to "tarry by the stuff." A man who is out in service is often greatly helped by the fellowship of those he moves amongst. There is also a certain stimulus and variety in his work. But it is different with his wife, who has a home to care for, and may be little ones to clothe and feed. There is no romance in her work, and very little variety. Let us not forget such at the throne of grace. I do not believe in a woman taking the platform or the street corner, but I believe in the wives of ministering brethren *helping* their husbands to preach. I also believe in their power to *hinder*.

Whilst we follow in our prayers those devoted women who have gone out to distant lands with the glad tidings of the Gospel of Christ, let us not forget the wives of ministering brethren at home. Whether they be evangelists, pastors, or teachers, their usefulness will be much helped or hindered by the spiritual condition of their wives.

(To be continued.)

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## Correspondence.

### A MISSIONARY TOUR AMONG ITALIAN JEWS.

To the Editor of THE WITNESS.

I HAVE just had the privilege of taking a second missionary journey in Italy, and am thankful to God for His help and blessing, and to Mr. J. S. Anderson, who kindly arranged meetings for me on both occasions. From his knowledge of the country, through travelling up and down visiting Italian Christians, he was able to arrange for meetings in many cities and towns where Jews are to be found in large numbers, and his love for souls, not only of Gentiles, but also of Jews, led him to enter most heartily into my desire to preach the Gospel to them, he also largely assisting in preaching to them himself.

We met first in VENICE, where a meeting had been announced by placards; subject, "The Zionist Movement." It was held in a chapel which was filled with Jews, so much so that there was not standing room, and Christians were asked to make room for them. I took for my text Ezek. xxxvii. 21, and while speaking of the Zionist movement I pointed out the reason of their dispersion, and preached the Gospel in all simplicity. After the meeting, they surrounded Mr. Anderson and myself, asking many questions. Most of them knew nothing of the truth of Christianity, and were surprised to hear Mr. A., a Gentile Christian, praying for the welfare of Israel. Then we explained that real Christianity is based on, and confirms, but does not conflict with the Old Testament Scriptures, which was a revelation to them. On coming out, they followed us, and we had an *impromptu* open-air meeting in the famous square of St. Mark.

On the following morning, we visited the well-known Ghetto, the oldest in the world. The Jews recognised us there, and seemed pleased to see us; they opened the synagogue for us, which was very beautiful, and there we spoke about the Saviour, and gave away tracts and Scripture portions.

From there we went to ANCONA, where we had a meeting in a small place. We had a very good time visiting in the Ghetto, accompanied by a young Italian Christian. We went to the synagogue and scattered portions inside, and we had very interesting conversations with Jews, to whom the Italian brother has undertaken to supply New Testaments.

We then went to BOLOGNA, where we had a meeting in a large hall, filled with Jews, Roman Catholics, and Protestants, and the interest was very great amongst all. I told the Roman Catholics the full truth and the corruptions of their Church, and sought to arouse the interest of the Protestants in the spiritual welfare of Israel, while to the Jews I proclaimed the Gospel that Jesus of Nazareth, the rejected One, is the true Messiah, and Saviour of sinners, both Jews and Gentiles. Amongst others who came to speak to me at Bologna was a very handsome young Jewish gentleman, a great-nephew of Sir Moses Montefiore, who is studying medicine in that place, though his home is at Tunis. He asked me if Jesus did not start a new religion after the Old Covenant Scriptures were completed. I pointed to the prophecies, showing how His coming was foretold, especially by the prophet Isaiah, and he confessed he had never read the Prophets. A converted Roman Catholic, who was delivered from Rome's power eight years ago, through Mr. Anderson's instrumentality, and is now a devoted follower of the Lord Jesus, has undertaken to look after this young man, whom I trust the Lord will bring to Himself, with many others who seem awakened.

From Bologna we went to FLORENCE, and there had two most interesting meetings, the first in a large church, which was so crowded that some had to sit on the platform. The interest was intense. An old Jewish gentleman came up to me and in Hebrew thanked me very much for what I had said, and added that he believed in Messiah, the Son of David, and in the restoration of the Jews to their land. I said, "I believe in Jesus of Nazareth, the Son of David and the Son of God." He looked pleased, and, on my asking him to accept a New Testament, he said he already had one.

From Florence we went to LEGHORN, this being an important Jewish centre. We had a meeting in a Baptist chapel, and the *élite* of the Jews came out, and listened with the greatest attention. On the following morning we visited the Ghetto. Opposite the synagogue is a house where the late Sir Moses Montefiore was born, Oct. 24, 1784, and by a strange coincidence we were there on his birthday. We spoke to the man who lives in the house, and gave him Scriptures, &c. While standing there a Jew, with a very kind, benevolent face, saluted us,

and said that he was at the meeting the previous night, and was very much interested, hearing things he never knew before, and that five *maschilim* (wise ones, Dan. xii.), Rabbinical candidates, were present, and agreed on many points. Then he told us he was a *chazan* (precentor) at a certain orthodox synagogue, where he reads the prayers on the Day of Atonement. I said, "You had a great Rabbi here more than 200 years ago, Rabbi Chiskaia da Silva." He replied, "It is in his synagogue I am *chazan*. Would you like to come, and I will show you his chair, in which no one has ever sat since?" We went up to the top of a many-storeyed house, and there a service was going on in the synagogue. The Jews present were all pleased to see us; they were dressed in their long *talithim*, which I have never seen in Western Europe; they are worn in Poland and the Holy Land. Being Thursday, they were reading the Law, the portion being Gen. xii. When the precentor read, "In Thy seed shall all the families of the earth be blessed," I said to the *chazan*, "This is Jesus Christ." He lifted up his hands as much as to say, "Who knows?" He accompanied us outside, and we had a long talk. He said, "You should come again, and if you do, let me know, and I will secure the largest hall for you," and he gave me his name and address.

Wherever we went the Jews had a desire to hear more. I greatly desire to re-visit these dear people, and help them still further, as God may enable me.

Our next place was PISA, where a meeting was held at a Baptist chapel, and was well attended by many influential Jews. I think one there is a believer, and a young lawyer came forward and anxiously inquired about many things.

From there we went to GENOA, and had a meeting, which was fully attended, and all the evangelical Italian clergy were present, and seemed much interested, especially the Waldensian minister, one of the oldest in the kingdom.

Mr. Anderson was invaluable, both in arranging and in preaching. The large placard announcements and notices in the press not only brought Hebrews to the meetings but large numbers of Italians were attracted, whom it would, in an ordinary way, be difficult to reach, so that a double purpose was accomplished.

It was a great pleasure to see the love of Italian Christians for our dear brother Anderson, and well deserved it is.

The Lord bless him more and more, and may He abundantly bless our united efforts to win some for Christ from that nation which is still beloved for the fathers' sakes.

ISRAEL ISAIAH ASCHKENASI.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

ORDINATION TO ETERNAL LIFE.—Acts xiii. 48: "And as many as were ordained to eternal life, believed." Would the above statement exclude the possibility of others believing? Or, could none but those ordained to eternal life, believe?

CHRIST'S KINGDOM.—Please explain 1 Cor. xv. 28, especially with regard to the Son delivering up the kingdom to God, and being subject to Him, that God may be all in all, while Dan. vii. 14, 18, 27, and many other Scriptures, state that His kingdom and reign are for ever and ever.

REGENERATION AND RENEWING.—What is "the washing of regeneration and renewing of the Holy Ghost?" (Titus iii. 5). Is it a change of the old nature, or the implantation of something new, while the old remains unchanged and unchangeable?

### THE DEARTH OF CONVERSIONS.

QUESTION 444.—How is the cause of lack of power and solemnity, and the fewness of conversions in present-day Gospel meetings, to be accounted for?

Answer A.—Because in many places there are few, if any, unconverted people there to hear the Gospel. This sad fact is often accounted for by the apathy and carnality of the assembly. Many saints take but little interest in ordinary Gospel meetings, and begrudge the labour and expense of special aggressive work, aided by suitable evangelists. In many cases the places where our Gospel meetings are held are not suitable. Upper rooms in back streets are not liked, even by poor people. The hall should be on the ground floor if possible; be well lit, clean, warm, and comfortable, so that no excuse may exist for the unsaved to avoid it. The preachers also should be those who can get and retain the attention and interest of the people. In many places there is a "turn-about" system, by which all the older brethren take their turn in preaching on Sunday evenings. Many of these are prosy and unpopular; so much so that the saints do not come themselves, nor invite their friends.

There is therefore a steady decline of interest in the Gospel meetings. It is proved to be far better when the arrangement for the Gospel preaching is left in the hands of two discreet brethren, who make the best use of evangelist gift in local assemblies, and thus create and sustain an interest in the Gospel meeting. The result is soon manifest in larger attendances.

There should always be a season for special prayer set apart before each Gospel service, to which all should be invited to show their fellowship. Special services, conducted by suitable evangelists, should be arranged, and these are generally found to be "*reaping times*." A short season of prayer after Gospel meetings should also be encouraged. This gives enquirers an opportunity for conversation.

The great thing is to have our eyes lifted to "the Lord of the harvest," who alone can convert sinners and give us the desired blessing. "Paul may plant, Apollos may water, but God giveth the increase"; "Not by might, nor by power, but by My Spirit, saith the Lord," are divine truths we need to remember. There is often too much reliance upon human gift, zeal, and machinery, and too little trust in the living God, and honour to the Holy Spirit. If no fruit is seen, the assembly need to humble themselves on this account, and seek fresh power from God.

There is also too much reliance upon the *public* testimony, and neglect of individual dealing with the unsaved. If preachers and other brethren followed up people to their homes, and visited them there, to help them in their soul difficulties by reference to the Holy Scriptures, there would be much greater results.

Valuable HELPS to our Gospel meetings are Sunday schools, where the children and their parents should be encouraged to attend the Gospel services. Mothers' meetings are also found to be an excellent means of getting at the unsaved. Sisters may also render valuable help in visiting the homes of the mothers and encouraging their attendance.

District sheet almanacs, that advertise all the meetings, should also be freely and gratuitously distributed, to be hung up in the cottage homes as a continual reminder that a hearty welcome is extended to all who come; and when they come, there should be an interest manifested in them by the saints. Where this is done in the Spirit and bowels of Christ the problem will generally be solved as to "how to reach the masses."

But we must also remember that there are great and special needs in regard to the preaching and preachers to be studied:

1. Do we not all need to have a fuller apprehension of our Master's "great commission," as set forth in Luke xxiv.?

2. Also to understand more clearly the fundamental truths of the "Gospel of God," as set forth in the Epistle to the Romans?

3. Also to preach the Word, and reduce the amount of anecdote and such matter, in our addresses, as some of this is not calculated to exercise the conscience and hearts of our hearers? The testimony in 1 Thess. i. and ii. is instructive, that it was the Word of God which they heard, and received, and which worked effectually.

4. Does not this explain Acts xi. 21, "They so preached that many believed"? Again, Acts xvi. 5 reminds us of "daily conversions"; and as we have the same Word and Spirit, should we not expect the same blessing? Assuredly the arm of the Lord is not shortened.

5. Do preachers now give themselves sufficiently to closet prayer and the study and preaching of the Word of God? Is there not a lack of unction and power as the result of this, and much staleness and lack of interest in the addresses?

6. Need we not more of the constraining love of Christ in our hearts, more of the compassion of God for lost sinners, and the anointing of fresh oil by the Spirit to bring about a Revival? Need we not, by communion with God, to acquire such heavenly skill that we shall become "fishers of men" and "workmen that need not to be ashamed"—men who "go forth weeping, bearing precious seed," and prove that such shall surely come rejoicing, bringing their sheaves with them? Need we not to be "ready to every good work," so that we may use our daily opportunities to do good to all, and lead sinners to Christ?

E. H. B.

*Answer B.*—But is the lack of power and solemnity and fewness of conversions really an incontrovertible fact? We think not. At the present time there are many powerful, earnest, and solemn preachers who are by no means destitute of success in winning souls. There are, however, certain Divinely laid-down conditions, absolutely necessary to service for God and service with God. The paragraph 2 Cor. vi. 1-7 gives an extended detail of the credentials, the furnishings, and the circumstances necessary to being ministers of God. Verses 4 and 5 give the personal credentials—viz., much patience amid afflictions, necessities, distresses, stripes, imprisonments, tumults, labours, watchings, and fastings. Verse 6 gives the Divine fittings as to personal habits and manner of life—viz., pureness, knowledge, long-suffering, kindness, deep spirituality or godliness, and love unfeigned. The furnishings necessary to ministers of God are expressed in verse 7—viz., the word of truth, the power of God, and the armour of righteousness: and all these things in exercise and

practice throughout the untoward circumstances of verses 8, 9, and 10.

The subsequent part of this chapter from verse 11 is an exhortation to the Corinthians and to us. Compliance with this will bring us into association with God, for He says: "And I will receive you"—*εὐδοξομαι*. This is the only place in the New Testament where this Greek verb is used. It implies that those conforming to the instructions and yielding to the exhortations will be received by God into His hand, as His ministers; and that they will be guided and sustained by Him, as a father guides, upholds, and provides for his own children. Therefore His work will be effectually done without the filthy mixing of flesh and spirit alluded to in chapter vii. r.

J. S.

### WHO IS THE PORTER?

QUESTION 445.—Please explain John x. 3: "To him the porter openeth." Who is the porter?

*Answer A.*—The porter evidently represents John the Baptist, who introduced the Shepherd (Jesus) to his fold (Israel) when he immersed Him in the Jordan. See John i. 31, where John the Baptist tells us: "I knew Him not, but that He might be made MANIFEST to ISRAEL, therefore am I come immersing in water."

*Answer B.*—"There was a man SENT from GOD, whose name was John (John i. 6). The Lord Himself said concerning him, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is He of whom it is written, Behold I send My messenger before Thy face, which shall prepare Thy way before Thee. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist" (Luke vii. 26-28). The Lord thus declared John to be as great as any prophet which had appeared on the earth, and also much more than a prophet.

The Scriptures also further reveal that John and his ministry constituted the counsel of God, and the economy of God, to open the way and prepare the people for the entrance in among them of the Lord Jesus Christ, the Son of God; for we read, "And all the people that heard Him justified God, being baptised with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of Him (Luke vii. 29, 30).

John was manifestly "the porter" who opened the door for the good Shepherd to enter in. He constantly spoke of Him at the time of His services, until he could, and did say, "Behold the Lamb of God which taketh away the sin of the world."

J. S.

## CHRIST REIGNING.

"THE PRINCE OF THE KINGS OF THE EARTH."

Notes of an Address by J. R. CALDWELL, Author of "God's Chosen People," "Because ye Belong to Christ," &c.

LET us look at the Gospel by Matthew. Many of us have long believed that each of the four Gospels has its own special characteristic. They give us four different aspects of the Son of God. In the Gospel by Matthew we have specially, Christ as *the King*; in the Gospel by Mark we have Christ as *the Servant*; in the Gospel by Luke we have Christ as *the Son of Man*; and in the Gospel by John we have Him as *the Son of God*.

The Gospel by Matthew is especially the Gospel of the Kingdom. In the 2nd chapter, verses 1 to 3, we read:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there come wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and have come to worship Him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him."

Why was Herod troubled? Why should all Jerusalem be troubled? Alas! there was good reason for it. They knew that the coming of the King meant the setting up of God's Kingdom in the earth. They were familiar with the Old Testament Scriptures, and they knew that when God's King at last came, and when His Kingdom was set up, it would be a reign of righteousness—absolute, inflexible righteousness. They knew they were not prepared for it, and they were troubled. Look next at chapter iii. 1, 2, 10, 11, 12:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the Kingdom of Heaven is at hand."

"And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptise you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptise you with the Holy Ghost, and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat unto the garner: but He will burn up the chaff with unquenchable fire."

This was the testimony of John the Baptist. Such was to be the action of the coming King at the commencement of the long-predicted Kingdom. We know that when the Lord Jesus had been raised from the

dead, and had gone to the right hand of God, the Holy Spirit was sent down from heaven, and all who believed on Him were in that Spirit baptised into one body. But the burning up of the chaff with unquenchable fire has been postponed in the long-suffering of God, and "the acceptable year of the Lord" has been lengthened out. The "day of vengeance" has not yet come, but it is coming as sure as God lives; so surely as God's Word cannot be broken, so certainly will every prophetic utterance concerning the wrath and judgment that is to come upon this world have its fulfilment. Look now at Matthew xxi. 4, 5:

"All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughters of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

We know how the Lord rode into Jerusalem upon an ass, and how the multitude that went before and followed after, cried, saying:

"Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord; Hosanna in the highest! And when He was come into Jerusalem, all the city was moved, saying, who is this?"

The King was in the midst of them, but they did not know who He was, so utterly unprepared was man for the Kingdom of God. Then in Matthew, 27th chapter, 11th verse:

"And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest."

That meant, "Yes; it is so." It was the confession before the governor that He was the King. Then look at the 37th verse:

"Pilate set up over His head His accusation, written, 'This is Jesus, the King of the Jews.'"

Now turn to 2nd Timothy ii. 8:

"Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my Gospel."

Paul hereby intimates to Timothy that although the Old Testament prophecies concerning the Kingdom and the King had not yet received their fulfilment; they have not lapsed, they are not forgotten, they are only in abeyance—not one of them will be broken. He who was "of the seed of David" was last seen by the world hanging upon Calvary's Cross with the inscription over His head: "This is Jesus, the King of the Jews."

But raised from the dead, He is now at the right hand of God awaiting the time appointed by the Father, when He shall take the Kingdom.

Now look at the Book of Revelation, 1st chapter, verses 4 and 5:

"John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before the throne: and from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead, and the Prince of the kings of the earth."

You notice here these titles:

"THE FAITHFUL WITNESS." That is what He was when He was upon the earth, God's "faithful Witness."

"THE FIRST BEGOTTEN FROM THE DEAD." That is what He is now at the right hand of the throne of God.

"THE PRINCE OF THE KINGS OF THE EARTH." He will be manifested thus when He comes in His glory as King of kings and Lord of lords.

So that the Lord Jesus Christ, born King of the Jews, nailed to the cross with the superscription over Him, "King of the Jews," the Seed of David, now at the right hand of God, is coming again to take possession of His kingdom, and to reign according to all the prophecies of Old Testament Scriptures.

Now turn to the Gospel by Luke, i. 30-33:

"And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end."

That passage is most clear and definite—that the Lord Jesus is to receive the throne of David his father, that He is to reign over the house of Jacob, and that His kingdom is to have no end. Words cannot be plainer; I take them just as they stand in their literal sense. We have no business to spiritualise what is literal. When reading passages that are clearly allegorical, as in the Book of the Revelation, then let us seek to know what their significance is, in the fear of God; but when plain, distinct, emphatic statements

are made, as here, it is our business to accept them, to believe them, notwithstanding that there be many apparent difficulties as to how they are to be brought about.

Before going further I would ask you to look at another aspect of the Kingdom. In Romans xiv. 17:

"For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

You see here the spiritual characteristics of God's Kingdom. From such a passage as this many have thought that the reign of the Lord Jesus Christ is *only* spiritual, in the hearts of His people. That he *does* reign, is true in a sense. That He wields all authority in heaven and upon earth is true; that the heart of every redeemed sinner—every one that has believed in Him—owns his authority as the One whom earth has rejected, but whom God has glorified, is true; and every heart ought to be in loyal subjection to Him whom God has exalted. But look at another passage in Acts ii. 36:

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Also the 10th chapter of Acts, 36th verse:

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)."

Thus incidentally that expression comes in here, "He is Lord of all." Look, again, at the 14th chapter of Romans, verses 8 and 9:

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

In these passages I want you to note that, speaking of the authority the Lord Jesus wields in relation to the Church, the title the Spirit gives to Him is "Lord," not "King." He is the absolute LORD of His redeemed people, whether they are alive or whether they have departed to be with Him. He is our "Lord." We are his bond-servants. We are not our own, for He has purchased us with His blood. Oh, that we acknowledged it in the depths of our hearts! Look at our armies; they acknowledge that, being in the service of the Sovereign, they must go at the word of command and take their lives

in their hands. Such is the loyalty of many that they are actually volunteering to go to the front though they know that it must mean great hardship, and that it may mean their death! They go willingly—they go joyfully. There may be a great deal of excitement in it perhaps, but there is the fact, But do we know and confess that the claims upon us of the Lord Jesus Christ, who bought us with His blood, are ten thousand times more potent than the claims of the British Sovereign upon the army. Are we willing to go as volunteers for Him into His service though it may mean reproach and suffering, or may cost us our lives? That's the meaning of the word "LORD." He is now at the right hand of God both Lord and Christ. He is never called King to the Church. He is our Lord. Kingship implies national government. A King is ruler of a nation. "Head" implies a body. "Lord" is one whose we are by right, and whom we are bound to serve.

If you examine 1st Corinthians, which was written in order to correct abuses in the Church, you will find that in that epistle Jesus is called "the Lord" oftener than in any other, because the only cure for those abuses was the acknowledgment of the authority of the Lord Jesus Christ. Until you and I acknowledge the paramount claims that the Lord Jesus has upon our lives, to witness for Him, to serve Him, to obey Him, we do not know the meaning of the word "LORD." "No man can say that Jesus is the Lord but by the Holy Ghost." It may be said with the lips, but none can say it from his heart unless taught it by the Holy Spirit of God. We continually hear the Lord Jesus addressed as our King. It has become almost fashionable to call Him so, especially in hymns. I suppose, one reason is that the word "king" rhymes with so many other words, such as "sing," "bring," &c., and so "king" is used far oftener than Lord. But although the Lord Jesus in relation to the Church is not called King, yet He is the King. He is the King of the Jews, He is God's King, He is coming to reign, He will yet reign over the house of Jacob, and of His kingdom there will be no end.

(To be continued.)

## "HISTORY OF THE PLYMOUTH BRETHREN."

REMARKS ON MR. W. B. NEATBY'S BOOK.

REVIEWS of this book are abundant and very commendatory. One such begins with the statement that "*Mr. Neatby has made the religious world his debtor,*" and another, which speaks highly of the book and also of the leaders of the movement described in it, gives curious evidence that a "review" is no guarantee that the whole book has been read, by repeating the erroneous description of the difference between "Darbyites" and the "Open Brethren" \* which Mr. Neatby takes some pains to correct. It is not surprising that leaders of "the religious world," who do not take the Scriptures as their guide, should commend a book which so fully sets forth the failures of some who attempted to do so; but the responsibility of all believers to follow the Word of God is as binding as ever, and by that Word the ways of all God's people will surely be tested at the judgment-seat of Christ.

If the volume dealt *only* with "Darbyism" I should have nothing to say on it, but it treats of the *origin* of those known as "Brethren," and of their *course* before there was any division, as well as of the *results* of that sorrowful separation. It, indeed, treats chiefly of the followers of Mr. Darby, and not much is said *directly* of "Open Brethren," who are spoken of as being "in the proverbially happy condition of scarcely having a history"; and yet it is evident that the writer wishes what he has written to be accepted as applying to them more than at first sight might appear.

Thus he speaks of them as "in their general point of view the followers of Mr. Darby," and as resorting "to a kind of compromise between Darbyism and Dissent;" and further asserts that "Open Brethrenism may be best regarded as a kind of incomplete Darbyism." The incorrectness of such a description will be at once felt by any who are better acquainted with those described; but I only refer to these statements as a reason for trying to say a few words on the volume as a whole.

\* In writing on this volume one is obliged to use the terms adopted in it, objectionable as some of them are.

It may seem strange to begin with the last page of a book, but it is important to note the *conclusion* to which Mr. Neatby has come, and which he states with some confidence: "It is clear now that Brethrenism took shape under the influence of a delusion, and that that delusion was a decisive element in all its distinctive features." We naturally ask with some concern, What is the delusion? and the answer is readily given: "Brethrenism is the child of the study of unfulfilled prophecy, and of the expectation of the immediate return of the Saviour" (page 339). Earlier in the volume we read: "Brethrenism may even be held to derive its very existence, in part, from the new prophetic studies to which the unsettlement of men's minds . . . gave rise" (page 38).

Here, then, are two clearly-defined points.

- (1) "The expectation of the immediate return of the Saviour" led many of the Lord's people to assemble simply in His Name;
- (2) That expectation was a delusion.

Let us look at these two propositions separately: (1) For the first we need not go outside Mr. Neatby's carefully-written record, for he traces the beginning of this movement in a clear and interesting manner. He shows how Mr. A. N. Groves practised and taught *Christian devotedness*, how he determined to be a missionary, what convictions made him unable to join the C.M.S., how he learnt that ordination of any kind to preach the Gospel is no requirement of Scripture, and how he speaks of having mentioned his "views to dear Mr. Bellett and others," to whom they "came as a flash of supernatural illumination." He regards Mr. Bellett as "much the most important figure in the Dublin movement," and "probably the great link between Darby and the Dublin movement in its earliest days."

Mr. Darby was a clergyman, and as "a very exact Churchman" so deeply felt "the intensely Erastian tone in the Church of that day" [its being so completely under the power of the State], that he resigned his curacy in 1828, and, though his Churchmanship did not terminate with that act, he in the same year "published what passes with good right for 'the Brethren's first pamphlet' under the title of *Considerations on the*

*Nature and Unity of the Church of Christ*. A quotation from Mr. W. Collingwood (whose authority was Lord Congleton) says: "About 1825, in Dublin, three friends, of whom Lord Congleton was one, closely associated during the week, but on Sundays separated by their denominations, began to feel the unscripturalness and anomaly of such a state of things, and set themselves to seek some community that would afford a common ground on which to show their oneness as children of God" (my italics). Finding none, "they saw it right to meet in their own room and break bread. They were soon joined by others of the same mind, and thus the meeting grew."

Mr. Neatby proceeds to show that "Brethrenism in Plymouth had not an origin wholly independent of the movement in Dublin," but with Bristol the case was different. Mr. Groves' early pamphlet on "Christian Devotedness" fell into Mr. G. Müller's hands, and "influenced him powerfully." While he was at Teignmouth "the principles soon to be known as those of 'the Brethren' began to take definite shape in his mind" (my italics). And thus in a gradual way he and his fellow-labourer, Mr. Craik, were led on in the beginnings of their work in Bristol.

Now, surely it is clear from all this that Mr. Neatby is not correct in his conclusion that "Brethrenism is the child of the study of unfulfilled prophecy, and of the expectation of the immediate return of the Saviour." *His own narrative* shows that Christians were drawn together by the truth that all believers are one in Christ, and that sectarian barriers are dishonouring to the Lord, so that, as the Reviewer in *The Christian* says, "One easily realizes the serious aims and intense aspirations of the little company of believers which, in gatherings in Dublin and elsewhere, sought a common ground on which to show their oneness as children of God, and were exercised upon endeavours to let the Spirit of God rule in the assemblies of saints." And this, which any careful reader must gather from the record before us, exactly accords with what I heard, nearly forty years ago, from the lips of the late H. W. Soltau, one of the earliest of those who met at Plymouth, and is fully confirmed by the Memoir of A. N. Groves.

They also learned, it may be added, that the Church is a body *called out of the world*, and this explains part of the following statement. Speaking of the great movements in the Church of England, Mr. Neatby says: "Brethrenism was linked with them all—with the Evangelical, with the High Church, and, strange as it may seem, even to some extent with the Broad Church—by important affinities."

What Brethren ever had in common with the *Broad Church* I fail to perceive; its link with all that is *Evangelical* is evident; any correspondence with *High Church* (always to be distinguished from modern Ritualism) needs explanation. The High Church distinguishes between the Church and the nation, while it claims to be *the Church of the nation*, and applies to itself as such what is true only of *the Church of God* called out of all nations. But the vital contrast must never be forgotten; the High Church makes introduction to the Church to be by *baptismal regeneration*; "Brethren" teach with Scripture that we are brought into God's Church by *being born of God*. There is another resemblance. The High Church makes much of *worship* as distinguished from preaching, however mistaken they are in the *character* of worship. Now, that which characterised meetings of "Brethren" in early days was *worship in the Spirit*, and however much we have to mourn the loss of much of the simplicity and power then known, let us never forget that we *are* worshippers, and that our worship is "acceptable to God by Jesus Christ." All preaching and teaching should lead to *worship*.

I have dwelt long on this first point because of its importance; and it is hard to resist penning the question:—If from his own careful record Mr. Neatby has drawn a conclusion so evidently at variance with the facts which he himself has stated, may he not also be mistaken in some other conclusions?

(2) That the truth of the Lord's coming was a prominent theme in the early meetings of "Brethren," and that it had a sanctifying power in their lives, none can question; but is not that very simply accounted for? Coming as they did to *the Bible*, unfettered

by the traditional interpretation that had made so much of its teaching of none effect, was it not natural for them to see the great truth that the Lord's coming to receive His people unto Himself (John xiv. 3) is *the hope* of His Church? So that instead of this "delusion" being "an underlying principle that is strictly fundamental," the revival of the "blessed hope" was the *fruit* of a return to a simple dealing with Holy Scripture. As sad evidence of the way in which a statement of this kind is caught up, it may be mentioned that one Reviewer, accepting Mr. Neatby's *conclusion* without weighing his *facts*, considers that "the pathos of the history lies in the fact" that the "delusion" under which "Brethrenism took shape" was "a delusion cherished by some of the purest and noblest souls that ever lived."

But is it not a solemn thing to speak of that "hope," the confession of which we are earnestly exhorted to hold fast" (Heb. x. 23, R.V.) as a *delusion*? Nothing is more plainly set forth in the New Testament than the fact that the early disciples lived, and taught others to live, in the expectation of their Lord's return. They never said He *would come* in their day; but the truth is so taught as to make it plain that this hope was intended by the Lord to be a reality—a living power—for each generation of His people until it is fulfilled. Dr. Handley Moule (now Bishop of Durham) has recently written: "It is a significant fact in the history of the Church that the 'blessed hope,' instead of fading with time, has come, in these latter days, to be a vastly more prominent truth to countless Christians than for ages before. This last century has seen a remarkable development in the prayerful study of the great promise, and in the realisation of its glory. Is this accidental? Is it not rather one of the deep spiritual signs of His coming? Does it not say to us, more than ever in our day, 'abound in the hope'?"\*

\* While referring to this truth, so dear to the heart of Dr. Neatby, it may be well to remark that in his preface Mr. Neatby writes concerning his father: "It would be most unjust to him to allow an impression to grow up in any mind that he has some responsibility in connection with a book of which he has not seen a word (barring, of course, quotations), and with a good deal of which he probably would not wholly agree."

Mr. Neatby asserts that "it is indeed a fundamental vice of Brethrenism . . . that its divines never made any serious attempt to discriminate between the transitory and the permanent in the primitive institutions of the Church" (p. 212). As this is connected with the statement that it is quite impossible to prove the universality of "open ministry," it seems clear that he refers to 1 Corinthians xii. and xiv. Now, on what method of sound interpretation can he regard chapters xi., xiii., and xv. as *permanent*, as I presume he would, and the *principles* (to be distinguished from the *sign-gifts*) of chapters xii. and xiv. as *transitory*?

It is impossible to enter at all fully into this question here, but a great deal that Mr. Neatby says loses its force by the fact that he *assumes* that "liberty of ministry" (which is not a desirable phrase) means liberty for anybody to do anything, instead of liberty for those who are fitted of God as ministers of His Word to fulfil their responsibility to Him; his repeated use of the expression "*impulsive ministry*" points in the same direction. It is true that many mistakes have been made, and we have to mourn much failure, but it is equally true that those who come together in real dependence upon God to worship Him and seek help from His Word find that His promises fail not, and that His Spirit guides, and refreshes, and blesses.

Any who have proved the reality of this would rather be in the simplest meeting where Christ is definitely owned as LORD, and where God is waited on to guide and minister by His Spirit, than turn to the most perfect arrangements of human learning. But it is scarcely likely that this would be appreciated by one who seems so little able to recognise the hand of God in the early stages of the movement he records. In the desire of Christians to turn to and carry out the teaching of God's Word, and especially the truth concerning *the oneness of all who are Christ's*, he does not trace any working of the Spirit of God. On the contrary, the readiness of one and another to join in a simple meeting of God's children is taken merely as a proof that "the ideas that went to make up Brethrenism were 'in the air,' and were extensively obtaining embodiment."

Then the spread of the movement is accounted for by "the social position of its earliest votaries," and the impression is given that they set to work with the definite aim of gathering adherents. Thus Brethren at Plymouth are spoken of as obtaining "a valuable recruit" when Mr. J. L. Harris united with them, and Mr. G. Müller, in connection with a visit to Germany in 1843, is described as "the successful apostle of Brethrenism." Dr. Pierson's account of this visit is that Mr. Müller's "main work was to expound the Word in little assemblies of believers who had separated themselves from the State Church on account of what they deemed errors in teaching, practice, modes of worship, &c."

There is no evidence that those who first met in the Lord's name set to work to proselytise, or that they had any "ism" to which they sought to gather others. "With one of the party, who had met together in Dublin, originated a meeting of a similar kind in Plymouth; and among the Christians who took part in it were clergymen still officiating in the Church of England" (*Memoir of A. N. Groves*). It is added that "the *original* principles of this happy communion . . . tended to nothing less than the enjoyment of union and communion *among all* who possess the common life of the family of God." Yet it is easy to see how true principles would lead to a separation from what was not according to God, and as they became more widely known, and the Word of God was expounded and the Gospel was preached with a simplicity unknown before, many who were exercised before God were attracted and numbers grew.

Doubtless many were helped who never became linked in any open manner with "Brethren," and to what extent the truth has spread, and the evangelical literature of the past century has been affected by the teaching and writings of many servants of God who took a simple place as such, will not be known till the day of Christ. Nor will it be known till then how much *might have been done*, and how many more might have been helped, if humility had grown with knowledge, and fellowship had increased with numbers. (*To be concluded in next number.*)

## HOW GOLIATH WAS SLAIN.

ALTHOUGH David had no confidence whatever in Saul's armour, he yet believed in the use of "means." He did not go forth unarmed to meet Goliath. We believe there is precious instruction here for all who seek to do anything in the way of public service for God. In this matter, however, we are confronted by two extremes. There is, on the one hand, a tendency to make *everything* of means—to fall down and idolise Saul's armour; and there is, on the other hand, a tendency to make *nothing* of means—to so despise God-bestowed "gift" that we come to believe that God can work *without* means altogether. Now, as to what the Lord *can* do it is difficult to speak; but judging from what He has been pleased to do in the past, we find it has ever been His custom to use "means" in the carrying out of His purposes. He could have kept Jacob's house "alive in famine" without the intervention of Joseph. He could have delivered His people from the Egyptian bondage without making use of a Moses. He could have led them into Canaan without making Joshua the instrument of deliverance. He could have broken the yoke of Midian, apart from a Gideon and his earthen pitchers. He could have fed the five thousand, although no lad had been there with the five barley loaves. But in all those cases the Lord chose to use means. It has ever been the Divine manner so to do. And we will only reveal our own ignorance of the ways of God if we are found speaking lightly of the use of means in serving Him.

No sooner had David discarded Saul's armour than he wends his way to the brook, and there selects "five smooth stones" wherewith to meet Goliath (1 Sam. xvii. 40). In Scripture a wonderful significance is found attaching to numbers. The number *five* seems to be associated with *weakness*. The *five barley loaves* of Matt. xiv. 17 tell us how insufficient was the supply for the vast multitude waiting to be fed. Then we read of the *five porches* of Bethesda, where the impotent lay (Jno. v. 2); and the *five words* of 1 Cor. xiv. 19; besides the declaration concerning Israel in faithfulness to God, that

*five* of them would chase an hundred (Lev. xxvi. 8); but, if they rebelled against Him, at the rebuke of *five* they would flee (Isa. xxx. 17). Such, then, being so generally the character of the number "five" in Scripture, we need not be surprised to find it associated with David's taking the place of confessed *weakness*. He virtually admitted that he had no might wherewith to meet Goliath. If the giant is to be slain, the power must come from God.

We learn here that the first step in the highway to victory is to take the place of weakness. Yet, is it not often the case that when a special effort is being made in the Gospel, the most imposing appearance of strength is put on? We do well to remember the Scripture which says, "Out of weakness were made strong" (Heb. xi. 34). David began by taking the place of weakness; and it was not long till he stood with his foot on Goliath's neck.

But, having taken the place of weakness, we must use *means*; and not only means, but the *best* means that the Lord has put within our reach. This lesson is plainly taught in David's taking five *smooth* stones from the brook. Why *smooth* stones? Would not any other kind of stones have done as well? No. David knew that a smooth stone was far more likely to carry straight than one with a rough or uneven surface. Therefore he selected the *best* means fitted to attain his object. Some one might have said, "Never mind what kind of stones they are: the Lord can use anything—rough or smooth—it is all the same to Him." But David knew better. Such sentiments savour not of faith but of presumption. Yet we believe such sentiments are to be found in not a few quarters to-day. You will sometimes hear it said that in public service for God one man is as good as another—that it matters little who teaches a Sunday-school class, or who stands on the platform to preach the Gospel, or goes to visit that erring one. And in support of these views we have actually heard the passage quoted that it is the "foolish," and "weak," and "despised" things that God hath chosen (1 Cor. i. 27, 28)—as if the Lord had almost a preference for means unlikely to suit His

purpose! We make bold to say that such ideas have not been gathered from Scripture. We are not warranted to expect that the Lord will bless "anything." If there are smooth stones in the brook, by all means let them be taken. Scripture clearly reveals a diversity of gifts in the body; and it is for us to recognise that diversity, and humbly and prayerfully seek to discover how He has distributed His gifts. *Anything* will not do for God. Perhaps that is a discovery which some of us have yet to make. If so, the sooner it is made the better will it be for the prosperity of the Lord's work. Let God's order be observed—let diversity of gift be acknowledged. Let the several departments of the Lord's work be carried on individually by those who are fitted of God for the work, and in whose heart the heavenly fire is burning. And the Gospel chariot shall roll onward, the Goliaths of evil shall fall, and the work of the Lord shall prosper. w. s.

**"BETTER THAN SACRIFICE."**

(Paraphrase of 1 Tim. ii. 8-13.)

**T**HEREFORE I will the men in every place

Should lift up holy hands in faithful prayer;  
The women also, not with brodered hair  
Should deck themselves, nor yet with costly lace,

Or gold, or pearls: but as becomes the case  
Of godly women, let it be their care,  
Of goodly works the ornament to wear,  
With sober mien and modesty of face.

In quietness and subjection let the part  
Of woman be to learn: nor e'er to teach  
Or rule the man, for God hath given to each  
Their proper sphere. . . . Count not, then,  
in thine heart

E'en Christian praise, of works the unfailling test:

Who keep the words of God are surely blest.

w. h.

**WHY KEPT UNDER TRIAL.**

**S**OME one has said: We do not fall asleep when in the fire or in the water, but in the sunshine we get drowsy. And perhaps that is why the Lord keeps us so much under trial—to drive us to Him away from sloth and forgetfulness. G. J. CHESTERMAN.



**THE INSPIRATION  
OF THE SCRIPTURES.**

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

**III.—REASON FOR BELIEVING SCRIPTURES  
INSPIRED.**

**T**HERE are divine glories in creation apparent to the natural eye, others are disclosed to us by means of the telescope, and yet another field in which the wisdom and power of the Creator are displayed is opened up by the microscope. In like manner the Word of God contains enough to satisfy the reader of the most ordinary capacity of its divinity, provided he have ears to hear and eyes to see. He who beholds with open eye the light of the sun requires no other evidence to prove to him that it shines. The blind may question it, but not "the seeing eye."

The student of prophecy is like one who has a telescopic view of the divine glories of the Word. Fields of infinite grandeur are unfolded to him, which other eyes have not discovered. Yet there are other glories still—those in which the accuracy and importance of the minutest details are as by a microscope brought to view. Thus the Scriptures constitute their own best evidence of their divine origin, and leave the reverent enquirer as fully convinced that they are no human production as the observer of nature by telescope or microscope that the heavens and the earth were created by an infinitely wise and almighty God.

In the prophecy of Isaiah, God claims to be believed upon three grounds:

(1) Chapter xlv. 18, He is CREATOR; therefore He says, "I am the Lord, and there is none else."

(2) Again, verse 21, He is a SAVIOUR; and so He adds, "for I am God, and there is none else."

(3) Lastly, in xlvii. 9, 10, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." On the same principle

we conclude that THE INFALLIBILITY OF THE PROPHETIC SCRIPTURES is one mighty evidence that they are divinely inspired. For not only are the sufferings of Christ portrayed hundreds of years before Christ was born into the world, but many other events quite as evidently fulfilled are predicted, such as God's dealings with the Jewish nation—their present period of scattering, and the desolation of their city and land—all which having been plainly foretold, has become matter of history; whilst even at the present time, that people, beloved for the fathers' sakes, are a living miracle, bearing witness to the divine authorship of the Scriptures.

Considerable attention has been given of late years to the subject of unfulfilled prophecy, but it appears as if the study of fulfilled prophecy had been almost wholly neglected. Yet nothing is more calculated to establish faith in the infallibility of the Word of God, in its bearing upon the present and the future, than a careful examination of the very numerous passages of Scripture which have been absolutely, literally, and exactly fulfilled, though written centuries before the events. To go into such a subject fully would occupy volumes; therefore, in a paper such as this it is only possible to indicate a few of the most striking instances.

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). The Lord Jesus Himself, speaking of the Old Testament Scriptures, said, "they are they which testify of Me" (John v. 39). "To Him give all the prophets witness" (Acts x. 43). Their principal theme was "the sufferings of Christ and the glory that should follow" (1 Pet. i. 11).

It is therefore in what is recorded historically of Him that we expect to find the richest vein of instruction as to fulfilled prophecy.

We shall therefore look at a few

#### (1) PROPHECIES AS TO THE TIME OF MESSIAH'S APPEARANCE.

Genesis xlv. 10 shows that the tribe of Judah would retain its position as an ordered and governed tribe until "Shiloh," which is another name for the Messiah. The other tribes lost all distinct tribeship after their captivity.\* Not so Judah. Since the

coming of Christ, Judah also has been scattered; but up till the time that He appeared it retained its position and powers of self-government, though limited by Roman supremacy. Thus the fact of the birth of Christ occurring after the other tribes had disappeared as tribes, and before the destruction of Jerusalem and the dispersion of Judah, is a definite fulfilment of this remarkable prophecy.

Haggai ii. 7-9 shows that Messiah would stand in that temple, and that it would be glorified by His presence. This took place, but since then the total destruction of the temple is proof that Messiah must have come.

Daniel ix. 24-26. Here more than five centuries before the birth of Christ, the time of His appearance is accurately predicted. "Weeks" here are "heptomads," or periods of seven years. See same use of the word in Genesis xxix. 27.

The margin of our Bibles gives the date of the commandment to rebuild the wall of Jerusalem as B.C. 446. (See Neh. i.) Add to this 33 years for the life of Christ, and four years for the well-known chronological discrepancy at the beginning of our era, and you have a total of 483 years, exactly 69 periods of 7—the very date at which Daniel foretold that Messiah should be cut off. None but God could have made known the future as to the time of the birth and death of the Messiah as do these Scriptures.

We shall next look at

#### (2) PROPHECIES CONCERNING HIS HUMAN LINEAGE.

In Genesis iii. 15 we learn that He was to be "the seed of the woman," and in Isaiah ix. 6, "a child born." In Genesis xxii. 18 we learn that He was to be of *the seed of Abraham*. In Deuteronomy xviii. 15 He was to be of the children of Israel, the tribe not being yet specified. In Isaiah xi. 1 we are told He is to be of "*the stem of Jesse*"—the father of David; and in Jeremiah xxiii. 5, 6 He is to be the lineal descendant of David. Thus we trace His descent as Son of Man, as Son of Abraham, and as Son of David.

In demonstration of the faithfulness of the prophetic Scriptures, the genealogy of the Lord is given in Matthew and in Luke, and

\* The best authorities give "tribeship" as an equally correct rendering of the word translated "septre."

then all certainty of genealogical descent ceases with the destruction of Jerusalem. Ever since, genealogies are to be avoided (1 Tim. i. 4). They have no further value. We shall now only remark on

(3) A FEW INCIDENTS DISTINCTLY FORETOLD AND ACCURATELY FULFILLED.

Zechariah ix. 9. The riding into Jerusalem on the ass's colt, the mother, according to her instinct, being allowed in this transitory scene of gladness, to follow.

Zechariah xi. 12. His being betrayed for 30 pieces of silver, the price of a Hebrew slave (see Ex. xxi. 32).

Psalms xxii. 16. The piercing of His hands and feet. Not a Jewish mode of execution, and to bring about which He must be delivered into the hands of the Gentiles. Altogether unlikely, therefore, to human foresight. And no mention here is made of the piercing of His side, for that was *after death*, and did not properly form part of His *sufferings*.

Psalms xxii. 18. The parting of His garments and casting lots for His vesture. This being done by Roman soldiers, could be no human device to bring about consistency between prophecy and its fulfilment.

Psalms lxix. 8. The unbelief of His brethren. Compare John vii. 5. Who could conceive that those so intimately associated with such a character, and witnesses doubtless of many of His mighty works, could fail to believe in Him. And, notice, it is "an alien to My mother's children," not "to My Father's children." Those who are the children of His Father are such through faith.

Isaiah liii. 9. His grave, appointed with the wicked; probably the graves for the three criminals—one cross and one grave originally intended for Barabbas—had already been dug, that no time might be lost after the execution. But the Scripture must be fulfilled, and Joseph of Arimathea comes forward and begs and obtains the body of the Lord Jesus and lays it in his own new sepulchre, wherein man never lay.

We give these merely as specimens, leaving many others, and also prophecies concerning Israel, to be searched out by the reader.

## PARADISE.

By ALPHAEUS WILKES, B.A.

A RECENT writer has said that "the question (of the robber on the Cross) was concerning the Kingdom, and the coming of the rightful King." This statement is correct, but I must take exception to the statement by the same writer that "the answer, too, referred to the King and the Kingdom." He says that "when that Kingdom shall be set up the whole earth will be a Paradise." I emphatically affirm that it will *not*, for until Adam fell there was no sin in Paradise; but when Adam did sin, he forfeited, and was driven out of Paradise. A Paraisical earth was destined to be the eternal home of *un-fallen* man, formed out of the dust of the earth, but into whose nostrils the breath of life had been breathed. In the Millennial earth, on the contrary, there will be much sin. Veiled rebellion will exist throughout its course, leading *secretly* to the most terrible of all wars, under the command of the released god of this world. The writer in question cannot surely mean that the "Paradise-earth" of which he speaks is "the new earth" beyond the Great White Throne.

This writer adds that "the Lord promises the man, not that he should go to heaven when he died." This statement is true, because Paradise is *not Heaven*, nor is it *earth*, in any sense of that word, at any time, unless it be "the new earth" of Rev. xxi. 1. "But," adds the writer, "that he should be with Him when He should come to reign over a Paradise-earth." Our Lord said nothing of the kind. He said (translating *very* literally), "To-day, together with Me, thou shalt be in (the) Paradise." The definite article before Paradise indicates that there is a place somewhere to which, and to which alone, the name "Paradise" is applicable. On three occasions only do we meet with the word in the New Testament, and the definite article is always used even in Rev. ii. 7, where the omission of it would not have startled us. "Paradise" is a Hebrew and not a Persian word, as some might suppose. The word was adopted by the Persians, as, afterwards, it was by the

[The article referred to throughout appeared as a reply to a question in a recent issue of *Things to Come*.]

Greeks. Xenophon uses it in the sense of "park" or large garden, which, speaking generally, it means, in contradistinction to *κῆπος*, which is used five times in the New Testament, and always means a garden of less extent.

The writer seems to think that there are two possible renderings of the clause in question, one being, "I say unto thee to-day, thou shalt be with Me in (the) Paradise." The other, "I say unto thee, to-day thou shalt be with me in (the) Paradise." Now, I maintain that the former rendering is *pure nonsense, as well as incorrect and unscholarly* (see note, in which all the Greek points of the writer are discussed and answered). This rendering violates the common sense of mankind, and could never be adopted by the writer or by any *scholar* if some peculiar theory or doctrine were not to be supported thereby. I need not say that by "common sense" I mean here the *instantaneous* judgment of every sane man, lettered or unlettered. Apart from any theory about punctuation (which is treated upon in the note), or apart from any fanciful doctrine needing this extraordinary and unscholarly rendering for the support of it, would any sane man aver that our Lord could have abused language and stultified the common sense of mankind by affirming (or by implying) that it was right, or even possible, to say, "I say unto thee to-morrow, thou shalt be," &c.; or, "I say unto thee yesterday, thou shalt be." We write or speak as follows: "I *will* (or shall) say unto thee to-morrow;" and "I did say (or I said) unto thee yesterday." It is impossible to conceive the use by any ordinary person of the words "I say" *except in association with the temporal adverb "to-day,"* which would always be *implied*, and never *expressed*. To express the word "to-day" would be not mere redundancy, but, as I have said, sheer nonsense.

If the first rendering of this writer, viz., "I say unto thee to-day," were *possibly* admissible, then the word "Paradise" alone would need to be defined; but if the second be adopted, then the word "to-day," as well as the word "Paradise," needs to be defined. As the latter rendering alone is permissible, I will proceed

to discuss these two words. The writer referred to understands that "to-day" meant literally the day on which the Lord was crucified and died. Rather than this, I would believe that "the Lord's day" in Rev. i. 10 was a *first* day of the week, although there is not a tittle of evidence in the New Testament to show that the Holy Ghost ever speaks of a "first day" as the "Lord's day."

"To-day" means here, to speak hyperbolically, infinitely more than any day of 24 hours. The writer referred to says that "Paradise" here refers to the period when the whole *earth* will be a "Paradise." Now, as we have seen, "Paradise" is mentioned only three times in the New Testament, viz., in Luke xxiii. 43, in 2 Cor. xii. 4, and in Rev. ii. 7. Is this writer prepared to maintain that the word has the same meaning and refers to the same place in all these passages? Was Paul caught away, whether in a body (at all) or outside the (his own) body into the "Paradise of God" of Rev. ii. 7? Again, was the Paradise of Luke xxiii. 43, to which our Lord promised the robber that he should go, the Paradise of 2 Cor. xii. 4? I think it was, but I do not think that the Paradise of Luke xxiii. 43 and of 2 Cor. xii. 4 is the same as that of Rev. ii. 7. True, the definite article before the word "Paradise" is used in all three instances. This might be quite consistent with the fact that the "Paradise" mentioned in Luke and in 2 Cor. is the Paradise of one world, whilst that of Rev. ii. 7 is the Paradise of a distinctly different world, the one Paradise being, not upon the earth in any sense, and the other Paradise being upon the "*new earth*," which would be analogous to the original Paradise upon the *old earth*. The writer before us maintains that the robber received the promise on the Cross that he would be *with the Lord* in "the earth that shall be a Paradise." If this be so, then the robber is *not there yet*, and for 1900 years he has, of course, been elsewhere! The writer does not tell us where the robber has been during these nineteen centuries; he says that the robber received on that very day (of 24 hours' duration) the promise that about 2000 years

afterwards he would be with the Lord on "the earth that should be Paradise." If such be the case, whither was Paul caught up? (2 Cor. xii. 4). Have we in this passage the record of a vision only which Paul was privileged to experience? *But Paul distinguishes this incident from his visions.* Does the writer in question suppose that Paul was projected in spirit (in a vision of the night or in a trance by day) into the Millennium which should be 2000 years afterwards, where he heard unspeakable words, as I believe that John was projected "in the spirit" into that future "day of the Lord" which shall immediately precede the Millennium and the Lord's reign over this earth?

It is not irrelevant to consider whether Paul in 2 Cor. xii. 2-4 speaks of two raptures or only of one. Verse 3, which is substantially a repetition of part of verse 2, would seem to indicate that the rapture in verse 2 is not the same as that in verse 4. In that case, he was first caught away *as far as to* (*jusque à* in French, *usque ad* in Latin, not *into*, but *as far as to*) the third heaven, and afterwards he was caught away, not "*as far as to*," but "*into*" Paradise.

Of course, if it is maintained that Paul was *twice* caught away, the writer before us might say that the *first* rapture was literally as far as to the third heaven, but that the *second* was (in vision only) to a "Paradisical earth," that is, the Millennium.

I incline to think that Paul had but one rapture, although he had (perhaps many) "visions and revelations." If so, then the *precincts of the third heaven are Paradise*, and it must be to *that* Paradise that the Lord promised the robber that he should go.

Now, if we affirm, as we do, that the Lord said to the robber, "Thou shalt be with Me in Paradise *to-day*," and *not* that He said, "I say to thee *to-day*, that thou shalt be with me '*on the earth that shall be Paradise*,' 2000 years hence, without telling him where he would be *meanwhile*, then it behoves us to carefully consider what our Lord meant when He said, "*To-day* thou shalt be with Me in Paradise." In other words, what is the meaning of *to-day*? Did our Lord proceed to Paradise on the day (of

24 hours' duration) on which He died? Can we, with 1 Peter iii. 19 before us, give an affirmative answer to this question? If not, then during that 24 hours the robber was either not in Paradise at all, or he was not there *with the Lord*, as the promise was that he should be. Again we ask, What is the exact signification of "*to-day*"? Did our Lord take the robber *as His companion* to the place whither He went at His death, introducing him there to the vast army of believers in God who had preceded him? If so, upon our Lord's return thence, where did He leave him to remain during the past 1900 years which have already intervened between His death and the Millennium? Or did our Lord bring him forth from Hades when He Himself came forth, thus making the robber His companion whithersoever He went, until He went to the Paradise of 2 Cor. xii. 4? If our Lord did not take the robber as His companion immediately after death, whither did the robber go at death, and what other interpretation is to be given to the promise made on the Cross? If we understand the word "*to-day*" literally, that is, as being a day of 24 hours, we are entirely in the dark as to what our Lord meant by His promise, unless the prison where the spirits were is Paradise! In that case the request of the robber was not granted, nor would any desire of his be fulfilled.

*Completion of Article and Notes referred to in next number*

### USEFUL TO THE MASTER!

By DR. J. NORMAN CASE, of China.

AN interesting and sometimes peculiarly profitable method of Bible study is to take an important word and trace it through a book, or through all the writings of one man, or through the whole Testament. And, for obvious reasons, this is especially true when, by the use of a Concordance, one can turn up all the passages where a certain word in the original is used.

Just now we have before us a word (*εμχρηστογ*) which is found only three times in the New Testament, and these are in two of the later epistles of the Apostle Paul. It occurs first of all in 2 Tim. ii. 21, where it is rendered, "Meet . . . for use."

Next it is found in chapter iv. 11 of the same portion. There it is given as "*Profitable*" (the R.V. more correctly renders the clause, "*Useful . . . for ministering*"). Its last occurrence is in verse 11 of the Epistle to Philemon, where it is again translated "*Profitable.*"

Amazing as it may seem, the first passage shows us that we may become *useful to God*, our Sovereign Ruler. To aim at this is the highest wisdom of all creatures, as to attain to it is the highest felicity. But especially is this so of those who are chosen vessels for the display of His grace and glory.

Every Christian who through grace purges himself from all fleshly words, ways, and connections, thereby becomes "*A vessel unto honour, sanctified, useful to the Master, and prepared unto every good work.*" And this we should all increasingly seek to be. God needs His people! He is longing to make every one of us useful in His service, and that mainly for our own eternal gain.

In the other two passages it is first of all a question of Mark or Onesimus being useful to Paul. Yet, putting the three passages together, I judge we may learn lessons for ourselves from them. The application of the last passage we have in mind was suggested by another. Referring to the history and experience of the run-away slave, Luther pithily said: "WE ARE ALL THE ONESIMI OF THE LORD." Nearly all that we know of Onesimus we learn from this short letter to Philemon. The latter, it may be concluded, was a well-to-do man residing at Colosse. Through the Apostle's labours he was led to a knowledge of Christ (verse 19). Onesimus was originally his slave. But he ran away from his master, having first of all, it would seem, robbed or defrauded him (verse 18). In due time the run-away turns up in Rome. At the time the Apostle was also there undergoing his first Roman imprisonment. Through the good hand of God upon him, Onesimus was brought into contact with the Lord's faithful servant. From his lips, perhaps not for the first time, he heard the moving, melting story of the love of God to sinners. He believed the message, and from thenceforth was a new creature in Christ Jesus.

After his conversion he remained for some time with the Apostle, learning more of the truth and ministering to Christ's imprisoned ambassador. During this time he greatly endeared himself to the aged Evangelist; so that in parting with him, as the Apostle felt morally compelled to do, it was like sending away a bit of himself. "Receive him," he wrote to Philemon, "*who is my very heart.*" And the first object of this short but precious epistle was to ensure a kind reception for Onesimus from his old master. Doubtless the letter contains principles which have a wide and permanent application, but on these we do not now enlarge. The Apostle most earnestly desired that Onesimus should receive a kind welcome on going back: "Not now as a bond-servant, but above a bond-servant, a brother beloved." And to remove every obstacle he adds: "If he hath wronged thee, or oweth thee ought, put that to my account." As the bearer of such a letter, we cannot but think that Onesimus received a most warm welcome to his old home. This in brief is the story. Now for the application.

Each Christian may see himself in Onesimus. We had a Master who could even more fittingly than Paul's friend bear the name *Philemon* (*affectionate, loving*), and Him we both wronged and departed from. Of unregenerate days I am now speaking. For we must not forget God's claims *as the Creator*. Were it only that Jehovah is the Creator and upholder of all men, He has a high claim upon their worship and obedience. These claims are immeasurably enhanced by His dealings in grace; but the latter does not do away with the former. To unconverted men even now might be addressed those solemn words first spoken to a great Gentile monarch: "And the God in whose hand thy breath is, and whose are all thy ways, *hast thou not glorified.*" And the truth of this charge the natural conscience is constrained to admit. The guilt of departure from God he feels rests upon himself, and out of the depths he cries: "*I have gone astray like a lost sheep.*"

But in Christ God has come forth after us, and has found us. For in our picture, if Philemon be taken to represent God in

creation and providence, Paul assuredly stands for God in redemption and grace. And in those words of the Apostle to Philemon may we not catch an echo of our Redeemer's language at the Cross? "*If he hath wronged thee, or oweth thee ought,*" he wrote, "*put that to my account. . . I will repay it!*" Similarly all our wrong-doings and all our short-comings were put to Christ's account, who atoned for them and put them away. Blessed Saviour! He became the surety for strangers and smarted for it accordingly (Prov. xi. 15). And all this was accomplished that God might be able to welcome us to His heart and home according to the infinite grace of His own nature. As the Apostle hints in regard to Onesimus: "For perhaps he therefore departed for a season that thou shouldest receive him *for ever*; not now as a slave, but above a slave, *a brother beloved!*" Lovely picture this of how God receives us back—*for ever*, and the position to which we are received—that of *children!*

If Onesimus was the kind of man we suppose, henceforth he would ever walk in the remembrance of what he had done and of what grace had done for him. I am sure he laboured far more diligently than those who simply worked from compulsion or from a sense of duty. For those who had done so much for him he would feel that he could not do enough to show his gratitude and love.

Dear friends, how is it with us? Are we slfowing, in all our ways, that we consider the time past of our lives was all too long to have lived as natural men? We should reckon that He died for all, that they which live should henceforth not live unto themselves, but unto Him who died for them and rose again. God has given us a place and portion among His own children: are we absorbed in the concerns of our Father, and seeking to serve as sons in whom He can find delight? We should walk humbly, never forgetting what we were; we should labour strenuously, ever keeping in view what grace has done for us.

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I HAVE one passion, and that is He, He alone.  
—ZINDENDORF'S MOTTO.

## THE CHILD SAMUEL.

By GEO. ADAM, Stranraer.

### PART II.

IN a former paper I noticed some things in Samuel's early days which are very beautiful and instructive, noticing especially the godliness of his mother, and how the Lord honoured her faithfulness to Him. She got him from the Lord; she brought him back to the Lord, and He accepted her "loan," and used her boy for His own glory. May the Lord be pleased to use this notice of Hannah's devotedness, by encouraging many other mothers to imitate her godly example.

I now purpose to notice what is said of Samuel in chapter iii. 19-21. I have already noticed his *continuing to grow*. I would now call attention to the next clause, "and the Lord was with him." This is the secret of all strength and success in service, as well as conflict. And I may add, the consciousness of the Lord's presence with the believer is the secret of soul-rest in the turmoil of daily life. This was what was promised to Jacob when on his journey to Padan-aram (Gen. xxviii. 15). It was this assurance which was given to Gideon when he was commissioned to go and fight the Midianites, "Surely I will be with thee, and thou shalt smite the Midianites" (Jud. vi. 15). The same assurance was given by Moses to Joshua, and by David to Solomon, when these old veterans were handing the government of Israel into the hands of their successors (see Deut. xxxi. 7, 8; 1 Chron. xxviii. 20). Also the Lord encouraged His servant Paul by giving him the same assurance (Acts xviii. 9, 10). I might cite the cases of Samson and of Saul to show how weak and useless mighty men become when the Lord is departed from them, or when they so act that He ceases to use them.

If the presence of the Lord with a believer, and specially with a servant, is so important and necessary to success, it is of first importance to find out how this can be secured. I will try to answer this to the best of my light and experience. In doing so, I give the first place to the thought that one must have the assurance that he is where the Lord has placed him, and doing the work

that He has given him to do. Without this conviction his assurance of the Lord being with him will be a matter of *fluctuating feeling*, and not a matter of *calm, steady faith*. To attain to a *divine* assurance of this is always difficult, but I believe it is specially so just now, because there is so much going on which is sentimental or unreal. Such is the stir and bustle in Christian work—or in what is passing for it—that nothing can preserve those who would stretch forth into special service, from mistaking the unreal for the real, but a holy, Spirit-begotten, and sustained personal acquaintance with the Living God. If I am not to mistake the path the Lord would have me walk in, I require that *intuitive* sense of the Lord's presence in me, and with me, that *I will be conscious when I lose it*. I have heard it said that "this cannot be learned in a day." Well, I am not so sure of that. I believe that young converts who have got a clear deliverance often have a quicker and truer *scent* of divine leading than ever they have again in their life. This spiritual intuition to discern divine leading is very often lost by intercourse with carnal believers, as well as by other causes. But whatever may have been one's experience, this capacity to discern the Lord's leading can never be possessed apart from a well-kept conscience; and this can never be but where there is a well-used Bible, and an often and regularly frequented closet. If a Christian is not prepared at all costs thus to maintain communion with God through His Word, no power in the universe can protect him from drifting away from divine guidance. I do not say that one with a tender conscience may not honestly mistake the Lord's path; but where this is done, He is a very gracious Master to serve, and will in His own tender way put the erring one right, when there is a "single eye" to please Him. Perhaps one more frequently goes wrong through a spirit of self-confidence than through any other cause.

Then another thought is: After one is assured of divine guidance as to the work he is called to do, to secure a continuance of the Lord's presence that work has to be done in the Lord's way. That is no easy matter in

these days when there is such a craving for popularity; but there is a day coming when every man's work will be tried of "what sort it is" (1 Cor. iii. 13). Those who desire to have the Lord's approval on that day should never lose sight of this. It is the *quality* of the work which is to be tried, not the *amount* of it. To keep the eye on the great reckoning day will help the faithful servant to go calmly on in this day, when there is such danger of being carried away by what is popular in the sight of men.

Still another thought on this point. One is so liable to lose the consciousness of the Lord's presence with him by *unbelief in the heart*; looking for results, or looking at surroundings and difficulties in the path of service, instead of counting on the faithfulness of God. The ten unfaithful spies saw the giants and walled cities in the Promised Land, whilst they lost sight of Jehovah's power and faithfulness. So the serving one now is liable to fall into the same snare. Hence we need to seek much unto God to be saved from thinking that the Lord is not with us because we do not see more of the operation of His hand; or from concluding that the Lord is not working with us because there is so little being accomplished that we can see.

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground" (verse 19). I have noticed the first two clauses of this remarkable verse, and would ask in closing this paper to glance at the last clause. It is a marvellous statement, and whilst doubtless it has a primary application to prophetic utterances, it has a general application to all service in making known the truth of God. I believe the secret of it is to be found in the last clause of verse 21, "For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD." Here we are told *where* Samuel got his words which did not fall to the ground, and *how* he got them. He got them in Shiloh. It was there the tabernacle was first pitched when Israel came into the land (see Joshua xviii. 1).

When the Lord gave to Moses instruction as to building Him a dwelling-place, He said of the mercy-seat in the Holiest, "There

will I meet with thee, and I will commune with thee from above the mercy-seat (Exod. xxv. 25). Let us mark here He does not say there shalt thou commune with Me, but "there I will *commune with thee*." This is a side of communion which is little known by many of us. I believe that Shiloh to Samuel corresponds to the "Holiest of all" to the believer in the present age (see Heb. x. 19). So if we are to get words from the Lord to pass on to others, words that He will not let fall to the ground, we can get them only at the appointed meeting-place, where He has promised to meet and to commune with His people.

Then there is *how* the Lord revealed Himself to Samuel. He did it "by the word of the Lord." No doubt the Lord spoke to the prophet Samuel in a different way from what He speaks to any now, but the principle is the same. He still speaks to the opened ear by the *word of the Lord*. It is one thing to be able to say a great many clever things that may please the ear of listeners, but it is another to pass on to others words which one has received from the Lord in the secret of His presence, and words which He will not let fall to the ground.

There are many dear souls who are deeply exercised as to the path of service the Lord would have them tread. It may be the foregoing thoughts will, by the blessing of the Lord, help such.

In closing, I would again emphasise the importance of a *healthy spiritual intuition*, so as to be able to discriminate between one's own religious feelings and the promptings of the Spirit of God. What I have written applies mainly to special service in ministry; but those who are called to pursue the common walks of life will find much help in studying the account of Samuel's early days: how to continue to grow, how to have the Lord with them, and how to get words from Him that will not fall to the ground.

I WANTED to wear out my life in His service, and for His glory. . . . I knew not what to say to my God, but only lean on His bosom. . . . God feeds me with crumbs; blessed be His Name for anything.—BRAINERD.

## THE LATE EARL OF CARRICK.

It is with unfeigned sorrow that we record the departure to be with the Lord of the Earl of Carrick, a well known and much esteemed servant of Christ. One of our brethren who attended the funeral writes thus: "He was one of God's noblemen in every way, and will be much missed from amongst us. His ministry was always simple, practical, and heart-searching. Converted about 33 years ago through reading the Bible, he has ever since been a living epistle. It is not necessary to say what a heart he had for the Lord's people, and how deeply he will be missed by those in his immediate neighbourhood."

The following newspaper extracts may be of interest to many:

"The death is announced of the Right Hon. Somerset Arthur Butler, fifth Earl of Carrick and Viscount Ikerrin, at the residence of his half-sister, the Dowager Countess of Clancarty, Coorheen House, Loughrea, Ireland, at the age of 66. He was the second son of Somerset Richard, third Earl, who died in 1838. He succeeded to the title on the death of his brother in 1846. He was educated at Harrow, and entered the Grenadier Guards as ensign and lieutenant in 1853, and took part in the campaign in the Crimea in 1855, being at the siege of Sebastopol, for which he had the medal with clasp. He retired in 1862 with the rank of lieutenant and captain. Lord Carrick was unmarried, and the title now passes to his second cousin, Major Charles Henry Somerset Butler, the only son of the late Captain Charles George Butler, of the 86th Foot."

"The remains of the deceased Earl were interred in the family burial ground, Mount Juliet, Thomastown, County Kilkenny. The funeral was attended by a large concourse of people from Thomastown, Kilkenny, and surrounding districts, testifying in a marked degree to the high esteem in which the deceased nobleman was held in Kilkenny."

The large gathering by the grave was addressed first by Mr. Augustus West, and after the lowering of the coffin by the Hon. H. A. Mandeville, and afterward prayer was offered by Mr. Richd. Scott, Dublin. Suitable references were made to the grace and godliness of the beloved Earl, and the Gospel was clearly and earnestly set forth in both addresses. The hymn "Rock of Ages" was sung, and joined in by many.

Owing to special articles on "Paradise" and "Review of the History of the Plymouth Brethren," Questions and Answers are held over this month.—Ed.

"HISTORY OF THE PLYMOUTH  
BRETHREN."

REMARKS ON MR. W. B. NEATBY'S BOOK.

PART II.

A BRIGHT TESTIMONY MARRED.

HAD Mr. Neatby's object been the profit and edification of his fellow-servants, he might well have traced how God manifestly wrought in the beginning of this movement, have shown how the workings of pride marred it, how speculation in holy things gave occasion for that contention and division to which pride was bound to lead in some way, and then have sought to enforce the lesson that only by taking the low place before God can we hope to "strengthen the things that remain." This is the way to get abiding help from the past, and it does become us all to bow in humiliation as we consider how little fruit has resulted from all that God has entrusted to us, and how by our lack of the spirit and ways of Christ we have failed to help so many who from a more spiritual and consistent testimony might have learnt the power of the truth of God, and the blessedness of the hope of the coming of our Lord Jesus Christ.

There can be no question that many of the early brethren who sought to turn to God and His Word, and chief among them for a time Mr. J. N. Darby, were a great power for God amongst His people, and, though many so sadly departed from the principles they once maintained, they to the end faithfully defended the foundation truths of the Bible. It is only when we recognise the hand of God in this movement that we can form a true estimate of the subtle working and the success of the great enemy. The early *teaching* specially gave prominence to CHRIST and His CROSS; the error which came in affected the *Person* and the *work* of the Holy One. The early *practice* bore witness to the *unity* and *fellowship* of Christians; the way in which the error was dealt with marred all expression of both unity and fellowship.

ERRORS AND DIVISIONS.

The history of the errors, and of the division which sprang from them, is fully recorded by Mr. Neatby, but while he shows clearly how such evils as once existed at Corinth—

when people had their favourite teachers, and teachers were jealous of one another—lay at the root of these modern divisions, and unfitted even able men to deal with matters aright, it is hard to resist the impression that if this book had been written in the sanctuary, and the blessing of the Lord's people had been the object, some things would never have been mentioned, and others would have been very differently dealt with. The serious errors which caused so much sorrow would have been spoken of with more gravity, and some irreverent expressions concerning our Lord, which sprang from *speculation* rather than *worshipping contemplation* of the great mystery of the glorious Person of EMMANUEL, would not have been dragged into the light for a generation that never heard of them, and most of whom will only look on them with curious gaze. No one in spirit in God's sanctuary would describe those who had confessed their link, for a time, with doctrine which, if true, would have caused Christ to need a Saviour, as "faggot-bearers," or speak of the "solemnity" with which Mr. Deck set aside his original expression "mortal flesh" for the scriptural phrase "flesh and blood" as "perhaps a little amusing." These matters were very real to those concerned in them, because they *felt that the Lord's perfection was in question*. If Mr. Darby had dealt with the matter more in the spirit of these brethren, much of this history would never have been written.

Though I add no remarks on the other expressions and doctrines referred to above, the use and withdrawal of the word "mortal" does call for a few words. In a tract, dated November, 1847, of which Mr. Neatby says, "I have not been able to procure a copy," Mr. B. W. Newton, while withdrawing what he had taught as to Christ being connected "with Adam as a federal Head," and strongly condemning Mr. Irving's teaching that "the cause of His body being mortal was that sin inhered in it," yet still affirmed that "the Lord Jesus partook of certain consequences of Adam's sin, of which the being possessed of a mortal body was one."

Now, there is no question that the word "mortal" was often used to describe the Lord's condition when on earth simply in

the sense of being *capable of dying*; but at best the word is ambiguous, being used of men as *subject to death; destined to die* (Webster), and generally it was much used in connection with Irvingite and other erroneous teachings, and therefore it surely is not fitting to apply it to the Holy One of God. When certain words that had long been used of the Lord were claimed by Arians in support of their doctrines, their further use was disallowed on the ground that "if they did not actually imply, they might yet suggest, and if they suggested, would seem to justify, error" (Trench's "New Test. Synonyms"). So, however innocently the word *mortal* had been used, it should on this principle have been for ever renounced, and such considerations might have prevented Mr. Neatby's expression of regret that it was disallowed. That "*the Word became flesh*"—that from the time of His incarnation the Lord Jesus was at all times, and is for ever, *both GOD and MAN*—is a fundamental doctrine, but surely the scriptural expression "flesh and blood" is quite strong enough to be a barrier against "quasi-Gnostic tendencies," if such exist.

#### THEOLOGY AND SCRIPTURE.

Mr. Neatby has no high estimate of the *theology* of Brethren. He apparently considers that "theological knowledge and acumen" were the possession of very few; he states that "in Systematic Divinity they were weak, and their history shows the perilous character of the weakness"; that "no provision has been made for the higher studies connected with theology"; and that "theological learning is now at a very low ebb among them." But "on the other hand they are emphatically a Bible-reading and Bible-loving community," and "certainly one of the marks of Brethrenism" is an "intimate knowledge of the Bible itself as a living Book."

Accuracy in dealing with Holy Scripture does not seem to be of as much importance to Mr. Neatby as what he calls "Systematic Divinity," and this goes far to explain a good deal he has written. But, it may be asked, which is the more likely to lead to "rightly dividing the word of truth"—the study of *ology*, or the prayerful study of *the Bible*

*itself*? Was it not the prayerful study of the Scriptures, with the belief that the Bible means what it says, that delivered many in the past century from bondage to traditional teachings, and caused light and truth to go forth far and wide, fresh from the fountain-head, as it had never gone forth from all the theological colleges in the land?

The assertion that the assemblies of Brethren were united by no bond "that was not of the most shadowy description" would probably have been made by any historical enquirer concerning the Churches in Asia Minor. Yet this bond was a very real one, being nothing less than the acknowledgment of the Lord by each, and His presence in the midst of them. Such a bond, however, could only be discerned by faith.

#### CHURCH COURTS AND CONSTITUTIONS.

The idea that "St. Paul's prohibition [to appeal to a secular court, 1 Cor. vi.] assumed that there was an appeal within the Church to a court whose decision would be final," might well find a place amongst curious interpretations; and yet this supposed court is taken as a model with which to contrast "Brethren," who "made no effort to constitute such a court," and "had no constitution of any kind" to appeal to when trouble arose! But so far was the apostle from assuming the existence of any such competent internal court, that he asked if there was not a wise man amongst them who could judge between his brethren; and he does not reprove them for going to the *wrong court*, but rather for going to law instead of taking wrong (verses 5-7). Other defects of "Brethren" are that they were "without denominational history or traditions," and that "for them the garnered experience of eighteen Christian centuries was as though it were not."

On these points it may be asked: Have the repeated appeals to the High Ecclesiastical Courts of the land saved the Church of England from the growth of Ritualism and the spread of infidelity? Have the Scotch Courts stopped the tide of Higher Criticism and the lowering of Scripture authority? Did any Baptist Constitution avail against that "down-grade" doctrine that forced C. H. Spurgeon out of the Baptist Union?

Have traditions and garnered experience ever preserved from departures from the truth? Will anything do this but the prayerful and lowly use of Scripture as the test of everything?

GOD'S TRUTH ABIDES.

In referring to one brief notice of his book, Mr. Neatby asserts that he holds *the sufficiency of Scripture for all purposes for which it was given*. This raises the question: Has the Lord, or has He not, in the Holy Scriptures given all that is necessary for the guidance of His Church till He comes to receive her unto Himself? The answer to this question determines the position Christians take with reference to traditional Christianity.

In "The Buddha of Christendom," by Sir Robert Anderson, it is very clearly shown that the Christendom of centuries, with its traditions, ceremonies, courts, and councils, is something very different from the Christianity of the New Testament. The author makes the solemn statement—which is sadly true—that "the vast majority of Christians will object to our appealing to the Bible directly and immediately" (page 41), and he contrasts a quotation from Chrysostom, to the effect that "the Christians who are in Christianity, and desirous of availing themselves of the strength of the true faith, should betake themselves to *nothing else but the Scriptures*." This is exactly what "Brethren" at first did, as one reviewer of Mr. Neatby's book says—even though he means it to their discredit—"The Plymouth Brethren re-lived to a large extent the Early Christian history, . . . all as though these good people were in the early second, instead of the nineteenth century of the Christian Era."

Mr. Neatby enters minutely into the subdivisions of "Exclusive Brethren," but it is not well to dwell upon these here. It would be painful work, calling for the pen of a Jeremiah, who wept as he wrote. It would be solemn work too, for it is scarcely possible to write on such things without more or less getting into the judgment-seat, and we have to remember our Lord's own words, "With what judgment ye judge ye shall be judged." Let us not, indeed, ignore the divisions, though we may not be immediately connected with them; let us rather seek to learn how

one who at no little cost followed and ably set forth true principles from the Word of God was beguiled into an opposite course, which has borne and is still bearing its bitter fruit; let us seek grace for confession and intercession; let us take warning as to our own attitude towards fellow-believers, and let us in lowliness of mind commit the false charges that are still made against us, and the evil-speaking concerning us, to "Him that judgeth righteously," and seek His justification.

There are many other things in Mr. Neatby's large volume which might be noticed; but enough has been said, perhaps, to show that the book has been written from a human standpoint rather than a divine, that the history of "Brethren" is looked at more in comparison with traditional Christianity than in the light of God's Word, and that it must fail to help the humble disciple who is enquiring for God's truth and seeking to do God's will.

It behoves us to think of the past with thanksgiving for what God has wrought, and with deep humiliation for the way in which we have marred His work, and yet not to ignore the fact that in sovereign grace and wisdom, even in spite of all our failures, He is enriching many through the treasures of His truth which were searched out by His servants three-quarters of a century ago. No failure on the part of His people alters His truth, or makes Him less willing to bless those who seek Him in the way of faith and obedience. And just in the measure in which we take the low place before God, seeking to walk in His truth, to tremble at His word, and to cherish the mind of Christ towards all who are His, shall we be His witnesses in the world, and able to help any who, amidst the confusions of the present day, are desirous to hold fast His Word and honour His Name.

Since this paper was written I have seen *The Examiner* for Jan. 2, in which Mr. W. Garret Horder professes to give a review of Mr. Neatby's book. In that "review" the following paragraph occurs:

"Some of the actual incidents narrated in this volume are almost too awful to be believed, and we

should not believe them had they not been so well attested. For example, a conference was held in quite the early days of Brethrenism between the followers of the rival leaders—Walker and Kelly—to settle terms on which they might unite, but the conference was broken off because Kelly and his friends refused to affirm, as did Walker and his friends, that 'John Wesley is in hell'!"

Will it be believed that Mr. Neatby gives this (page 27) as an incident that took place between the leaders of two sects *above twenty years BEFORE the first coming together* of those afterwards known as Brethren? And he says of "the story" that he had been told it "*on excellent authority, as I suppose!*" To imagine that the reviewer had read *the whole page* would certainly not be very complimentary to his *intelligence*; but what shall be said of the *culpability* of a man who opens a book, lights upon a thing "almost too awful to be believed," *takes for granted* that it is said of those who are the chief subjects of the "History," and fastens it as a slander upon men who would repudiate such an idea with horror!

### CHRIST REIGNING.

"THE PRINCE OF THE KINGS OF THE EARTH."

Notes of an Address by J. R. CALDWELL, Author of "God's Chosen People," "Because ye Belong to Christ," &c.

IN the 13th chapter of Matthew there are seven parables which represent under so many striking figures the Kingdom of Heaven as it exists at present in the world. In the 11th verse we read: "It is given unto you to know the mysteries of the Kingdom of Heaven." The Kingdom of Heaven as seen in this chapter is a "mystery." By-and-by the Lord will come and reign in manifested glory. There will be no mystery then. In the parable of the *sower*, Satan is at work opposing, first, as the birds taking away the seed; next, raising up persecution and tribulation because of the Word; and, lastly, so bringing those who have received the Word into worldly entanglement that, by cares of this life, deceitfulness of riches, and "lusts of other things" or "pleasures," the Word is choked, and they yield no fruit.

In the second parable *the enemy sows tares*, and in the time of the fruit the work of the enemy becomes evident, but judgment is deferred till the end of the age. In the parable of *the leaven* in the meal, the leaven

of evil doctrine (for leaven in Scripture invariably represents evil) is seen to be introduced by the woman into the meal (meal as uniformly representing that which is good), and so it works until the whole is leavened or transformed in character, being altogether like the leaven that was put into it.

In the last parable of *the drag-net*, bad and good are gathered, to be finally separated by judgment.

Such is the Kingdom in its present form, although in the parables of the pearl and the treasure God's object is seen, and all the enemy's power and subtilty will not frustrate His counsels.

But throughout, the enemy is at work either openly or secretly; the heavenly claims of the Kingdom are opposed, its principles corrupted, the children of the Kingdom counterfeited, and yet the adversary is suffered to do his work up to the end of this age.

This is so different from any Old Testament prophecy concerning the Kingdom of the Heavens, so unlike what it will be in manifestation, that it is evidently a period comprising mysteries to be understood, not by the world, but by him only who has "an ear to hear."

But this period of "mystery" will terminate in judgment. The Lord shall gather out of His Kingdom all things that offend, and "then shall the righteous shine forth as the sun." There will be no mysteries then. Mystery will give place to manifestation. The execution of judgment pertains to the Kingdom in the day of its manifestation. Now, the characteristic testimony is grace, patience, suffering for righteousness' sake. Then the Lord Jesus Christ will appear as the King, and with Him will appear the saints who had previously been taken to be with Him, sharers of His sufferings now, and also of His glory and kingdom hereafter.

Of this we have various intimations. For example, in Luke xxii. 28:

"Ye are they which have continued with Me in My temptations: and I appoint unto you a Kingdom, as My Father hath appointed unto Me: that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel."

This is perfectly explicit. Restored Israel, with Jerusalem as the centre, will dwell in their land; extended to its utmost predicted.

dimensions, fruitful, peaceful, and glorious, the precedent nation upon earth. To be the appointed judges of Israel under the King will be to occupy the place of highest influence and honour in the Kingdom. This is reserved for the apostles of the Lamb.

In 1 Cor. vi. 1 we have a further intimation of the honoured place in that Kingdom reserved for the saints of this dispensation :

“Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not that we shall judge angels? How much more things that pertain to this life?”

Now, this is not written to a select company of saints notable for spirituality or devotion, but to the most faulty of all the Churches: showing that it is the common calling of the saints as one with Christ, joint-heirs with Him of the Kingdom.

Again, in 1 Cor. iv. 8 :

“Ye have reigned as kings without us, and I would to God ye did reign that we also might reign with you.”

Mark the point here: they had been anticipating the time of the Kingdom as though they were called in this present age to a position of honour and influence in the world, while the apostles, true to their heavenly character and testimony, were the “off-scouring of all things.” And false religion always tries to anticipate the reigning time. Dominion over the world is what Rome has ever sought; the Pope claims to be an earthly potentate. Established Churches are all allied with the world’s present reigning powers. These principles the apostle, with divine insight, detected working already at Corinth, and hence his keen contention.

He says in effect: “I wish indeed that you were reigning, for then, instead of us being in this condition of reproach and suffering, we would all be reigning together with Christ in His Kingdom.”

To this time, also, the parable of *the talents* in Matt. xxv. 14-30 refers, and also that of *the pounds* in Luke xix. 12-27.

Now let us turn to the Book of the Revelation xx. 4 :

“And I saw thrones, and they sat upon them.”

Now, we want to know who these are who are here enthroned. To find this we must go back to chapter xix. 11: “And I saw

heaven opened.” Then follows a description of Him whose Name is “the Word of God.” Then verse 14:

“And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.”

In verse 7, previously the Lamb’s wife is seen “arrayed in fine linen,” and lest there should be any doubt as to who is referred to, it is added: “For the fine linen is the righteousness of saints,” or “the righteous acts of the saints” (R.V.). In verse 14 the saints are seen, not as the Lamb’s wife, but as the armies of the King of kings. Here they are the same persons, but connected with the Kingdom, with judgment, and with the earth.

It must be to these, and no other, that reference is made in chapter xx. 4. The saints who form the bride or wife of the Lamb, who constitute the armies of the King, are enthroned officially for the judgment of the world. These, together with “those that had not worshipped the beast,” are the “blessed and holy” ones of the first resurrection; “they are priests of God and of Christ,” and they are “kings” also, for they reign with Him a thousand years. In short, they are the Royal Priesthood of 1 Peter ii. 9, the Melchizedek priests of this present age, the kings and priests of Rev. i. 6—the saints of this dispensation. This thousand-year period, known popularly as the Millennium, is that age which succeeds the present, and in which “the righteous shall shine forth as the sun in the Kingdom of their Father.”

Our Lord Jesus Christ has many different titles. Two of these, those by which He is most frequently described, are “Son of God” and “Son of Man.”

As the Son of God He belongs to Heaven, to the Father’s house that is His home from eternity. As Son of God His divine authority is eternal and universal. As Son of God He is the quickener of the dead, and as such will descend from Heaven to quicken the sleeping saints, change the living and take all to His Father’s home. His work as Son of God is all grace; pure sovereign grace. There is no judgment upon foes connected with the taking of the saints to Heaven; it is unsullied grace.

But the title Son of Man is very different. As such His right is the dominion of the world. This title connects Him with humanity, with earth, with judgment, with the Kingdom.

This distinction is made clear in John v. 25-27. There as Son of God He has life and is the bestower of life, but in verse 27 the Father "hath given Him authority to execute judgment also BECAUSE HE IS THE SON OF MAN. It is as Man that He is to judge the world. See Acts xvii. 31. Consequently wherever His coming again is spoken of as the coming of the Son of Man, it is not His coming for the heavenly saints that is referred to but His coming *with the saints in judgment*, His coming in manifested power and glory to reign, to take possession of His Kingdom as the Second Man and to establish His authority in the earth.

This aspect of His coming is as clearly foretold in the book of Daniel as in the book of Revelation.

There (chapter vii. 13) "one like unto the Son of Man" comes with the clouds of heaven and is brought near before "the Ancient of days." To Him is given an universal Kingdom and to the saints of the Most High, and "the saints possess the Kingdom."

A commonly received thought is that the Kingdom will be established through the preaching of the Gospel. It is supposed that silently as leaven permeates the meal so the Gospel is to leaven the world and thus shall the dominion of Christ be established in the hearts of a regenerated world.

The conception is pleasing; but where is it in Scripture? Is it not plain in Dan. ii. and vii., in Matt. xiii., and in Rev. xix. and xx. that a passage of judgment unparalleled must purge the earth from its corruptors, before the Kingdom can be established? His coming will be in flaming fire, taking vengeance upon them that know not God and obey not the Gospel.

Even that most exquisite of all descriptions of the blessedness of the Kingdom in Isaiah x. 5-9 is preceded by the announcement, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked."

Again in Isaiah xxxii. we read that "a King shall reign in righteousness and princes shall decree judgment"—it is here Christ and His saints, as we have seen. Then in verse 17, "The work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever." Righteousness must have its way in judgment before peace can spread its wings over this sin-broken world. Men would gladly welcome peace; but what they want is peace at the expense of righteousness. Such is not the peace of God. "The Kingdom of God is righteousness and peace and joy in the Holy Ghost."

### BIBLE STUDIES.

#### "WITNESSES TO CHRIST."

- |                         |       |              |
|-------------------------|-------|--------------|
| 1. The Father,          | - - - | John 8. 18.  |
| 2. The Son,             | - - - | " "          |
| 3. The Holy Spirit,     | - - - | " 15. 26.    |
| 4. The Holy Scriptures, | - - - | " 5. 39.     |
| 5. The Baptist,         | - - - | " 1. 15.     |
| 6. The Works of Christ, | - - - | " 5. 36.     |
| 7. The Prophets,        | - - - | Acts 10. 43. |
| 8. The Believer,        | - - - | " 1. 8.      |

#### THE "GOSPEL" UNFOLDS.

- |                           |       |              |
|---------------------------|-------|--------------|
| The Grace of Christ,      | - - - | 2 Cor. 8. 9. |
| The Obedience of Christ,  | - - - | Phil. 2. 8.  |
| The Sacrifice of Christ,  | - - - | Heb. 9. 26.  |
| The Perfection of Christ, | - - - | Heb. 7. 26.  |
| The Exaltation of Christ, | - - - | Phil. 2. 9.  |
| The Lordship of Christ,   | - - - | Acts 2. 36.  |

#### "SACRIFICES."

- Our Bodies (Rom. 12. 1)—A living sacrifice.  
 Our Offerings (Phil. 4. 18)—An acceptable sacrifice.  
 Our Thanksgivings (Heb. 13. 15)—Sacrifice of praise.

J. M. H.

### PARADISE.

By ALPHAEUS WILKES, B.A.

(Continued from page 31.)

THE word "to-day" is as crucial as the word "Paradise." I maintain that the Paradise promised to the robber who was about to be executed (as regards his mortal body) is the Paradise to which Paul (whether clothed in *his own* body, or in *another* body, or unclothed) was caught up, *whilst still living upon earth*. I further maintain that the Paradise promised to the

robber—the Paradise to which Paul was caught away—is the place to which all believers *now* go, and have gone *since the Cross*—there to remain until the Lord comes into the air, to invest them with a body of glory like unto His own. “Since the Cross”—not before. This I learn from Luke xvi. 19-31. I think I understand the dispensational teaching of this passage, and know how it should be *interpreted* of Jew and Gentile. But such interpretation does not exhaust the *teaching* of the passage. Surely if any passage reveals facts with which eschatology deals, this reveals them pre-eminently. In this passage the Lord Himself teaches us whither (in Hades or Sheol) all the children of God had gone *before* the Cross, whence (probably) *after* the Cross, our Lord conducted them into Paradise. May it not be, if this were so, that the robber upon death accompanied our Lord—whither He went, and was conducted by the Lord in company with all previous believers direct to Paradise.\* If so, the robber would be the first-fruits of the Cross, of that innumerable company who would hereafter proceed, when they fell asleep, direct to Paradise.

If this teaching be true, then the word “to-day” is dispensational, and we may understand that our Lord, when He gave this promise to the robber, meant (with profound reverence be it said) what language like the following would explain to us: † “You have asked Me to promise to remember you when I come to My kingdom; you have learned from the prophets that a King shall reign in righteousness over the *earth*; you believe Me to be that King; you believe that I shall rise again from the dead, and take to Myself My great authority and reign. You are, however, profoundly ignorant of the fact that there will be an interregnum between My death and My reign. You must now know that I shall not reign over the earth, *in the sense* in which you

\* Like the events of the *rapture* (1 Thess. iv. 13-18; 1 Cor. xv. 51, 52), which, although inconceivably stupendous and far-reaching, will take place “in the twinkling of an eye,” the events now referred to may have taken place “in a moment.” Hence the notion of *time* must not be entertained by the reader.

† The robber would understand whilst on the cross that an affirmative answer of *some kind* had been given to his question, but not until his death and entrance into Paradise would he fully understand the deep meaning of that answer.

understand that expression, until 2000 years shall have passed away. Meanwhile, a new order of believers in Me shall arise, whom I shall make members of a mystical body of which I shall be the Head. They will be a heavenly people, and will constitute the *heavenly* company of that kingdom of God of which the godly remnant of Israel will constitute the nucleus of the *earthly*. These members of My Body which shall hereafter arise, shall—as they fall asleep—proceed not to Heaven, that is, the Heaven of Heavens, nor to Hades (whither believers in God have hitherto proceeded), but to Paradise, which is the precincts of the third Heaven, where they will be in a *very true but mysterious sense with Me*, until I descend from my Father’s throne (where *in Person* I shall have been from the hour of My ascension from earth), receive them unto Myself, and give them a body of glory like My own. This long period of 1900 years is a dispensational day, inasmuch as a day is with God as 1000 years and 1000 years as one day, and the moment of My death upon this Cross will usher in the dawn of this dispensational day, during which you shall be with Me in Paradise. At the close of this dispensational day, I will present them to My Father; then shall they, in their bodies of glory, be for ever with Me *in Heaven*, whither, as yet, *no believer* in God has gone. Hence, although I do not grant *your* specific request, I promise you a position from the moment of your death infinitely greater than any that you have conceived. You shall be, not one of My earthly people (as you desire) occupying a position *upon* the Millennial earth, when I shall reign *over* it, but you shall be a member of My mystical Body, and *shall reign with Me over* that Millennial earth. Yes, *to-day* you shall be *with Me* in Paradise, and you are the first who shall enter Paradise after My death. You are the most colossal monument of My grace, and you shall be the most conspicuous type of all who hereafter shall be admitted into Paradise, redeemed by the blood of My Cross, and saved by the power of My life.”

NOTE.—The Jews believed that there were seven heavens. Now, although we have no Scriptural authority for believing



haphazard from two Gospels only. Many others like them may be extracted by the student from the Greek New Testament, and there is no fear that any instance will be met with which shall contradict the doctrine that I have laid down.

This writer says that his extraordinary "rendering of Luke xxiii. 43 is *proved* to be correct," because the stops in the New Testament are not in the earliest MSS., as if the absence of stops could *prove* anything at all. Of course, "there *is* no Divine authority whatever for the punctuation of our English Bible." Neither the presence nor the absence of punctuation proves anything, one way or the other. No exact scholar would ever dream of basing an interpretation upon the presence or the absence of a comma or of any other stop. An interpretation is rightly based upon the structure of the language whenever it is not obvious or certain by the application of *common sense*. We are quite free in the Greek language to disregard punctuation altogether in our interpretation of a passage. Punctuation is the invention of grammarians or writers in later centuries, an invention that was necessary in modern living languages like English, French, Italian, &c. (which to a large extent are destitute of declensions and cases, or moods and tenses) to make them intelligible. But languages like Greek and Latin are so perfect in their formation that the most elaborate system of punctuation does not render them more lucid *to a scholar*. Our confidence in the criticism of the writer, whose conclusions this Note is intended to disprove, must be further shaken if he is rightly understood to teach that "said" and "I will tell" are indirect verbs.

*Editor's Note to Mr. Wilkes' Note on "Paradise."*—We have given this critical Note in full, not because any large proportion of our readers are Greek scholars, but because so many notions and errors are based upon assumed knowledge of the original, and it may be helpful to demonstrate the fact that doctrines and theories which require such assumed erudition to establish them are rarely to be trusted, especially when they venture to impugn the accuracy of both our Authorised Version and the Revised.

Some points in Mr. Wilkes' article may be new to most, such as the "dispensational day." We give them as they stand, and doubtless they will call forth searching of the Scriptures and prayerful enquiry. But the main point which we regard as fully disproved is that the souls of believers and unbelievers between death and resurrection are in a state of unconscious sleep, and that Paradise, or conscious blessedness, in the case of the saint is not entered upon till resurrection.

[The article referred to throughout appeared as a reply to a question in a recent issue of *Things to Come*.]

### SUBMISSION.

FATHER, to Thy superior will  
 With humble faith I bow :  
 Thou art my God, my Guard, my Guide,  
 My Hope, and only Thou.  
 What tho' my early hopes decay,  
 Like Spring's resplendent bloom,  
 By one sharp tempest swept away,  
 To perish in the tomb.  
 What tho' my hand should never reach  
 The boon I sought to gain :  
 The crown Thy loving hand removed,  
 Where efforts all were vain.  
 I grasp the hand that holds the crown,  
 A loving hand divine :  
 Thus seeking good, I find the God  
 Of boundless goodness mine.  
 I lose ! but 'tis a precious loss !  
 A loss 'tis well to bear.  
 I gain—a rough and rugged cross,  
 A cross I ill can spare.  
 For on its sacred arms upborne,  
 In death's expiring pangs,  
 With mangled frame and body torn  
 A dying Saviour hangs.  
 Father, I own Thy faithful care,  
 And on Thy promise rest :  
 And since Thou hast withheld the crown  
 I know the cross is best.                      W. L.

### WHERE ARE THE HEAPS?

THE occasional over-abundance contributed by Israel in their zeal for the worship of Jehovah prompts us to enquire why this liberality was not continuous, rather than spasmodic? Why had they at one time to be *restrained from giving* (Exod. xxxvi. 6), while at another time they had to be *constrained to give* (Haggai i. 4)? Because they lacked the grace of constancy. At one time their liberality was lying about in heaps (2 Chron. xxxi. 6), at another time God's house was empty (Mal. iii. 10). With backsliding came the falling away of the tithes; with restoration came the payment of the tithes. Had the *heart* of the nation been more steadfast with God, the *hand* of the nation would have been more consistent in supplying the necessities of His house.

In Hezekiah's days we have one of those remarkable national revivals which, though

done *suddenly* (2 Chron. xxix. 36), was nevertheless done *thoroughly*. Things done suddenly are seldom done thoroughly, but this instance supplies a grand exception: The Priests and Levites were appointed to their respective courses, and the people brought forth the tithes in astonishing proportions (2 Chron. xxxi. 5). It took the priests *four* months to arrange the liberality of the people (verse 7). So exceptional was the abundance that the king and princes came to see the sight, and blessed both God and the people with joy.

I hope my readers will not be overshocked if I require them to step over the great chasm of time that divides between Hezekiah's day and ours, and ask the question which stands at the head of this article: Where are the heaps? Where is that abundance of Christian liberality that should furnish evidence to the world that the Church is walking with God? Why are Christians not much more *constant* in their offerings? Why do we allow ourselves to be swayed by human appeal, rather than by Divine principle?

If God's giving to us was framed and regulated on the same principle as we give to Him, what an outcry would we hear against God!

I say solemnly that unless there is an immediate and phenomenal advance in Christian contribution, many an honest and hard-working Levite will be driven to his field, to furnish with his own hands that which ought to be his as God's gift through God's people. Where *are* the heaps to-day? In many cases Echo would answer: In stocks, in shares, in debentures, in mortgages, in banks, in societies, in trusts. Where *ought* the heaps to be? Held as a sacred trust under the eye of the Great Giver, to be used for His glory. In Nehemiah's day the Levites were driven to their fields (xiii. 10), and an open, sworn enemy to God was safely ensconced in the very chambers where the Levites' portion ought to be stored (Neh. xiii. 7). Nehemiah speedily rectified matters by forcibly ejecting the intruder. This mode of procedure is not open to us, but a more excellent way awaits us. Let the constraining love of Christ fill our hearts, then shall we be more constant and more liberal in our offerings.

T. B.



### THE INSPIRATION OF THE SCRIPTURES.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

PART III.

SOME admit in a general way that the Scriptures are inspired, but deny their verbal inspiration. They admit the inspiration of the *men* who wrote, but not the inspiration of the *words* written. But this position is altogether untenable and contrary to what the Scriptures themselves teach.

The men were fallible. Paul was in error when he said to the High Priest, "God shall smite thee, thou whited wall," but when he wrote as the apostle of the Lord Jesus Christ, it was "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. ii. 13), and such words were characterised by him as "Christ speaking in me" (2 Cor. xiii. 3), and the commands he wrote were "the commandments of the Lord" (1 Cor. xiv. 37).

Peter was in error when, at Antioch, Paul was obliged to "withstand him to the face" (Gal. ii. 11-14), but those things which he wrote are by himself put on a level, as to authority, with those things "spoken before by the holy prophets" (2 Peter iii. 2), and in the same chapter (verse 16), referring to the epistles of the Apostle Paul, he puts them on a level with "the other Scriptures"—those concerning which we have seen that they are "God-breathed."

That which constitutes a prophet is not that the thoughts of God are in his heart, but that "the Spirit of the Lord speaks by him and His words are in his tongue" (2 Sam. xxiii. 2). He may be intelligent or unintelligent as to the meaning of what he utters, as king Saul or his messengers (1 Sam. xix. 20-24); willing or unwilling as Caiaphas, who "spake not of himself" (John xi. 51); or Balaam, who came to curse but was compelled to bless, for he could only speak "the word that God put in his mouth." The fact of paramount importance for us is

not the character of the man, or of the thoughts occupying his mind, but that the words put in his mouth, and consequently spoken or written, were the very words of God. That which concerns us is not the character of the men who wrote, but that "the sacred writings" (or "holy letters")—the very words and phrases—are divinely inspired. In accordance with this Peter exhorts the believers to "be mindful of *the words* which were spoken before" (2 Peter iii. 2), and Paul exhorts Timothy to "hold fast the form of sound words" (2 Timothy i. 13). "If any man consent not to wholesome *words*, even the words of our Lord Jesus Christ . . . he is proud," &c. (1 Timothy vi. 3). Jude exhorts to "remember the *words* which were spoken before by the apostles of our Lord Jesus Christ" (Jude 17).

And who would dare to say that divine thoughts could possibly be expressed accurately and intelligently in any other words than those selected by the Spirit of God? "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Ps. xii. 6). Even in the expression of human ideas how often does language prove to be inaccurate, if not inadequate, and consequently a wrong impression is conveyed. How essential, then, that the thoughts of God should be conveyed to man in

#### THE VERY WORDS OF GOD.

This, then, the Scriptures of truth profess to be, and really are. Differences of manuscript and translation are numerous. We cannot be too thankful for the reverential care and patient labour bestowed by learned and godly men upon the Scriptures in order that the rank-and-file of believers might have in their possession the very words of God as originally given and written. But these differences in no way affect the truth we contend for. It is *because* we so firmly believe in the divine and verbal inspiration of that which 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.

#### WHY GIVEN IN HEBREW AND GREEK?

The wisdom of God in giving the Word in Hebrew and Greek, languages which are not in general use in any living nation,

and which are consequently called "dead languages," is most evident. Living languages are continually subject to a process of change. In our English language very many words have not now at all the significance they bore a century ago. Old words fall into disuse, and a constant infusion of new ones gathered from other tongues, chiefly from ancient Greek and Latin, is taking place. The unsuitableness of such a tongue for giving permanent expression to the eternal truths of God is evident. But Hebrew and Greek having become "dead languages," are, so to speak, *crystallised*. They are not subject to change. There they remain with all their original force and significance after the lapse of millenniums. "Change and decay in all around we see," but the Word of the Lord endureth for ever—not one "jot or tittle" can pass away till all be fulfilled.

It was from the lips of the blessed Lord Himself that there came these remarkable words: "And the Scripture cannot be broken" (John x. 35). Such was His estimate of the Book. Man's words may be broken, but the Scripture cannot. Now put beside this another verse where we find that strong expression "cannot" (Titus i. 2): "God, that cannot lie." The Scriptures *cannot* be broken, because the God that breathed them *cannot* lie. When apprehended by His enemies, why did not the blessed Lord appeal to His Father for help, knowing that one word from His lips would have summoned to His aid more than twelve legions of angels? The answer is given by Himself: "How then shall the Scripture be fulfilled, that thus it must be" (Matthew xxvi. 54)? Patiently will He suffer even unto death, but the fulfilment of the written Word of God is to Him above every other consideration. Let us ask ourselves, Have we this reverence for the Word of God? He showed His belief in its divine character by His obedience to its every letter. In vain shall we contend for the doctrine of inspiration if our lives give the lie to our belief. The strongest argument we can use is our reverence for it, and our obedience to it, and the consequent gladness and blessing it imparts.

HOW NEW TESTAMENT CONCLUSIONS PROVE  
THE INSPIRATION OF THE OLD TESTAMENT.

We have now only to remark upon a few passages which clearly show how the inspired writers of the New Testament were led to found conclusions upon Old Testament Scriptures, which involve in the most absolute way the fact of their verbal inspiration.

AN INSPIRED S.

Turn to Galatians iii. 16. "Now to Abraham and his seed were the promises made. He saith not 'And to seeds,' as of many; but as of one, 'And to thy seed,' which is Christ." Here the apostle finds his teaching on the fact that in Genesis the word "seed" is in the singular and not in the plural. And he does so in an authoritative way, as though no question could arise as to the infallibility of the word referred to. His language betrays no hesitation about so using the words of the Old Testament, nor any suspicion that an argument based on so minute a point would fail to carry conviction. Surely this is in perfect harmony with the mind of Christ. "For verily I say unto you, till heaven and earth pass, one jot [*"iota,"* answering to "*yod*" (<sup>1</sup>), the smallest letter of the Hebrew alphabet] or one tittle [a minute point distinguishing some of the Hebrew letters from others which, without this point, would be similar] shall in no wise pass from the law till all be fulfilled."

AN INSPIRED TYPE.

Turn now to Hebrews vii. 1-3, and mark attentively the use here made of every word of that short but pregnant passage which gives all that God saw fit to record concerning Melchizedec.

1st. The two names, or rather the name and the title, given to this notable person are given.

2nd. The interpretation of each, King of Righteousness and King of Peace, at once opening to us a vein of rich instruction in the significance of Scripture names.

3rd. The order in which the names come. Righteousness coming before peace. Compare Psalm lxxxv. 18; Isaiah xi. 4-9, xxxii. 16, 17; Romans xiv. 17. "*First, King of Righteousness—after that, King of Peace.*"

4th. That although a King, he was also

"Priest of the Most High God." In this, differing from the Aaronic order of priesthood—the honour of kingship pertaining to the tribe of Judah and not to Levi.

5th. The omission of any mention of his pedigree or parentage, showing that even the omissions of Scripture are significant, as, for instance, the omission of any record of the death of the descendants of Cain in Genesis iv.; whilst of each of the descendants of Seth, in Genesis v., except Enoch, it is said, "and he died."

6th. The omission of any reference to the date or even the fact of his birth or of his death.

All this and much more is alluded to, and doctrinal teaching founded upon each point, as typically applicable to the Son of God. Such a use of the words of Genesis can only consist with verbal inspiration in its fullest and most absolute sense. The appeal is final: "To the law and to the testimony"; there is no higher authority, for it is the authority of God.

INSPIRED WARNINGS.

In three different parts of the Scriptures special warning is given against adding to or taking from the words of the Book (see Deuteronomy xii. 32; Proverbs xxx. 5, 6; Revelation xxii. 19). Thus God attests the perfection of His written Word, and guards it against unholy hands that would mar its integrity. The "Scriptures of Truth" contain all things that are profitable for life and godliness; nothing need be added, for there is nothing lacking. And equally true is it that there is nothing superfluous. That animal which had anything "superfluous," or anything "lacking," was unfit for the altar of Jehovah, except as a free-will offering. For a vow it could not be accepted (see Leviticus xxii. 23). In Him who was the "Word made flesh" all was perfection. Even so it is with the Word written.

Be it ours then to reverence the Scriptures, to hide the words of God in our hearts, to feed upon them as our necessary food, to esteem them to be more precious than gold and sweeter than honey, to take them as "a light to our path and a lamp to our feet," even "a light that shineth in a dark place till the day dawn and the day-star arise."

## USEFUL TO THE MASTER!

By Dr. J. NORMAN CASE, of China.

JOHN MARK.

BUT we must pass to the second Scripture we read (2 Tim. iv. 11). This gives the last view of one who also had an interesting and instructive spiritual history. His day began clear and bright, but ere long it clouded over. He disappoints us. We fear that he is one of those soft, unstable characters who will never excel. His goodness seemed like the morning dew; yet in time the clouds passed, and he shone forth as a true and useful servant of Christ.

John Mark was a nephew (or more likely, *cousin*) of Barnabas, Paul's fellow-worker (Col. iv. 10, R.V.). These two men of God had occasion to visit Jerusalem. While there, it is possible they stayed in the house of Mark's mother. On returning to Antioch they took him with them. Some time later the two received a special call from God to take an evangelistic journey involving both hardships and dangers. Mark started with them on this journey. Through the island of Cyprus they passed, witnessing for Christ in its two chief towns, after which they journeyed by sea to Pamphylia, on the mainland opposite. And here it was that Mark left them, returning to his mother's comfortable home. We are not told what led to this. It may have been simple "home-sickness" (a malady not to be despised), or perhaps some peculiar danger or hardship had just then to be faced or endured.

Several years later, in the assembly at Antioch, all three were together again. The apostle felt led of God to start on another journey over much the same ground that they had before traversed. Hitherto Barnabas had been his true yoke-fellow, and naturally would have accompanied him on this journey. But Barnabas—kind, good man though he was—wished to again take Mark with them. However, remembering his past course, and how he had left them without good reason, Paul objected to it. This led to high words between these two honoured servants of Christ. They separated, perhaps never to meet again in this world.

Into the merits of the quarrel we need not now enter. As in most cases of decided

differences of opinion between good men, probably both were to blame; though for several reasons we infer that Paul was mainly in the right in the matter. However, we are not dealing with the chief actors in the scene, but with him who was the occasion of it.

After this, Mark is referred to in two epistles of the apostle: and on each occasion he is spoken well of. In the letter to the saints at Colosse, written some ten years later, the apostle links him with one called Justus, and says: "*These only are my fellow-workers unto the Kingdom of God, men who have been a comfort unto me.*" At one time Mark "went not to the work," and must have been anything but a comfort to such a whole-hearted labourer as the apostle.

It is not unlikely that the serious view of his conduct taken by Paul awakened the young man to a true sense of his danger, and begat in him a purpose to overcome this natural weakness of character. The above testimony was given by Paul, and not by Barnabas, which makes it all the more valuable.

Several years later, during Paul's second Roman imprisonment, when he sees that he will be called very shortly to lay down his life, he longs for the presence of Timothy, his beloved child in the faith. At the same time he thinks of Mark, and writes concerning him: "Take Mark, and bring him with thee; for he is useful to me for ministering."

This is a precious proof of how thoroughly he had regained the apostle's confidence. And is it not probable that the apostle so wrote that he might, as far as possible, remove any stigma resting on Mark because of his early weakness of character?

And the man must have marvellously grown in grace before the apostle could have sent for him for the purpose here indicated. Consider that some twenty-four years must have come and gone since that day when Mark had followed those two servants of the Lord from Jerusalem; and almost certainly most of this time had been occupied in directly preaching the Gospel. Yet the apostle does not hesitate to summon him to his side just to wait on him in his imprisonment. For the high-sounding sentence, "he is profitable to me for the ministry" simply

means, "he is useful in ministering to me." One scarce knows whether to most admire the thoughtful love of the veteran apostle or the humble, Christ-like spirit which had been developed in John Mark.

Let the history here briefly traced be to us all both a warning and an encouragement. Some reader of this paper may have once been hearty and earnest in service to the Master. It may have been teaching in or superintending a Sunday-school, or testifying in the open-air, or preaching with acceptance to saved or unsaved: but for weeks or months past he has engaged in no such labours of love. Perhaps some fault of character was not guarded against, and a break-down occurred. He feels himself to be "on the shelf," and unfit and unworthy to engage in any Christian service.

To such a one this history should come as a message of hope. Our God graciously restores to service just as He restores to family privileges. One may have been laid aside for years from service in the Gospel, but there is no reason that this state should continue. As a servant of God you may retrieve your reputation, and may become much more useful in the future than ever you were in the past. For our God can restore to us *the years that the locust hath eaten* (Joel ii. 26).

At times God doubtless does put vessels permanently on the shelf. But for one put there by Him I fear a great many are put there by the devil. So if as to service you feel yourself set aside, take care that it is not the great Enemy who is keeping you idle.

Aaron, David, Jonah, and Peter are striking examples of servants of the Lord who fell into sin and were not only forgiven, but were afterwards called to undertake important and honourable service for God. And what is recorded of them and of John Mark is written for our instruction and comfort. But here we must close.

Let us all earnestly desire and pray that we may increasingly become **VESSELS UNTO HONOUR, SANCTIFIED, AND USEFUL TO THE MASTER.**

NOTE.—Referring to previous paper on Philemon and Onesimus, it is clear that Christ taught doctrines and inculcated prin-

ciples which, wherever generally received and acted on, would destroy slavery. Yet neither Christ nor His apostles ever uttered a word or raised a finger to encourage the overthrow of the system by violence. In days gone by this epistle was appealed to in support of their views by both Abolitionists and Pro-slavery advocates. To Onesimus, Paul without doubt insisted on the fact that he was the property of Philemon and must return to his master, who alone could manumit him; on Philemon he urged the claims of grace and the Christian brotherhood. The scales were very evenly held by the apostle: as far as right was concerned a Christian could hold a brother as a slave; but it would be contrary to the spirit of Christ and the genius of the Gospel. There, in apostolic days, the matter was allowed to rest. Christians of to day, however, may well rejoice and thank God that they live to see slavery rendered illegal in all lands where Christ's Name is generally professed. And unquestionably this is due to His life and teaching, and to the new spirit and principles He introduced among men.

NOTES FROM A YOUNG MAN'S BIBLE—XII.

### THE ACTS OF THE APOSTLES.

ONE of the special features of the Acts is a detailed account of the work of the Holy Spirit—

- 1st. *For* the believer.
- 2nd. *In* the believer.
- 3rd. *Through* the believer.

Acts i. 8.—"Ye shall receive power." "Power," literally "dynamite"—power to shatter the strongholds of the devil. What did these men want in order to evangelise the world? Money? Of course they wanted money; but Christ did not say a word about money. God would provide the money. Remember how Christ sent Peter to catch a fish, and to find money in its mouth. "There are as good fish in the sea as ever came out of it." Never let rich men imagine that God cannot do without them, and never let us resort to immoral methods, like raffling, for the sake of getting money. "God will supply all your need." Perhaps they needed intellectual power. When sanctified it is of great

service, but Christ says nothing about it. He was equally silent with respect to social position. What they really wanted was a power that would keep men's hands clean seven days in the week, a power that would deliver them from the love of money, and from the influence of a golden bribe. Every Christian, as one has said, is a Bible or a libel. The power they wanted was power to keep their tempers, and to abstain from driving hard bargains.

"Ye shall *receive* power." It is all a matter of receptiveness. The same shower which fertilised the nobleman's broad acres filled the poor widow's broken jar to the brim. The gardener can graft a lovely rose into the prickly briar that grows in a ditch. Christ is able to give power. There is a wealth of faith, a wealth of love, a wealth of wisdom, and a wealth of prayer all ours by this power. (Micah iii. 8.)

Acts ii. 14.—Had we been asked which of the twelve was best qualified to preach Christ Jesus, and to convict men of their sin towards Him, we should have agreed with one consent that, whoever spoke on that subject, *Peter* could not. He, at least, must be silent, seeing it is but seven weeks ago since he, for the time being, took rank with the Saviour's foes, openly and foully denying any friendship with Christ. Yet, look! Peter of all others is the man who speaks in that supreme hour. What a marvel is that sermon, coming from such a man! It is all about the dignity of Jesus; that He is the Messiah, David's Son and Lord; that God had raised Him to the right hand of power and majesty; and that these mighty wonders are the gifts of that same glorified Messiah. Surely the more he spoke of the glory of Jesus, the more he brought into relief his own great sin in denying Him. But he is bolder still; he charges them to the face with the denial and murder of God's Holy One (ver. 22-36). These were, indeed, bold words for any man to speak, but the great marvel is that *Peter* should have spoken them with such freedom, and such searching spiritual power that thousands were pricked in their hearts, and said, "What shall we do?" (See chapter v.)

Acts ii. 36.—"Crucified." Peter could

never bring his lips to form that word before. Cicero says its import was so awful that it was never mentioned among the Romans.

Acts iii. 21.—"The times of restitution of all things." The coming of Him who alone can set right the narrowest of human hearts—who alone can set right the wide world which is full from end to end of human hearts.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

CHRIST'S KINGDOM.—Please explain 1 Cor. xv. 28, especially with regard to the Son delivering up the kingdom to God, and being subject to Him, that God may be all in all, while Dan. vii. 14, 18, 27, and many other Scriptures, state that His kingdom and reign are for ever and ever.

REGENERATION AND RENEWING.—What is "the washing of regeneration and renewing of the Holy Ghost?" (Titus iii. 5). Is it a change of the old nature, or the implantation of something new, while the old remains unchanged and unchangeable?

## ORDINATION TO ETERNAL LIFE.

QUESTION 446.—Acts xiii. 48: "And as many as were ordained to eternal life, believed." Would the above statement exclude the possibility of others believing? Or, could none but those ordained to eternal life, believe?

ANSWER A.—Rotherham and Alford render the word "disposed," but this does not affect the question, as the disposition of the heart, as well as ordaining, are of the Lord. I think this should be connected with such passages as the following: Verses 46, 47; chapters xv. 14-19; xviii. 6; xxvi. 17, 18; Rom. xi. 11; 1 Thess. ii. 6. The passage evidently refers to the calling of the Gentiles and the "taking out of them a people for His Name." Salvation has come to Jew and Gentile in pure *grace*, as shown so clearly in Rom. xi. 6-11. The Jews are not spoken of as being *unable* to come to Christ, that they might have eternal life, but as being *unwilling* (John v. 40); and with regard to the Gentiles, in the face of 1 Tim. ii. 6, 7, we could not say "it is

impossible for any to believe." The suggestion is akin to that of Rom. ix. 19, and should be met in the same way (verse 20). w. c. o.

*Answer B.*—The word "tasso" occurs eight times in the New Testament, and is thrice rendered "appointed," twice "ordained," and once each "addicted," "set," "determined." Stephanas and his household addicted or ordained themselves to the ministry (1 Cor. xvi. 15), and it is just possible that these Gentiles at Antioch "set" themselves to become possessors of eternal life, *i.e.*, went in for it as if they meant it—whole heartedly [a contrast to the Jews in verse 46]. In the other six instances, however, the acting agents, or appointers, were not the persons who were themselves appointed. The late beloved Mr. Muller quoted Acts xiii. 48 in support of the doctrine of election, and his judgment and practice should certainly command respectful consideration. On the other hand, election and predestination are expressed by totally different words in the original, and I am inclined to think that "tasso" refers to that which was local and temporary only. (See Matt. xxviii. 16; Acts xxii. 10; Romans xiii. 1; 1 Cor. xvi. 15; Luke vii. 8; Acts xv. 2; Acts xxviii. 23). It is always unsafe to speculate about what is not clearly revealed. (See Deut. xxix. 29). In the passage under consideration we have a plain, *positive* statement only, and faith simply says "it is written," and stops there. w. h.

*Answer C.*—Much valuable time has been wasted in profitless speculation on the relation between the sovereignty of God and man's responsibility, and in attempts to "reconcile" these two truths. Such efforts have only resulted in failure and confusion, and have led either to the holding of one truth at the expense of the other (people thus arranging themselves into opposing camps, of what are known as Arminians or Calvinists), or else to the watering down of both truths to form a mixture palatable to human reason, in which, however, neither the responsibility of man nor divine sovereignty are to be clearly recognised. The fact is, our path lies, not in finding some happy mean between the two truths, and even less in adopting one of them at the expense of the other, but in holding both extremes fully and firmly as revealed often side by side in the Word of God. When this happens, and the two truths are brought out in close proximity, it is the side of human responsibility which is usually, if not always, put first, and then that of the sovereignty of God.

Thus, for example, in John v. 40, the Lord says: "Ye will not come unto Me, that ye might have life"—not "ye cannot," but "ye will not." It is not till the next chapter that the sovereign choice and call of God are brought out in the

words, "No man can come to Me except the Father which hath sent Me draw him." In John v. 40 we realise the responsibility of man. No decree of God, but their own perverse will, was keeping them away. In chapter vi. the uplifted veil reveals the necessity for a divine call. The same principle is apparent in Acts xiii. In verse 46 men are seen deliberately "putting from them the Word of God, and judging themselves unworthy of everlasting life," and we know and feel, as we read the words, that they are themselves responsible for their solemn choice. But when man in responsibility breaks down, as he ever does, what then? Is the grace of God to find no outlet? Nay, it is then that his sovereignty is revealed in the fact that some indeed do believe, and they the objects of His ordaining choice (verse 48).

Though the two verses referred to here deal with different classes of men, the principle holds good all the same, and the whole passage must be read to get the balance of truth. The question of any being "excluded from believing" is not raised in the passage, and should not be raised by us. Doubtless those Gentiles, who did not believe, like the Jews of verse 46, "put the Word of God from them, and judged themselves unworthy of eternal life," and so far they, and they alone, were responsible for their loss. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." May the Lord grant us subject hearts! w. h.

*Editor's Note.*—We give several replies to this question, all taking very much the same view of it, and guarding against the very obvious and real danger of importing into the text that which it is not intended to convey. We only add a quotation from Alford on the point which is clear and sound. For the word "ordained" he substitutes the word "disposed," but adds, "The meaning of the word 'disposed' must be determined by the context. The Jews had 'judged themselves unworthy of eternal life': the Gentiles, 'as many as were disposed to eternal life, believed.' By whom so disposed is not here declared: nor need the word in this place be further particularised. We know that it is God who worketh in us the will to believe, and that the preparation of the heart is of Him: but to find in this text pre-ordination to eternal life asserted, is to force both the word and the context to a meaning which they do not contain. The word in the original is the same as 1 Cor. xvi. 15, where it is said that the house of Stephanas have *addicted themselves* to the ministry of the saints: and in Rom. xiii. 1, where it is said that 'the powers that are *ordained* of God,' in both of which places the *agents* are expressed; whereas here the word is used absolutely without an agent expressed."

## “SANCTIFY YOURSELVES.”

Notes of an Address by Dr. NEATBY at Inverurie Conference.

“Sanctify yourselves, for to-morrow the Lord will do wonders among you” (Joshua iii. 5).

ISRAEL was a typical people, and their salvation was a typical salvation. While the Blood of the Lamb secured them from judgment, it was only on the wilderness bank of the Red Sea they could sing of salvation.

The Red Sea presents to us the death of Christ as the judgment of God. The judgment of God really delivered Israel: their enemies lay dead; they had seen them to-day, they would see them no more for ever (Ex. xiv. 13, 30). In type, then, this is ourselves. The judgment of God has been poured upon us, not in our own persons, but in the Person of the One who died for us. “I am crucified with Christ” (Gal. ii. 20). (It is sometimes said that we died *in* Christ; but there is no such thought in Scripture. We were not in Christ to die or to live; our being in Christ begins in resurrection. We died *with* Christ.) We are delivered, saved, justified, as having died with Christ. We are brought to God beyond the doom of sin. In short, we are a sanctified people who belong in righteousness and true holiness to God.

Jordan presents the death of Christ as to the power of the enemy. There is the power of death to keep us out of Canaan, but Christ overcame him who had the power of death, “that through death He might destroy (annul) him that had the power of death” (Heb. ii. 14). Jordan, then, does not represent physical death. We are not looking for the grave, but for the Conqueror of the grave. Jordan does not roll between us and the Land of Promise, but between us and the world from which we have been delivered. Let it roll! We come into the Promised Land by the death and priesthood of Christ. For us He put His feet down in Jordan, and it was dried up. Thank God!

“Sanctify yourselves.” No wonder, for it is “to-morrow”! Something just ahead—“a very little while.” I believe the coming of the Lord is much nearer than most Christians seem to think. Was not His coming a brighter prospect to you at one

time than it is now? Was it not more real? Did you not speak of it more frequently? Were you not more ready to “open to Him *immediately*?” The Lord is coming, and all His saints (not certain “faithful” ones only) then upon the earth will rise to meet Him—“they that are Christ’s at His coming.” Unspeakable grace! May it constrain us to greater faithfulness! What a manifestation there will be at the judgment-seat of Christ of failure to render devotion to Him and of neglected opportunities of serving Him! If we have had grace to follow in His footsteps here, it will be to our eternal profit and His eternal praise. This is the night of his absence, but to-morrow the time of His coming. If His absence makes it night, His presence will make it day. It is our only to-morrow.

O the glory of that face! the loveliness of that tender regard! Peter, after his fall, knew something of how the Lord, in the midst of His sufferings, could look upon him in pity, love, and tenderness. I too shall see my Saviour’s face! The thorn marks are not removed—one brush of His hand could have removed them. The prophet saw Him in “the midst of the throne,” “the Lamb as it had been slain.” How the glory shines from every thorn mark!

“Sanctify yourselves.” There is a real sanctification which is the portion of all believers, and the same things are said about it as about justification. Three of these I bring before you. We are:

Justified by *Grace—i.e.*, the boundless goodness of God coming into our terribly wicked condition (Rom. iii. 24).

Justified by *Blood—i.e.*, the fountain on which God acts in grace (Rom. v. 9).

Justified by *Faith—i.e.*, the hand which receives (Rom. v. 1).

Sanctified by *Grace* (1 Cor. i. 2; vi. 11).

Sanctified by *Blood* (Heb. xiii. 12; x. 14).

Sanctified by *Faith* (Acts xxvi. 18).

We are saints by the new nature God has given us. Shame upon us that we live so unsaintly lives. This must not be—it must not go on. We have need of *practical* sanctification; to *be* in daily life what we *are* as seen in Christ. It is all very well to confess our failures, but to confess and go on with

them is mocking God. If we confess, we mean we want forgiveness, and that by His grace we may forsake the sin we have confessed. Holiness is inseparable from our new life. We *are* holy, and we are *to be* holy. We are sanctified, and we are to sanctify ourselves.

There is a holiness inherent in the new creation of which the feeblest saint partakes. But there is a holiness spoken of in 2 Corinthians vii. 1 which has degrees, "perfecting holiness in the fear of God." "Sanctification" is another word for holiness. This is laid solemnly upon our consciences by these words: "Let us cleanse ourselves from all filthiness of the flesh"—*i.e.*, all in our outward conduct that is not "newness of life"; "and of the spirit"—*i.e.*, all reasonings or imaginations of our corrupt nature. May we begin now to sanctify ourselves, to yield our members "as instruments of righteousness unto God."

Thanks be to God, it is He that "worketh in us both to *will* and to *do*." It is not my natural feeling to be lowly in heart, but when He works the "will" in me I cry, "O Lord, I do want to be lowly in heart, like as Thou wast here below." But that is not enough; it is not done, it is only *willed*. Blessed grace! He works the *doing* too. Then cast yourselves upon His grace in full purpose of heart to do His will within and in the outward life. What a cleansing of the spirit from "filthiness" it makes to let Him have our thoughts! There is many an evil thought that Satan puts into the heart, and many that the heart prepares for itself. To have every thought in captivity to the obedience of Christ produces that calm in which we hear the Saviour's voice and answer His gracious words. It gives us freedom from the thoughts which would find vent in words and actions which to our natural hearts may appear called for, but which in the sight of God are *sin*. You do not know the measure of the Saviour's power to do this for you until you put yourself entirely in His hand. Have you ever thus put yourself consciously and with deliberate purpose into God's hand? You have missed a great privilege if you have not. A good father would not have you feel a single pain or sorrow that he could

prevent. Our Father has infinite love united to unbounded power. Put yourself into His good hand. Tell Him everything, and have communion with Him about it. You have nothing to do with the future; but, if you think you have, tell Him about it and commit it to Him, so that you may walk without care—with the one care of pleasing God. Christ knew no other care. "The lines have fallen unto me in pleasant places" (Psa. xvi. 6). He had not where to lay His head; His creatures would have cast Him from the brow of the hill. Those were not pleasant places! But what goes before? "Jehovah is the portion of mine inheritance and my cup; Thou maintainest my lot." Here are the "pleasant places" to the Father's child. Conscious of His relationship and doing His Father's will with full purpose of heart, and knowing His Father's love, His presence was His dwelling-place, and in His hands He left Himself entirely. And of the most awful cup that ever came to Him in this world He could say, "The cup which My Father hath given Me, shall I not drink it?"

Dear brethren, are we content to go on living a life that can scarcely be called life? Are we to go on living half for the world and half for Christ, and to give only the last few moments of our walk down here (if indeed we knew when they were to be) to Him who died for us? He is worthy of our heart's devotion and the service of our lives. We talk about the Lordship of Christ, and cannot do it too much, but is He really enthroned in your breast? Christ is Master of the house when He steps into it. Lazarus sat at the table *with Him*. Not He, but Lazarus, was the guest. If He is really Lord in your heart, it will manifest itself in little as well as great things, and your very countenance will wear a peaceful, happy expression. That is the way to get the face full of the glory of the Lord.

May God so write these words, "Sanctify yourselves," upon our hearts, that nothing may be able to erase them!

"You can pour nothing into an empty vessel till it takes the lower place; it must go down to receive."—C. S. BLACKWELL.

MEDITATIONS ON ROMANS VIII.—PAPER XII.

## NO SEPARATION.

By W. H. BENNET.

QUESTIONS springing from unbelief, which, alas! are so common in the present day, damage the soul and dishonour God; but there are questions the very asking of which strengthens faith, hope, and love. Such are the questions of the closing verses of this glorious chapter. They are like the enquiries in God's temple of one who is dwelling in His house, where the sunshine of His presence and the unfolding of His beauty dispel all the mists of unbelief (Psa. xxvii. 4). Having shown in the most forcible manner that no accusation can be brought against God's elect, and that no one can condemn those for whom Christ died (Rom. viii. 33, 34), the apostle asks yet one more question (verse 35), only to answer it in such a manner as to set forth the *faithfulness* of the blessed God whose *grace* has been so abundantly unfolded.

"Who shall separate us from the love of Christ?" Strange it seems that any should ever have asked if this means *our love to Christ!* No; it is Christ's love to us—the love in which He gave Himself for us, and in which He now maketh intercession for us. The apostle (as Calvin remarks) says not "*what,*" but "*who,*" just as if all creatures and all afflictions were so many gladiators taking arms against Christians. We should never forget that Paul knew by experience the power of those things of which he spoke, as he said plainly when his own spiritual children put him on his defence, so to speak, as a minister of Christ (2 Cor. xi. 23-27). He quotes Psalm xlv. 22, which, while it may have special reference to the sufferings of a remnant of Israel under the antichrist, is really a description of what God's faithful people may expect whenever the angry passions of those who hate righteousness are unrestrained. No outward venter—even of Christianity—can change those who are "*born after the flesh*"; birth of *the Spirit* alone can produce that love which is the true characteristic of all the family of God (Gal. iv. 29; 1 John v. 1), and anything short of this may soon find expression in the form of hatred (Gal. iv. 29).

But if children of God are "as sheep for the slaughter," they are still sheep in the hand of the Good Shepherd, whence no one can pluck them (John x. 28). To say that none of those things enumerated in verse 35 shall separate us from the love of our Lord is only half the truth: "Nay, in all these things we are more than conquerors through Him that loved us." It is as if Paul had said, "We do not merely escape from our foes without being overcome or taken prisoners; we ourselves are *great gainers* by the conflict. Faith and patience are strengthened by their very exercise, and the sufficiency of 'Him that loved us' even unto death, and loves us still with the same unquenchable love, is proved as need alone could prove it." Thus the very capacity of the soul of the overcomer is expanded and strengthened to know God as his "exceeding joy" (Psa. xliii. 4; Rev. xxi. 7), and to delight in Him as such in that eternal day when no foe shall ever again lift the hand against Christ and those who bear His Name.

It will be no small part of our joy in that bright future to learn from those who have been called to the forefront of the conflict what they proved of the Lord, who covered their head in the day of battle (Psa. cxl. 7), and sustained them by the manifestation of Himself. All this they, too, will joyfully declare, at least as far as they *can* do so, for there will ever be a joy in each heart—a secret between each one and the Lord—with which no stranger shall intermeddle (Prov. xiv. 10; Rev. ii. 17).

The *partial* history of God's Church furnishes blessed illustrations of being "more than conquerors" in the time of trial; what will the *complete* history of that Church unfold? The noble Perpetua and the slave Felicitas, a little more than a century after these words were written, when, all difference of rank forgotten, they encouraged one another as sisters in Christ, and in spite of persuasions and threats stood firm in the confession of Christ till they were cast to the wild beasts, gave evidence of the sufficiency of His grace even for such an end. The words of Perpetua—"The dungeon became a palace to me"—tell of glorious victory. They were but two among thousands in those early days, and

the same spirit of triumph has shown itself all down the centuries, even to our own day. These two had a noble successor in a young Chinese woman who, when a magistrate offered to set her free and make her his wife if she would renounce Christ, chose rather to go to death, and encouraged those who suffered with her.

Such conflicts, indeed, are rare just now, yet the dangers for us, if more subtle, are as real; and it may need keener vision to discern them, and not less grace to overcome them. "Life" has its snares, if "death" has its terrors. But whatever form the struggle takes, he who is behind it all is the great foe of God and His Christ, and the secret of victory is the Blood of the Lamb and the Word of our testimony, and not loving our lives even unto the death (Rev. xii. 11).

"I ask them whence their victory came;  
They with united breath  
Ascribe their conquest to the Lamb,  
Their triumph to His death."

We may know little of the kind of testing that comes with persecution; but if we are overcoming in the circumstances in which God has placed us, we may count upon Him for grace to overcome in trials we scarcely dare contemplate if He should call us to face them. It is true in this respect also that "he that is faithful in that which is least is faithful also in much."

We cannot enter particularly into the many things named by the apostle in these verses, but may note that, lest any troubled soul should stand face to face with something not mentioned, the enumeration ends with "*any other created thing*." Of all hostile powers or conceivable events the apostle says, "I am persuaded that" none of them "shall be able to separate us from the love of God which is in Christ Jesus our Lord."

It is instructive to see how, while writing by the Spirit, he expresses his own assured convictions. He says above, "*I reckon*" (verse 18), and "*we know*" (verse 28), and now "*I am persuaded*." How did he get this persuasion? Was it not by the constant contemplation of that love of God which He commendeth "toward us, in that while we were yet sinners Christ died for us"? By thus dwelling upon God's love he so learned

its vastness and strength as to be persuaded that it can never relinquish its mighty grasp of those embraced by it; and let us never forget that it does embrace all who, being taught by His Spirit, flee to Christ for refuge, and believe the love in which God gave His Son to die for the lost. In verse 35 the apostle had asked, "Who shall separate us from the love of CHRIST?" here he says, "The love of God, which is in Christ Jesus our Lord;" The Father and the Son are *one* in their love, and the sheep that are in the hand of Christ are in the hand of the Father too (John x. 28, 29).

May an ever-deepening sense of this love of God, which is our eternal portion, lead to truer devotedness on our part to Him and His holy will! And surely, as we ponder that Cross in which the love of God and of Christ finds full expression, we shall set our hearty "Amen!" to the ascription of worship penned by the beloved disciple, "UNTO HIM THAT LOVETH US, AND FREED US FROM OUR SINS BY HIS OWN BLOOD . . . BE GLORY AND DOMINION FOR EVER AND EVER!"

### WE WALK BY FAITH.

TO "walk by faith" is the calling and the privilege of the child of God. The man of the world knows nothing of this. He walks by sight. He holds that "seeing is believing," and he acts accordingly. That maxim regulates his whole conduct. He cannot go beyond it. His "horizon line" extends not beyond the things that are "seen and temporal." With the believer it is entirely different. By faith he has seen God in the face of Jesus Christ on Calvary; and, by faith, he sees the same Jesus appearing in the presence of God for His redeemed. The child of faith thus sees One whom the world sees not, and communes with One whom the world has never known. In experience he moves among the things that are "unseen and eternal." He trusts in God for deliverance in time of trouble. He looks to God for guidance in time of difficulty. His extremity is the signal to cast himself on the faithful One. Out of his trials he comes forth as gold (Job xxiii. 10), and says, "All my springs are in Thee" (Psa. lxxxvii. 7).

The circumstances of our daily life may

have much to do with our faith. If these circumstances are adverse and trying, we are prone to say, like Jacob of old, "All these things are against me" (Genesis. xlii. 36). Perhaps in such a case we are tempted to envy the lot of some believer whose sky, socially and ecclesiastically, never seems to have a cloud. But which of the two experiences will yield the greater spiritual harvest? Are we not constantly proving that our perplexity—our being driven to our wits' end—draws us to God and compels us to do business with Him? Our faith is thereby tested and strengthened, and an important addition is made to our "knowledge of God." We may shirk our responsibilities, and, where we have a choice, we may choose an easy path—a path in which difficulties are "provided against" by the operation of some carnal device. But what has been gained? Should the question not rather be, "What has been lost?" A strengthening of faith has been lost. A deeper knowledge of God has been forfeited. We may get the desire of our hearts. But what if we *also* get the "leanness" which was added in Israel's case in a bygone day? (Psalm cvi. 15).

If we are honestly seeking to please God, everything along our way shall be overruled for our highest blessing. The light shall shine out of the darkness, by the divine command. The realised presence of God shall make the rough places plain, and the crooked paths straight. Like the apostle, we shall be able to bear witness, not merely that all things do work together for good, but, "*We know that all things work together for good*" &c. (Rom. viii. 28). That is to say, we have proved it in our own experience. Well might the Psalmist exclaim, "Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that put their trust in Thee before the sons of men!" (Psalm xxxi. 19). Let it be our aim to endure, "as seeing Him who is invisible" (Heb. xi 27); knowing that the trial of your faith is "much more precious than of gold that perisheth, though it be tried with fire" (1 Peter i. 7). w. s.

CHRIST can save us from our fears as well as our troubles.

NOTES FROM A YOUNG MAN'S BIBLE—XIII.\*

## THE ACTS OF THE APOSTLES.

Acts iv. 20.

IT is of no use speaking to people unless we are led by the Spirit, and if we are filled with the Spirit we shall be able to do it in a natural, easy, unforced way, and shall feel impelled to do it.

### MODERN READING OF

Acts iv. 32-35.—"And the multitude of them that professed were of hard heart and stony soul, and every one said that all the things that he possessed were his own, and they had all things in the fashion. And with great power gave they witness to the attractions of the world, and the love of gold. And great selfishness was upon them all, and there were many among them that lacked love. For as many as were possessors of land bought more, and (sometimes) gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every man according as he desired!!"

Acts v. 40.—"Beaten them." Why, Peter, I heard you had no silver or gold; but did you ever see men so happy? Rejoicing—rejoicing that they were counted worthy—to sit on His right hand? No—"to SUFFER SHAME for His Name."

Acts vi. 3.—"Full of the Holy Ghost" is to be full of love—as was said of an evangelist, "The warmth of heart which sends all his thoughts glowing into the hearts of others, kindling them into sympathetic fervour." Some evangelists are as clear as crystal in their explanation of the plan of salvation, and *as cold*. We may be as majestic in the "get-up" of our addresses as an iceberg, and as freezing. We may be as symmetrical as a building in our utterances, and as lifeless. What we want are go, glow, grip, godliness, and grace. The *go* of the Holy Spirit, the *glow* of Christ's love, the *grip* of Christ's truth, *godliness* of life, and the sustaining *grace* of God.

Acts viii. 5.—"Preached Christ unto them"—the only recorded method. (See

\* E. H. B. - A young man of rare ability, spirituality, and promise, who departed to be with Christ after a very brief illness, 3rd February, 1892, aged 27.

verse 25, and chap. xi. 14 and 20.) There are three special gifts that the Lord has given His Church for its edification, viz., evangelist, pastor, and teacher—Merarites, Gershonites, Kohathites. The Merarites had charge of the silver sockets, the boards, bars, pins, cords, and sockets of brass. The Gershonites had charge of the coverings and the beautiful curtains called “the tabernacle.” The Kohathites had charge of the ark, table, candlestick, altars, and all the vessels of the sanctuary. The evangelist’s work is to tell of Christ, the only foundation, in His twofold aspect—Godward and manward—each board in twofold sockets of silver. Then all believers are one in Christ, just as the boards were united; they are held together by the power of the Holy Ghost—the unseen bar (Ex. xxxvi. 33); and by the power of the Living Christ to keep—just as the bars and rings kept the boards steady on the foundation.

The work of the Gershonites: Outside things—pastors’ work, comforting the distressed, caring for souls, correcting the unruly.

The work of the Kohathites: The inside, hidden things—the work of a teacher to explain, elucidate, and give the sense.

#### THE COURTIER AND HIS BIBLE.

Reads his Bible, confesses he does not understand, asks some one to explain, obeys the explanation (Acts viii. 27-39).

Acts ix. 10.—Ananias was not at Damascus by chance. God had placed him there ready for a definite work. So, wherever we are, we may depend God has placed us there to be a help to someone. Saul’s conversion is a marvellous instance of the powerlessness of the enemy to prevent the spread of the gospel—how Satan strove through Saul to quench the flickering spark of life in Christ in the early history of the Church, and yet Saul, his very instrument, is converted.

Verse 31.—Your safety hangs upon Christ’s work *for* you; your assurance, upon God’s word *to* you; your enjoyment, upon not grieving the Holy Spirit *in* you. Relationship depends upon birth, communion upon behaviour. The love of relationship is one thing, the joy of communion quite another. Nothing is so *strong* as the link of relationship, nothing so *tender* as the link of com-

munion (1<sup>st</sup> John i. 9). All the combined power and counsel of earth and hell cannot sever the former, while an impure motive or an idle word will snap the latter. A pebble dropped into a well will break the beautiful reflection of the moon to shivers, but it does not alter the moon.

Acts x. 19.—Peter was standing between vision and duty. We are often inclined to stop with our visions, and hesitate to come down to common things. Here, however, the vision was given by the Holy Spirit, and yet Peter had to leave it and go down stairs and meet the three men; and because he was obedient the Holy Spirit gave him the honour of being used to the conversion of Cornelius and his house.

Acts xiii. 48.—“Ordained to eternal life.” It is in the active this verb means to ordain, &c.; this is the past participle *passive*, and means disposed, adapted, prepared, or in a right disposition, contrasted with verse 46.\*

Acts xvi. 31.—“Believe.” Not, go home and pray earnestly. Not, do your best. Not, be in earnest; only *believe*. And yet, notwithstanding all God has done to win man’s confidence, which is all He requires, how very, very hard it is to get man to render to God (either from misunderstanding or most often from unconcern) that which he gives to his fellow-man every day. “Believe on the Lord Jesus Christ.” No Gospel is complete that does not present Jesus Christ as *Lord*. Were he given His right place as such at the beginning of every Christian’s life, much needless suffering and stumbling would be avoided.

Verse 30.—“What must I do to be saved?” This question comes home in a way over which lapse of time has no power. The soul gets intuitions then which it can never lose, into self, into sin, into holiness, and, blessed be God, into the need, the reality, the eternal rightness of the Blood of the Lamb, of the righteousness of the Mediator (1 John ii. 1, 2). Long years roll away, but these things are above time.

Chap. xvii. 31.—The resurrection of the Lord Jesus Christ, our substitute and sin-

\* That it was God who rendered them so disposed cannot be questioned, but according to very good authority this passage does not teach pre-ordination.—Ed.

bearer, from the grave, is the greatest miracle recorded in the New Testament; and of all the facts on the record of this world's history none is more thoroughly substantiated by credible testimony.

Chap. xx. 35.—“Remember the words of the Lord Jesus, how He *said*”—not only with His lip but by His life. It is quite possible to give or grant a favour without the smallest feeling that by so doing you make the recipient your debtor, or that you throw him or her into a position of inferiority for the time being. This is the Christian grace to give, so that the recipient may not feel under an obligation to you.

Chap. xxvii. 20.—“And when neither sun nor stars for many days shone upon us” (R.V.). Above us, in the dark, cloudless sky, the stars are shining with wonderful brilliance and beauty—dear, peaceful, shining friends. A glance upward at their familiar, unchanged faces lifts the heart, and brings a sense of rest, in the constant, unailing presence of Him of whose power and care they tell in voices of light.

Chap. xxviii. 15.—“Whom, when Paul saw, he thanked God, and took courage.” Influence of courageous Christians. Steer clear of iceberg Christians. Symbol of Christianity not *ice* but *fire*.

Verse 31.—The last description we have of the methods of this prince of evangelists is of a piece with all that has gone before. There is no trying to please men—but warning and pleading and entreating as one who feels the waters of eternity creeping in upon him.

### “WHO KILLED GOLIATH?”

FOLLOWING up the practical lessons brought before us by Mr. Shaw, in *The Witness* for February, as to “How Goliath was slain,” I would seek to emphasise these lessons, and expose the sentiments, too prevalent to-day, as to the ability and right of every saved person to occupy prominent positions in the Church, by asking the question, “Who killed Goliath?” I presume that every reader of *The Witness*, as well as every Sunday-school scholar, can quickly reply, “David.” Yes, it was David, and

emphatically would I ask my reader to notice this fact: that it is only a DAVID that can kill a GOLIATH. What does this mean? It means that one must have David's qualifications to do David's work.

Let us look over the circumstances. David was not considered competent to “follow Saul to the battle” with his brethren, so he went home to attend to his father's sheep. His father sent him to the battlefield to see how his brethren fared. Then he saw Goliath defying “the armies of the Living God.” He offered to go forward to kill Goliath. Saul told him, “Thou art not able to go, for thou art but a youth.” Here would I remark a painful fact, that an Israelite out of fellowship with God, as was Saul, sees exactly as does an uncircumcised Philistine. “Thou art but a youth” was Saul's reason for hindering David. Goliath disdained him for the same reason. David told Saul how God had delivered him “out of the paw of a lion and a bear.” Saul thought he would fit David to kill Goliath by imitating Goliath's armour. Goliath was armed with “a coat of mail.” Saul armed David with “a coat of mail.” Goliath had “a helmet of brass.” Saul put “a helmet of brass” on David's head. Goliath had a sword. Saul gave David a sword.

How like many of God's servants in the present day! They see Goliaths to be slain, but they conclude that they can only slay such by using armour as like Goliath's as can be worn. Alas! Satan too well knows this, therefore he does more injury to God's work by getting Christians to imitate Goliaths than he does by opposition.

David raised no objection to wearing Saul's armour till he had tried it, but then the noble boy exclaims, “I cannot go with these, for I have not proved them.” Men and women, “Prove all things: hold fast that which is good;” and take good care never to wear borrowed armour. Do as David did when forced to wear such. “Put them off.” Notice how accurately is brought before us what David did after putting them off. “He took his staff in his hand.” He had his sling with him; he had not to go home for it, neither had he to borrow a sling. “He *chose* five smooth stones.” Note, these

were *chosen*, as well as *smooth* stones. Mr. Shaw refers to his wisdom in taking smooth stones, knowing they were better fitted for the work than rough stones. See his wisdom in every act. He knew where to go for the stones; then he had to choose among a lot for the best. He knew where to put them; he did not carry them in his hand and fling them at random. He killed Goliath with one stone, yet he took care to carry five with him.

Goliath saw the youth coming forward with his staff in his hand, and in disdain asked him, "Am I a dog that thou comest to me with staves?" but he did not appear to notice the sling which was "in his hand." David tells him, "Thou comest to me with a sword," and adds, "All this assembly shall know that the Lord saveth not with a sword." The Holy Ghost tells us "There was no sword in the hand of David." One stone, taken out of David's bag, brought Goliath to the ground.

An aged man of God once said to me, "When you kill a lion and a bear, I will allow you to kill a Goliath." Sometime afterwards, when studying this, I noticed that to kill a Goliath I must know how to sling stones, and have my sling with me, as well as kill a lion and a bear.

Let no young Christian be discouraged by these remarks. Follow David's example. He learned to sling stones while attending to his father's sheep, and he killed a lion and a bear to save a lamb. There are still many lions and bears to be slain around in our homes and while engaged in daily work, and if, in God's power, you kill them, then you are qualified to kill a Goliath, but not till then. May many such Davids be raised up to face the battlefield.

A. G. W.

TRUE gift never tries to make room for itself. If I am pushing myself forward—desiring to get my hand in—wanting to make room for the gift I think I have got, I may safely set it down that I have made a mistake. A man's gift maketh room for him. That is what the Word says (Prov. xviii. 16). But if I begin to make room for my gift, I am merely showing that my gift is of a kind that cannot make room for itself.—s.

## EARLY SPRING.

"The day is Thine, the night also is Thine: Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou hast made summer and winter" (Psalm lxxiv. 16, 17).

'TIS early Spring;  
The day is cold and wet,  
The wind is keen, and yet  
The thrush doth sing.

The trees all drip;  
The frosts they have withstood,  
And lo! the tinted bud  
Each bough doth tip.

The crocus bright  
Smiles through the cold, damp earth,  
And lambs, all full of mirth,  
Skip with delight.

First signs of Spring:  
In Nature all around  
A lesson here is found—  
Still *hope* and *sing*.

All will come right,  
Though darkness intervene,  
Though death should come between,  
The end is bright.

Barrow-in-Furness.

T. R.

## POST-CARD GEMS.

"A CHRISTIAN, though he hath a will of his own, it becometh not a Christian to do his own will."

"If we suffer for well-doing, we do well in suffering."

"None can tread this world beneath their feet unless they see a fairer world above their head."

"His centre is everywhere, but His circumference is nowhere."

"If you stood alone, it would be presumption to hope: because you are not alone it is offence to tremble."

"The last words from the opened heavens are—'Surely I come quickly.' He may arrive to-day—watch."

"In health we act and talk as though we would never be ill, so God has to lay us aside that we may learn how presumptuous we have been."



## THE INSPIRATION OF THE SCRIPTURES.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

### PART IV.

#### THE PERSONAL AND THE WRITTEN WORD.

**T**HE great truth of the Divine inspiration of the Scriptures is intimately connected with another of the fundamental doctrines of our faith, namely, the Divinity of the Lord Jesus. The affinity between the personal Word of God, the Lord Jesus Christ, and the written Word of God is so close that the one throws light upon the other, and, indeed, the two doctrines stand or fall together.

The sublime opening of the Gospel by John declares that the Word who was in the beginning with God, and who was God, became flesh and dwelt among us. This title is given to Him in connection with creation, redemption, and judgment. Compare John i. 3, 14, and Rev. xix. 13.

The transition from the spoken to the personal Word is remarkable in Hebrews iv. 12, 13: "The Word of God is quick and powerful (living and active, R.V.), sharper than any two-edged sword . . . neither is there any creature that is not manifest in HIS sight: but all things are naked and opened unto the eyes of HIM with whom we have to do."

That the Lord Jesus is a Divine Person, is fully proved in Scripture. If no other passage proved it, Hebrews i. is sufficient, this being the very purpose for which the chapter was written. Not less clearly is His perfectly true but sinless manhood declared in chapter ii.: "As the children are partakers of flesh and blood, He also Himself likewise took part of the same." And equally in the written Word the divine and the human are united.

Christ, "as concerning the flesh," was of the seed of Israel. The Scriptures also came through Israel. No Gentile was used of God to put pen to parchment to record the Word of God. It was to the circumcised,

and to them alone, that the oracles of God were committed (Rom. iii. 2). The giving into their custody of the law and the promises constituted no small part of their national advantage and glory (Rom. ix. 4).

Thus the flesh of Christ and the outward form (sometimes called "the letter") of the Word are alike human—truly, absolutely human. To the carnal eye the Lord was *only* human. He was "the carpenter"; the son of Joseph and Mary; He hungered and thirsted, and was wearied, and groaned, and sighed, and wept. In all things He became "like unto His brethren." Being in their eyes a man, and nothing more, they sought to entangle Him in His words, they brought witnesses to falsely accuse Him, and erroneously report His sayings. They set Him at the bar as a man to be criticised, judged, questioned, tortured, mocked, railed at, and finally they put Him to death.

So to the carnal eye the Scripture, the written Word of God, is *only* human. Human indeed the Book is, so human that the very character of each writer is discernible in the language he uses and the themes of his discourse; but the reality of its human character has been made the occasion of setting it also at the bar of man, to be examined as to whether it be true or false. Witness has been sought for against it; false witnesses have charged it with errors, contradictions, impossibilities, immoralities. It has been tortured (see literal meaning of "wrest" in 2 Peter iii. 16), railed at, mocked, and burnt all down the ages; yet it lives, for as the flesh of Christ was not of the will of man, but that which was born of the Virgin was of the Holy Spirit begotten, so even the outward form of the Word came not of the will of man, but was "God-breathed": "Men spake from God, being moved by the Holy Spirit" (2 Peter i. 21, R.V.), "which things we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (1 Cor. ii. 13). To those who came in pride of heart to entangle Him in His words He was only seen as man, and though as a man He confounded them by His wisdom, yet they discerned not the divine in the lowly Man of Nazareth. But how different with those who came to Him in need and in faith!

To them all His fulness overflowed at a touch, and His Godhead was instantly revealed. Such is the written Word to the critic—it is but a book, as any other, Shakespeare or Burns; but to those who come in conscious guilt and need, and who trust the words as the eternal truth, it is the Word of Life, the very Word of God.

In several passages in the Book of Revelation the Lord Jesus is called “the Alpha and the Omega” (R.V.). These are the first and the last letters of the Greek alphabet, and in naming these it is as inclusive of the whole. The alphabet comprises all the signs used in any language to express all the words of which such language is or can be composed. It is by means of his words, spoken or written in letters of the alphabet, that man reveals his thoughts. Without words, man would be incapable of conveying to others articulate thought. Without letters, these words would be incapable of being put on record in writing. To say that the Lord Jesus is “the Alpha and the Omega” is equivalent to saying that He is the revelation of God, the expression of the mind of God. He is the One in whom bodily God has fully made known His thoughts, His will, His counsels, His character, once for all. Christ is the Word, the great divine and eternal record of the mind of God. Hebrew was for Israel, Greek for Jew and Grecian, but for all other nationalities these must be translated, or they remain unknown. But Christ is the Word of God for all nations, for all time, for heaven and earth, for the universe and for eternity.

And it is in the Scriptures of Truth that He is to be found: as He said, “they are they which testify of Me” (John v. 39). In an infinitude of ways, which only the mind of God could have devised, He is to be found there. Its histories are allegories (Galatians iv. 24): its personages are types or figures of Him that was to come (Romans v. 14): its ordinances profoundly illustrative of the Person, offices, character, and work of the Son of God (see Epistle to Hebrews). In the Psalms there are the breathings of His soul in secret communings with His Father and His God; in the Prophecies, His sufferings and the glories that are to follow; in

the Gospels, the graphic histories of His life and teachings; in the Epistles, the exposition and practical application of His teachings to the life and testimony of the saints; in the Revelation, His official character as Son of man in judgment and as King of kings.

Truly the written Word of God is like the veil of the sanctuary, in whose “cunning work” of gold, and blue, and purple, and scarlet, and fine, twined linen the person and character of Christ were so marvellously set forth. Human hands indeed constructed the sanctuary, but the plan of it, in every detail, and the skill that wrought it out, were equally Divine (see Exodus xxxv. 30-35; xxxvi. 1, 2).

Christ is the Man whom God has ordained to be the Judge of living and dead. But we also read: “He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the words that I have spoken, the same shall judge him in the last day” (John xii. 48).

Men dared to set Him at the bar of judgment, and in like manner the written Word is judged and criticised; but the only critic recognised by Scripture is “the Word of God” (see Hebrews iv. 12, where the word “discerner,” occurring nowhere else, is literally “critic,” *κριτικός*).

Jesus stood at the bar of the High Priest, and of Herod and of Pilate; but they shall stand before Him for judgment, and the words that He spake will condemn them.

The Lord Jesus claimed to be believed because of the unique and superhuman and gracious character of His works (John xv. 24). Great was the condemnation of Chorazin and Bethsaida, where so many of His mighty works were done—all of them acts of redemption (Matthew xi. 20-24).

And may not the written Word also appeal not so much to its works as to its fruits. The works of Christ were such as none other man ever did: His words such as no man ever spake. And so it may be said that wherever the Holy Scriptures have gone the fruits have proved the character of the Book. By its doctrines and precepts, but most of all by its testimony to the grace of God in Christ Jesus, it has turned savages into saints, heathens into intelligent worshippers of the

living and true God. Slaves of alcohol and opium and other lusts and vices have been transformed by the renewing of their minds, so that they lived "soberly, righteously, and godly."

Those who are conversant with the work of God in these lands have seen conversions enough of sinners of deepest dye through the Word to convince them that the words of the Book are "quick and powerful"—are indeed the words of God. As it was in apostolic days, so it is now. When received "not as the word of men," but "as it is in truth the Word of God, it "effectually worketh in them that believe" (1 Thess. ii. 13). The Scripture accounts in Acts and Epistles of its triumphs are glorious, but not more so than are found in modern times in records of Gospel work in the Pacific Islands, New Hebrides, China, India, Central Africa, notably in Livingstonia, and in other parts.

And the character of Chinese Christians as it has shone out upon the awfully dark background of the recent persecutions and massacres, affords abundant evidence that the Word wherein they trusted was indeed the Word of God, and the power that sustained their faith was the power of God.

When the infatuated Jew cried, "Away with Him! away with Him!" Pilate asked, "Why? What evil hath He done?" And now that the Scriptures are being declared to be mythological; its histories discredited; its books neither written by the authors nor at the periods they profess; its prophecies speculations; its personalities imaginary; its miracles fictitious; a human compilation of old and unreliable manuscripts—well may we cry out in astonishment, "Why? What evil have they done?"

Some would hold the Scriptures accountable for the evil ways of those who profess the faith of the Bible, but in works deny it. Is it honest to do so? As well blame the Lord for Peter's rash stroke that cut off Malcus' ear, and which his Master healed! Men are not so foolish as to charge upon the bank responsibility for the forgery whereby its notes are discredited.

Yet even now, from ancient stones in Assyria and Egypt, modern science is deciphering daily a cumulative mass of

evidence which goes to shatter the hypotheses of adversaries and to confirm the statements of the Book.

The condemnation of the witnesses that gave testimony against the personal Word was that "their witness agreed not together." And so is it still with the thinly-veiled sceptics and adversaries of the Word who dare to criticise the divine; they may safely be left to demolish one another. The WORD incarnate rose again from the dead superior to them all, and the written Word of God shall abide for ever when heaven and earth have passed away.

Criticism so called has its proper sphere. The work of taking forth the precious from the vile amidst a multitude of ancient manuscripts and versions has been an invaluable labour. The work of translation into our own tongue and into hundreds of other languages, demanding learning and labour and patience almost beyond conception, is one of the most valuable and responsible that man can engage in. To set before us as far as possible the very words spoken by the holy prophets, spoken by the Lord Himself, and by His apostles (see 2 Peter iii. 2), is a work worthy of men of the highest erudition and of the most exalted spirituality.

But to raise questions about the genuineness of the original, to exercise skill to discover discrepancies and objections, is doing the part of the men who used their utmost ingenuity (but in vain) to convict the personal Word of God of error and sin.

The words of another may form a fitting conclusion to this article. "Do I then despise the letter? God forbid. With sincerest faith I receive it, and thank God for it throughout Scripture. Most precious is it, speaking to all in words of truth, showing how the outward daily life on earth may be sanctified, and is watched and cared for by God. Especially now, when so many act as if the earthly calling were a path of which God took no notice, and in which faith availed as nought, most precious is the letter, as showing God, for He changeth not, in all His providence over the outward path of those who love and fear Him; showing how the path of lonely men, if they walk with Him, their wells, and sheep, and

feasts, and conflicts are all His interests; that not a marriage, birth, or death—not the weaning of a child, or the dismissal of a maid—not the bargain for a grave, or the wish respecting the place of burial—but He watches and directs it. Thus precious is the letter; a daily guide and comfort to us as dwellers here.

“But holding this, I see much more—that while the letter is a guide for things on earth, in spirit it veils and yet reveals to us the things in heaven; in this, like the world around us, which, while supplying means for this life, in those very supplies sets before the opened eye the secrets and treasures of the world within the veil; it is, too, like the Lord, coming under our hands in human form, under that lowly form veiling and yet revealing the glory of the eternal Son. Christ, the Incarnate Word of God, seems to be, not an illustration only, but a proof, both of the preciousness of the letter and of the deeper spirit which everywhere underlie the letter throughout the Word of God. He was Man, but He was God. There was the human form of the Word, the outcome of David and Abraham, for He sprung out of Judah. This was the humble form, which men despised; but besides, and under this, was the Divine, full of the unspeakable depths of the wisdom of Almighty God; giving forth draughts of that wisdom, emitting rays of that light, to as many as had capacity to receive of His fulness, and yet in mercy hiding from others awful depths which they were unfit to know; being, like the world His hands had made, an ‘open secret’ to all around Him.

“Such also is the written Word. Coming to us in human form, as the outcome of David or of some other Israelite, and judged by most as Joseph’s Son, it has a higher birth, truly human indeed, and yet no less Divine; in its letter, in its human form, coming down to teach men upon the earth, full of lessons of love and truth for us as pilgrims here; in its spirit, to show us the things within the veil, and to lift us up to live and walk and dwell above; in the letter, even as the flesh of Christ, ‘never to see corruption’ though rejected; and in spirit to be seen as shining with unearthly glory.

“I have known Christ after the flesh. I can never cease to adore the God and Father of our Lord Jesus Christ for the grace of the mystery of His holy incarnation, by which He has come as a Man to speak to men; but I have also seen His glorious resurrection and ascension, and the coming of the Holy Ghost. So have I known the Word in the letter. Most sweetly has it spoken. When I walked, it led; when I slept, it kept; when I awaked, it talked with me. It has been my guide, my staff, my bread, my counsellor, my comfort all through this lonely pilgrimage. But I have also felt its spirit, and seen the depths within the veil, where I could but fall down, and cry, ‘Holy, holy, holy Lord God Almighty!’”

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#### EJACULATORY PRAYER.

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EJACULATORY prayer occupies a very prominent place in Holy Scripture. It can truly be called prayer on the “spur of the moment.” Some unforeseen circumstance confronts us, or some unexpected calamity threatens us, and instinctively we turn to God, and our lips breathe out a brief, fervent “Lord, save me!” All such ejaculations are very precious in the sight of God, because He reads in them indications of our trust and confidence. Jehoshaphat’s example stands out brightly in Old Testament Scripture as a notable instance of ejaculatory prayer (2 Chronicles xviii. 31), while Peter on the water furnishes all that we require for illustration from the New (Matthew xiv. 30).

Blessed indeed is the privilege of immediate appeal to God in moments of dire extremity, but like all other exalted privileges it is open to serious misuse. Let it be known once for all that ejaculatory prayer was never intended by God to be used as a substitute for stated and sustained communion. It is just here that even regenerate men fail to distinguish between privilege and *special* privilege. All prayer is a privilege, but ejaculatory prayer is a special privilege granted by God for seasons of emergency, and happy are those who know how to use it without abusing it.

## Correspondence.

## PARADISE.

REFERRING to the articles by Mr. Wilkes on "Paradise," one correspondent writes:

"The question is not, What may we understand by our Lord's words? but, What did our Lord intend that the dying man should understand by them? Was our Lord really comforting the dying man? or was he addressing a future audience?"

"His honour demands that we accept His words in their simplest sense—the sense which the simplicity of His listener demanded. 'To-day' to him could only mean the day that was drawing to its close. That in itself was a cup of cold water to the tortured sufferer, for it assured him of a more rapid conclusion being put to his sufferings than was the rule; for as there was nothing vital in the wounds of the crucified, so they usually dragged a fevered, tortured, delirious existence through three or four days. 'Paradise.' That could only mean to him the place of rest and felicity known to all Jews as the 'Garden of Eden' ('Gan Eden'), or, as our Lord phrased it, 'Abraham's bosom' (Luke xvi. 22). At all events, it was 'with Me,' and elsewhere we are told that that was in Hades (Acts ii. 31).

"It is customary now-a-days to either unduly exalt or depreciate Patristic writings. I see no reason why we should do either, for if we read the writings of men to-day, I cannot see why we should not read the writings of men of other days—always providing that we apply the Scripture test, 'examining the Scriptures daily, whether these things' are so (Acts xvii. 11, R.V.) Augustine writes thus on our Lord's words (I translate from the Latin): 'We understand, therefore, that Paradise is in the under-world.' And the medieval writer Anselm comments likewise (again I translate): 'O, Thou Desire of souls, where is Paradise, because Thou sayest to the malefactor, To-day shalt thou be with Me in Paradise? Tell us whether Paradise is with Thee, and where Thou goest—is that Paradise? . . . I believe, O Lord, I fully believe that where Thou goest, and where Thou art, there Paradise is; and to be with Thee, this is to be in Paradise.'

"The forcing of complicated meanings on simple passages is at the root of Christadelphian and other heresies, and should be strenuously avoided by writers who, I am sure, would be greatly grieved by any suggestion that they were not guarding to the best of their ability the truth once delivered to the saints."

*Note.*—The Editor, finding that the purport of his "Note" to Mr. Wilkes' article in last number on "Paradise" has been somewhat generally misunderstood, desires to explain that in writing a note of warning as to unusual and fanciful, and it is to be feared unsound, doctrines found elsewhere—based upon assumed superior knowledge of Greek—he gave Mr. Wilkes' article in full in order to show that such assumed critical knowledge as that, for example, in the article by Dr. B. under examination, could be demolished by scholarship not inferior, and by a more careful, unbiassed, and reverential analysis of the text.

## IN NEW ZEALAND AND CALIFORNIA.

DEAR MR. CALDWELL, — During my twelve months' sojourn in New Zealand I was privileged to visit assemblies in the North and South Islands. I met numbers of Christians who had been connected with assemblies in England, Scotland, and Ireland. *The Witness* is widely read and appreciated. Our brother Mr. J. F. Gray, who left Glasgow several years ago on account of his health, is greatly improved, and now devotes the whole of his time to preaching and teaching. At Wanganui we saw a good deal of the veteran evangelist and teacher, Mr. Gordon Forlong. Through his ministry I was brought to Christ in Glasgow in the winter of 1865. Though in his 83rd year, he seemed full of life and energy. By pen and voice he preaches and teaches the truth, and contends earnestly for the faith. It was most refreshing to hear him tell the story of his conversion, and of God's wonder-working power in Scotland and England in bygone days. All his large family are saved, and one of his sons is a trader-missionary in the New Hebrides.

## DURING THE PAST TWENTY-FIVE YEARS

God has richly blessed the labours of His servants in New Zealand. Within that time hundreds, if not thousands, of souls have been saved, and over 100 assemblies of believers gather simply in His precious Name. For its population, New Zealand is better supplied with evangelists than any other English-speaking country I know of. There are less than 800,000 souls in the whole colony, and it is capable of sustaining ten millions. The climate is healthy, there being no extremes of heat or cold. Australia has more than four times the population of New Zealand, an immense field for service, with very few labourers.

Mr. C. H. Hinman and Mr. F. Ferguson edit two monthly magazines — the *New Zealand*

*Treasury* and the *New Zealand Ambassador*—which have a considerable circulation throughout Australasia. Mr. Hinman in January last removed from Palmerston North, and has taken up his abode in Auckland, the largest city in the colony, having a population of more than 70,000.

Five brethren and several sisters are working

#### AMONG THE MAORIS,

the natives of New Zealand. Church of England, Roman Catholic, Mormon, and Wesleyan missionaries are also in the field. From all I could learn, comparatively few Maoris give evidence of having experienced the great change. Eight pure-blooded Maoris, on a profession of faith, were baptised and received by the Hastings assembly. Others have professed, and are believed to be real. One of them—a chief—when questioned about his conversion replied as follows: "I always believed in my *head* that Jesus died for me, but six weeks ago it got into my *heart*." The Mormons claim to have forty-seven "elders" in New Zealand seeking to make the natives "Latter-day Saints"!

We spent a couple of Lord's Days at Roturna, in the "Thermal Wonderland," and met Mr. Martin. We attended his Sunday school at Whakarewarewa, a Maori village close to the famous geysers and boiling springs. At the time of our visit a *tangi* (wailing) was being held over the death of the husband of Louisa, a well-known guide.

As my health was not improving in New Zealand, my wife and I thought it best that I should try

#### AN AMERICAN "SANITARIUM,"

and see if the treatment there would restore my exhausted nerves and enable me to get more sleep. Mr. Donald Munro, one of the pioneers of the work in Canada, though laid aside, like myself, for four years, was completely restored through the treatment he had at the Sanitarium, Dansville, New York State. I left Auckland in the s.s. *Sierra* on 11th January, and arrived in San Francisco on Monday, 27th. We spent several hours at Pago Pago—the American naval station—and saw a little of the natives and their customs.

#### THE SAMOANS

are very like the Maoris in appearance, though they don't tattoo their faces. They surrounded our steamer in their canoes, singing their native songs and selling fruit, shells, beads, baskets, and *tapa*—a native cloth. There are about 35,000 of them in the group. The islands now belong to Germany and the United States of America. The natives have renounced heathenism, and are connected with various denominations London Missionary Society missionaries

were first in the field, and they were privileged to reap a good deal of fruit from their labours. The Romanists followed in their wake, and have a considerable following; so have the Mormons. In most of the homes of the natives who are Protestants "family worship" is observed.

At Pago Pago six Mormon missionaries joined the *Sierra* on their way to Salt Lake City. We had frequent conversations on Biblical subjects. They were firm believers in baptism for the remission of sin. The only service held on the voyage was conducted by them. The preacher in the course of his sermon declared that water baptism was essential to salvation. During the 15 years the Mormons have been working in Samoa they have established between 20 and 30 stations, with 27 labourers. They said that they had 2000 agents ("elders") in the field. One of them, a professor of music, told me that the church in the village he belonged to supported seven missionaries! The names of all young men considered suitable for mission work by the "bishops" or "overseers" of the churches of "Latter-day Saints" are sent to headquarters. At the "call" of the "apostles" they leave their homes, families, trades, businesses, occupations, or professions, and proceed to any clime, country, or nation to preach the Mormon gospel. "Latter-day Saints" profess to give a tithe of their income to the church. This is how they are enabled to carry on such an active and aggressive propaganda. Their zeal, energy, and enthusiasm ought to put to shame those of us who are better instructed in the truth.

We stayed six hours at Honolulu, the chief city and port of Hawaii,

#### SANDWICH ISLANDS.

The climate of Honolulu is delightful. All kinds of tropical and sub-tropical fruits are cultivated. Honolulu seemed to be a splendid centre for missionary work. In addition to the native population of Hawaii, estimated at about 30,000, there are 7000 Portuguese, 6000 to 8000 Porto Ricans who speak Spanish, 16,000 Japanese, 18,000 Chinese, with several thousands of Americans. The Mormons own several sugar-cane plantations, attached to which are chapels and schools. They have a church membership of 1200 in the city of Honolulu. So far as I know, there is no labourer working on scriptural lines, nor any assembly of Christians meeting in the Lord's Name alone on the islands.

On arriving at

#### SAN FRANCISCO

several friends met me at the steamer. Great changes have taken place in the assembly at

San Francisco since I visited it 12 years ago. The "Gospel Hall," which used to be in Howard Street, is now at 3036 16th Street, between Valencia and Mission Streets. San Francisco is a most important commercial centre. For its size it is perhaps one of the most ungodly cities in the world. Numbers of Christians in it who were once wholly consecrated to the Lord are now thoroughly immersed in the world.

I purposed going for treatment to an institution in the East, but as it is at present mid-winter there, I was advised to try one in California. The "Sanitarium" where I am located is 70 miles north of San Francisco among the mountains. The place is, as Americans say, "run" by

#### "SEVENTH-DAY ADVENTISTS."

Little is yet known of them in Great Britain, but if they make as much progress on your side of the Atlantic as they have done in the United States during the last thirty years, they will soon be well known. During 1901 they claim to have sold in Australia 80,000 dollars worth (£16,000) of their publications. They have from 30 to 40 canvassers in England for their British official organ. Its circulation is rapidly increasing.

Surely we have much to learn from others! Perhaps God has

#### A CONTROVERSY WITH US

as He had with Israel. Maybe one of the reasons why we see comparatively few conversions of late years is because we are not honouring God with our substance. It would do us good to ponder God's message to Israel in Malachi's days: "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Mal. iii. 7-10).

If a Jew gave a tithe of his income to God, a Christian surely ought not to be behind him. If even that amount were given to the Lord, there would be plenty of money to spread the gospel in the regions around and beyond. Because of our unfaithfulness, Mormons and others have got ahead of us, and are sowing tares instead of wheat. "Give, and you won't feel it," was the advice once given to a believer. "Give until you do feel it," replied another. When God's dear people give to Him proportionately, systematically, and bountifully, there will be much more enthusiasm and heart in spreading the glorious Gospel of His matchless grace.—Yours, by wondrous grace,

C/o Mr. Harry C. Verberg, ALEX. MARSHALL.  
500 Sansome St. San Francisco, Cal.

March 1, 1902.

## Questions and Answers.

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

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

The Editor wishes it to be known, once for all, that NO NOTICE will be taken of ANONYMOUS communications. Name and address of the writer ought always to be given; not necessarily for publication, but for various important and obvious reasons.

#### REPLIES ARE INVITED TO THE FOLLOWING:

**THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.**—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

**CHRIST'S KINGDOM.**—Please explain 1 Cor. xv. 28, especially with regard to the Son delivering up the kingdom to God, and being subject to Him, that God may be all in all, while Dan. vii. 14, 18, 27, and many other Scriptures, state that His kingdom and reign are for ever and ever.

**WHEN DID ELIAS COME?**—How can Matthew xvii. 12 ("Elias is come already") be reconciled with John i. 21? ("Art thou Elias?...I am not").

**RIGHTEOUSNESS WITHOUT LAW.**—What is the meaning of the expression in Romans iii. 21, "The righteousness of God"?

**LIBERTY IN MINISTRY—WHEN?**—Does the teaching of 1 Cor. xiv., &c., as to gifts, order, and rule in the Church apply to local assemblies in the present day? and if so, does the liberty there recognised apply only to the Lord's-day assembly for the breaking of bread, or to all occasions on which the Church comes together?

**GOD'S COVENANT WITH DAVID.**—How is the statement of David in 1 Chron. xxviii. 9 to be reconciled with 2 Samuel vii. 12-16 and Psalm lxxxix. 30-34?

#### REGENERATING AND RENEWING.

**QUESTION 447.**—What is "the washing of regeneration and renewing of the Holy Ghost?" (Titus iii. 5). Is it a change of the old nature, or the implantation of something new, while the old remains unchanged and unchangeable?

**Answer A.**—*Δουτρόν* (only here and Ephesians v. 26) does not mean the act of bathing, but *the bath, the laver*. As the brazen altar symbolises God's judgment, so the laver, with which it was closely associated, sets forth self-judgment—that self-judgment which comes from beholding one's self in the flawless mirror of the Word. Lost, undone, hopeless, helpless, dead—a state, indeed, which requires the implantation of the incorruptible seed of the Word, or else death

for ever reigns. Nay more, the old nature is so absolutely sterile that life being implanted it must be sustained continuously by the Holy Spirit, like the Israelites of old in the waste, howling desert, who, but for the heaven-sent nourishment, would have perished utterly. The antithesis is presented in Ephesians iv. 22, where "the old man" is described as being in a state of progressive corruption: τὸν φθειρόμενον, which is being corrupted, or as the Revised Version has it, waxeth corrupt; whilst in 2 Cor. iv. 16 the apostle describes "the inward man" by ἀνακαινοῦται—is being renewed. No more emphatic representation of the hopelessness of the old nature, and that life, being implanted, must be continuously sustained by the Holy Spirit, than this could have been made.

D. A. - B.

*Answer B.*—The "old nature" cannot be changed. It is the same in a believer as in an unbeliever. "Corrupt according to the deceitful lusts" (Eph. iv. 22). The word "washing" in Titus iii. 5 is literally *laver*, and points to that washing which never needs to be repeated. (See John xiii. 10.) Also the word *regeneration* implies the implanting of a new life, and that new life is spoken of as the "new man" (Eph. iv. 24, Col. iii. 10, where it is spoken of as a "new creation." It is this "new" or "inward man" which is "renewed, or "made young again," as some render it. (See 2 Cor. iv. 16.) This truth of the renewal of the inward man "day by day" has almost dropped out of our modern theology, and this accounts for the sad lack of freshness in the condition of many believers. G. A.

*Answer C.*—Regeneration, or being born again, is God's mercy saving. The washing (that means the bath or laver) of regeneration is ENTIRELY the operation of God, both in Titus iii: 5 and in chap. ii. 11, where it is called "the grace of God bringing salvation."

"The renewing of the Holy Spirit, which He shed on us abundantly through Jesus Christ our Saviour," teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Then the apostle urges Titus to affirm constantly that they who have believed in God should be careful to maintain good works.

This is the practical renewing of habits and life. The habit of being "always liars" is changed for becoming and being "sound in the faith"; the habit of "purloining" is changed for "showing all good fidelity"; the habits of "ungodliness and worldly lusts," are exchanged for living "soberly, righteously, and godly." This is an entire change in the man, practically and manifestly, following his being born again, but not going before his regeneration. The

doctrine of the old creation and the new creation is not taught here, though implied. J. S.

*Answer D.*—"Regeneration" and "renewing" seem to denote two separate operations of the Holy Spirit; the former an act final and complete, the latter a process carried on in the believer to the end of the life. We are born into the world with one nature, and that altogether fallen and corrupt, but when we "heard the Word of the Gospel and believed," we "passed from death unto life," or in other words, were born again of the Spirit. This does not mean that our old nature was born again or changed for the better in any way, but that the possessor of that nature was born again, and received, in addition to the old, a new nature altogether holy and divine. "If any man be in Christ, it is a new creation." This is regeneration, and is typified by the first act which took place on the day of the consecration of Aaron. "He and his sons were washed with water" (Lev. viii. 6), corresponding to what our Lord refers to in John xiii: "He that is *bathed* needeth not save to wash his feet." This act was never repeated in the case of Aaron, and is never repeated in the case of the believer.

Renewing, on the other hand, seems always to be viewed in the New Testament as a process carried on more or less fully in the case of every believer. The word translated here "renewing," and its verbal form, only occur in three other places, and a glance at these will show that the operation referred to is a process. Rom. xii. 2: "Be transformed by the renewing of your mind." Col. iii. 10: "The new man, which is being renewed (Gk.) in knowledge after the image of Him that created him." 2 Cor. iv. 16: "The inward man is being renewed (Gk.) day by day." Here, again, let us note that it is not the old nature that is referred to, for that is unrenewed and unrenovable, but the believer himself in the inward man, who by the word, separation from evil, and the discipline of life, is being enabled by the Spirit to enter more fully and practically into his true position before God as a man in Christ. W. H.

*Editor's Note.*—The ritualistic doctrine of baptismal regeneration is based almost entirely upon four passages, viz., Matt. iii. 11, John iii. 5, Eph. v. 26, and Titus iii. 5. It would be impossible in our limited space to take up such a subject, but it may be noted that the figure of "the laver" must of necessity refer to "the laver" in the tabernacle and the temple, and to the doctrinal significance of that ordinance. The reference to baptism is inadmissible, for at that time baptism was commonly performed in rivers or in the sea. The construction of baptismal fonts as a necessary part of an ecclesiastical edifice belongs to a later date.

## CHRIST REIGNING—III.

Notes of an Address by J. R. CALDWELL, Author of "God's Chosen People," "Because ye Belong to Christ," &c.

## THE MILLENNIAL REIGN.

THAT which is known in Scripture as "the world" (*cosmos*) is a sphere of organised rebellion against God, devised by Satanic skill and maintained by Satanic influences. That it so largely takes a religious form, assuming even the name of Christianity, makes it none the less evil: this, also, is from the "depths" of Satan, and in order more effectually to counteract the operations of God's grace. Christianised flesh is the flesh still. Into this scene of revolt and defilement grace enters, bringing salvation to all; but a salvation that delivers out of it and separates from it, leaving it to run on its ungodly course as before.

Grace proposes no means for turning the mighty current of iniquity or altering the character of the world. Morally, the rejection of the proffered grace leaves it worse than before: harder and less accessible to divine influences.

The revelation of the glory of God is reserved for a future age; but glory cannot be displayed in this scene until the way is prepared for it by judgment. That coming age is what we call the Millennium. The grace of God has appeared (Titus ii. 11). We await the appearing of the glory of God (verse 13). Creation groans for it:

"The earnest expectation of the creation waiteth for the manifestation of the sons of God" (Romans viii. 19).

The Christ who suffered, and His own who have suffered with Him during this period of grace, will then be manifested in glory; but in preparation for that august display judgment must first enter the scene, casting out the enemy and gathering out all things that offend.

To that coming judgment John the Baptist bears testimony in Matthew iii. 11, 12:

"Whose fan is in His hand, and He shall thoroughly purge His floor, and gather His wheat into His garner; but He will burn up the chaff with unquenchable fire."

Of the same period the Lord speaks in Matthew xiii. 40-43:

"As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

The same is referred to in Matthew xxv. 31-46: "When the Son of Man shall come in His glory"—that fixes the period when this judgment will take place—"before Him will be gathered all nations;" not the dead—there is no mention here of resurrection. It is the living nations that are here judged. Then follows the separation of the sheep from the goats—the entrance of the righteous into the blessedness of the Kingdom: the going away of the wicked into everlasting punishment.

Jude speaks of the same. Verses 14, 15:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Also Paul in 2 Thess. i. 6-9 and ii. 7-12; and the Book of Revelation, from chapter vi. to xix., is a detailed prophecy of judgment. Seals, trumpets, vials all tell of wrath poured out upon men after the "acceptable year" has closed. In chapter xviii., under the figure of a woman and a city, apostate Christendom is judged, and in chapter xix., the beast and the false prophet and their armies are destroyed. These are the final corruptors of the earth.

In Matthew xxiv. 22 we read:

"Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

To us whose calling is heavenly, salvation in the flesh is not our hope. Our salvation in its entirety is in resurrection, or through a change equivalent thereto though instantaneous. It is an earthly people for whose sakes the days shall be shortened, in order that their proper hope and expectation of entering into the millennial kingdom upon earth, with all its predicted blessedness, may be fulfilled to them.

Thus the "acceptable year," so long lengthened out, God, as it were, lingering over the work of grace, gives place to the "day of vengeance." A short work will God make of it when He arises to judge.

The way for the display of the glory of God being thus prepared, the Lord "will return and build again the tabernacle of David which is fallen down" (Acts xv. 16). His first thought is a dwelling-place in the midst of His chosen people Israel. Jehovah in the midst was ever their glory and their defence, until their iniquities had driven away the symbol of His presence. (See Ezekiel ix. 3, x. 4, and xi. 23.)

The temple being rebuilt, or, in the words of Acts xv., the tabernacle of David being set up, the Shekinah glory will return.

"And, behold, the glory of the Lord of Israel came from the way of the east; and His voice was like a noise of many waters; and the earth shined with His glory. . . . And the glory of the Lord came into the house. . . . and, behold, the glory of the Lord filled the house" (Ezek. xliii. 2-5).

From that day the name of the city is "Jehovah Shammah"—"the Lord is there." This is what characterises it. This is its glory, its attraction, its security, its sanctification! (Ezek. xxxvii. 28).

Jerusalem, no longer forsaken but now the city of the Great King, shall be the metropolis of the world. Isaiah ii. 2-4:

"The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." \*

In Isaiah iv. 5 (R.V.) there is a further description of the glory of that delightful land:

"And the Lord will create over the whole habitation of Mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be spread a canopy."

The Revisers have given help in this verse,

but they have failed to express by the word "canopy" the true sense of the word rendered in the Authorised Version—"a defence." It occurs only in other two places—Psalm xix. 5 and Joel ii. 16. In the former, the chamber of a bridegroom; in the latter, the closet of a bride. Is it not a foretelling of that which must have been a mystery until read in the light of Rev. xxi.? Above all the earthly glory of the kingdom will be seen the heavenly glory of the Bride—a city resplendent with the glory of God, the dwelling place of the heavenly saints, the home of the Bridegroom and the Bride. The nations of the saved shall walk in the light of it, and bring their glory into it; for in that day heaven shall no longer be shut out from earth as now by an impenetrable veil. The vision of Jacob shall be realised as spoken by the Lord to Nathanael: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Nor will the heavenly messengers be those angelic beings as now (Heb. i. 14), for "unto the angels hath He not put unto subjection the age to come." The intimation that to the saints this ministry of blessing will be entrusted is not obscure in 1 Peter iii. 9 if properly understood. The exhortation is to be the bestowers of blessing, and not cursing, now; because that is the character of our inheritance in the age to come: "Knowing that hereunto were ye called that ye should inherit (not a blessing, but) blessing"—i.e., the bestowment of blessing. Wherever our "inheritance" is spoken of, it refers necessarily to the future.

As the Kingdom of God is a Theocracy, therefore the centre of worship and of government are one. Psalm xlviii. 1. 3:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge."

Isaiah ix. 7:

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this."

In Zechariah xiv. many details are given as to the government, the worship, and the judgment of that day of glory.

Revelation xx. 1-3 tells of the casting out of the adversary. Satan is chained, and shut up in the abyss, that he may deceive the nations no more during the thousand years.

The effect of this can only be estimated by what we learn in the Scriptures of the power exercised by Satan during this age, during which he is of this world the god and prince. He is "the prince of the power of the air" (Eph. ii. 2). He raised the whirlwind and the thunderstorm that destroyed the family of Job. He instigated the attack of the Sabaeans and Chaldeans upon the servants and property of Job. He smote the body of Job with disease. In Rev. xii. he is seen as the deceiver, the accuser, the persecutor, and the blasphemer. In the Gospels he is shown to be directly the author of many diseases (Luke xiii. 16; compare Acts x. 38).

Paul's thorn in the flesh was "the messenger of Satan to buffet him" (2 Cor. xii. 7). He is the author of tribulation and persecution (Rev. ii. 10; 1 Peter v. 8, 9); and the destructive heresies that abound on all hands are largely from him, being "doctrines of demons" devised in order to seduce from the truth. What a change it will be when the world is delivered from so mighty a power for evil!

Isaiah lxv. 17-25 tells of the extension of human life, so that God's elect may long enjoy the fruit of their labours.

Isaiah lv. 13 and Amos ix. 13 tell of the marvellous fruitfulness of the land, and Isaiah xxx. 26 of the increased brightness of the sun, and yet the cloud of Jehovah's presence will yield a grateful shade.

Time and space alike forbid to enumerate the details of "the glory of the terrestrial," as displayed in that Millennial reign. And yet the "glory of the celestial" is the excelling glory, and that is our portion as "partakers of the heavenly calling."

May the Holy Spirit unfold to us the things that He has revealed in the Scripture, that we may be blinded to all the tinsel of earth's present grandeur, and wait with eager hearts for the glory that is to be revealed!

### "THE SECRET OF THE LORD."

Notes of an Address by T. D. W. MUIR, of Detroit, Mich.

Scripture read: Psalm xxv. 12-14.

THE root evil of all other evils, as descriptive of the unconverted in Romans iii, is: "There is *no fear of God* before their eyes." Fear of man, and his laws with its penalties, there may be, but that is not the fear of God. In Proverbs ix. 10 we learn that "the fear of the Lord is *the beginning* of wisdom." This is not a slavish fear, in the sense of being afraid that God may yet send me to hell, but is what may be termed the filial fear of a loved child. This, then, is characteristic of a true child of God—they fear the Lord. Now, "the secret of the Lord is with them that fear Him," that is, it is not made known to everyone.

In John xv. the Lord says to His disciples, "Ye are my friends, if ye do whatsoever I command you." And to them, as friends, He further says, "All things that I have heard of My Father, I have made known unto you." There are degrees in knowing people. We all have many acquaintances, but it is only a select few we can treat as friends, and to whom we can commit things which in a sense are sacred to ourselves.

Similarly, it is to such that the "secret of the Lord" is made known, and they, in the Psalm before us, are described as "them that fear Him." To help to increase our desire to occupy this place of friends, so that we may have "understanding of the times," to know not only what we ourselves ought to do, but "what Israel ought to do," let us look at some Scripture examples of those who in a past dispensation enjoyed this intimacy. For while all God's people fear Him, yet there is a special sense in which it may so be spoken of some.

Turn first to Genesis v., and let us read that compact but comprehensive biography in verses 21-24. Enoch's great and memorable history, extending to three hundred and sixty-five years, is written in these four short verses. What a bright star of hope is this little narrative amidst the dismal funeral knell "and he died," of which the chapter is full!

The birth of Methuselah, to begin with, is significant—his name meaning, "When he

is dead it shall be sent." To find an explanation of this, we shall turn to that afforded by the Holy Ghost in Jude 14: "Behold, the Lord cometh with ten thousands of His saints to execute judgment," &c. Doubtless, the thought before the mind of Enoch was the judgment of the flood in the days of Noah, which came the year of Methuselah's death.

How did Enoch come to know this "secret"? He "walked with God." The so-called progress, enlightenment and merriment were, to the man who walked in communion and fellowship with God, but the harbingers of judgment, the final out-pouring of which is yet to come, but which had a measure of fulfilment in the days of Noah. It is common in prophetic Scripture for the Spirit thus to link with the full and final issue that which is partial and temporary.

As the days of Methuselah were the measure of the long-suffering of God *then*, so is the continuance of the Church here the length of His forbearance *now*. When Methuselah was gone, then the judgment fell, the prophecy of which had been little heeded. And we know that when the Church is caught up, God will begin to deal in judgment with the world which has rejected His testimony.

"Enoch walked with God." It was the habit of his life, and, as the little girl said to her comrade, "One day he walked so far away from the world, its things and ways, that God just said, 'Enoch, come in,' and Enoch went in"—"God took him." Soon, too, the Church will be removed from this scene, and our day of testimony be over. May our testimony to the world as to present grace and coming judgment be as unflinching as that of Enoch, who walked with God, and thus knew the "secret of the Lord" as to "the things which shall be hereafter."

Another example is found in Genesis xviii., where we have a record of the Lord's visit to Abraham in the plains of Mamre. Abraham was seated "in the tent door"—the true place for a stranger and a pilgrim. At this time the Lord conversed with him and Sarah, his wife, about the promised seed. But read verses 16-21.

In verse 17 God asks Himself the remarkable question, "*Shall I hide from Abraham that which I do?*" How deep must have been the

communings of Abraham with God when Sodom could not be destroyed without Abraham being let into the secret! What a contrast the case of Lot presents! Of the coming judgment he never knew until about to be dragged out of it.

Abraham, however, being now made intelligent as to God's purpose regarding Sodom, he is thereby brought into the choice place of intercessor on behalf of those who knew not their own danger. The Sodomites could not pray for themselves, but Abraham pleads that if fifty, forty-five, forty, thirty, twenty, yea, even ten righteous are found within the city, may it not be spared? From his long residence there, and by his influential position, one would think Lot will surely have ten like-minded to himself. But, sad to say, ten righteous were not found in Sodom.

What a solemn warning to those who to-day strive after worldly aggrandisement in order to be useful for God! Lot got sorrow of heart in Sodom—his righteous soul was vexed from day to day with the unlawful deeds of the wicked, and he escaped their doom only, as it were, "by the skin of his teeth." The lesson to be learned is this: If we want to be of service to the world, we must live in separation from it. Then, as we go on in fellowship with Him, the Lord will communicate to us His secrets, and the world will not blow dust in our eyes when it talks of its progress and its greatness.

The man who could afford to let the well-watered plains of Jordan pass to another, in order that he might go on with the Lord, was not forgotten by Him, for "them that honour Me, I will honour," and so to Abraham was given that peculiar title, thrice mentioned in Scripture, "the friend of God." Afterwards, in addressing Israel, God spoke of Himself as "the God of Abraham." He in a special sense feared the Lord, walked in obedience before Him, and God honoured him as His confidant—His friend!

For a third example look at Hebrews xi. 24-27, a chapter which seems like a foreshadowing of the judgment-seat of Christ. Here is brought forward that which is of faith, that which in His people of old God could commend. The life of faith in its various aspects is that with which the

chapter specially deals, hence no mention is made of such as Lot, who acted largely by sight. It would seem that the kindest thing God could do was to say nothing about Lot's career. And are there not many things in our history about which, at the judgment-seat, we would rather nothing were said?

But notice what is said about Moses. First, by faith, he "refused" a throne. He could say "no" with decision, so that none could mistake his meaning. He had brilliant prospects to entice him to remain in Pharaoh's court. But no specious, fleshly reasoning as to the benefits he could confer upon his down-trodden brethren, were he on the Egyptian throne, could weigh with this man of purpose. In all probability, the promise made to Abraham concerning his seed possessing Canaan had been instilled into the boy Moses' heart by his godly mother-nurse; and hence when the critical moment came when Moses must decide, he in effect declared his faith in the Word of God, for Egypt was not his Canaan.

The distinct refusal of the world's emoluments was coupled, however, with a deliberate choice. It is possible to *refuse*, and yet not to *choose*. That is, we may be separate from much which is not of God, and still fail to identify ourselves fully with the truth and with God's suffering and rejected people. But the "reproach of Christ" was more to Moses than all the "treasures of Egypt," because God had let him into the secret as to the coming day, and Moses "had respect unto the recompense of the reward." The last sight in the Old Testament that we get of Moses is significant. He is on the mountain top. There the Lord put him to sleep, and buried him. In the New Testament we get another glimpse of him, still on the mountain top, but it is with the Lord in that transfiguration scene, telling of the coming glories.

We have in these three cases representative men who had the "secret of the Lord," and whose lives were moulded by it. In Enoch, one who knew of coming judgment, and testified to the world concerning it. In Abraham, one who knew of the coming judgment, and prayed for those exposed to it. And in Moses, one who, knowing the doom of Egypt, refuses all the world has to

give, and chooses to be identified with God's cause, becoming under God the deliverer of His people. Thus the "secret of the Lord" made Enoch a *witness*, Abraham an *intercessor*, and Moses a *deliverer*. The Lord grant that we, who are the children of God, may seek to walk with God, and growing daily in the knowledge of His will, may exhibit somewhat of this three-fold character.—*Communicated by J. P. T.*

### NOTES OF AN ADDRESS ON "LITTLE THINGS."

By W. H. M'L.

"God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are."—1 Cor. i. 27.

**WE** read in *Zechariah iv. 10*: "For who hath despised the day of small things?" I think this is exactly what many of the dear children of God have been doing. I want to bring before you some of the little things in the Word of God which it may be we despise, and therefore we are not on our guard against them;—little things spoken of that are really great things in the eyes of God, and which it may be we neglect.

In *Ecclesiastes x. 1* we read: "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputation for wisdom and honour." Christians are spoken of as the salt of the earth (*Matt. v. 13*), "but if the salt have lost its savour, it is henceforth good for nothing but to be cast out." It is quite possible for a Christian who has a reputation for wisdom, honour, and spirituality to lose his testimony by some

LITTLE FOLLY.

May God help us to beware of the little follies, "so that we may not lose our good name, which is better than precious ointment" (*Eccles. vii. 1*).

In the *Song of Solomon ii. 15* we read: "Take the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." "The children of this world are wiser than the children of light." Our medical men are often more afraid of the little things that they cannot see except by

using a powerful microscope than they are of the things which are manifest, and which they know to be poison. It is the little microbes they fear, for they know that these little, minute, living organisms getting into the system will bring about an unhealthy condition of body which may end in death. The little dust that finds its way on the needle of the telephone more or less hinders our conversation with a friend, and so some falsely-called little sin will in like manner hinder our communion with God; and unless the "little foxes" are taken we will be like the withered branch in John xv. How precious to God is the fruit of the Spirit (Gal. v. 22, 23), and we cannot bring forth this precious fruit if we allow the "little foxes" to spoil the vines. I know a little boy who got severely burned some time ago. One of our eminent doctors came to graft some skin taken from his brother's leg upon his face. This doctor brought all his own towels, instruments, and lint, which he had previously sterilised, and would not allow the other doctors or nurse to touch one of them, lest there should be on their hands some little microbe that would destroy his work. May we understand that our works will be marred unless these little foxes are taken and destroyed. Beware, then, of the "little foxes."

"LITTLE FAITH."

In Matthew vi. 30 we read of those of "little faith." "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? . . . But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Is this true? It is. It is one of God's exceeding great and precious promises (2 Peter i. 4). That promise never has been broken. What is faith? Faith is simply laying hold upon God's promises. If I make a promise to some of you here to-day, you would probably have as much faith in me as would cause you to expect that I would keep my promise—as, for example, if it were a promise to get you out of some difficulty, believing it would make you happy. "Faith is the substance of things hoped for," and gives peace even before the promise is

fulfilled. "Lord, increase our faith," was the prayer of the disciples. Is it not a very sweet way in which the blessed Lord speaks so as to strengthen our faith. "Behold the fowls of the air." "Your heavenly Father feedeth them; are ye not much better than they?" The Lord help us to "have faith in God" and claim His promise. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"A LITTLE LEAVEN."

The next verse I would like you to look at is 1 Cor. v. 6: "Know ye not that a little leaven leaveth the whole lump." Do you remember how the woman took some leaven and hid it in three measures of meal until the whole was leavened. Leaven in Scripture ever means that which is evil. "Beware of the smallest particle of the leaven of the Pharisees, of the Sadducees, and of Herod, each kind of leaven being different." The Israelites were to have no leaven in their houses during the feast of the Passover (Ex. xii. 19). They were to eat unleavened bread. "Christ our Passover is sacrificed for us, therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8). May God help us to purge out the old leaven, that we may be a new lump (1 Cor. v. 7).

"THE TONGUE A LITTLE MEMBER."

In James iii. 5, we read: "Even so the tongue is a 'little member,' and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." See also verses 7, 8, 9, and 10. Now, here is a "little member," but a most dangerous member, and the Spirit of God speaks of it as a fire, a world of iniquity. I remember a quotation from one of our poets, as follows:

"Boys flying kites haul in their white-winged birds.  
You can't do that way when you're flying words:  
'Careful with fire' is good advice, we know,  
'Careful with words' is ten times doubly so.  
Thoughts unexpressed may sometimes fall back dead,  
But God Himself can't kill them when they're said."

My friends, be careful of the words you utter; for God's sake, be careful. You may kindle a fire that this generation will not see extinguished. What is the cause of the most of the fires around us among the people of God? It is the tongue; the repeating of something, the letting that "little member" free. May God help us to bridle our tongues, that we may not be among those who kindle fires like the fire of hell. There are six things that the Lord hates, and the seventh is an abomination to Him, viz., "He that soweth discord among brethren" (Prov. vi. 16, 19). It was a little wax match that set fire to the clothes of the little boy I was speaking about. He is probably marked for life. Oh! the anxiety, the anguish, the trouble, the sorrow that a "little fire" kindleth. May God keep each of us from using our tongues to kindle fires that may burn to the dishonour of His Name, and the hurt and marring of His people, leaving scars that they may carry right through this world into eternity. *(To be continued.)*

### "WHO WILL GO FOR US?"

CABLES and telegraph wires have again and again during the past two years flashed the above message through those fair Australian colonies. Each time there has been an instantaneous and remarkable response. The honour, glory, and dignity of Great Britain have been at stake on the South African battlefields—where Boer and Briton have been locked together in deadly combat—and men such as the colonies were able to supply were eagerly sought after. In her need the Mother Country appeals for men—the strongest, healthiest, and best that can be found—and the appeal is scarcely out when *more than were required have offered themselves*. The offer means much, for it involves the giving up of situations, with the prospect of promotion, saying good-bye to home—fathers, mothers, brothers, sisters, and all that nature holds dear—for what? For hard drill, hard fare, strict discipline, complete subjection to those in command, hardships, heavy fighting, wounds, enteric fever, death, and only the possibility of earthly glory. All these difficulties are distinctly before the

mind when the appeal is made, yet they do not hinder the hearty and cheerful response. It is sufficient for the ordinary young man that Britain needs and will value his services, and his loyalty and sense of duty instantly cause him to offer himself. Like the one to whom the question at the head of this paper was first put (Isa. vi. 8), the volunteer at once responds, "Here am I; send me." This is consecration, self-denial, and self-surrender, with the faint prospect of returning in health, with some added earthly experience and glory.

Against this appeal and response we have nothing to say—for we read concerning the natural man that "his feet are swift to shed blood"—but we would like to seize the fact for another appeal to a different class of young men, and for another warfare, in which *God's honour, glory, and interests are involved*, and where the possibilities of reward are infinitely greater. The honours of the African war are earthy, and one may or may not live to enjoy them, whereas the honours in the heavenly warfare are eternal. Incorruptible crowns (1 Cor. ix. 25), crowns of rejoicing (1 Thess. ii. 19), of righteousness (2 Tim. iv. 8), of life (Jas. i. 12, Rev. ii. 10), of glory (1 Peter v. 4), are offered to the overcomer in this warfare; yet, alas! how different is the response, though all these eternal realities are in view, and made sure to us on the authority of God's own word! Few, however, would deny the need of men, or the reality of the battle being fought against the powers of darkness.

We notice that the Imperial authorities gladly accept first those men who have had some training, who know their drill, and are accustomed to discipline; and those who answer to these in the spiritual host are best fitted for fighting the Lord's battles in a foreign field: Novices may be, and sometimes are, "knocked into shape," but tried men are to be preferred. Who, then, is willing to give up situations, with chances of promotion, and ultimately becoming rich in this world's goods? Who will say good-bye to father, mother, brother, sister, and home, for the sake of the Name, and in order to supply the need, go forth to endure hardships as a good soldier of Jesus Christ?

If these colonies have given of their best, because of their special fitness to fight the King's battles in South Africa, why cannot the Church of God give of her best for the pressing needs in dark heathendom? Perhaps among believers who gather simply in the Lord's Name may be found men and women of special fitness for the work, as they have had some home training, and know better than most others what subjection to discipline means. If men have learned in their hearts that the Word of God is the one and only standard of discipline, and have been accustomed to submit to it, they have an immense advantage over the raw recruit,

Many of our men in South Africa have found that it has been no picnic, romance, or parade ground display, but, on the contrary, stern, hard, trying, and dangerous work, requiring nerve, muscle, courage, and endurance, while not a few of their number have been left behind on the cold veldt; so likewise in the missionary field the romantic side soon gives place to the steady, hard, day-by-day fight, and not a few of our brave pioneer workers have fallen at their posts, a small headstone under some shady tree marking the spot where the last enemy was encountered. All honour to these brave soldiers of the Cross who, under the Captain of our Salvation and for the honour of His Name, went forth to endure hardness and death, and whose spirits now await the glorious resurrection morn! In the coming day their true places will be given to them, and their self-sacrifice, devotion, and conflict rightly estimated. Who would not be in such glorious company, fighting under such a Captain, and, if possible, get His D.S.O. or V.C. for work done while the conflict lasts!

Victory is ours, for "he always wins who sides with God!" Yet we need to take unto us the whole armour of God, and be willing to make sacrifices and give up worldly ambition in order that we may please Him who hath chosen us to be soldiers.

"This day the noise of battle,  
The next the victor's song."

In conclusion, let me remind the reader of the vast spiritual needs in Africa, North and South; India and China, with their open doors and teeming millions; South

America, where the laws and climate are alike good and the door wide open, with little fear of entering in to another man's line of things; the Straits Settlements, where a few are "holding the fort" against heavy odds; most of the Continent of Europe and much of North America; also at our own doors, the vast Australian continent, where in the back parts heathen darkness prevails; and the many islands of the sea, whose dark-skinned inhabitants are willing to listen to the story of the Cross, and whose past history proves that they may be evangelised and made a blessing to others.

If Colonials by their manner of life and training prove themselves to be specially suitable for the South African warfare, perhaps believers who gather in the Lord's Name, by reason of their knowledge of the Word of God and the tactics of the enemy, are more than others fitted for evangelistic work at the present time, and *to such we make our appeal*. Who will go for us? Who will go to the help of the Lord against the mighty? Doubtless only a small percentage would be fitted and called of God to give up business and go out entirely in the work, but we are fully persuaded that many are suffering loss by not offering themselves, and waxing poor by withholding. The dead-weights and do-nothings in our assemblies need stirring up to a sense of their responsibility, and to the solemn fact that in any case "the time is short."

May the Lord rebuke us and teach us lessons by what is taking place before our eyes with respect to South Africa, and if we are not fitted and led of the Lord to offer ourselves for the work—whether in home lands or abroad—the next best thing will be *to help those that are*. In this way we take *practical part in the conflict*, and in the coming morning will share the reward. C. H. H.

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#### FELLOWSHIP WITH GOD.

I SEE plainly that fellowship with God is not means to an end, but it is to be the end itself. I am not to use it as a preparation for study, or for Lord's-day labour, but as my chiefest end—the likeliest thing to heaven.—A. BONAR.



## ATONEMENT:

### I.—THE MEANING OF THE TERM.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

THE word "atonement" occurs only once in the New Testament (Rom. v. 11), and even there it is a faulty rendering, and should be, as in the margin and as in the Revised Version, "reconciliation." It is we who have received the reconciliation; it is to God that atonement has been made.

It has been hastily concluded by some that the absence of the word "atonement" in the New Testament implied necessarily that it was not a New Testament idea, and that it originated and ended with the dispensation of types and shadows that has passed away. But the fact is that the Old Testament word rendered "atonement" is in the New Testament represented by a Greek word [*hilasteerion* or *hilasmos*], which is rendered "propitiation" or "mercy-seat." It does not occur very frequently, but it is found in such connections that there is no room left for any doubt that it is the true equivalent for the Hebrew word commonly rendered "atonement." It may also be noted that in the Septuagint, or Greek version of the Old Testament, the same Greek word is used as the equivalent of the Hebrew word rendered "atonement."

We shall first examine the passages in the New Testament where the word "hilasteerion" or "hilasmos" occurs, and then in the light of these we shall be able to get a clearer view of the meaning of the corresponding word, which so very frequently occurs in the Old.

Let us read 1 John ii. 2:

"And He is the propitiation for our sins: and not for our's only, but also for the whole world."

In quoting we have omitted the words "the sins of," which are in italics, being introduced by the translators, and which appear rather to obscure the sense. Along with this read Hebrews ii. 17, 18:

"Wherefore in all things it behoved Him to be

made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Here the word "reconciliation" should be, as in the Revised Version, "propitiation."

In both passages the Lord Jesus is seen in two capacities. He is "the propitiation," or the One who "makes propitiation" for the sins of the people; and He is the High Priest or the Advocate who, on the ground of propitiation, secures for them all needed grace. In Romans iii. 24, 25 we read:

"Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His Blood."

The word used is "hilasteerion," the same that in Hebrews ix. 5 is rendered "mercy-seat." The Lord Jesus Christ is in these passages set before us as the One in whom God's righteousness is vindicated, whilst He becomes the Justifier of the ungodly who put their faith in His Blood. The mercy-seat of old was sprinkled with the blood of the sin-offering, and He whom God sent to be the propitiation for our sins could only become this through His death upon the Cross.

Another use of the word as a verb [*hilaskomi*] is particularly interesting, viz., in Luke xviii. 13: Here the prayer of the publican was not, as some have thought, an appeal to the general mercy of God. The man was a convicted sinner; he went to the place of the mercy-seat or propitiatory; to the place of the altar, the sacrifice, and the priest. Thus he acknowledges the sentence of God against him; he is "the sinner," and asks God to "make propitiation" for him. The word is the very same as that rendered "make propitiation" in Hebrews ii. 17 (R.V.). Christ as the propitiation is assuredly "for all." "He gave Himself a ransom for all" (1 Tim. ii. 6), "not for our sins only, but also for the whole world"; but those only who avail themselves of it by "faith in His Blood" receive the benefit. To the neglecter or the rejecter of the offered salvation, the fact of the propitiation having been provided at such an infinite cost, brings only added guilt and condemnation.

In turning to the Old Testament the first use of the Hebrew word rendered "atonement" is striking and instructive. Indeed it is well to note particularly the first use of any leading word in Scripture, as very generally its first use indicates its true meaning. Strange as it may appear, the first passage in which this word occurs is Genesis vi. 14, where it is rendered "pitch." The meaning is thus defined. It was a covering that secured every living thing within the ark from the judgment waters of the flood. And this thought of "a covering" runs through the whole Scripture, and sheds light upon the meaning of atonement at every turn.

It next occurs in Genesis xxxii. 20, where it is rendered "appease." Jacob feared to meet his brother Esau, whom he had deceived and wronged. He had learned that Esau was on his way to meet him with four hundred men. For the moment he forgot the Vision of the Host of God, and resorted to methods of his own devising to secure himself against his brother's wrath. He sends him a present. Divided into three droves, he sent forward the valuable present wherewith he hoped to appease his brother, and after them, protected or covered by them, he went over the ford himself, with his two wives, two maid-servants, and eleven sons. The thought here is unmistakable. The present was an atonement offered to Esau as a covering or protection to Jacob and his household.

In Exodus xxx. 12 the same word is rendered "a ransom." Light is thrown upon this by reference to Exodus xxi. 30. Here the owner of an ox, which "was wont to push with his horns in time past," is held responsible for the death of a man killed by his ox. The ox is to be stoned, and the owner thereof put to death. But "if there be laid upon him a sum of money [the word here rendered "sum of money" being the same as ransom or atonement], then he shall give for the ransom of his life whatsoever is laid upon him." The "sum of money" becomes the covering or protection of his life. It is a ransom or an atonement given to the one who has been wronged in lieu of the life of the one who was guilty.

Even so in Exodus xxx. 12 all Israel were held to be under the death-sentence. They

cannot be numbered as of the flock of Jehovah unless a ransom be paid for each. "Every one that passeth [the reference here is to passing under the shepherd's-rod as he numbers his flock; see Leviticus xxvii. 32] shall give an offering unto the Lord." "Then shall they give every man a ransom for his soul unto the Lord when thou numberest them, that there be no plague among them." "The rich shall not give more, and the poor shall not give less than half a shekel when they give an offering unto the Lord to make an atonement for your souls."

Every word is rich in spiritual instruction. The "atonement money" was the ransom or covering that protected them from the judgment plague, brought them into the circle of Jehovah's favour, and caused them to be written among the living. (See Isaiah iv. 3.) It was given "to Jehovah." He was the One whose claim must be first recognised. It was to be equal for all. There is "no difference" between the greatest sinner and the least in this respect, that all have come short of the glory of God. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10). And every BELIEVING sinner is alike justified from all things, and possessor of life eternal.

In our *experiences* there are vast differences, but in our standing before God all are alike—either "condemned already," or "justified from all things" and "accepted in the Beloved."

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### CHRIST ONLY.

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IF thy soul would be distressed,  
     Look around;  
 Care and trouble, strife, unrest  
     There abound.

If thy soul would sorrow know,  
     Look within;  
 How unlike thy Lord art thou—  
     Prone to sin.

But if thou would'st joy in love,  
     Restful be;  
 Brother, fix thine eye above,  
     Christ to see.

ALBERT MIDLANE.

## THE SECRET OF SUCCESS IN WINNING SOULS.

Revised Notes of an Address on New-year's Day, 1902,  
by GEO. ADAM, Stranraer.

### PART I.

I ASK ask you to read with me Acts  
xiv. 27 :

"And when they [Paul and Barnabas] were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles "

I read this passage to show that we have here a Scripture precedent for what I purpose to bring before you to-day. That is, what "God hath wrought" in the village and district where our "Gospel tent" was pitched in the latter part of the past season. I have seen it with my eyes, as also I have made particular enquiry as to its rise and progress, its character and results, and to my discernment there is something so "primitive"-like about this work of grace from beginning to end that I mean to use it as an "object lesson," or starting point, in order to try if we can find out any *scriptural* reasons why God gives such manifest blessing in the Gospel in some cases, and no blessing that we can see in other instances, where, to our way of looking at it, circumstances are much more favourable.

In pursuing our enquiry, we must be careful not to tread on forbidden ground. In the close of one of the most striking and inscrutable passages of divine revelation, the Spirit of God sums up all in the following exclamation: "O the depth of the riches, both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out" (Rom. xi. 33). In carrying out His purposes of grace and government in this dark world, there are mysteries in the ways of our God which are beyond "mortal ken," and which we have no right to pry into. "The secret things belong unto the LORD our God; but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29).

In bringing the following thoughts before you, I desire to avoid all speculation, and to keep strictly to those things which are *revealed*. To return to the work of grace I have already

mentioned, it may be well to avoid quoting numbers of conversions, or the names of any who were specially used. I wish above all things to magnify the grace of God, and to help us all to learn some important lessons from the way in which the Lord has done this work, which to my mind is the most extensive and genuine that has taken place during any of the fourteen summers I have lived in this county. I may say that, as far as I know, about two-thirds of those cases of conversion, which appear to be genuine, took place about seven to nine months before the tent went there. These were greatly helped through the meetings in the tent, and also a number more brought in; but the Spirit of God was moving in the district long before it could be seen to any but the spiritual eye. Most of the conversions took place in a small hall which was anything but attractive to nature, nor do I believe that the preaching had anything attractive about it. There was no pre-arrangement that I know of; no circulars issued inviting the people; no musical attractions in the form of solo singing or other modern inventions; nothing sensational of any kind to draw the people into that upper room; and yet they came night after night for a number of weeks, and no doubt many of them were saved. Now, brethren, wherein lies the secret? What was it that induced the people to come? I have been for weeks seeking prayerfully to solve this question, and I can only account for it in one way. *The work was of God.* The people came night after night into that little hall BECAUSE GOD WAS IN IT. We have seen the question asked more than once, How can we get *the people* into our halls and into our Gospel meetings? I have learned to see that there is a previous question which we need to both ask and answer. That is, How can we get God to come into our halls and meetings? We have heard of various reasons why the people do not come to Gospel meetings conducted by those Christians who profess to be "separated." Might we not begin to ask ourselves why it is that there is so little of the presence of God in them? What is the use of getting our halls filled with people if the power of God is not

there? Were I to pursue this line of thought I would anticipate what will fit into my subject later on.

I will return to the question already asked, Are there any *revealed* reasons why God gives special blessing in the Gospel at some times and places and not at others? This question has two sides—a divine side and a human side. We will take the Godward side first.

I notice, first, on this point that our God has a plan, called in Scripture His "eternal purpose," or purpose or plan of the ages (see Newberry or Rotherham)—Eph. iii. 11. In the present age He is working out a special purpose, which was given to believers in Christ Jesus before the world began, or before eternal times (2 Tim. i. 9). Every sinner who is, or ever will be saved, has a place in that purpose. Turn with me to Psalm cxxxix. 15, 16:

"My substance was not hid from Thee: when I was made in secret, and curiously wrought in the lowest parts of the earth, Thine eyes did see my substance, being yet imperfect; and in Thy book all my members were written, what days they should be fashioned [see margin]; when as yet there was none of them."

This striking passage must point forward to "The Christ" (1 Cor. xii. 12, 13). It could have no complete fulfilment anywhere else but in the "new Man," which Christ is now building up (Eph. ii. 15). If this is so, then not only were all His members written in the book of God's eternal purposes, but the very day when every one of His members would be saved and added to the mystical Body of Christ, was written in that "eternal book" of the secret counsels of the Godhead. It might not be safe to speak so confidently of the application of this passage in the Psalms if the same doctrine was not clearly taught in the New Testament. How God is now working out this predestined purpose without interfering with man's responsibility I cannot tell. All those who are now being saved were "chosen in Christ before the foundation of the world" (Eph. i. 4); and all those to whom the Gospel has come, and they have not believed it, are "condemned already" for their unbelief. It is the part of faith to believe what God has said, because He has said it, not because we can comprehend it. Abraham received a definite pro-

mise (Gen. xvii. 19). Many years after he received a command which to man's reason was a flat contradiction of the promise (Gen. xxii.), but he still held firm to the promise, and obeyed the command. That was FAITH. "And he was called the friend of God" (James ii. 23).

If we are in our feeble measure to enjoy the friendship of God, there must be no cavilling with His ways, which we cannot understand, but a childlike taking Him at His word, leaving it to Him to solve the difficulty in His own time and way. Thus in pursuing our enquiry let us give the due place to His great doctrine: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. ix. 16).

For those who are specially called to win souls to reverently hold this foundation truth as it ought to be held will never lessen their power nor cool their ardour in seeking to reach the lost; but it will cast them on God Himself, and keep them in the dust before Him, and also give them an apprehension of the sinner's utter *helplessness* as well as of his guilt that would be a great safeguard against deceiving poor souls by a spurious profession.

(To be continued.)

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NOTES FROM A YOUNG MAN'S BIBLE.—XIV.\*

### THE EPISTLE TO THE ROMANS.

Romans i. 1.

"THE Gospel of God." These words are the keynote of the epistle, which is the setting forth of the Gospel from the Divine standpoint. "Of God." The masterpiece of any human artificer is that by which his name is known, and that which such a man delights to call his. So God glories in His good tidings—it is His masterpiece. Chap. ii. 7:

"Well, God loves patience!  
Souls that dwell in stillness,  
Doing the little things or resting quite,  
May just as perfectly fulfil their mission—  
Be just as useful in their Father's sight—  
As they who grapple with some giant evil,  
Clearing a path that every eye may see.  
Our Saviour cares for cheerful acquiescence  
Rather than for a busy ministry."

\* E. H. B.—A young man of rare ability, spirituality, and promise, who departed to be with Christ after a very brief illness, 3rd February, 1892, aged 27.

Chap. iii. 9.—“Sin.” All sin carries in the heart of it a “No” to God, and ultimately means “Let Him not be!” Man’s inherited nature—sinful, incapable of good or of self-improvement—shuts him out from God’s presence as unfit. God has made a way to fit him for His own presence—*i.e.*, His justice in punishing sin, and His infinite love absolutely satisfied by the sacrifice of Himself on Calvary’s cross. Nowhere does the Word of God say man’s nature makes him incapable of exercising faith in God. Faith, though produced by the Word of God brought home to man’s heart by the Holy Spirit, is yet entirely within man’s own deliberate control. The Holy Spirit strives with *all*, hence man’s power of choice.

Chap. v. 5.—“The love of God.” Oh, for a deeper sense of this love—for more *consciousness of it*. It is the *realisation of this love that begets love to God*—which is the great power to do His commandments, and to avoid displeasing Him.

Verse 12.—This verse seems to contain the first member of a comparison, of which the second is to be found in verse 18, considering the intervening verses as parenthesis.

Verse 17.—Jehovah-Tsidkenu. The righteousness God requires, God provides. By faith we *are* made one with Christ. His whole life was a perfect response to the mind of God and the law of God. The righteousness is not that of unfallen Adam or of an archangel, but of Immanuel—the righteousness of God. To the very last verge of Eternity the most advanced believer must stand on this level as to acceptance with God.

Chap. vi.—If we have taken the Cross of Christ as our warrant, the blood as our plea, the promise of God as our security, then God is *pledged* to us. When Christ went down into the death, we were buried, and there was an end of *us* as a natural man. Christ rose out of death, but sin did not rise with Him. God never quickened that which His Son had put away. When Christ rose He was the representative of accepted men. They have their union with Him in *resurrection power*; and God never looks at His ransomed ones out of Christ. We know by *experience*

that in Adam all *die*, but we do not know by experience that the *death Christ suffered* passed on all men standing in Him. Yet God’s Word states it, and that is our standing ground—“By faith and not by sight.” Every believer, one as much as another, is *complete* before God. He sees *no* spot nor stain. If He did He *must* condemn. I died out of God’s sight as a *sinner* when Christ was crucified on Calvary. God looks at me there, and lays no more sin to my charge than He did to Christ when He raised Him from the dead. “I live, yet not I.”

Chap. vi. 14.—The Gospel is like a form, a mould “into which ye were delivered” (marginal reading), so that your hearts ran into the mould. The Sadducees and Pharisees had their forms, but evangelical preachers should bring with them the form of sound words. They have in the *Name of Christ* a mould or form in which to cast the minds of men.

Chap. viii. 13, 14.—There are in a Christian two distinct natures, as there are in any grafted tree—the old stock and the new graft. The nature of both remains distinct and is unalterable. If shoots grow from the stock, their nature is entirely that of the stock; if they grow from the graft it is entirely that of the graft—the natures never amalgamate. The new nature ought to utilise all the energies of the old.

Chap. ix.—It is deeply interesting to mark how sedulously the Spirit of God in Romans ix., and indeed throughout all Scripture, guards against the horrid inference which the human mind draws from the doctrine of God’s election. When He speaks of “vessels of wrath” He simply says “fitted to destruction.” He does not say that God fitted them. Whereas, on the other hand, when He refers to “vessels of mercy” He says, “Whom He had afore prepared unto glory.” This is most marked. So in Matt. xxv. 34-41, another striking and beautiful instance. When the King addresses those on His right hand, He says: “Come, ye blessed of My Father, inherit the kingdom *prepared for you* from the foundation of the world.” But when He addresses those on His left, He says: “Depart from Me, ye cursed.” He does not say, “cursed of My

Father"; and further He says, "into everlasting fire prepared"—not for you—but "for the devil and his angels." Every one who finds himself in heaven will have God to thank for it; and every one who finds himself in hell will have to blame *himself*.

Chap. x. 4.—We must distinguish between the moral and ceremonial law; the latter was transient, and was fulfilled in Jesus Christ; the former, of course, is of permanent and eternal force, written on the conscience of man and the government of the world.

## Correspondence.

### "HISTORY OF THE PLYMOUTH BRETHREN."

[Copy of a letter written to a servant of God in America, dated 6th March, 1902.]

SOME time ago you asked me what I thought of the "History of the Plymouth Brethren." I replied that I had not read it. I have just lately finished reading it a second time, and now give you some thoughts upon it. I am very sorry that Mr. Neatby ever wrote the book; and in saying this I am, I think, only anticipating what he himself will say in the day of Christ.

As to the good it may effect: Well (1) *It may* open the eyes of some of the followers of Mr. Darby; (2) *It may* hinder some from becoming his followers; (3) *It may* teach some brethren a few lessons.

On the other side it is, I fear, certain to hinder not a few who are groaning under the burden of unscriptural ways from turning to the Scriptures as a sure guide in all difficulties (see Acts xx. 29-32; Psalm cxix. 5, 6), and seeking to carry them out.

It is, as one said to me, a Ham-like action; "he told his brethren without" of his father's nakedness; they respectfully covered it.

Then, as to the book itself, I think the author fails entirely to grasp the real origin of the movement. At the latter part of the twenties a growing dissatisfaction with the then state of things was felt, both in the so-called Church of England and in Nonconformist Churches. Some, led by the Spirit of God, turned to the Scriptures; others, led by the adversary, turned to the early fathers. The former movement has had many hindrances, as might have been expected—the worst from within (Acts xx. 30). The latter movement has gone on from its small beginnings of Tractarianism to the great upas-tree of Ritualism, growing and spreading with unhindered power, as also might have been expected, considering its source.

The former movement was in its beginnings very widely scattered. Mr. Neatby mentions some of these beginnings, but by no means all; and he rejects what Mr. Bellett termed "the supernatural" in such. The course pursued by some of these differed necessarily from that pursued by others in consequence of the different positions each occupied when they began—*e.g.*, those in the so-called Church of England were obliged to leave it in order to carry out the Word of God; others, such as Mr. Muller and Mr. Chapman, simply taught what they found written in God's Book, and this common aim drew them together.

Then, as to the actual history, Mr. A. N. Groves was most surely the leader; Mr. Muller learned the truth of trusting God alone for supplies, through him; and brethren went on growing apace. In 1835 Mr. Groves saw how Mr. Darby was going off scriptural lines, and warned him in his prophetic letter from Milford Haven. In 1845-1847 Mr. Darby fulfilled Mr. Groves' fears, and went out. Mr. Chapman told me not long ago that he entreated Mr. Darby not to go out from the meeting at Plymouth, but Mr. Darby replied, "I will go out, and whoever will may follow me." Thus began, and thus have continued, the Exclusive Brethren, or Plymouth Brethren, or Darbyites.

Quietly and steadily brethren went on with their even course of bearing all the calumnies and reproaches Mr. Darby and his followers cast upon them. The Orphan Houses went up; No. 1 was opened in 1849; No. 2 in 1857, &c. From the small beginning which Mr. Groves made in India in 1836, when he took out the brethren Bowden and Beer from Devonshire, this missionary work spread wider and wider, helped much from Ashley Down in those early days, till now their stations are found in Europe, Asia, Africa, South America, North America, West Indies, Australia, and New Zealand. I lately sent you a copy of *Echoes of Service* volume for 1901, in which you will find no less than 418 names of workers, including wives. This is one year's record of a people who, Mr. Neatby says, "have no history."

The movement at home has grown and spread. It began in Scotland in the fifties, and it has so spread there that in 1897, when Mr. J. W. Jordan published a list of meetings, there were 306 such in Scotland.

In the seventies the valuable Leominster Conferences were commenced by Mr. Wm. Yapp, at which those godly servants of Christ, Henry Groves, Henry Dyer, and Henry Heath, laboured with Dr. Maclean, of Bath, and many others, resulting in rich blessing to many in this land and in other lands.

Mr. Neatby says, "Open Brethren have no history." This reminds me of a "History of England" which I studied in my boyhood, which was a history of England's battles, and little else. In his book Mr. Neatby finds a place for makers of division, but does not seem to consider that steady toilers for God have a right to a place in it.

Mr. Chapman, with his 70 years of holy living and scriptural ministry, spreading blessing all through Devon (in which county are found to-day 80 meetings), and all over the world, is only two or three times casually mentioned.

The Tent Gospel Work and the Bible Carriage Work through England, Wales, Scotland, Ireland, and into Australia, furnish no theme for our historian. The remarkable work of God in Ireland from 1859 onwards—in County Kerry and in Dublin through Denham Smith, and the believers' meetings at Mr. Bewley's in Willow Park—finds no place in the book; and what a scant allusion to the missionary work, of which I sent you one year's account!

Then how sadly he writes of "living by faith." He quotes some sorrowful failures, and reduces the real cases to less than the fingers on one's hands. What a false charge against the over 400 men and women of God who are enduring hardness as good soldiers of Jesus Christ! Not a few of these I know personally to be as truly trusting God as ever Mr. Muller did; trusting Him through hardships and sorrows, so that not untruly did a recent writer style the publication I sent you, "Echoes of Sorrows." Might not some of Paul's letters be called "Echoes of Sorrows"?

But I forbear. I have said enough to show my reasons for regretting that the book ever saw the light. I shall send you a criticism of the work by W. H. Bennet, of Yeovil. S. F. B., Bristol.

### CORONATION DAY.

DEAR FELLOW-BELIEVERS IN THE LORD JESUS CHRIST,—Would it not be well that, in accordance with the exhortation in 1 Timothy ii. 1-4, the coming Coronation Day, Thursday, 26th June, be observed by all who love the Lord Jesus, and who desire to keep His Word, as a day of confession, humiliation, and prayer, with thanksgiving and such reading of the Scriptures and exhortations only as would tend to further the objects in view? The meetings might be convened for the morning, afternoon, and evening of that day for the special purpose of carrying out the apostolic instruction referred to above, which at the present juncture is peculiarly appropriate.

The fearful slaughter of thousands in South Africa, and the sad bereavement of still greater thousands, the terrible famine and plague in India, the recent alarming invasion of Britain by

Jesuits expelled from France, the extraordinary growth of Romanism and Rationalism, and the sad dearth of conversions in the home-land, all call loudly to God's people to bring the needs of this great Empire and her King before God, especially, of course, with reference to His glorious Gospel.

We believe that it would be well-pleasing to the Lord, and for His glory, if assemblies in various places thus spent the day in solemn, earnest prayer, and that blessing would result, His Word assures us. Being a general holiday, many of the Lord's people would be enabled to come together thus.

We would suggest that our responsibilities to our Lord Jesus Christ with regard to the heathen be specially remembered in our confession and prayer on this day.

ROBERT C. CHAPMAN,  
And others.

### Questions and Answers.

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

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

The Editor wishes it to be known, once for all, that NO NOTICE will be taken of ANONYMOUS communications. Name and address of the writer ought always to be given; not necessarily for publication, but for various important and obvious reasons.

REPLIES ARE INVITED TO THE FOLLOWING:

THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

CHRIST'S KINGDOM.—Please explain 1 Cor. xv. 28, especially with regard to the Son delivering up the kingdom to God, and being subject to Him, that God may be all in all, while Dan. vii. 14, 18, 27, and many other Scriptures, state that His kingdom and reign are for ever and ever.

RIGHTEOUSNESS WITHOUT LAW.—What is the meaning of the expression in Romans iii. 21, "The righteousness of God"?

LIBERTY IN MINISTRY.—WHEN?—Does the teaching of 1 Cor. xiv. &c., as to gifts, order, and rule in the Church apply to local assemblies in the present day? and if so, does the liberty there recognised apply only to the Lord's-day assembly for the breaking of bread, or to all occasions on which the Church comes together?

GOD'S COVENANT WITH DAVID.—How is the statement of David in 1 Chron. xxviii. 9 to be reconciled with 2 Samuel vii. 12-16 and Psalm lxxxix. 30-34?

CHRISTIANS IN SOUTH AFRICA.—In a time of war is a Christian justified in taking up arms in accordance with "the powers that be"? or ought he to leave the place until peace is re-

stored, which would probably involve the loss of all his worldly interests? In South Africa some Christians join in the struggle with seemingly no conscience, holding that it is a righteous war.

**NAMES OUT OF THE BOOK OF LIFE.**—Can we infer from Rev. iii. 5 that it is possible for a believer's name to be blotted out of the Book of Life? Light on this verse would be much valued by many young Christians.

### WHEN DID ELIAS COME?

**QUESTION 448.**—How can Matthew xvii. 12 ("Elias is come already") be reconciled with John i. 21? ("Art thou Elias?...I am not").

**Answer A.**—John the Baptist "came in the spirit and power of Elias" (Luke i. 17). He was the messenger promised in Malachi iii. 1; he also was a first fulfilment of Malachi iv. 5. Many of the prophetic words of the Old Testament have first a temporary fulfilment before the final and complete accomplishment. An illustration of this we have in Acts ii. 16, where Peter, speaking of the blessed and mighty outpouring of the Spirit at that time, said, "This is that which was spoken by the Prophet Joel." But the words of the Prophet Joel also speak of the darkening of the sun and of the moon "before the great and notable day of the Lord come." The great and notable day of the Lord has not yet come, therefore the complete accomplishment of Joel's words is still future. Thus it was with John the Baptist. He came to prepare the way of the Lord, and was a "burning and a shining light"; and he proclaimed the divine excellencies, the moral glories, and the sacrificial mission of the Great Redeemer. He was, as it were, a first instalment of Elias, doing his very work in the spirit and power of Elias. Therefore according to the Lord's words in Matthew xi. 14, "And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."

John was a most self-abnegating prophet. After saying, "I am not the Christ," they asked, "Art thou Elias?" After giving a negative answer to that, they asked, "Art thou that prophet?" and he answered, "No." Yet surely he was that prophet of Malachi iii., but he would only acknowledge to being "a voice," so completely did he efface himself, and his joy was fulfilled that Christ must increase and he himself must decrease. J. S.

**Editor's Note.**—We would add in reference to Matthew xi. 14 that the Revised Version gives help, reading it thus, "If ye are willing to receive it [or him], this is Elijah which is to come." From Matthew xvii. 11, "Elias shall truly first come and restore all things," it appears to be unquestionable that there will be an actual re-

appearance of Elijah upon the earth. It was open to the nation of Israel to have received the testimony of John concerning Jesus as the Christ, and then to have received Jesus as the promised Messiah; but they rejected both John the forerunner, and the Christ of whom he testified.

The fulfilment of God's purposes is therefore postponed, but not frustrated. In sovereign grace he will yet send unto Israel both Elias and the rejected Christ.

### THE LATE F. J. E. LAKSHMAN RAO.

**O**UR esteemed Indian brother, who was known to many in the British Isles through his prolonged visit from 1885 to about 1896, departed to be with Christ at Dumdum, Calcutta, on 14th February.

Born at Gudibanda, Mysore Province, on 25th October, 1860, and converted under Mrs. Amanda Smith in 1881, he rendered valuable service to Miss Anstey in her care for Indian widows in former years; also to Pundita Ramabai and other workers in their care for famine orphans in recent years.

Early in November severe headaches, from which he had suffered in former years, returned, causing much sorrow during his closing days, but his departure was peaceful. He passed into the presence of the King on the morning of the 14th. Some of his last words were: "Leave me in the hands of God," and "Lord Jesus, I come to Thee."

The following extract from a letter, dated 11th December, 1900, to a friend reveals the true character of our departed brother: "For the last eighteen years I have lived independent of man, but resting on God's help. He has never failed me. Sometimes He has given me in abundance, and at other times He has tested me to a halfpenny. On that day, when I had a halfpenny, and only could buy a few plantains for it, and sat and drank a little water at the railway station, it was perhaps one of the most happy and joyous days of my life, for my soul was flooded with the light of God, and a greater part of that day I spent rather praising God than in praying for the supply of my need. For I knew He would send me the supply directly His time came. So I say during all my Christian life God has given me thousands, and never has forsaken me. Blessed is the man that trusteth in the Lord."

C. S. VENKATA KRISHNA RAO, another Brahmin converted under Lakshman Rao, gives this testimony: "I do praise God for the testimony of our dear departed brother. There was no uncertain sound about it, and he was such a blessing to many Christians in this land."

## THE EVERLASTING KINGDOM OF OUR LORD JESUS CHRIST.

By DR. ANDERSON-BERRY, Reigate.

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" (Dan. vii. 14).

"O, my Lord, what shall be the end of these things?" (Dan. xii. 8).

"Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father" (1 Cor. xv. 24).

A QUESTION has been asked as to the duration of the Kingdom of the Son, whether the words of the Apostle Paul do not seem to contradict the words of Daniel in regard to the perpetuity of that Kingdom? Herein we have an example of the comfort which lies in the scriptural doctrine of the plenary inspiration of the Scriptures, for we begin the consideration of the matter with our minds at perfect peace concerning the issue. If there be a contradiction, it is an apparent, not a real one, for the Holy Spirit, who knoweth the things of God, indited both passages, and He will make what may appear to us a contradiction redound to His own glory, and abound with instruction to them who put their trust in Him.

Daniel clearly states that the Kingdom of the Son is of illimitable duration. The question therefore is, What does Paul mean when he writes, "When He shall have delivered up the Kingdom, then shall the Son also Himself be subject unto Him?"

By omitting the word "cometh," which is supplied, it is made clearer that the Apostle is describing what he calls "the end." To understand what he is referring to under that appellation we must take a brief survey of the ways of God as far as He has revealed them to us.

When God called into being the universe, it pleased Him to rule it by delegated authority, and to constitute such a close relationship between the ruler and the ruled that the failure of the one is reflected in the condition of the other. Long before the discovery by man of these facts of biology upon which he, with more credit to his imagination than his reason, has constructed the theory of "evolution," the solidarity of life (to which these facts point) was clearly stated by David in

his eighth Psalm, and the result of this solidarity by the Apostle Paul in Romans viii. 19-22. But not only so, for we know in Genesis i. 2 we have a corresponding result of an earlier failure by an earlier vicegerent of God—Lucifer-Satan.

Generally that second verse has been taken to bolster up the Pagan view of creation. Naturally with their low ideas of what their gods were, they supposed that they needed a half-way house in the toilsome business of creation. So the gods first made chaos, and then out of chaos evolved all things, and this the higher critics point to as confirming their statement that the Biblical account of the creation is a myth, having this in common with the other creation myths. But both reason and revelation refuse this account of the creation. Every day reason compels us to judge the workman by his work, and requires that God, who is perfect in all His works and ways, should be true to Himself, as He always is, by the creation of a perfect world and not of chaos, fit emblem of man's endeavour to construct a universe even in thought. "And the earth was *tohu-va-bohu*." That is the declaration in Genesis i. 2; but in Isaiah xlv. 18 it is written, "He created it not a *tohu*." The Revised Version rendering of the passage in Genesis is more correct, as it gives the true force to *tohu-va-bohu*—"waste and empty," or retaining one of the old words, "waste and void." The idea is of something whose beauty of form and order has been destroyed, not of a shapeless mass which had never been either beautiful or orderly.

Again, it is written in Romans v. 12: "By one man sin entered the world, and death by sin." Now, when we turn over the pages of this earth's history, which she has held tight in her bosom until men arose able to decipher the hieroglyphs in which time, and death, and change have written it, we learn that myriads of living creatures have died sudden and terrible deaths long before Adam appeared. That is what fossil remains mean. It is fitting that such a graveyard as our earth is should have as its attendant through space a dead world, for that is what the moon visibly is, with its frowning mountains and lifeless plains. But

what means all this which took place in the gulf of time which stretches between the first and second verses of the Bible? The words of Paul in his letter to the Philippians (ii. 16, R.V., margin), "counted it not a thing to be grasped at, to be on an equality with God," suggest the cause. That is a description of the blessed Lord Jesus, and marks Him off from one who in the splendour of his dignity as God's vicegerent, and uplifted by the all-embracing sweep of his delegated dominion, stretched out his hand to snatch the sceptre of Divine authority from the hand of God and aspired, in the foolish vanity of a proud heart, to the crown of an everlasting and independent kingdom (1 Tim. iii. 6). It was in vain, and he fell dragging powers, principalities, and authorities, and the universe, that God in the beginning had made so fair and orderly, in his train. That he has never regained his lost position is clear from Scripture, but it is equally clear that by leading man into a like rebellion he has added to his forces and his kingdom. This gives the emphasis to his attempt to bribe the Son of Man with all the splendours of a world-wide dominion, albeit a ruined world, if He would by a simple act of homage admit his suzerainty. It was his third bid for the place. The first was when he fell; the second was when he caused man to fall; and now he bids again in this temptation in the wilderness. Again and yet again will he be permitted to dispute the kingdom with the rightful Heir. In this dispensation the Trinity of Evil are the world, the flesh, and the devil; in the following dispensation, when God's Spirit shall no more strive with men, *the world* will have culminated in a Person—"the Prince of the people that shall come"; *the flesh*, in a religious leader—"the Man of Sin" or false Messiah, "the false prophet"; and *the Devil*, in what the Germans call *Zeitgeist* or Time-spirit, but who, when stripped of the alluring name given by a deceived world and seen in the light of God, is the all-devouring dragon, who is simply playing with the world powers as pawns in his game of yet defeating God. When this combination of world-forces is defeated, and the King of Righteousness comes to His own, there is still another

opportunity given to Satan at the close of the thousand years, and at his final defeat then comes the end.

For the latter part of this history we have to turn to that wonderful book "The Unveiling of Jesus Christ." At present He is veiled, and the extension of His kingdom is a veiled work, which goes on hidden in the heart: looking round in the world the Trinity of Evil seems to be the conquering power. Patience! It is not always to be so. When the loyal heart gets sore within you turn to the Book of the unveiling. There you can trace the hidden forces to their source, and onwards to their end. And that end synchronises with the end in the 15th chapter of Corinthians, for in both we read of the destruction of death: "And death and hades were cast into the lake of fire;" "The last enemy shall be destroyed—death." Thus the Trinity of Good, God the Father, the Son, and the Holy Spirit are set over against the Trinity of Evil, the world, the flesh, and the devil.

And their contest is, To whom shall fall the kingdom? As it pleased God to rule by delegated authority, so it pleased Him to commit this work of recovery to the God-Man, His Son Jesus Christ. By His incarnation, His death, His resurrection, His ascension, His session at the right hand of the Majesty, by His passion and by His patience the kingdom shall be gloriously restored (for so Schleusner in his Lexicon renders the word translated "delivered up") to God the Father, and Paul answers the natural, if unspoken question, What place shall the glorified Redeemer hold in the restored kingdom? In order to fully understand the force of his answer we must revert to what he has said here and elsewhere about death: "The wages of sin is death." In man's place at the head of creation the spiritual and natural had their uniting point in him; in him, too, in his position of delegated authority, God and the world had their uniting point. To him, therefore, death presented itself in a twofold aspect. Spiritually, it was his separation from God; naturally, it was his separation from the world as constituted in time and space. The moment he fell he and all that was summed up in him came under the curse, and the

sentence being confirmed by God, he went forth from the Presence to view a world cursed because of his sin. His physical death centuries after was only the echo in the body of that dread reality within—death in the sphere of the spiritual. Separation from the eternal was followed in due time by separation from the temporal. In Christ, that is, being united to Him by a living, loving, lasting union, the believer is united to God, and thereby separated spiritually from a world which is separated from God. His death only completes in the sphere of the physical that which, through his union with Christ, has been accomplished already in the sphere of the spiritual.

Nay more, the Apostle in the fifth of Romans bases part of his argument on the fact that the connection between sin and death is one of cause and effect—that where death is, there sin must be. Consequently the conclusion that must be drawn from his statement that death shall be destroyed, is that sin and all that it means can no more enter into the kingdom of God. It entered through Satan and again through man, but the work of Christ has not only restored the kingdom to God—it has restored it in such a manner that it is eternally secure. Perhaps this is an aspect of the Cross of Christ that is seldom thought of. It has not only established an eternal security for the believer—it has also secured an eternal security for the universe of God and all its holy and heavenly inhabitants.

When God is represented in the Book of Revelation as casting death and hades (the place of disembodied spirits) into the lake of fire, there is no thought of Universalism or other false doctrines. It is a vivid picture of the eternal security of the saved and the eternal misery of the lost. God throws away the weapon once sheathed in our sinless Substitute's bleeding breast because He will never need it more. His conflict with sin is ended.

Death is looked upon by the miserable as a way of escape from their woes: the destruction of hades warns the sinner that from his place of woe there is no such escape. And that place of woe is called not only the "lake of fire," but also "the second death," for plunged into it, after his soul and body

once separated have been united, he is separated not only from the new creation, but from God also, and that for ever.

The Redeemer's work never having to be done again, will He lay aside his garment of humanity and enter again that light which, uncreated, is inaccessible in its glory? Having successfully accomplished the work the Father gave Him to do, in the doing of which He voluntarily took the lower place and said, "The Father is greater than I," will He resume once more the position of equality which is His by eternal right? It might be thought so; but what a loss for the believer! No glory in heaven will equal in his eyes the face, the side, the hands, the feet, the Person of his adorable Lord!

What, then, is Paul's answer? "Then shall the Son also be subject unto Him." As he writes elsewhere, "In Him all things hold together." What man in a far lower place was to this world, so Christ will visibly be to the universe of God. All things summed up in Him will by Him be *visibly* linked on to God securely, eternally. The kingdom committed to Satan was lost; the kingdom committed to man was lost; the kingdom restored—more than merely brought back to its allegiance—by the Son, so that never more shall it be lost and blackened by sin, will be ruled by Him, as the *God-Man*, for only thus can God be "all in all."

"His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

*Note.*—Eph. i. 10: "That in the dispensation of the fulness of times, He might gather together in one all things in Christ."

Heb. ii. 9: "That He by the grace of God should taste death for every thing." Usually the supplied word in this last passage is "man," but it might equally well be "thing" as far as the grammar goes, and far better as far as the sense goes. Christ's superlative position in regard to "all things" is based on His redemptive work, so that in these two passages the former is based on the latter, even as, in turn, on that is based what I have written—all things are summed up in Him, and through Him are visibly linked on to God for ever. Oh, the glory of it! Would to God that ALL men were!

### THE ABUNDANCE OF GRACE.

Notes on Mark viii. 1-8.

"I HAVE compassion." It was the voice of our divine Saviour. The disciples seemed not to have once thought of the need of the multitude. Jesus counted the time—"They have now been with Me three days"; and the length of the way—"For divers of them came from far." He *caved* for them—"If I send them away fasting they will faint by the way." We get here a glimpse of the wonderful love that led Him down from the bosom of the Father, and on to the Cross to be a sacrifice for our sin; and that enters with minutest tenderness into the daily wants of His children. Here we find the compassion of His heart widening out for the hunger of the multitudes. They came, it may be, just to see the miracles, but Jesus does not wait for a reason outside of Himself to bless. The waters from the Fountain of Life flow out of their own abundance, "as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

But the disciples answered Him, "From whence can a man satisfy these men with bread here in the wilderness?" It was beyond man's power, and it is just here that God comes in. Their thought did not go beyond satisfying the want, but grace supplied such abundance that there was more left over and above than was provided in the beginning. Jesus might have turned the stones of the wilderness into bread, but He took what they could give, and out of their little He wrought the wondrous miracle of full supply.

"He took the seven loaves, and gave thanks, and brake." It was in the giving that the abundance grew. We are not told that the seven loaves were any more when He took them. In passing through His hand the blessing came. He gave to the disciples to set before them. He took from them, and gave back to them, thus bringing them into full fellowship with His divine power to bless. In verse 8 there seems to be a connection of thought between what the disciples supplied in the seven loaves and the seven baskets full that were gathered up afterward. Perhaps to teach us that we need not fear to bring our poverty to Jesus,

our Lord, because the fulness is in Him, and the power to bless and multiply beyond our utmost desire; and yet that there is a proportion between what we reap and what we sow; between the tiny seed and the rich, eternal harvest; between what we bring now to Jesus and our present and future blessing. It is our privilege to present our bodies a living sacrifice, to give all we have and are to Him who gave Himself for us; but we are free to give a greater or a lesser part, and so in proportion will be our gain or loss in daily fellowship, and our portion in the soon coming kingdom of our Lord and Saviour Jesus Christ.

A. E. W.

### SOME OF THE "LITTLE THINGS" OF SCRIPTURE.

Notes of an Address by W. H. M'L.—II.

"LITTLE IN THINE OWN SIGHT."

I WOULD like to speak now of some of the little things that are approved of in God's Word. I am thinking of Saul (1 Samuel xv. 17). You remember when Samuel came to him (see 1 Samuel ix.) he said: "Am not I a Benjamite of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore, then, speakest thou so to me?" He took the place of the smallest man in Israel, and the Word of God says: "When thou wast little in thine own eyes, wast thou not made the head of the tribes of Israel?" God help us to be little in our own eyes. "Only by pride cometh contention." A man who is lowly in his own eyes won't be the cause of much contention. We see Paul's growth in grace from the following passages. He says: "I am the least of the apostles" (1 Cor. xv. 9). About five years after that he says: "Unto me who am less than the least of all saints" (Eph. iii. 8); and still growing in grace and in the knowledge of that meek and lowly One, about one year after that, shortly before his death, he says, speaking of sinners: "Of whom I am chief" (1 Tim. i. 15). God help us to get down in our own estimation, for I fear we think of ourselves more highly than we ought to think. The Lord said of John the Baptist: "That among those born

of women there had not been a greater: but he that is least in the kingdom of God is greater than he." "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke xxii. 27). "I take the lowest place, I serve you." The Revised reading of Micah vi. 8, last clause, is: "Humble thyself to walk with God." My friends, God never walks with a proud man. He knows them afar off, but He hath respect unto the lowly (Psalm cxxxviii. 6). "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. lvii. 15). O that we may hear the voice of the blessed Son of God saying: "Learn of Me, for I am meek and lowly in heart."

"A LITTLE WITH RIGHTEOUSNESS."

In Proverbs xv. 16 we read: "Better is little with the fear of the Lord than great treasure and trouble therewith;" and xvi. 8: "Better is a little with righteousness than great revenues without right;" also Psalm xxxvii. 16: "A little that a righteous man hath is better than the riches of many wicked." God's estimation of the little you have, my brother, is that with the fear of the Lord it is better than great treasure and trouble therewith. The little you have with God's blessing is better than the treasures of a millionaire if he has not Christ. Though he may say, "I am rich and increased with goods, and have need of nothing," he knows not that "he is wretched and miserable and poor" (Rev. iii. 17). "Better is a little with righteousness." It is the same of all the "little things" the children of God have. His blessing makes the little suffice for all their need. You remember the widow's cruse of oil and the handful of meal in her barrel. It was only a little oil and a little meal, but it had the blessing of God, and it lasted out as long as it was needed. God can make the little you have like the "five barley loaves and the two small fishes," which, with the blessing of the Son of God, fed five thousand, and they gathered up the

twelve baskets of fragments. "A little with the fear of God is better than great treasure."

"FOUR LITTLE THINGS."

In Proverbs xxx. we read of "four things which are little upon the earth, but exceeding wise," and I think they speak of the children of God. The first is: "The ants are a people not strong, yet they prepare their meat in the summer"—they make provision for the winter. There will pass over this world a wintry blast, but, thank God, we have made provision; we have laid up our treasure in Heaven, and we are going to enjoy it there. The ants were busy during the summer time, making provision for the winter. God help us to imitate them, so that the winter may not come upon us unawares. The next thing is: "The conies are but a feeble folk, yet make they their houses in the rocks." It is not very easy to get at them in the rocks. That is where the children of God should ever be, "hiding in the Rock."

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

We need fear no danger when hiding in the Rock, the cleft Rock. There we are safe from everything. May we, then, be like these "little folks." Next we have the locusts: "They have no king, yet go they forth all of them by bands." The marginal reading is "gathered together." This is what the children of God ought to be; not driven into hurdles with barbed wire around to keep them in; that is not the way the Good Shepherd keeps His sheep together. "When he putteth forth His own sheep He goeth before them, and the sheep follow Him" (John x. 4). "My sheep hear My voice, and I know them, and they follow Me" (John x. 27). They are gathered together to Him. This is what all Christians should be, gathered in the One Name—the Name of Jesus—and if they are all following Him they will be all very closely together, and all have one object and one desire, and doing only those things which please Him. The last is: "The spider taketh hold with her hands, and is in kings' palaces." She clings with those wonderful hands that God has given her:

"Saviour, more than life to me,  
I am clinging, clinging close to Thee."

May we ever be clinging close to Jesus, hearing Him say: "Hold fast till I come!" As the despised spider in the king's palace, so we, the children of God despised by men, "are now in heavenly places in Christ Jesus" (Eph. ii. 6). "We are going to the palace of the King" (Psalm xlv. 15). The Lord help us to be like these four little things in our daily walk, conversation, and manner of life:

"Till this fleeting life is o'er,  
Till my soul is lost in love  
In that brighter, brighter world above."

"BRING IN LITTLE."

In Haggai i. we read: "Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts: 'Consider your ways: go up to the mountain, and bring wood and build the house, and I will take pleasure in it, and I will be glorified.'" Saith the Lord: "Ye looked for much, and, lo! it came to little, and when ye brought it home I did blow upon it. Why? saith the Lord of Hosts. Because of Mine house that is waste, and ye run every man into his own house." These men were thinking only of themselves, not of God's demands. At the commencement I repeated that text: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This is God's way. God first, and He will bless you. There are people striving to make money and get on in the world, and they are so busy and so occupied that they are getting less and less time to walk with God. I tell you, my friends, it does not pay to neglect God. "Take heed." God says: "Consider your ways; ye looked for much, and, lo! it came to little, and when ye brought it home I did blow upon it." These men who have become greater in their own eyes by virtue of their acquiring worldly possessions have become very little in the eyes of God. Why do things go wrong with the people of God so often? It may be that the secret is in the verses I have read. Consider them, read them over again carefully. (To be continued.)

## THE SECRET OF SUCCESS IN WINNING SOULS.

Revised Notes of an Address on New-year's Day, 1902,  
by GEO. ADAM, Straunraer.

### PART II.

LET us now see if any principles are found in Scripture on which God acts in carrying out His present "eternal purpose." Let us go first to its origin as we find it recorded in Acts ii. 1-4. Here we read that all the disciples "were with one accord in one place," and that "they were all filled with the Holy Spirit." There was no "Church of God" in existence on the earth before this great crisis. We read of the Church or the "assembly in the wilderness" (Acts vii. 38), but this was not the "Church of God," which is also called the "Body of Christ" (Eph. i. 23; Col. i. 18). This began on the day of Pentecost. It was born into being in the end of a 'ten days' prayer meeting.\* Perhaps were we able to trace out the way of God in times of special "revival" all along the Church age, we would find that He has acted almost invariably on this principle. He has begun with His own people, and He has begun by setting His own people to pray, and to "continue in prayer and supplication with the women" (chap. i. 14).

God's way in this, as in everything else, is to begin *inside* and work outwards. He begins in the consciences of His own children, and when they are right before Him, He reaches the unsaved through them. Man's way is to begin with the *outside*, get some great preacher to make a great stir, and leave the consciences and carnal ways and habits of saints untouched. In what is known as the ordinary "means of grace," there may be a soul now and again reached, but I believe I am right in saying that when God means to send a wave of spiritual blessing, and a time of ingathering of souls, He begins by gathering a *nucleus* of godly believers into their closets, and then into prayer meetings, to plead with Him about what He is about to do.

Will you turn now to Acts xi. 20: "And some of those who were scattered abroad by persecution were men of Cyprus and Cyrene,

\* Compare chap. i. 4-14 with chap. ii. 1.

who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." The Church at Jerusalem, hearing of this, sent forth Barnabas, of whom we read, that "he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord" (verse 24). Here we have a concise account of a great work of grace at Antioch, and how it was brought about. It is worthy of note how little of man is to be seen in it. The men who were used to begin the work were evidently under the guidance of God. What kind of preachers they were we have no means of knowing. Probably they knew little of the "art of preaching," but they could tell people of the Lord Jesus. They had the *art of "winning souls."* But the secret of their success was in this, "The hand of the Lord was with them." In both Old and New Testaments the secret of success in the service of the Lord lay in this, that "the LORD was with His servants."

Time would fail us to turn and read all the passages where the LORD guarantees His presence, as the "Alpha and Omega" of success. It was by this that Moses, Joshua, and Gideon, as well as many others, accomplished such superhuman feats. What the Lord said to Paul when he was in the city of Corinth is too important to be passed over: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; FOR I AM WITH THEE, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts xviii. 9, 10). What poor things the greatest preachers are when the Lord is not with them, and what great things the Lord can do through "common men" when He is with them, and when they are where He has a people predestined to be saved.

Turn now to Acts xvi. 6: "Now when Paul and his company had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Further on we read how Paul was directed to Macedonia

(verses 9, 10), where the Lord had a people *prepared* to receive the Gospel. If we read in chap. xix. 1-10 we will see that Paul was in Asia a few years after he had been forbidden to go and preach the Word there, and continued two years with great blessing. And if we turn to Revelation i. 11 we see that before the canon of Scripture was completed the Lord had "seven Churches" planted in Asia—in that very province into which Paul was forbidden to go in Acts xvi. 6. Could anything be more instructive, or teach us more emphatically that our God has a definite purpose which He is now working out in building up His Church? Yet in the face of all this, man will make his own arrangements, and go here and there often without consulting God, and then wonder there is so little blessing, and too often what little blessing there seems to be vanishes like smoke. How could there be blessing when men make their own plans, and *then begin* to ask God to bless *their* arrangements? If we are to see the hand of God put forth in saving sinners, we must be *going with the current* of His "eternal purpose."

The question arises here, Can soul-winners now know the leading of the Spirit as to where they go with the Gospel message, as well as Paul did? I would not say they can, but I believe the main reason of this is, not that the Spirit's guidance is less real than it was then, but because there is so little spirituality to know divine guidance. There is so little genuine personal acquaintance with God that we often do not know when we get His leading and when we lack it. Then, again, there is often such a want of a "single eye" to seek to please Him, and to TRUST HIM, and HIM ALONE, that the soul of the servant is not in a condition to know the voice of his Master. In these days when preachers and people are in danger of departing from the simple ways of the New Testament, nothing but a real experimental "walk with God" can preserve the servant of the Lord from being *seduced* out of the *divine path* of service.

Let us also mark the guarded way in which the Apostle expresses himself when the Spirit was guiding him to Macedonia.

Although he had got a "vision," he says "assuredly gathering that the Lord had called us to preach unto them." This is quite a contrast to the confident way in which some young people affirm now-a-days, that they are sure the Lord is leading them to go here or there.

Whilst we cannot be as sure of the Spirit's guidance as Paul was, we surely can exercise ourselves in following the *habit* of the "man after God's own heart"—that habit of *inquiring of the Lord* in every step we take in His service, and as far as we have grace, waiting at His footstool until we receive the needed guidance.

In the example of the Perfect Servant, as given by the evangelist Mark, we have a most instructive lesson. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed. And Simon and they that were with Him followed after Him. And when they had found Him, they said unto Him, All men seek for Thee" (Mark i. 35-37). But the Perfect Man had been alone with God, and so was not to be affected by crowds. There may be large crowds and little of God. Were those who desire to win souls to follow more closely in the footsteps of the Perfect Man, they would probably have less popularity, but the Spirit would guide them to where those are to be found whom God has eternally purposed to save.

### LET US "NUMBER OUR DAYS."

By GEO. J. CHESTERMAN, Spain.

WE may avail ourselves of many inventions to aid us in numbering our days. In all ages man has had his simple watch, or clock. The sand-glass, the water clock, the marked candle, each in its own way showing how quickly time flies.

The daily rising sun, the monthly changing moon, the oft-recurring seasons, as well as the rolling years, all help to fix our minds on the number, the brevity, and the end of our days.

By the light of heaven, and by the lengthening shadow beneath our feet, we may learn the same lessons.

Oh, to apply our hearts unto wisdom! If Christians, let us redeem the time. Let us

gather up the fragments, that nothing be lost. Leave the past, dream not of the future, apply thine heart unto wisdom *now*. The present moment, *now*, is the axis of eternity.

Alas! that so many treat time as though it were eternity, and treat eternity as though it were but time. An old sundial said: "I mark time. Dost thou?"

### THE CORONATION OF THE BRIDE.

"The king's daughter is all glorious within"  
(Psalm xlv. 13).

WITHOUT a shade or stain of sin  
To mar the purity within  
Immaculate she'll stand;  
In Royal robes of glory dressed,  
By Jesus as His Bride confessed—  
Her place at His right hand.

Nor spot nor wrinkle shall she bear,  
But perfect in her beauty there,  
By Christ Himself adorned;  
Presented to Him as the prize  
For which erstwhile He left the skies,  
To be by sinners scorned.

He bore the cruel Cross of shame—  
All glory to His holy Name—  
To ransom her from sin,  
That she might walk in robes of white,  
Clean-every whit before His sight—  
"All glorious within."

Her wondrous robe of woven gold  
Will His own righteousness unfold—  
No angel boasts such dress.  
Not Gabriel himself, who stands  
Awaiting God's supreme commands,  
Shines in such loveliness!

The robes of needlework will show  
Her walk of faith while here below—  
What here she did for Him;  
All work and suffering for His sake,  
The scarlet, blue, and purple make  
Wrought out in cherubim.

O glorious Coronation Day,  
When Jesus' Bride in bright array—  
For ever saved from sin;  
The greatest trophy of His grace—  
Shall stand before the Father's face  
"All glorious within." A. W. P. S.



## ATONEMENT :

### II.—THE MEANING OF THE TERM.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

**A** GAIN in Job xxxiii. 24 we have the word "ransom" (or margin, "atonement"): "Deliver from going down into the pit: I have found a ransom." This chapter from the oldest book in the Bible marvellously anticipates New Testament ideas and even New Testament language. In it we find the varied providential ways of God to lead men to repentance. Then conviction of sin and confession: "If any say I have sinned." Then the message of mercy and grace presented to the convicted sinner. The ransom declared to have been found by God Himself so that His righteousness is secured whilst He saves and raises up the subject of His grace. Even regeneration is pointed to in the words: "His flesh shall be fresher than a child's." Who but the eternal Spirit of God could have thus anticipated the full light of the New Testament Gospel of God's grace?

"The Son of man is come not to be ministered unto, but to minister and to give His life a ransom for many" (Matt. xx. 28); and again: "Who gave Himself a ransom for all" (1 Tim. ii. 6). In the one passage it is the One for the many that is the prominent thought. In the other, where it is the One God and the One Mediator between God and man, the ransom provided is for ALL, and this bears out the truth that has gone before, "Who will have all men to be saved."

Again in Job xxxvi. 18: "Beware lest He take thee away with His stroke, then a (or 'the') great ransom cannot deliver thee." It can scarcely be disputed that the reference here is to the ransom of chap. xxxiii. 24, and that the solemn lesson it teaches is that after death the great ransom is of no avail to those who have died in impenitence.

Then there is the remarkable passage in Psalm xlix.: "They that trust in their wealth, and boast themselves in the multitude of

their riches; none of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live for ever, and not see corruption."

Several points are to be noted here. First, the impossibility of man, "by any means," providing an adequate "ransom," or "atonement." For, first, the redemption of their soul is "precious." "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious Blood of Christ." Secondly, the ransom is to be given to God. It is God's claim against guilty man that must first be recognised and discharged. "He offered Himself without spot to God." Thirdly—"it ceaseth for ever"—once the ransom is provided, if not availed of by the sinner in time, the opportunity is lost for ever. "There remaineth no more [or no other] offering for sin, but a certain fearful looking for of judgment." "He that is unjust, let him be unjust still." Fourthly, the effect of the ransom when availed of by faith, everlasting life, and incorruption.

Truly the Gospel shines out in these Old Testament Scriptures most gloriously. Another rendering of the Hebrew word is "satisfaction." See Numbers xxxv. 31: "Thou shalt take no *satisfaction* for the life of a murderer." No ransom or atonement was provided for such under the law. Judgment must take its course. And yet was not David charged by Nathan with the murder of Uriah the Hittite? Surely he was guilty in the sight of God, who knew the whole dark history of the deed.

But David, whilst fully owning his guilt, and well knowing the sentence of the law, claims deliverance in those remarkable words in Psalm li.: "Deliver me from blood-guiltiness, O God, Thou God of my salvation, and my tongue shall sing aloud of Thy righteousness." Surely the Psalmist here rises above the law. We might not have been so much surprised had he said: "My tongue shall sing of Thy mercy," or "of Thy compassion;" but "my tongue shall sing of Thy righteousness" carries us forward to the third of Romans, where the righteous-

ness of God revealed in Christ Jesus as the propitiation is declared to be the ground of the sinner's pardon and peace.

And this is entirely in accordance with 1 John i. 9: "He is faithful and just to forgive;" not "He is merciful and gracious," but "faithful and just." "Faithful" to the Word He has uttered, and wherein He has caused us to trust, and "just," because of the blood of atonement that has vindicated His righteousness, whilst He pardons the vilest.

The witness of Old and New Testament is uniform and consistent that atonement is by blood. Against this doctrine the pride of the natural man revolts, and for this reason the Mosaic economy has been called a religion of the shambles and classed with the revolting sacrifices of heathendom.

But those who so regard the old covenant ritual are blind to the typical significance of those ordinances.

To them they are, in common with all other propitiatory acts of the heathen, only ignorant attempts to appease the wrath of deities whom they superstitiously dread. Or some of the more refined regard them as the recognition of a divine claim; an acknowledgment that worship should be accompanied with self-sacrifice, and in this respect the sin and burnt offerings are classed with the tithes of the produce of the ground, and regarded simply as an acknowledgment of the Creator's supremacy.

That which is, in the present enlightened age, to take their place is self-sacrifice for the good of others. Philanthropy, benevolence, devotion to good works, and the life and death of the Lord Jesus, the Son of God, thus furnish only an example of self-sacrifice to be copied, and the nearest imitator is the surest of acceptance.

From such a creed atonement is excluded. The mercy of God is supposed to extend to all irrespective of a divine revelation, and apart altogether from the question of whether that revelation called "the Gospel" is heard or not, and whether, if heard, it is received by faith or rejected in unbelief. In a general sort of way God's mercy will be extended to all, no one will be eternally lost, and hell and eternal punishment are fables.

But those who with simple faith ponder

the details of the Levitical offerings in the light of the Holy Spirit's teaching in the New Testament can come to no other conclusion than that each offering appointed by Jehovah was a definite recognition of the fact that all God's ways in grace with fallen man were based upon the ONE OFFERING which He had appointed, and which, in the terms of "the EVERLASTING COVENANT," was in due time to be presented to God.

Therefore, whether it was the cleansing of a leper, or the pardon of a sinner, or the acceptance of a worshipper, all is connected with the shedding of blood. Without shedding of blood there was no remission, no cleansing, no acceptance, no consecration to service, no access to or communion with God.

The reason of atonement being by blood is given in Lev. xvii. 11: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul."

It is not the warm life-blood coursing through the veins, but the life poured out unto death that effects propitiation. The death of the offering represents the forfeited life of the offerer. He lays his hand upon the victim's head (see Lev. iv. 29), and by this typical action (answering to faith) he transfers his guilt to his substitute, and its death is accounted to be his, as with his own hand he slays it.

Could anything more effectually have taught the inflexible righteousness of God, the exceeding guilt of sin, and the necessity of propitiation?

Every offering for sin that ever was presented to God prior to the Cross was a testimony to the righteousness of God. For 4000 years God had been passing over sins in forbearance. (See Rom. iii. 25, R.V.) "To show His righteousness because of the passing over of sins done aforetime in the forbearance of God." The Surety of the better covenant was by Him awaiting the fulness of the time. From Adam all down the ages till John the Baptist cried, "Behold the Lamb of God!" sin had been passed over, pardoned, and grace bestowed. Sins of deepest dye, such as David's or Manasseh's, had been forgiven; but the righteousness of

God in acting so graciously had not been declared or shown. It was witnessed to in every offering, but never really declared until the great propitiation was accomplished on Calvary. Until then it was "forbearance," as a landlord may forbear with a poor tenant and not insist on payment of his rent till it is months overdue, because he holds a competent security liable for his tenant's debt. But at last the time of forbearance is exhausted, the landlord exacts the full rental from the surety, and for the time the tenant is free. No longer is it a question of forbearance—the time for that is gone by—it is a full and legal discharge.

The forbearance of God continued up till Jesus expired upon the tree; but then, and ever since, the trusting sinner obtains a full and legal discharge—he is "justified from all things," and God is his justifier.

Thus is it shown to all the universe of God that the grace and forbearance in which He acted toward men for the 4000 years that went before the Cross proceeded upon grounds of absolute righteousness. It was no dealing loosely with the breach of His law; it was no condoning of sin; it was no showing of mercy at the expense of righteousness; but it was grace reigning through righteousness unto eternal life (Rom. v. 21).

### JOTTINGS ON JUDE. 109

By T. COCHRANE, Glasgow.

THIS Scripture enters very fully into "the mystery of iniquity," or "falling away" (2 Thess. ii. 3). The opening verses are just like God's way with His own in times of weakness and temptation. His saints are described as "in God the Father, and in the Lord Jesus Christ," reminding us of the words of the Lord Jesus: "My sheep are in Mine hand, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand. My Father is greater than I, and none is able to pluck them out of My Father's hand," that is, in His hand, and *His Father's over*—thus we have the Rock of Ages. Thus did God pity Israel (2 Kings xiv. 23-27). He looked at them in another.

Jude had purposed writing of the "common Salvation," that is, a Salvation brought

to all men (Titus ii. 11). But the Holy Spirit made him feel it needful to exhort them to "earnestly contend for the faith once for all delivered to the saints" (R.V.). The word translated "earnestly contend" means to contend in defence of. In other words: God having *once for all* delivered to your keeping the faith, let no foe rob you of your possession, but stand around in defence thereof, leaving the judgment of evil men to the Lord (connect verses 14, 15).

What an amount of controversy with unconverted men might have been avoided had this epistle been understood and the banner of *positive truth* been rallied around, and above all, lived out; the truth as it is in Jesus (Ephes. iv. 21-24). This is the form, or mould, into which we were at first delivered (Rom. vi. 11-17), to come out at His coming, like Himself (1 John iii.).

The manner in which this state of matters was brought about we learn from verse 4: "Certain men crept in," &c., all before ordained (written about in Holy Scripture) to this condemnation. The Lord Jesus describes the process in Matthew xiii. 25. It was when men slept (were unwatchful) that the enemy introduced them. Paul anticipates the result in Acts xx. 28-31. They were *ungodly* men (unconverted), turning the grace of God into lasciviousness, thus denying the only Master and Lord Jesus Christ.

Then in verses 5, 6, 7 we get the meaning of apostasy, which, in its full development, will characterise the last days (2 Thess. ii. 3, 4). Them "that believed not were destroyed" (verse 5). God saved the people, but destroyed those who, without His call, went with and professed taking the road to Canaan under the guidance of Jehovah. This "mixed multitude" (Exodus xii. 38) were the cause of grief and chastisement to the true Israelite (Numbers xi. 4); they lusted after what they had left, and were the means of turning the desires of Israel towards the things of Egypt. Thus they left their God-given position—they "fell away."

The next illustration is in connection with angels. They had a God-given place, but, deliberately in self-will, denying the only Master (despotees) they left their own habitation, and are reserved in chains under dark-

ness unto the judgment of the great day, and the doom of Sodom and Gomorrah is brought in as a further example of the doom of such as fall away from their God-given portion, and in disobedience gratify their lust after evil things. All this for our learning, upon whom the ends of the age are come.

How true it is that Christendom has "*fallen away!*" We have our "first estate" put in few words in John xx. 21: "*As my Father sent me, even so send I you.*" Jesus revealed the Father as Light and Love. He was sent of God for that purpose, and now that Jesus is on the Throne, His Church is sent to shine out the light of the knowledge of the glory of God, as it now shines in the face of Jesus Christ (2 Cor. iv. 6, 7). The moon reflects the light of the sun; the Church ought to reflect Christ. How the fine gold has become dim! So mixed up are Church and world, so alike in many ways, that the mere reading of Acts ii. and vii. reveals the falling away. Blessed be His Name; His true saints are safe, for "the Lord knoweth them that trust in Him."

In verses 8 to 11 we are shown the "fallen away" *in full bloom*. The professed servants (2 Peter ii. 1 to 3, 10 to end), whose character is here (in Jude 8 to 11) depicted, meet their doom at that day which comes (verses 14, 15). In this class, who separate themselves (verse 19) by self-made boundaries and belonging to it, are some who will escape judgment, even as Lot did, for God did not number him with the *ungodly*. He knoweth how to deliver the *godly*. Godly as Lot was, the angels could do nothing *till he was safe* (Genesis xix. 22), so Enoch prophesies of the judgment falling only upon *all who are ungodly among them*.

By their fruits we are called to know them; filthy dreamers (Job xxxiii. 14, 15), as if the Word of God came out from them, instead of unto them (1 Cor. xiv. 36), thus setting aside the Holy Scriptures (writings), and with moulded words (or, as Rotherham reads, *forged* words) putting a form of godliness on unconverted men, thus making the flesh more defiled in God's sight than in Romans i., for is not Adam worse in His sight when in his fig-leaf dress than when he stands a convicted sinner ready for grace?

Then further we read, speaking evil of dignities (the "powers that be ordained of God," Rom. xiii.), whereas Michael the archangel durst not bring a railing accusation against Satan (the prince of this world) when taking the body of Moses *before the time* (1 Cor. xv. 23), but left *judgment* with the Lord.

O what solemn, searching words in verses 10 and 11! The way of Cain, that is, Salvation and forgiveness of sins, expected apart from the Blood of the Lamb, and making the scene of His death a comfortable place of rest, using the things of God, as Balaam did, for reward here, and setting aside the priesthood of *all* believers (1 Peter ii. 5) by assuming the *exclusive title of priest*, their title resting on the appointment of man. These were the "*hidden rocks*" (margin) in the love feasts of the early Christians, but now the rocks are above water, and in ritual and wordly pomp deluding even true saints to their loss, for His priests (1 Peter ii. 5) are called on to offer the sacrifice of praise and thanksgiving, and "whoso offereth praise glorifieth Me" (see Heb. xiii. 10-16, and Psalm l. 23).

We would not enlarge, but "clouds without water" is suggestive. A cloud the size of a man's hand cheered the heart of Elijah (1 Kings xviii. 44), and so when we see a cloud we look for rain. An old woman was asked by a gentleman what she thought of the sermon they had both listened to. "O," she said, "I don't know, but he has taken away my Lord, and I know not where he has laid Him." That professed servant was a cloud without water; he was not in touch with Christ, and though professedly a servant, he could give none of the water of life (John vii. 37, 38).

Let not these things stumble us, beloved; let us bear in mind Jude 17 to 19, and take courage, for, behold, He has told us beforehand that evil men and seducers shall wax worse and worse, and may we take heed to build one another up, to walk *in dependence on God*, keeping ourselves in the *love of God* to us, and in our weakness, helplessness, and conscious imperfection, except IN HIM, may we be looking *for the mercy* that is *to be brought unto us* when Jesus comes.

God alone "is able to keep us from falling," and to Him, Father, Son, and Holy Spirit, one God, be *all* the glory.

NOTES FROM A YOUNG MAN'S BIBLE.—XV.\*

## THE EPISTLE TO THE ROMANS.

Romans xii. 2.

"**B**E not conformed to this world." Lot tried it, saved nobody, ruined himself and family, and got out of judgement fire scarcely saved. Aaron tried it at Sinai; the golden calf was the result. Solomon tried it in Jerusalem, and temples to Chemosh and Moloch, and altars to Ashtaroth and Milloin confronted Jehovah's temple. This very principle brought in all the idolatries of Jeroboam and Ahab, and it was this that, in the days of our Lord's earthly sojourn, left the Jewish congregation to be a skeleton leaf without life, without sap. Let us translate the living truths of the Gospel into, and illustrate them by, the language of life. In the New Testament especially the unworldly character of the Church of Christ is written in large letters, as upon public tablets, that all may read at a glance. Our Lord taught it in discourse and parable, and breathed it in His intercessory prayer. Paul, Peter, James, John, and Jude echo it, and the echo grows louder rather than fainter with each new reverberation. The array of Scripture texts on the one hand, and of historic facts on the other, is like the marshalling of two vast hosts, guarding God's people against the world's influence and power.

Verses 3-5.—Every Christian has a mission. Matt. xxv. 14, 15; 1 Pet. iv. 10: Find it on your knees. Don't take years finding it. Don't despise it though small. Don't rush into someone else's work.

Chap. xiii. 4.—"A minister of God." The very same title as that he uses of those who are engaged in more directly spiritual ministry, showing that God has not relinquished the moral government of the world, that all authority is derived from Him, and that civil government is just as much His work as spiritual.

Verses 11, 12.—We do not make up our minds to sleep, there is no deliberate purpose, only an easy position, everything around us cosy and comfortable, and we do not know we have been asleep till we wake up.

\* E. H. B.—A young man of rare ability, spirituality, and promise, who departed to be with Christ after a very brief illness, 3rd February, 1892, aged 27.

ROYAL.

"Should I dwell in the Royal City."  
 "Let Royal *apparel* be brought."  
 "Ye are . . . a Royal priesthood."  
 "The *seed* Royal."  
 "Of His Royal *bounty*."  
 "The *Lord* . . . bestowed . . . Royal majesty."  
 "Thou shalt be . . . a Royal diadem in the hand of *thy God*."  
 To "yield *Royal dainties*."  
 To "*fulfil the Royal law*." A. O. M.

## Correspondence.

## A THIRD MISSIONARY TOUR IN ITALY.

To the Editor of THE WITNESS.

DEAR SIR,—I have just returned from my third visit to Italy, which I undertook through seeing the readiness of the Jews in that country to listen to the Gospel when I was there last year. In Florence I met my friend, Mr. J. S. Anderson, of that city, who so kindly acts as interpreter for me, and from there we proceeded to Modena, an ancient city of 31,000 inhabitants, with a large proportion of Jews, who are now allowed to reside in any part of the town, though the Ghetto, with its iron gates, still exists. The well-known Rabbi Judah Leo di Modena was a native of this place. We sent out notices to all the Jews of a meeting to be held in the only evangelical church there. A great number came, mostly of the better-class Jews. Mr. Anderson unfortunately caught a severe cold on leaving Florence, which affected his throat, so that he could hardly speak, but God gave him strength to interpret that evening, the subject being "Israel: Their Past, Present, and Future." Christ was faithfully proclaimed from the Old Covenant Scriptures, as well as the New, and the greatest attention was paid, fifteen to twenty remaining to an after-meeting and receiving gospel texts in Hebrew and German. We promised, God willing, to come again, and to send them occasional letters.

The next meeting was held at Padua, a very old city of about 48,000 inhabitants, with a large number of Jews, and famous for several great Rabbis, Don Isaac Abarbanel being buried there. The meeting was arranged to be held in the evangelical church, but beforehand we were in a great dilemma, in which we proved God's faithfulness. Mr. Anderson became very ill with fever and pain in the throat, so great that he could not speak, and the doctor said he must go to bed. There was no one to interpret for me. The meeting was to be at 8.30 p.m., and it was

settled that at 8.15 a boy should call to show us the way. While we were earnestly praying to God for help a knock came at the door; the boy walked in, and with him a young Italian gentleman, Benjamin Manfredini, son of an evangelist at Ferrara. Seeing the bills posted up announcing our meeting, he had sought us out; he had never been in Padua before. Having just learnt the German language abroad, he undertook to interpret for me. Thus the Lord met our need, and answered our prayers. The church was large, and was filled mostly with Jews; the attention was great, and a number remained afterwards for conversation; to give details would occupy too much space. Through care and resting Mr. Anderson was rather better the next morning, and we were able to proceed to the Ghetto, where we had interesting conversations with many Jews. One of the elders of the Synagogue opened the building for us; others entered with us, and inside we preached Christ and distributed tracts. One Jew told Mr. Anderson that he was very uneasy after listening to the Gospel, and he went to the Rabbi and told him that we believed in every word of the Bible. The Rabbi said, "Yes; but they do not keep it"; so Mr. Anderson explained to him how Christ came to fulfil the law, and He is the end of the law for righteousness to every one that believeth. While we endeavoured specially to reach the *Jews*, Mr. Anderson was able also to reach many *Gentiles*, amongst whom he has never been able to get an opening before.

We also visited Milan, where we had a meeting in the Waldensian Church, which I was told was the largest of that kind in Italy, accommodating 800; so I may safely say 500 were present, and Christ was again faithfully proclaimed, Jew and Gentile listening with the greatest attention. The pastor interpreted for me, taking the deepest interest, and was very kind in every way; the meeting was favourably noticed in a newspaper.

From there we went to Pavia, and had another meeting. After that we went to Spinetta, where we met our brother Honywill, who received us most hospitably. A meeting was arranged for that night at Alessandria, but we found out there was a jubilee celebration for the Rabbi in the Synagogue, and all the Jewish congregation were there, so we went also. The building was beautifully lighted and decorated for the occasion, but it was a mere entertainment, with music and speech-making. There was no mention of God, and I was sad at seeing this; it was only "dry bones," with no spiritual life. Mr. Honywill got into conversation with a Jewish officer, and there in the Synagogue he opened his Bible and pointed to the Lord Jesus, while I with my

Hebrew Bible pointed to a passage, and gave him a Hebrew gospel text, which he gave to his little boy, and we noticed that many were eager to see what it was. After that we went to have our meeting; in spite of their entertainment, several Jews came, including the officer, and we sought to give them better things than they had at the Synagogue. Seeing that there were so many Jews in Alessandria, and the eagerness of the officer to listen to the truth, we arranged another meeting for the following Thursday, when a good many came, and Mr. Honywill and myself proclaimed the Gospel in all simplicity.

Then we visited Acqui, a place with about 11,000 inhabitants, and about 250 or more Jews. Though the meeting was held a good distance out of the town, a great many of the finest Jews came out and listened most attentively, a number of them remaining afterwards, with whom we conversed, especially with an old Jew, who asked me in Hebrew, "Do you believe in the Torah (Pentateuch) as well as in the New Testament?" I said, "Certainly; it was the Torah that pointed me to the New Testament." He told me his name was Mordecai, that he is a reader in the Synagogue, and reads especially the Book of Esther. His son was also present, who is known to be a clever man, and he thanked us for what he had heard, which he enjoyed very much.

I also visited with Mr. Honywill several other places; for instance, Rivalta, Tortona, Bassignana, and Turin; but at the latter place, though we had a large meeting, I fear very few Jews were present, as it happened to be the night of the Passover, and the Jews themselves said they could not be present. The meeting was held in a Baptist chapel, and was well filled with Italians.

In conclusion, I would say that it seems the Lord has set before me an open door to reach the Jews of Italy, of which I desire to avail myself as often as the Lord may lead, and the work in London will allow. The unusual readiness of the Jews to listen to the Gospel, their courtesy, and friendliness to one who is an apostate from their religion, are surely of the Lord, and a cause for thankfulness; while the kindness of Mr. Anderson and Mr. Honywill has greatly helped me, and I have valued much their sympathy and fellowship.

I have also been enabled to see much of the Lord's work carried on by these brethren and others in that Roman Catholic country, and how the power of the Gospel has changed many, even priests, into humble followers of the Lord Jesus.

May He abundantly bless the efforts made in His Name to both Jew and Gentile.

ISRAEL ISAIAH ASCHKENASI.

43 King's Avenue, Muswell Hill, London, N.

## CORONATION DAY.

THE letter which appeared in our last issue suggesting that the Coronation Day, 26th June, be largely devoted to prayer and supplication on behalf of King and Queen, the Royal Family, and the Government of this great nation, as well as concerning the course of events in the world generally, has met with a very hearty response. Meetings will be held (p.v.) on that day in Glasgow, particulars of which will be found in Intelligence columns, and we desire to impress upon the Lord's people generally the importance of fulfilling the Church's priestly privilege and responsibility of making intercession for all men.

J. R. C.

## Questions and Answers.

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

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

The Editor wishes it to be known, once for all, that no notice will be taken of ANONYMOUS communications. Name and address of the writer ought always to be given; not necessarily for publication, but for various important and obvious reasons.

REPLIES ARE INVITED TO THE FOLLOWING:

**THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.**—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

**CHRISTIANS IN SOUTH AFRICA.**—In a time of war is a Christian justified in taking up arms in accordance with "the powers that be"? or ought he to leave the place until peace is restored, which would probably involve the loss of all his worldly interests? In South Africa some Christians join in the struggle with seemingly no conscience, holding that it is a righteous war.

**NAMES OUT OF THE BOOK OF LIFE.**—Can we infer from Rev. iii. 5 that it is possible for a believer's name to be blotted out of the Book of Life? Light on this verse would be much valued by many young Christians.

**THE SERMON ON THE MOUNT.**—Was "The Sermon on the Mount" (Matt. v.-vii.) spoken to the disciples only or to the multitude also.

## CHRIST'S EVERLASTING KINGDOM.

**QUESTION 449.**—Please explain 1 Cor. xv. 28, especially with regard to the Son delivering up the kingdom to God, and being subject to Him, that God may be all in all, while Dan. vii. 14, 18, 27, and many other Scriptures, state that His kingdom and reigr. are for ever and ever.

{For answer, see article by Dr. Anderson-Berry, page 85.]

## GOD'S COVENANT WITH DAVID.

**QUESTION 450.**—How is the statement of David in 1 Chron. xxviii. 9 to be reconciled with 2 Sam. vii. 12-16 and Psalm lxxxix. 30-34?

**Answer A.**—Read context 1 Chron. xxviii. 7 and xxii. 9-13. In Psalm lxxxix. it is the "seed" and the "throne" of David (verse 29), or rather, "in vision," David's Lord. In 1 Chron. xxviii. 9 it is in reference to the "kingdom" (and "land," verse 8), rather than to Solomon personally (verse 7), "If he be constant" (marg., "strong"), as xxii. 13, "If thou takest heed . . . be strong." So also in 2 Sam. vii. 13 it is the "house" and the "throne." There are, of course, the two sides, which we may term the human and the Divine, not to be reconciled, but recognised.

W. C. O.

**Editor's Note.**—An illustration of the *two sides* referred to in above reply may be seen in Acts xxvii. In verses 23-25 there is the explicit declaration that all in the ship would be saved. Nevertheless, when the sailors were about to leave, Paul as plainly declares, "Except these abide in the ship, ye cannot be saved" (verse 31).

God, who knoweth the end from the beginning, may make known that which shall inevitably come to pass; but the means by which it is to be brought about is obedience to His revealed will.

As a matter of fact, Solomon grievously failed, and reaped in many ways the bitter fruit of his disobedience. He only very partially accomplished what he might have been used to do much more gloriously had he proved faithful; but his failure brings out God's reserve, and all shall be fully accomplished in Him who is the true Seed of David.

## LIBERTY IN MINISTRY—WHEN?

**QUESTION 451.**—Does the teaching of 1 Cor. xiv., &c., as to gifts, order, and rule in the Church apply to local assemblies in the present day? and if so, does the liberty there recognised apply only to the Lord's-day assembly for the breaking of bread, or to all occasions on which the Church comes together?

**Answer A.**—The teaching of 1 Cor. xiv. certainly applies to local assemblies of the present day. In 2 Peter ii. 1 we read, "But there were false prophets also among the people, even as there shall be false teachers among you." This gives us a hint that teachers are now taking the place of prophets. As the prophets are not present with us now, we may therefore in our application supply the word "teachers" instead of "prophets," and the word "teach" instead of "prophecy," in 1 Cor. xiv. 24, 29, 31, 32, and 37.

The liberty of speaking recognised in 1 Cor. xiv. applies *only* to occasions when the Church is gathered in Church capacity. The Church capacity is marked in this famous chapter by the Greek phrase, *ἐν ἐκκλησία* (in Church), which is used in verses 19, 28, and 35. I do not think this phrase occurs elsewhere in the New Testament, although *ἐν τη ἐκκλησία* (in the Church) is frequently used.

The Church is only convened in Church capacity when it is gathered to remember the Lord Jesus, to eat the bread, and to drink of the cup together, and to do Church work exclusively.

The Church was gathered together by Paul and Barnabas at Antioch, but not in Church capacity, consequently there was liberty for Paul and Barnabas only (Acts xiv. 26, 27). This is a most instructive precedent for calling the Christians to hear something of importance. We are not told how they gathered the Church together, but they gathered them; and so were responsible to meet them and speak to them, which they did. Thus may meetings be convened for teaching saints, preaching the Gospel, or any other scriptural purpose; those who call such meetings being always responsible for the conduct of the meeting.

J. S.

*Editor's Note.*—Whilst so far agreeing with above reply, we hardly think the Scripture warrants the limiting of *en ecclesia* to the meeting around the Lord's Table only. Surely the liberty that is fitting for that occasion is equally becoming when the Church is assembled for prayer.

But it is clear that for reports of evangelistic work, for teaching believers, or for the preaching of the Gospel, meetings may be specially convened, and those who call the assembly together are responsible as to the conducting of it in an orderly way, and so that the object for which it is convened shall be attained.

### RIGHTEOUSNESS WITHOUT LAW.

QUESTION 452.—What is the meaning of the expression in Romans iii. 21, "The righteousness of God"?

*Answer A.*—The latter part of Romans iii. takes up the subject of "the righteousness of God" as the sovereign remedy for the failure of man. This 21st verse goes back to chapter i. 17, where we learn that in the Gospel of Christ, which is the power of God unto salvation, the righteousness of God was revealed from faith to faith. This righteousness is God's, not man's. It has its character, quality, and source from God, not from man. It comes from God for man, not from man for God. What comes between i. 17 and iii. 21 demonstrates the ruin

of man in nature, and his awful condition under the wrath of God revealed from heaven, as declared in i. 18. It shows how necessary is the righteousness of God received by faith, whether for the Gentile, who had sinned without law, or the Jew, who had broken the law, all alike having sinned, and come short of the glory of God. When, however, we come to look at the righteousness of God, not in the abstract, as in chapter i., but as bestowed upon man, as in chapter iii., we see that the death of Christ is the grand centre and climax of all God's counsels in righteousness and grace. As it is not possible that the blood of bulls and goats should take away sins, thus satisfying the righteous claims of God (Heb. x. 4), the question might be asked how He could righteously forgive the sins, and count for righteousness the faith of Abraham and others, who lived before the death of Christ? We get the triumphant answer to this question in iii. 25, where we read that, in setting forth Christ to be a Propitiatory or Mercy-seat,\* God has declared His righteousness for the remission of sins that are past; that is, the sins of Old Testament believers, as to which, He who foreknew all had exercised forbearance because of the Blood of Jesus.

But we learn in the 26th verse that from this standpoint God also looked forward, and declares at this time His righteousness, that He might be just (righteous is the same word), and the Justifier of him which believeth in Jesus. There is this difference between our position and the patriarchs', not in the substance of the matter, but in our status before God: that we stand in known, revealed righteousness, not in the hope of forbearance, great as the mercy may be which grants it. The righteousness spoken of is God's being righteous, and yet so declared that He can justify or reckon righteous the greatest sinner. The righteousness of God is Christ Himself—the Lord our righteousness (Jeremiah xxiii. 6). Wondrous mystery of grace! God looks at me, a weak and sinful being, but He doesn't see me, He sees Christ. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21; 1 Cor. i. 30). F. P. S.

*Answer B.*—"The righteousness of God" in Romans iii. 21 is clearly explained in verses 25 and 26. It is God's just action in reckoning righteous all who believe in Jesus. As a man is justified freely by the grace of God (verse 24), on the ground of the precious Blood of Christ (v. 9), and on the principle of faith (v. 1), law is necessarily excluded (iii. 28).

W. C. O.

\* The mercy-seat or lid of the Ark (Greek, *hilasteirion*, the word here translated "propitiation") was the place where in the holiest the blood of the victim was sprinkled in the presence of God.

## HADES; A SCRIPTURAL INQUIRY INTO THE MEANING.—I.

By Dr. ANDERSON-BERRY, Reigate.

THE word "*Hades*" occurs eleven times in the Greek New Testament, and is rendered as follows in the Authorised Version :

Matt. xi. 23—"Shalt be brought down to *hell*;" xvi. 18—"The gates of *hell* shall not prevail."

Luke x. 15—"Shalt be thrust down to *hell*;" xvi. 23—"In *hell* he lift up his eyes."

Acts ii. 27—"Wilt not leave my soul in *hell*;" ii. 31—"His soul was not left in *hell*."

1 Cor. xv. 55—"O *grave*, where (is) thy victory?"

Rev. i. 18—"Have the keys of *hell* and of death;" vi. 8—"Was death, and *hell* followed;" xx. 13—"Death and *hell* delivered up the dead;" xx. 14—"Death and *hell* were cast into."

In classical Greek the word originally was used only as the name of the god of the under-world, who holds rule over the dead. Then also, especially later, it came to mean "the place of the dead." Its derivation gives the sense of "the invisible—the invisible land." But as Nägelsbach remarks in his "*Homerische Theologie*" and "*Nach-homerische Theologie*": "The idea connected therewith recurs with tolerable unanimity of import amongst the heathen, so far as the faith in personal immortality was able to gain recognition. Hades, taken in its more general sense, would thus be the place of assembly and residence for all who depart from the present world—in a word, the world beyond." The Septuagint borrowed the word, and used it as the equivalent of the Hebrew *sheol*, which in a general sense denotes "the place of the dead."

It will be noticed that our translators, with the single exception of 1 Cor. xv. 55, uniformly rendered the word *hell*. In that passage the reading preferred by the Revisers (following Tischendorf, Alford, and others) is *θάνατος*—*death*; so that in reality the rendering *hell* is a uniform one. Now, it is to be noted that this word *hell*, although now universally applied to the place where the wicked undergo eternal punishment, at the time our Authorised Version was made, had the exact force and meaning which is given to *hades*

(in its secondary sense) above. It was a correct rendering when it was made, and only the change of meaning which goes on in every living language has made it an unsuitable rendering to-day. The original word (*hades*) having been introduced into our language, the Revisers have done well to use the word itself in every place in which it occurs in the original text.

But someone may ask, Does the word bear the same meaning in scriptural as it does in classical Greek? To such a question I would answer unhesitatingly, Undoubtedly. But this is comparatively of little importance, seeing that the Lord Himself fixes the meaning for us when He lifts for a moment the curtain which hides the unseen world from this, and tells us in language borrowed from this life (which alone we could understand), what was the condition of the rich man and Lazarus after they had passed beyond our ken. It was, as He tells us, in *hades* that the rich man, being in torments, lifted up his eyes and saw Lazarus. It was in *hades* that the rich man begged, not a crumb, but a drop of water. It was from *hades* he begged that Lazarus might be sent to warn his five brethren. It was in *hades* he was told to—Remember! In *hades* every faculty he possessed on earth as a conscious, intelligent, reasonable being was exercised; but in vain. On earth this man had made his soul and its faculties a mere slave to his body and its senses. Yonder on earth the body and its demands had been all in all, but here and now, having left that body in its rich and sumptuous sepulchre, he discovers in *hades* that the requirements of his hitherto neglected soul are paramount and its demands imperative. Torments? Yes; for the denial of these demands and the non-satisfaction of these requirements produce agonies for which our present experience has no equivalent and our language no expression. And yet he expressed them in the terms of that forsaken body to which he had been such a slave.

But someone may object that this is a parable. But what of that? Is a parable but a pictorial lie? Can what is untrue convey any idea of what is true? The tendency of religious thought to-day is to turn all

the histories in the Bible into myths. The thin edge of such a tremendous wedge was certainly the teaching that the parables were the work of our Lord's imagination intended to illustrate in an interesting manner His profounder statements. And just in this lies concealed a specious fallacy. For every candid, unbiassed, Spirit-taught mind must admit that His parables were not so much illustrations of the profound truths He taught as the truths themselves expressed in the language of this present life: that these profound truths are so much part and parcel of the parables that to reject the one as untrue is to reject the other as untrustworthy. See with what an air of verisimilitude our Lord begins this parable: "Now, there was a certain rich man . . ." If what He says is not fact—as certain affirm—it is difficult to explain His words affirming the existence of the persons whose history He professes to relate. The longer we study His words the more must we be convinced that here He is relating the particulars of two men's histories with which He Himself was perfectly acquainted. Not for a moment would any intelligent mind mistake this record of fact for fiction unless it were blinded by certain preconceived ideas to which the plain and literal taking of this tale is fatal.

Taking our Lord's words, then, as a relation of facts known to Himself, at the same time remembering that He is using the language of one world to depict scenes in another, we understand Him to teach that then *hades* was the place of disembodied spirits of men just and unjust; that between the two there was a separation of such a nature that no hope could be entertained of a salvation beyond the grave; and that the part to which the souls of the righteous went at death was known by the figurative name of *Abraham's bosom*. There is no danger here of our Lord's words being misunderstood. He was using language with which His hearers were well acquainted, just as when He spake to the penitent malefactor and promised him that *that day* he would be with Him in *Paradise*, He used words which His hearer, however ignorant, would have no difficulty in understanding. Now, when Peter affirms that our Lord descended into *hades*, he is not only stating what Paul writes

in other words to the Ephesian believers (Eph. iv. 9), but he is in agreement with his Master, who said, amidst the pains of His cruel death, "To-day thou shalt be with Me in *Paradise*."

But someone will observe that *Paradise* is said to be in the third heaven (2 Cor. xii. 2-4), and that Paul was "caught up" instead of descending into *hades*.

The Scriptures are always exact, and agree one with another. When the believer dies now he is said to be "absent from the body, present with the Lord" (2 Cor. v. 8). His portion is not Abraham's bosom, and I venture to suggest, for the prayerful consideration of God's people, that Paul teaches in Ephesians iv. that at the ascension of our blessed Lord He carried all the spirits of the *righteous from hades unto the third heaven*, there to wait in the delight of *His presence* (it is *that* which makes *Paradise of hades*, of the third heaven, and, finally, of the heaven of heavens) for their resurrection bodies. When thus made perfect they will enter the immediate presence of God (the heaven of heavens), which John by the Spirit calls the "*Paradise of God*" (Rev. ii. 7). Truly the believer's path is like that of the shining light that shineth more and more unto the perfect day.

By giving this word *hades* its true significance, we have the circle of revealed truth enlarged, and hitherto isolated passages brought into their due relationship. For instance, in the light of what has gone before we understand the force of that promise concerning the Church: "Upon this Rock (Himself) I will build My Church, and the gates of *hades* shall not prevail against it." The expression "gates of *hades*" is an Orientalism for the court, throne, power, dignity of this unseen kingdom over which, according to Hebrews ii. 14, 15, Satan was set in authority. (For a modern example of this Orientalism, see the name "Sublime Porte.")

It is kingdom set against kingdom, building set against building; and the one (*hades*) shall not prevail against the other (the Church), because the Stronger Man has through dying overcome the strong man and despoiled his house (Matt. xii. 29).

The principal opponents to this understanding of the word *hades* are those who belong to the Materialistic section of the

Annihilationist school. They would uniformly render the word "grave," and their reason for doing so is obvious. To them the body is the man; the soul is nothing but that vital principle which we call life, or more correctly, physical life; so that in their eyes there is no spiritual being which survives the stroke of physical death. Consequently there is no need for any place beyond the grave. That, with its gaping mouth, receives all that goes to make up man. On a moment's consideration this is seen to be altogether opposed to Scripture. If there is nothing beyond the body in the constitution of man, then in the body is the seat of his personality, and when the body ceases to be, the personality shares the same fate: it has no continuity—the person ceases to be. This annihilates at one stroke the doctrine of the Resurrection; for if the continuity of personal existence is broken, and the person ceases to be, then there is nothing to raise. It would not be a resurrection; it must be a new creation. The Sadducees were logically correct when they said "that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8). And Paul takes his stand in direct opposition to them when he cried out in the Council, "I am a Pharisee . . . of the hope and resurrection of the dead I am called in question;" for it is added that "the Pharisees confess both," *i.e.*, the resurrection, and the existence of spirits, whether angels or souls of men (Acts xxiii. 6-8).

Not only so, if the continuity of personal existence be thus broken, the relationship of God with the individual would necessarily cease. He cannot maintain a relationship with that which does not exist. This was the ground our Lord took with the Sadducees, and it is important to notice that He did so in connection with the same great truth—the fact of the resurrection. "I am the God of Abraham, of Isaac, and of Jacob. God is not the God of the dead, but of the living" (Matt. xxii. 32). These men were not yet raised, but in order to their future resurrection it was necessary that the continuity of their personal existence should not be broken, that their personal relationship with the Living God should not cease.

(To be continued.)

## THE DAY OF THE EAST WIND.

By FRANKLIN FERGUSON, Napier, N.Z.

"He caused an east wind to blow in the heaven." "Thin ears, and blasted with the east wind." "Empty ears, blasted with the east wind." "The east wind carried him away, and he departed; and, as a storm, hurlth him out of his place." "Shall sup up as the east wind." "He stayeth His rough wind in the day of the east wind."—Psa. lxxviii. 26; Gen. xli. 6, 27; Job xxvii. 21; Hab. i. 9; Is. xxvii. 8.

THE summer, with its warm and gentle breezes, does not always last, for winter comes along with its chilling cold. The seasons all have their turn. First we see the spring-time, with its buds and blossoms and its signs of life and growth on every side; then comes the genial summer, with its warm and sunny days, bringing on and ripening the fruits of the earth; the autumn, with its dry and withering leaves, sees the completion of the ingathering and storage of the earth's harvest; while dreary winter follows, laying its icy-cold hand upon everything.

But then there come times which are trying beyond the usual changing seasons—"the day of the east wind." From the cold regions of Eastern Europe these keen winds sweep across the continent and over the home lands. Ill betide then the one of feeble constitution, for none save the healthy and well clad can bear up against the unfriendly visitor. The graves of its victims mark its wake; sorrow and gloom lie strewn along its track; and numbers of well-known faces are missed from their posts in life's path.

The Assemblies of God's saints have their seasons in like manner, and the individual member will, of necessity, experience changes in his life. It is not always summer: be that well remembered. The "east wind" will yet blow. The piercing cold may reach the very marrow in your bones.

We have all seen the spring-time. The death-like state which reigned in the district has given place to abundant signs of eternal life; for under the Spirit-inspired preaching of the Gospel many who once were "dead in sins" are now "quicken together with Christ." Signs of growth appear, for these new-born souls feed upon the living bread, and slake their thirst at the pure river of water of life, clear as crystal. With joy the toiling husbandman looks upon the buds and

blossoms and growth of his patient labours for God; and with tender care he nurtures the young plants, purging and pruning where he sees to be needful. How lovely appears the little company of redeemed ones!

Time speeds on. "The Lord their God is with them, and the shout of a King is among them." God has brought them up out of Egypt: the people dwell alone, they are not reckoned among the nations; they have come forth to a rejected Christ; the Living Stone, disallowed of men and refused of builders, is made "the head of the corner." "Surely there is no enchantment against Jacob," seems true in this instance, as the enemy falls back from his attacks. Concerning these saints it is said, "What hath God wrought!" The daily searching of the Scriptures is affecting their behaviour, and their life adorns the doctrine of our God and Saviour. Anxiety for the perishing in outlying districts is manifest in many hearts—their prayers bespeak it. Often is the question uppermost, "What can I render unto the Lord?" They are in the excess of their first love.

"Tongue can never express  
The sweet comfort and peace  
Of a soul in its earliest love."

Verily the summer is come. They are as "gardens by the river's side, as the trees of lign aloes which the Lord has planted, and as cedar trees beside the waters" (Num. xxiv. 6). Warm, sunny days are ripening the fruits; but testing times are in store—"the day of the east wind" has yet to come.

Autumn sets in with reminders that winter is approaching. Much precious fruit has been garnered into the storehouses of the mind, to come and go upon when the good times are over and scarcity takes the place of plenty. The first indication of winter may be the departure of Christians who have been a stay to the Assembly, whose words of counsel, correction, and instruction are sadly missed. To be thrown upon one's own resources, and to shift more for one's self, undoubtedly is somewhat irksome. Happy is the one who can now rely upon God, and find his resources in Him; for to this one the removal of stays means but a firmer taking of root and a stronger growth.

At last comes winter. Chilling air seems to pervade the atmosphere of the Assembly. Some of its former freshness vanishes, and a few saints are losing interest in the meetings. So long as gifted men move in and out among them there is an air of well-being and prosperity; but when they are removed the fountain of blessing is felt by some to be gone too. A famine is prophesied by the faithless. Nay; verily GOD can provide. This necessity is His opportunity to show them what He can do. "He that hath fed will feed." Short-sighted man fails to scan the purposes of God, and misconstrues His acts when he understands them not. The time has come to show endurance; yet how few prove themselves able to go right on through wintry seasons.

When matters crop up among us requiring spiritual insight and wisdom to put things right again, it needs to be asked: "Is it so that there is not a wise man among you, no, not one that shall be able to judge between his brethren?" Difficulties multiply, unpleasantnesses come in, a root of bitterness springs up, no sooner is one trouble past than invariably there arises another. What has befallen the Assembly? It is "the day of the east wind." When it has passed you notice some in fellowship have gone, resolved to return no more. Estranged from their brethren, they quickly depart in heart from God Himself, while in due course their spiritual life all but dies out. Others again, though they remain, suffer a rude shock from which it will take time to recover, if ever they do fully. The lack of forbearance, linked with a spirit of lowliness and meekness, is mainly to blame for the sorrow left behind. A little common-sense, coupled with yielding one to the other, would stave off a good deal.

Tribulation must needs arise; it has its part to play, and serves an important purpose. But we do need to be prepared for "the day of the east wind." Trials sweeten the promises of God, infuse new life into our prayers, and bring us to the feet of the Lord Jesus when naught else will. What Christian should be sorry for the trials lying along his path? Are not testing days most fruitful when patiently and hopefully endured in

companionship with God? Warm and suitable garments for the soul are indispensable in the wintry seasons, and the things to "put on," as set forth in Col. iii. 12-14, make up a good suit, well protecting us against the piercing blast on "the day of the east wind." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering . . . and above all these things put on love, which is the bond of perfection."

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### THE SECRET OF ALL TRIAL.

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IT is a remarkable fact that the secret of all trial is found in the portion of Scripture from which the Lord Jesus quoted His first reply to the devil's temptation. In Deut. viii. four forcible answers meet the question asked by any one, Why am I tried?

First, "To humble thee" (verse 2). This is God's first dealing with the unsaved. Pride requires to be broken before any sinner will confess "there is no difference" (Rom. iii. 22) between me and the vilest sinner, for until he is humbled no man will acknowledge that, "As in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19).

Second, "To prove thee" (verse 2). "Thou sayest thou hast faith." Prove it. God told Satan there was none in the earth like Job. Satan's reply was to this effect, "Prove him." Peter had to be proved that he might learn his weakness. He was quite sure he would die rather than deny his Lord before he was tried. When proved he learnt his own failure, and wept bitterly as he remembered his boasting.

Third, "To know what was in thine heart" (verse 2). Of Hezekiah we read, "God left him to try him, that He might know all that was in his heart" (2 Chron. xxxii. 31). No man can know what is in his heart; and more than that, no man will believe what is in his heart till God leads him to learn what is there—a very bitter but wholesome lesson for saved and unsaved.

Fourth, "To do thee good at thy latter end" (verse 16). What an end to all trial! God's object at all times is to "do good" to every tried soul. If Christians would bear this in mind, would they not be ready to bow

to God's will, and like Job exclaim, "When He hath tried me, I shall come forth as gold?" (Job xxiii. 10). "All things work for good to them that love God" (Romans viii. 28), is a fact no man can deny; therefore the Christian has no right to say, "All these things are against me," even when most deeply tried.

Man is tried in a thousand different ways, and the tried one often thinks, "No one is so deeply tried as I am." To such I would appeal, Can you contradict this fact, that the reason you are tried beyond measure is "to humble thee," "to prove thee," "to know what is in thy heart," and "to do thee good at thy latter end"?

O for grace to "humble ourselves" under the mighty hand of God; for grace to be found faithful when *proved*; for grace to live as ones who *know* what is in our heart; and for grace to believe "all things work together for our good."

A. G. W.

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### SOME OF THE "LITTLE THINGS" OF SCRIPTURE.—III.

Notes of an Address by W. H. M'L.

"LITTLE FORGIVEN, LOVETH LITTLE."

THEN you are all familiar with that lovely incident in Luke vii.: "Behold a woman in the city which was a sinner." She came in when the blessed Lord was reclining there, and saw His wearied feet covered with the dust of the streets. Simon had given Him no water to wash His feet; he had denied Him the common courtesy of that country. She saw that the One she loved was being neglected, so she brought an alabaster box of ointment and stood at His feet behind Him weeping, and began to wash His feet with tears (it means she literally rained tears on His feet), and did wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment. His feet were washed that day with the tears that came from a heart of love. "She loveth much." Some of you do not love much, it may be, not because you have not been forgiven much, but because you think you have not been forgiven much. When Paul was brought into closer fellowship with God, as I have told you before, he calls himself

"the chief of sinners." When Daniel had been moaning and fasting three weeks, and was brought into the presence of God, he said: "My comeliness was turned in me into corruption." Job, the perfect and upright man that feared God, after God's dealing with him learned the character of God and his own condition before God, so that at the last he said: "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee: wherefore I abhor myself and repent in dust and ashes." May God make known to us more and more how much we have been forgiven.

"A LITTLE CHILD."

We read in Matthew xviii. 2: "Jesus called a little child unto Him, and set him in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We received Christ as little children, and we are told in Col. ii. 6, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." A little child believes anything you tell it, and we should believe anything God tells us. We came to Christ as little children. How lowly we were, how humble; we had nothing to bring, we were poor, empty sinners, and the Lord says, "So walk ye in Him." There are many solemn warnings in this chapter, viz., Matthew xviii. We read in the 6th verse, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea"; and in the 10th verse we read, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." I take it that these "little ones" are any of God's children, so I am to be very careful lest I despise or stumble any child of God. The words of warning are very solemn. The Son of God is so united to His people that He speaks of them as "members of His Body" (Eph. v. 30). To Saul of Tarsus He said, "Saul, Saul, why persecutest thou Me?" May we remember this, and may it come home to our hearts that the members of His Body are part of

Himself, and we cannot despise or stumble them without despising and grieving Him. We read in Mark ix. 41: "For whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Because ye belong to our denomination? No, no; because ye belong to Christ. A cup of water may not be worth much at one time, but at another time it may be worth a great deal. When the soldiers are lying wounded and dying on the battlefield their cry is, "Water, water!" I have been told by one who has been on the battlefield lately that he has heard the cry, "For God's sake, water, water!" We are on the battlefield of Life, and there are those around us wounded and dying—wanting water. Are you keeping it from them? You are perhaps keeping back the kind word or action, which to a poor, wounded soul is like a drink of cold water. I shall not want your kind words when I am in heaven—there will be nothing but kind words there—I want them now. As a Christian man said once, "If you are going to send flowers for my coffin, send them now before I am dead, that I may enjoy them." If you are going to say kind words about me when I am gone, say them now; don't wait until I am dead. "I was naked, and ye clothed Me." There will be no lack of shining raiment in heaven, but there are some of those little ones who are naked now; will you clothe them? "I was sick, and ye visited Me." There will not be any sick people to visit up there. There will be no sickness in heaven. Now is the only opportunity you will have to visit those who are sick. "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave drink." There will be no hunger or thirst up there; "they shall hunger no more, neither thirst any more, . . . for the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters." There are tears now; can you wipe some away? Can you? God will wipe them all away by-and-by, but He would like you to anticipate Him, and to wipe some of them away now. Is there any portion in this Bible that tells me to be unkind to any one—to do an unkind action,

or say an unkind word? If there is I cannot find it. My friends, we want the kind words for the children of God in this world, and the kind actions and cups of cold water, and mark you, "whatsoever a man soweth that shall he also reap."

"Then scatter seeds of kindness  
For the reaping by-and-by."

I find my message nearly finished. Ah, friends, do not keep back these little things; they are only little things, but God only knows how they may heal some broken hearts. A dear friend sent me a short time ago a little piece of poetry; I would like to repeat it:

"The memory of a kindly word, for long gone by,  
The fragrance of a fading flower sent lovingly,  
The gleaming of a sudden smile or sudden tear,  
The warmer pressure of a hand, the word of cheer,  
The hush that means, I cannot speak, but I have heard,  
The note that only bears a verse from God's own Word.  
These tiny things we hardly count as ministry,  
The givers deeming they have shown scant sympathy,  
But when the heart is overwrought, Oh, who can tell  
The power of such tiny things to make it well?"

There will be no cross words, no unkind acts in heaven, and our opportunities for giving the cups of cold water will soon end.

"A LITTLE WHILE."

"For yet a little while and He that shall come will come, and will not tarry." It is only a "little while," my friends, and He will come, and then we will say good-bye to the sorrow, the pain, the trouble, and everything that vexes and worries us now; we will be in His own presence where there is fulness of joy, and we shall be like Him. God help us to be more like Him now. All Israel came to Hebron to make David king, but there were some six hundred who went to the cave of Adullam, and stood by him in the time of his rejection. We can still visit the blessed Lord in His sorrow, in His sickness, in His hunger, in His thirst; we can still clothe Him as the naked One, for He still says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

These Articles will be ready shortly in book form at 3d. and 6d., post free.

PRAYER. (Psalm cxliiii. 7.)

"HIDE not Thy face from me as now  
Before Thy Throne of Grace I bow,  
Lest I be "like to those who go  
Down to the pit of endless woe."

Reveal Thyself to faith, that so  
Love's smould'ring flame may brighter glow;  
From prayerless prayer preserve Thou me,  
Lest like the lost ones I may be.

As on the mercy-seat of old  
Shone cherubim of purest gold,  
Shine forth in light and truth on me  
That prayer may in the Spirit be.

O teach me for this sight to wait  
Hard by the portals of Thy gate;  
For none who thus Thy beauty see  
Can ever *like* the lost ones be.

BIBLE READING. (Psalm xxviii. 1.)

PERUSING now the sacred page,  
That should my highest powers engage,  
"Lord, be not silent unto me,  
Lest like the lost ones I may be."

To read Thy Word, and not to hear  
Thy Voice within, is task most drear;  
But swift the happy moments flee  
When "my Belovèd" speaks to me.

As holy oracle of old  
Did counsels all divine unfold,  
My "Urim" and my "Thummin" be,  
Revealing Love's deep mystery.

"Lights and perfections,"\* Lord, Thou art  
To cheer and purify the heart.  
Speak daily through Thy Word to me,  
Then *like* the lost I shall not be. A. W. P. S.

THE POWER OF THE LORD

By J. S. ANDERSON, Italy.

"The power of the Lord was present to heal" (Lu. v. 17).

MATTHEW calls Capernaum Jesus' "own city." He had left Nazareth. He enters a certain house, perhaps Peter's. This is noised abroad, and many gather about the door, including pharisees and doctors of the law, not only from all parts of Galilee, but from Jerusalem. It is important to remember these last visitors from Jerusalem. They had come from the capital to

\* The meaning of "Urim and Thummin" (Ex. xxviii. 30; Numb. xxvii. 21).

hear and report, and they remind us of Jesus' former ministry there, recorded only by John.

What a mixed audience! What different motives must have met the gaze of Him who "sees" men's thoughts! There are proud doctors of the law and humble disciples, jealous, self-righteous pharisees and simple-minded, needy, heavy-burdened souls—all listening, but how differently, to Jesus, as "He preached the Word unto them." And "the power of the Lord was present to heal."

Suddenly the ears of the audience are attracted by a sound on the roof, and soon the eyes of all behold the tiles being moved and removed, and a couch is let down, on which lies, probably, a young man paralysed. The report of Jesus' presence in Capernaum had reached his friends, and four of them have carried him to the door of the house, which, however, they find blocked by a crowd. But their faith literally gets "over" the difficulty, for they mount the stair, get on to the roof and remove the tiles, and let down their poor, paralytic patient "before Jesus."

Doubtless the word just preached and taught has been leading up to what is now to be said and done. All eyes turn from the sufferer to the Healer. He "sees" the *faith* of the four faithful friends. He sees trust wrestling with a kind of chronic despair in the heart of the patient, and addresses him: "Child, be of good cheer."

No case is incurable "before Jesus," for "the power of the Lord is present to heal." Hope revives. All are hanging upon those lips that speak words of life. "Thy sins are forgiven thee." Words savouring of life unto life to the paralytic; of death unto death to the critical pharisees!

Paralysis well illustrates the moral and spiritual condition of the sinner. His will, desires, power—all is paralysed. He has lost the power of motion. He is "without strength."

Brethren, bring the paralysed sinner to Jesus, "before" Him, not only to the "meeting." If the door is blocked, get "over" the difficulty. Tear off the tiles that hide Jesus, and let the sinner down right before the Saviour. Be sure you place him there, and that *He* is in the midst, and that "the power of the Lord is present to heal."

You may have a "crowded" meeting, but

if Christ is not there, the subject and object of all, the power of the Lord will *not* be present to heal. Don't give a lecture on the different kinds of paralysis, but tell the sick of the palsy about the Healer, and bring him to *Jesus*. He will deal radically with the case. The power of the Lord will get at the primary cause of the disease—sin, and the believing sinner, forgiven and healed, will walk in newness of life and glorify God. I have no doubt it was the doctors of the law and the pharisees who greatly helped to block the door. They did not love the front seat, "before Jesus." Don't be afraid of the cold critics at the door or in the back seats. Faith always finds its way to Jesus.

I do not know the names of the four who brought that poor paralytic to Jesus in Capernaum, but I do know the names of four who have been bringing sinners to Him for well-nigh 2000 years. They are called Matthew, Mark, Luke, and John, and they all agree and unite in placing the paralytic soul "before Jesus," and, praise His Name, "the power of the Lord is present to heal."

### BIBLE STUDIES.

ATONEMENT—ADVOCACY—ADVENT. SALVATION OF THE PAST—SALVATION OF THE PRESENT—SALVATION OF THE FUTURE.

I. PAST—ATONEMENT—Who delivered us from so great a death (2 Cor. 1. 10).

1. Christ hath appeared to put away sin by the sacrifice of Himself (Heb. 9. 26).

2. By one offering He hath perfected for ever them that are sanctified (Heb. 10. 12-14).

3. Christ died for our sins (1 Cor. 15. 3).

II. PRESENT—ADVOCACY—And doth deliver (2 Cor. 1. 10).

1. Christ . . . entered . . . into Heaven itself, now to appear in the presence of God for us (Heb. 9. 24).

2. He is able to save . . . seeing He ever liveth to make intercession for us (1 John 1. 7-9; Heb. 7. 25, 2. 17, 18, 4. 14-16; 1 Cor. 1. 8).

III. FUTURE—ADVENT—He will yet deliver (2 Cor. 1. 10).

Unto them that look for Him, shall He appear the second time, without sin unto salvation (Heb. 9. 28; John 14. 3; 1 Thess. 4. 16, 17; 1 Cor. 15. 51-53).



### ATONEMENT :

#### III.—THE MEANING OF THE TERM.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

HAVING seen from the use of the original word in many Scriptures that atonement or propitiation signifies a covering, a ransom, a satisfaction as regards a broken law, a life sacrificed on behalf of another, it must be abundantly evident that every aspect of it is fulfilled in the Person and work of the Lord Jesus: that the shedding of His blood is the great atonement for sin, the covering from the wrath that abideth on the sinner, the ransom that delivers from going down to the pit, the satisfaction rendered to the righteous claims of God and to His broken law, the life sacrificed on behalf of all who put their trust in Him, the whole value and benefit of which is entered into and enjoyed through faith alone.

Generally in Scripture the sufferings of Christ on the Cross are represented as being "for" or "on account of" sin; necessarily the sin of others, for He Himself was without sin. And in quoting passages to prove this it is also made plain, beyond controversy, that the sufferings for sin of the Lord Jesus were vicarious, *i.e.*, they were borne as the surety or substitute for the guilty. "Christ also hath once suffered for sins, the Just for the unjust," "who His own self bare our sins in His own body on the tree" (1 Pet. iii. 18; ii. 24); "Christ died for our sins according to the Scriptures" (1 Cor. xv. 3); "He hath made Him to be sin (or sin-offering) for us, who knew no sin" (2 Cor. v. 21); "He is the propitiation for our sins"; "God sent His Son to be the propitiation for our sins" (1 John ii. 2; iv. 10); "Who was delivered for (or on account of) our offences" (Rom. iv. 25); "Christ died for the ungodly." "While we were yet sinners Christ died for us," "when we were enemies we were reconciled to God by the death of His Son" (Rom. v. 6, 8, 10); "Having made peace through the blood of His Cross" (Col. i. 20); "He was

wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5).

We need not add to the list; enough are here given to show the way in which the connection between sin and the sufferings of Christ is stated in Scripture. To question the vicarious character of His suffering for sin in the face of these Scriptures is simply to set aside the teaching of the Word of God as having no authority.

The typical character of the offering up of Isaac by Abraham is generally acknowledged, and that we are intended so to regard it is evident from the terms of Hebrews xi. His being called "the only begotten son," and his being received by his father back from the dead "in a figure," indicate not obscurely the typical character of the whole transaction. But in it there is a two-fold type; not only is the beloved and only son offered up and received back, but Isaac as one under sentence of death is raised up and liberated by means of the offering provided by God Himself. Isaac is unbound and set free, but the ram caught in the thicket takes his place and dies in his stead. No plainer illustration of "substitution" or vicarious suffering of death could possibly be conceived. But objection is strongly taken to the very idea of the Just suffering for the unjust as being essentially unrighteous; and indeed all principles of righteousness, whether human or divine, would be violated if the Holy and Just One had been compelled or obliged in any way to accept the position of suretyship or to bear the penalty due to the guilty. But who will raise the cry of unrighteousness if one who is able, and who in love chooses to do it, pays down in sterling money the fine that the law has imposed upon an offender? Often has it in fact been done. Law accepts the payment on account of the culprit, and instantly discharges him. The law is magnified. Its sentence is owned as being just, the payment satisfies its claim, and the guilty one is legally "free from the law." If love chooses to do it, then no injustice exists. And this is exactly what brings the atoning and vicarious sufferings of Christ into line with every principle of

righteousness. It was the will of God that grace should be shown, to the guilty, the condemned. Far back in Eternity, "before the foundation of the world," in the counsels of the Godhead, the terms of "the everlasting covenant" had been arranged. The Lamb was set apart, and in the counsels of God was slain before Adam was formed or sin had entered. In due time He came, and in the full knowledge of all that was involved in partaking of flesh and blood, He said, "Lo, I come. . . . I delight to do Thy will, O My God" (Ps. xl. 7, 8). His was not a compulsory but a voluntary sacrifice. He not only delighted to do the will of His Father, but in obedience thereto He proved to all the universe that He loved the Father (John xiv. 31). Nor was it love to the Father alone that drew Him on, in the path of obedience, to the dreadful end; there is another side to it of deepest interest for us. "Having loved His own which were in the world, He loved them to the end" (John xiii. 1). He "loved the Church, and gave Himself for it" (Eph. v. 25), and every individual believer can say: "Who loved me, and gave Himself for me" (Gal. ii. 20).

" 'Twas love that sought Gethsemane,  
Or Judas ne'er had found Thee;  
'Twas love that nailed Thee to the tree,  
Or iron ne'er had bound Thee;  
'Twas love that lived, 'twas love that died,  
With endless life to bless us;  
Well hast Thou won Thy blood-bought Bride,  
All praise to Thee, Lord Jesus!"

But atonement as effected by the Lord Jesus carries with it far more than pardon or justification. It includes all that is in the term, "The salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10). It secures the remission of sins, a purged conscience, acceptance in the Beloved, the gift of life eternal, the indwelling of the Holy Spirit, communion with God, resurrection and immortality, and "an inheritance incorruptible and undefiled, and that fadeth not away."

The five offerings under the Levitical economy—viz., the burnt [or "ascending"] offering, the meat [or meal] offering, the peace offering [or peace sacrifice], the sin offering, and the trespass offering—require to be taken all together in order to have a

full view of the value of the atonement as accomplished by Christ Jesus. This has been the subject of previous articles,\* but it may be well here, because of erroneous teaching that is gaining ground in many quarters, to refer again to the great distinction that exists between that aspect of the work of Christ which is set forth in the burnt offering and that of the sin offering.

Many of the most pernicious errors are half truths. It is the element of truth in them which secures their acceptance with the unwary. So in this great question of atonement. It is taught by some that the essence of atonement lies not in vicarious suffering, but in the delight which was yielded to God by His Son in His obedience. In this view His death is said to have been that of a martyr suffering for righteousness' sake, but not the vicarious suffering of the curse or the judgment due to sinners. Now, it is exactly this aspect of the work of Christ, viz., the sweet savour of His obedience unto death, that is seen in the ordinance of the burnt offering. It is called the "burnt offering," or more exactly "the ascending offering," on account of its being caused to ascend wholly to God, in the smoke of the altar fire. There are two Hebrew words for burn. One to burn as incense, or to cause to ascend. The other to burn, to consume as in the fire of judgment. It is the former that is used in connection with this offering. It represents, unmistakably, the Lord Jesus giving Himself for us "an offering and a sacrifice unto God for a sweet-smelling savour" (see Ephesians v. 2).

In this aspect of His work, all the fragrance of His love and devotion to God, His patient sufferings, His enduring of temptation, His implicit obedience and unwavering trust went up to God as incense. The life that might have been held up as the most fearful indictment against us, which, exhibiting as it did that the law of God, broken by us all, was "holy, just, and good," might have been used to our utter condemnation, was laid down, poured out, offered up for us on the Cross to secure our acceptance according to the holiness and righteousness of God.

\* "Christ in the Levitical Offerings." Pickering & Inglis Glasgow. 1s. 6d., post free.

But very different is it with the sin offering. Whilst the internal fat as a memorial of it, witnessing to its intrinsic excellence, is burnt upon the altar, the body of the victim, even the whole bullock (see Lev. iv. 10-12) was carried outside the camp and there *consumed* in judgment fire.

Even the word used for the burning of the fat of the sin offering upon the altar is that which denotes judgment, and not the word used in connection with the burnt offering. Herein lies the contrast between Ephesians v. 2 and 2nd Corinthians v. 21: "He hath made Him to be SIN for us, who knew no sin, that we might be made the righteousness of God in Him." The burnt offering tells of God's delight in the character and obedience of His beloved Son. The sin offering tells of God's righteousness, eternal and inflexible, exacting the penalty of sin, demanding the endurance of the curse due to the breaking of the law.

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### THE SECRET OF SUCCESS IN WINNING SOULS.

Revised Notes of an Address on New-year's Day, 1902,  
by GEO. ADAM, Stranraer.

#### PART III.

**B**EFORE turning to the other side of this subject let us gather up what we have gone over, looking at it from a divine standpoint. First, that God is now carrying out a definite purpose in quickening dead souls into a new life. Second, that He Himself is actively superintending the working out of that purpose, and if we are to be successful in winning souls, we must be going in the current of His purpose. We must be *following His leading*, and not going on according to our wisdom, and asking Him to *follow us*. Nothing is more clearly revealed in Scripture than God's "sovereign, electing love," both in the choice of His earthly and of His heavenly peoples. And there is no doctrine more lost sight of in the present evangelistic efforts of most Christian workers. Let us now try to look at this question from a human standpoint. Here the question is not, Will God's purpose to gather in those whom He has "ordained unto eternal life" be accomplished? His purposes cannot fail. The question is, Is He to use us in the doing

of it? or, is He to pass us by and take up others? If we are to be used, are there any moral conditions which we must fulfil? If God is to come into our halls and meeting-rooms, if He is to bring sinners into them and save them, and if He is to come into our homes and save our "households," are there any conditions on which He alone can do it? We have been getting instruction about having comfortable, acceptable halls, meetings well intimated, and a good, clear, sound Gospel preached.\* Well, I believe in all that, but whilst these *accompaniments* (which ought to be) may induce the unsaved to come to our Gospel meetings, all these things put together will not quicken one dead soul into life. It requires the fiat of the Almighty God to do that, and in the putting forth of His power in quickening dead sinners, He is not so much affected by the circumstances of our halls as we may think, nor even by the *quality* of the ministry. I firmly believe that what affects the manifestation of the re-creative power of God amongst us is, the *spiritual condition of His people*. It may be an important question with the *people*, Is the hall comfortable? and is he an attractive preacher? But the all-important question with God is, Are the people who are carrying on the work *morally clean* in His sight? or, does He whose "eyes are as a flame of fire" see concealed sin? Does He see *covered up moral uncleanness*?

The case of Achan will help us on this point: "And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, . . . and dissembled also, . . . therefore they could not stand before their enemies; . . . neither will I be with you any more, except ye destroy the accursed thing from among you" (Josh. vii. 8-12). I most sincerely believe that if we are to have the Lord coming into our halls in blessing to His own people, and in saving the lost, in many cases that is where we need to begin. There is moral pollution "hid amongst our stuff," and the blessed God will never come in according to the fullness of His grace until these hidden sins are brought to light and judged. We may get the best preachers we know of, and arrange

\* In *Witness* for January, 1902.

meetings in the most approved style, and then think we shall surely have a "revival;" but if "the hand of the Lord" is to be with us in saving power, we must not only have halls, but the saints who meet in them must be morally clean in His sight.

The success, or want of success, in the ministry of those evangelists who go out into the world and break up fresh ground is not the special question which is exercising the minds of many brethren. It is rather why it is that there is so little power and fruit in our Gospel meetings in connection with our assemblies? That is the question I am endeavouring to answer, and in pursuance of this turn to Ezekiel viii. 6-12; "He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary?" Then we have an account of "the hole in the wall," and when the prophet went in and saw, "and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up. Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, the LORD seeth us not." To me this is one of the most solemn passages in the whole Bible. When we read this chapter from verse 1, we find that the prophet did not see this revolting sight amongst the captives by the river Chebar. It was in the "house" where the LORD had put His Name—where the "cloud of glory" rested. There he saw a company of professed worshippers in the "right place," and *apparently* doing the "right thing." But the LORD, who can read the heart, turned these seemingly devout worshippers inside out, and gave the prophet a revelation of their real moral condition as He saw it.

O, brethren, is it possible that in these days around the Lord's table, and in the

hearts of those who are in the right place, doing the right thing, the eye of our God beholds a similar condition of things in the chambers of our imagery? Were He to pourtray our spiritual condition as He sees it on the wall round about, I am afraid we would often cease to wonder why we have so little of His presence in our worship and in our Gospel meetings. It is a most pathetic account we get of the departure of the LORD's manifested presence from the place He loved so well. "Then the glory of the LORD went up from the cherub, and stood over the threshold of the house" (chap. x. 4). "Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims, and the cherubims lifted up their wings, and mounted up from the earth in my sight" (verses 18, 19).

We have not the literal cloud of glory in this age of grace, but we have its antitype in the presence of the Holy Spirit, and if He is to manifest His power and presence in our meetings, we must not only have comfortable and convenient halls, but those who now form His dwelling-place on the earth, and through whom He does His work, must be morally a clean people—a people who fear the LORD, and who think on His Name (Mal. iii. 16). If God is to come into our meeting-rooms in saving power (and there can be no real conversions without Him), and if He is to dwell in our homes and save those who live in them, many of us will have to begin nearer home than arranging about preachers and meetings. Did time permit us, it would be a most profitable study to enquire why it is that in some Christian homes not only are the children saved, but even the servants cannot live at ease until they yield to the claims of the Gospel, whilst in other homes the children of Christian parents can continue to live in sin without feeling in the least uncomfortable. The answer is quite clear: God dwells in the one home, and not in the other. God and sin cannot dwell together: the one or the other will have to leave. It is not talking a great deal of religion that will lead our households to submit to the Lord Jesus, it is having our homes so ordered that the

living God can come in, "and make His abode with us" (John xiv. 23). In my long experience and extensive observation I have been led to the conclusion that the lives of the children of Christian parents, after they go out into the world, are, as a rule, a manifestation of the *inner* spiritual condition of their parents when these children were living under the parental roof. Their lives are a *pourtrayal* before the world of the moral condition of the homes in which they were born and brought up. It is what *we are in our inner being* that really tells on those we live amongst, and what we are will depend on the reality and constancy of our walk with God. Real Christianity is the *outshining of a divine fire in the soul*, which is kept burning by our dwelling in the presence of God, and feeding regularly on His Word. Apart from this, whilst there may be a great show, it will have little value before God, and little real power with man.

### NEBUCHADNEZZAR: HIS LIFE AND TESTIMONY.

By J. SCOTT, Shrewsbury.

IN the beginning of the book of Daniel we read that the Lord, as Supreme Ruler, gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babylon. An important and pertinent question arises in our mind: Why did the Lord give His city and the king of His people Israel into the hand of the king of Babylon? The God of Glory had, as it were, deputed Israel to be for light and blessing to all the earth; as He said unto Abram, "And thou shalt be a blessing . . . and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3). The great miracles of Egypt—the Red Sea and the wilderness, of Jordan and of Canaan—were performed "that all the people of the earth might know the Hand of Jehovah" (Josh. iv. 24). The glory, the grace, and the blessing pervading and surrounding the temple of Solomon were given "that all the people of the earth may know Thy Name, to fear Thee as do Thy people Israel" (1 Kings viii. 43). The whole of the 67th Psalm is full of the joyous prospect of the blessing of Israel spreading out in blessing unto all the world, "that Thy way may be known upon

earth, Thy saving health among all nations. . . . God shall bless us, and all the ends of the earth shall fear HIM."

#### ISRAEL FAILED.

Israel so entirely failed to show unto the world what God was, and so completely failed to be a light and a blessing to all the nations of the earth, that the nations were made worse, and were more polluted through coming into contact with them. The Apostle, looking at this dark and sorrowful scene, sums up the writings of the prophets on this subject, and says: "The Name of God is blasphemed among the Gentiles through you."

In consequence of this sad state of matters the Lord removed the seat and centre of power and dominion from Jerusalem to Babylon, and gave it into the hand of Nebuchadnezzar, as it is written: "Thou, O king, art a king of kings: for the God of Heaven hath given thee a kingdom, power, strength, and glory, and wheresoever the children of men dwell, the beasts of the earth, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all" (Dan. ii. 37, 38). Thus and then began "the times of the Gentiles" which are so definitely alluded to by the Lord in Luke xxi. 24.

#### NEBUCHADNEZZAR SET UP BY GOD.

When the Lord gave Jehoiakim into the hand of Nebuchadnezzar, Daniel was carried captive to Babylon, and shortly after Jeremiah was carried down to Egypt; thus the national testimony for God was silenced in Israel, and the light for God extinguished or totally eclipsed, nevertheless He left not Himself without witness. The Lord set His hand to diffuse the knowledge of God from the very centre of the Gentile empire, and by the hand of the great autocrat of Babylon. Nebuchadnezzar was a man of tremendous administrative ability and marvellous governmental skill, albeit he was a godless heathen, a proud, unbending tyrant, and a self-seeking man. Notwithstanding all this, God predestinated Nebuchadnezzar to be His witness unto all peoples, and His light-bearer to all the world; therefore God proceeded to deal with him. He humbled his pride, changed his heart, renewed his will, and filled his whole being with the light of Heaven.

## NEBUCHADNEZZAR DEALT WITH BY GOD.

There are three great main steps in bringing about the conversion of Nebuchadnezzar.

The *first step* was accomplished by his first dream, and the incidents connected with it, and its interpretation by Daniel, which compelled him to confess, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (Dan. ii. 47). But, ah! his heart was not won, his pride was not conquered. He still sought his own glory, and so he set up the magnificent image, all of gold, in the plain of Dura (Dan. iii. 1).

The *second step*. The thrilling scenes of the Great Image, the proclamation, and the insubordination of Shadrach, Meshach, and Abed-nego, the burning, fiery furnace, and the fierce challenge, "Who is that God that shall deliver you out of my hands?" (Dan. iii. 15). The sublime Majesty of God, in which He so perfectly and entirely saved those men from the fury of the fire, that "not a hair of their head was singed, neither their coats changed, nor the smell of fire had passed on them" (verse 27). All these circumstances made a deep impression on the king's mind. He was filled with a solemn and awful dread of the limitless power of the Most High God. Therefore he sent out the world-wide decree, that "Every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort" (Dan. iii. 29). The main purport of this decree was that Nebuchadnezzar himself and all his people must be very careful not to rouse the wrath and fury of this Most High God.

## NEBUCHADNEZZAR CONQUERED.

The *third step* towards his conversion was his second dream and its *terrible fulfilment*. These completely conquered and converted the great autocrat, and made him the devout worshipper and the warm-hearted proclaimer "to all peoples, nations, and languages that dwell on all the earth," of the greatness, the excellency, the wisdom, and the goodness of the Most High God.

For a whole year after the second dream

he increased in pride and haughtiness, till at length, when walking upon the palace of the kingdom of Babylon, he announced his own power, majesty, glory, and self-sufficiency in these notable words: "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" All of a sudden "There fell a voice from Heaven, O, King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee!" (Dan. iv. 30, 31).

The crash was terrific. He was driven from among men, a beast's heart was given him, and he lived among the beasts, and as one of them. The circumstances were most dismal, desolate, and distressing. He had been a man of such personal dignity and commanding greatness, that all, small and great, revered and obeyed him. Now he was fallen so low, and was so absolutely forsaken and neglected by every one, that his hairs became like eagles' feathers and his nails like birds' claws. He did eat grass like an ox, his body was wet with the dew of heaven, until seven times, or years, passed over him.

## NEBUCHADNEZZAR CONVERTED.

We read, verse 34, "And at the end of the days I, Nebuchadnezzar, lifted up mine eyes unto Heaven." The very first look brought the grace and power of Heaven to his help and blessing. "Mine understanding returned unto me," he acknowledged. His next conscious act was grateful, adoring worship: "And I blessed the Most High." Now in a strain of loftiest praise, scarcely surpassed by Isaiah in his grandest utterances, he extolled the greatness and the excellency of the Most High God. In verse 36 he tells of the mercy and grace of the ever-living One, and the One of perpetual dominion—the King of Heaven. He said: "At the same time my *reason* returned unto me." That is, all his administrative and governmental abilities and faculties. "And for the glory of my kingdom, mine honour and brightness returned to me." That is, he was the same noble, dignified person as before, with the same bright, clear, quick perception of things as the Nebuchadnezzar of seven years ago. As a consequence of all

this, he further said: "My counsellors and my lords sought unto me, and I was established in my kingdom." And he was greater and grander than ever before, for he said, "And excellent majesty was *added* unto me."

NEBUCHADNEZZAR'S TESTIMONY FOR GOD.

He sent the whole of this fourth chapter of Daniel "to all peoples, nations, and languages that dwell in all the earth." His introduction is most grand and beautiful, just like the expressions of one on whom the light of the glory and grace of God had just dawned (see verses 1 and 2).

The dealings with Nebuchadnezzar in Babylon were divine in conception, magnificent in operation, and world-wide in object and scope. Such a testimony, so clear, so comprehensive, and so grand, coming from the centre of the world-power, and from the greatest autocrat the world ever saw, was God's way of spreading the knowledge of His Name to all the earth when the light went out and the testimony was silent in Israel.

Nebuchadnezzar's zeal for God, and his faithful testimony concerning Him, continued steadfastly to the end. The last words we ever hear from his mouth are: "Now I, Nebuchadnezzar, praise, and extol, and honour the King of Heaven, all whose works are truth, and His ways judgment; and those that walk in pride He is able to abase."

#### GEMS FROM GREAT MISSIONARIES.

OUR remedies frequently fail, but Christ as the remedy for sin, never fails.—

JOHN KENNETH MACKENZIE.

What is wanted in China is not new "lightning" methods so much as good, quiet, persistent work, in old lines and ways.—

JAMES GILMOUR.

The call of Jesus Christ bids me cry aloud and spare not.—HENRY MARTYN.

Tell the Christians to work while it is day, for the night cometh when no man can work.

—GRAHAM WILMOT BROOKE.

Let all labour be my delight which is for Thee, and all rest weary me which is not in Thee.—COSENS.

He is likely to do best as a missionary who feeds his own soul with the Bread and Water of Life.—WEIBRECHT.

#### THE FALLING ASLEEP OF R. C. CHAPMAN.

WITH what mingled feelings will the tidings of the falling asleep of this beloved servant of Christ be received in all parts of the world! Workers in the Gospel in every land who were acquainted with him knew that they had his constant prayers, and that whenever they returned to this country there was a welcome for them in the humble abode of love and peace at New Buildings, Barnstaple, where he sojourned. By very many in the British Isles will the loss be deeply felt, and not least by servants of Christ advancing in life who have valued his fellowship for many years, and have felt thankful for his continued ministry of intercession since his precious public ministry in great measure ceased. But who that has any sense of the blessedness of being "with Christ" will not rejoice in the "gain" of the departed one, and in the enrichment even of Paradise by the reception of such a worshipper?

Robert Cleaver Chapman was born in Denmark on 4th January, 1803, and was therefore in his hundredth year. As a boy he made great progress in study, and especially in languages. When he gave himself to the study of the law, it was with the resolution to reach the highest position that profession affords, and had he pursued the course on which he entered, there is little doubt that he would have attained it.

But just before he was twenty he was taken by a friend to hear Harrington Evans, the light of the Gospel shone into his soul, and he received Christ with all his heart as the Saviour of sinners (1 Tim. i. 15). His passion for literature gave place to a thirst for the knowledge of the Holy Scriptures, and the experience of Philippians iii. became truly his: "What things were gain to me, those I counted loss for Christ."

A gentleman from Barnstaple who had married Mr. Chapman's cousin visited him in London, and was so moved by his example that he too was led to Christ, and they studied the Bible together. Soon after this Mr. Chapman believed that he was called of God to give himself to the service of the Gospel, and through his friend, Mr. Pugsley, he was led to take up his abode in Barnstaple, where for seventy years he has indeed been a true witness for the Lord. He soon became well known in all that neighbourhood by his regular preaching in the annual fair, and his more frequent preaching in a large open square near the clock, and many who had no heart for the Gospel had a respect for him as one whose life made it evident that he believed what he taught.

In all parts of the British Isles where children of God have endeavoured to show their subjection to Christ as Lord by seeking to learn and

carry out all the Word of God, unfettered by human rules or traditions, Mr. Chapman's ministry was much appreciated, and a visit from him was greatly valued as tending to the "furtherance and joy of faith." His deep interest in what is usually called missionary work is well known, though he always pressed the truth that every Christian is a missionary just where placed by the Lord. But in Spain he was specially interested; he visited that land several times, and greatly encouraged those who sought to take the Gospel there when it was not as open as it is now.

Mr. Chapman's "Choice Sayings"—compiled by some sisters in Christ without his knowledge, but afterwards revised by him—are much valued by all who know them, as are also his "Hymns," which are specially full of the *cross* and *priestly ministry* of Christ and the *glory* of His *second coming* and His *everlasting kingdom*.

Mr. Chapman was in his usual health till 2nd June, when he was taken ill and became quite helpless; but upon the things of God his mind was very bright and clear. Mr. E. Pearce, who had faithfully ministered to him for the last nine years, was able to care for him to the end, being assisted in the arduous work of the closing days by other brethren. At 8.50 on the evening of 12th June the deep desire of his heart was granted, and he departed to be "with Christ, which is very far better." Among the precious sayings which fell from his lips during his illness perhaps the following, uttered the day before that on which he was taken, is, considering his feebleness, the most remarkable: "We know that 'God is love,' and if with love which knows no measure there be conjoined wisdom which makes no mistakes, what becomes us, His children, but to be full of thankfulness?"

The burial took place at the Barnstaple Cemetery on 17th June, the body being borne first to the meeting-room, in which the presence of the dear departed one was so familiar, and then to the grave, a considerable distance, by many Christian men; six at a time. Many were present from different places, some having travelled long distances to be there, and the attendance from the town and neighbourhood was very large. God gave a hallowed time of worship and prayer, with helpful words to His people, and at the grave there was a clear and earnest declaration of that Gospel which made Mr. Chapman what he was.

A selection from Mr. Chapman's hymns was used, and believers were comforted by being reminded in his own words concerning our Lord, that "He tells us from His mercy seat,  
How short our night of sorrow;  
Departed brethren we shall meet,  
And all the saints assembled greet  
The Bridegroom on the morrow." W. H. B.

## WITHIN THE GATES OF PEARL.

In Loving Memory of ROBERT C. CHAPMAN,  
Who entered the rest of God above, 12th June, 1902, in his  
Hundredth Year.

O H! what a welcome from the friends of years,  
Dear, aged father—brother—thou wouldst have

Within the gates of pearl! The golden street  
Would echo and re-echo with their song,  
"Ten thousand welcomes, aged pilgrim, home!"  
For nigh a century thine arms and heart  
Were opened wide to welcome *every* saint  
Who loved the Name of Jesus Christ, thy Lord.  
Those whom *thou* didst embrace, embrace thee  
now,

And *many more* besides, for in *that* home  
Love beams in *every* life, and fills each heart!  
And He whose welcome would them all excel—  
The Guard and Guide of all thy pilgrim days,  
Whom thou didst pray, "Leave me *not long* to  
roam

An exile from my home"—hath given thee place  
In His own presence: rest and joy complete!  
We view thy life, the distant and the near;  
What hast thou wrought? Two pillars towering  
high

Are left as landmarks in thy history:  
One, "GOD IS LIGHT"; the other, "GOD IS LOVE."  
Thy lip and life *together* testified  
God's righteousness and love in harmony.  
His Word was deeply pondered in thine heart—  
Esteemed more necessary far than food—  
Pondered to be obeyed; and thus God's peace  
Kept calm thy heart, and showed upon thy face  
'Mid many a storm, till with thy latest breath,  
"Peace passes understanding, God's own peace,"  
Told out th' unruffled peace which dwelt within.  
The Church—yea, all the world—is poorer now!  
How we shall miss thee at the Mercy-seat!  
Thy constant intercession, morn and eve,  
Will rise for us no more! Yet, God be praised  
CHRIST "*ever lives*" for us to intercede!  
Thus, one by one, the great and good depart;  
The longest earthly life finds here an end—  
An end which but *begins* the bliss of those  
Who trust in JESUS' blood and righteousness—  
But CHRIST, the "First and last," for aye  
remains!

M. M. D.  
Ivy Bank, Leominster, 14th June, 1902.

"The hoary head is a crown of glory, if it be found  
in the way of righteousness" (Prov. xvi. 31).

A CROWN of glory truly was the hoary head  
Of him whose lips, now sealed in death,  
had thousands fed,  
And who, with thousands more, his God and  
theirs do bless,  
That they, through him, were led in ways of  
righteousness.

A. S. LAMB, Bristol.

## HABAKKUK

(626 TO ABOUT 600 B.C.).

Contemporary with Josiah, Jehoshaz, and Jeremiah the Prophet.

Notes of an Address by R. W. BRACHEY.

THE minor prophets should be diligently studied by the Lord's people in these last days. They lived in a time of declension, when Israel had corrupted themselves. "All the chief of the priests and the people transgressed very much after all the abominations of the heathen" (2 Chron. xxxvi. 14). Yet "the Lord God of their fathers sent to them by His messengers rising up betimes, and sending, because He had compassion on His people and on His dwelling-place."

The state of Christendom now is the same. Tares among the wheat; unclean birds of the air in the branches of the great tree, the leaven working through the three measures of meal until the whole is leavened (see Matt. xiii). "The kingdom of Heaven in mystery" corrupt; Christianity become a mixture of Judaism and heathenism, with a flavouring of Christ's teaching, so as to retain the name without the power. Yet the Lord God, the Father of mercies, still sends His messengers. Habakkuk bears a suggestive name, a "clasper of the hands." The Lord has His Habakkuks now—men who do not only bear messages to man from Him, but who clasp their hands in prayer, supplication, and intercession for all men, and specially for all saints, before Him. Habakkuk was a seer. "He saw" (verse 1). The faculty of seeing, and understanding what we see, is perhaps the greatest that God gives. May the Lord give His people sight, and may we consider what we see. What Habakkuk saw lay as "a burden" on his heart (verse 1). If we only see things as they really are now in the Church and in the world, we shall have burdened hearts also. We shall not be deceived by a fair exterior; we look below the surface with eyes opened by God, and He shows us underneath the veneer "iniquity," and makes us behold grievance ("perverse-ness," R.V.), "spoiling," "violence," "and there are that raise up strife and contention" (verse 3). "The law is slacked" (verse 4). God's Word is forsaken, or lightly esteemed. It is wrested, mutilated, corrupted, or openly spoken against as "antiquated;" "out of

date for present-day requirements." Tradition, "science, falsely so-called," and natural religion are preferred before it among those who profess to be Christ's. Even among those who follow Him most closely, are there not "those who raise up strife and contention?" Bitter sectarianism, emulation, envy, and evil speaking one of another, abound. Yes, we whose eyes God in His mercy has opened have very sore hearts, and feel that we must be much with Him, "lifting up holy hands" on account of our own sins and the sins of our people. We see failure all around, but how sweet to turn, as Habakkuk did, to the unfailing God! He is the great refuge of distressed souls, burdened on account of their own and others' sins. How powerless we feel to provide a remedy for the evils observed! How weak to stem the torrent of iniquity! But "art not Thou from everlasting, O Lord my God, my holy One? We shall not die, O Lord" (verse 12). Thus the prophet quiets his disturbed soul.

But Habakkuk not only prayed but watched. "I will stand upon my watch, and set me upon the tower" (chap. ii. 1). "Let us not sleep as do others, but let us watch and be sober." If others have closed eyes, all the more need for us to keep ours open. A watchman asleep, though on a tower, is as useless as a blind man; awake, arise, stand! We need a tower if we would use our eyes to best advantage; a tower gives an extensive view; beware of narrow views. Many of us can hardly see beyond our own little "ism," "short-sighted," "seeing only what is near;" we know nothing of what is going on around us; get up higher. There are others who need our love and prayers. God has much people on the other side of our wall of enclosure; get your heart enlarged; your sympathies widened. God wants us to walk with Him in high places; hence we shall see with God's eyes, and love with God's love. Jesus, the Son of man, who was in Heaven always, looked with compassion on the whole multitude.

Habakkuk watched also to see what the Lord would say to him. The watchman on his tower above the great city hears the voices of the multitude coming up in a confused roar. Babylon affords no certain sound.

"The night is dark and long," he cries; "Lord, let me hear Thy Voice." He wished to know how to answer those who argued with and reproved him (chap. ii. 1). All seers get into trouble with their fellow-men who don't see. They are looked upon as madmen, enthusiasts, pessimists, disturbers of the peace. "Which of the prophets have not your fathers persecuted?" From Abel to the greatest of all Seers, Jesus Christ; men with eyes opened by God who witnessed faithfully to the things they saw have met with persecution, wounds, reviling, and death at the hand of the blind men of the wicked and adulterous generation among whom they prophesied. We must be prepared for the same fate now; but it is better to see, and lay down one's life for seeing, than to be blind and to preserve our natural life only to lose the life eternal. The Lord answered Habakkuk by another "vision" (verse 2). If seers see evil things which others do not see, they see also good things which the blind know nothing of. Habakkuk not only saw the things which were in his day, but God showed him things to come. Thus was it with John at Patmos. "The things which are," and also "the things which shall be after these things," were shown him, and, like Habakkuk, he was told to write the vision. The man who sees the vision is not permitted to keep it to himself. He must speak, he must write, he must make it plain, so that a man may read it running (verse 2). But running, walking, or sitting, blind men see it not. Yet the vision is a fair one—oh, how fair! There is "an appointed time" for its fulfilment—the time of the end, and that end is only good. "He that sitteth on the throne saith, Behold, I make all things new." He will not lie. Though it tarry, wait for it, because it will surely come. One day we shall shout: "It is done!" hallelujah! Meanwhile, "the just shall live by his faith."

Chapter iii. contains a prayer of Habakkuk. Watch and pray. Let us pray as he did. The central thought in his mind is: "Revive thy work," "Make it known," "In wrath remember mercy." The throne of grace is open to us; there we receive mercy, and find grace to help in this hour of need.

Let us draw near. Those who grieve over the present evil day and are burdened, because of these grievous times, who lift up holy hands, who watch and pray always, will finish their prayer, as Habakkuk does, with joy and rejoicing in the Lord, and with strength renewed to walk on our high places. We are not pessimists, but optimists; sorrowful, but always rejoicing. "For though the fig tree does not blossom" (and is not the prophet here speaking mysteries?) are we not (if God has opened our eyes) waiting to see Israel, the barren fig tree, restored to fruitfulness? How long we have waited! Nearly 2000 years ago was the curse pronounced, and still no fruit. But even now there are signs of returning life; "her branch is now become tender, and putteth forth its leaves;" "summer is nigh." The Zionist movement among the Jews is (if only leaf, and not fruit) yet an indication that God has not forgotten "the expected end." But what shall we say of the vine? though there be no fruit in the vines. Alas! is the vine, which has for this dispensation taken the place of the fig tree, bearing fruit as it ought to do? Joined to Jesus, the true Vine, are its branches abiding in Him and He in them? Is there fruit—more fruit and much fruit? and herein is the Father glorified? We may well confess our failure, though through God's mercy we cannot lament that there is no fruit. May the Lord pardon us, and increase the fruits of our righteousness.

The labour of the olive fails. Much preaching, little Holy Ghost power, many "listeners," few "hearers" of the Word of God; yet here again not utter failure through mercy. The world, "the field," yields no meat, nor can it ever; no flocks nor herds pasture in its fields, nothing but starvation for those who seek their food from it. "Yet I will rejoice in the Lord, I will joy in the God of my salvation; Jehovah the Lord is my strength; He maketh my feet like hinds' feet, and will make me to walk on my high places." Amen.

MEN who live near to God, and are willing to suffer anything for Christ's sake without being moved by it, these are the men we want.—JUDSON.

## THE CHILD OF GOD:

HIS PLACE, PORTION, AND PROSPECTS.

By THOS. D. W. MUIR, Detroit, Mich.

IT is truly a wonderful thing to be a child of God; to be able to look up and call God, truthfully, our Father. Perhaps a few thoughts about this subject might help some of the younger members of the family.

First of all we notice that he who is now a child of God was not always so. We know that some people speak of the "universal Fatherhood of God" and the "brotherhood of man," but their language is outside of Scripture: it is not to be found there. God is the Creator of all things, man included; but He is not standing in the relationship of Father to any save those who are His own children.

By nature man is a "child of wrath" (Eph. ii. 3). Born of a race upon whom the sentence of death has been passed, having the enmity of the serpent in his bosom, he, all his life, has been treasuring up wrath against the day of wrath; and unless God, in grace, delivers him from it, his prospects are to suffer the torments of the wrath to come (1 Thess. i. 10).

Moreover, he is said to be a "child of disobedience," or unbelief, and a "child of the devil" (Col. iii. 6; John viii. 44). This is the *natural* condition of not merely a few, or of the worst people, but of *all* who have not been born again. The necessity of the new birth was emphasised by the Lord Jesus to Nicodemus, one of the *best* of natural men, in these words: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; marvel not that I said unto thee, ye must be born again" (John iii. 7).

Having received Christ, however, he is "born 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, which were born, . . . of God" (John i. 12, 13). *Not adopted* into the family as one would take up a pauper child on trial, but "born of God," therefore "a child of God by faith in Christ Jesus" (Gal. iii. 26). And if a child of God, then an "heir of God" (Gal. iv. 7). But not only so, "a joint-heir with Jesus Christ" Rom. viii. 16, 17). Surely the child of God is rich indeed, and might well

live according to the dignity of the place given him by God.

Again, being a child of God brings one into the family of God, where, by the Spirit of His Son in our hearts, we cry, "Abba, Father" (Gal. iv. 6). Christ, who is the first-born from among the dead (Col. i. 18; Rev. i. 5), has in resurrection become the Head of a new race. God has said to Him: "Thou art My Son, this day (of His resurrection) have I begotten Thee" (Acts xiii. 33), and made Him to be the "first-born among many brethren" (Rom. viii. 29). These "many brethren" are the "many sons" which, as Captain of their salvation, He is bringing unto glory (Heb. ii. 10). And the "many sons" are simply those who, through faith in Christ, have been born again.

As members of one family, they are called *brethren*. They have one Father, God, and although Satan has succeeded in dividing the family into factions, yet, wherever a child of God is found, there you have one of those whom *He* is not ashamed to call one of the "brethren" (Heb. ii. 11).

As anointed ones they are called *Christians*, as sanctified ones they are called *saints*, and as learners and followers of Christ they are called *disciples*. These are names that belong to all the family, without exception, and although in some cases they are lowered to serve as sectarian appellations, yet God nowhere uses them as such.

## HIS PLACE.

*His place of security* is, that he is *in Christ*. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. viii. 1).

*His place of blessing* is at the feet of the Lord. Even as we read: "Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words" (Deut. xxxiii. 3). This was the place that Mary chose (Luke x. 39), and the Lord called it the "better part" that should not be taken away from her.

*His place of power* is to abide in Christ (John xv. 4). Only thus can he bear fruit to the glory of God. God's desire is that His people might bear fruit. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" (John xv. 8).

*His place of responsibility* is to witness for Christ. "Ye shall be witnesses unto Me" (Acts i. 8), his testimony in this world, the scene of his Master's rejection, being twofold: 1st, To proclaim, as His ambassador, reconciliation through His death; 2nd, To warn of coming wrath, sure to all Christ-rejectors. It is his to proclaim the message whether they hear or not.

#### HIS PORTION.

His portion now is manifold. For instance, he has been made "*a partaker of the divine nature*" (2 Peter i. 4). Born of God implies the impartation of a new, a divine life. He who was hitherto dead to every motion of godliness is now alive, and finds his joy in God and what pertains to Him.

The Philippians were said to be *partakers*, with Paul, of *grace* (Phil. i. 7, margin). The children of God are also said to be "*partakers of the heavenly calling*" (Heb. iii. 1). They are chastened by God, or disciplined by Him, that they might be *partakers of His holiness* (Heb. xii. 10), and called to pass through trials, that they might be *partakers of Christ's sufferings*, that when His glory shall be revealed, they may be glad also, with exceeding joy.

#### HIS PROSPECTS.

They are good; in fact, there is nothing better. He may never be great, or rich, or highly honoured in this world, but his prospects are the very best. He is to be *with Christ* (Phil. i. 23). He is to see Him, not as He was, but *as He is* (1 John iii. 2, 3). The result is that he will be made *like Him* (Phil. iii. 20, 21), and that for ever. For this he waits. He is taught of God to wait, not for the conversion of the world, nor the Millennium, nor the fulfilment of prophecy, nor the tribulation, but for the Son from Heaven, the Lord Jesus Christ (1 Thess. i. 9, 10).

When the Lord Jesus comes, he will be caught up in a moment, in the twinkling of an eye (1 Cor. xv. 52; 1 Thess. iv. 13-18), and share His glory (Col. iii. 4) when He appears. As the acknowledged child of God, he will inherit all things (Rev. xxi. 7), and as the associate of Christ, he will reign with Him (Rev. v. 9, 10). These are some of the

prospects of the child of God. Do we not say well when we declare there is nothing better? "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter iii. 14). Christ is coming, and

"Then we shall be where we would be,  
Then we shall be what we should be,  
That which is not now, nor could be,  
Then shall be our own."

#### LOVE BROUGHT DOWN.

IT was not, as some say, that our Lord took back with Him when He ascended the strength of human love and the tenderness of human sympathy. He came down in the fulness of divine compassion to a ruined world that was empty of love, for "Love is of God." "He came unto His own, and His own received Him not." *He had to bring the love down.* God had to find in His own bosom the reason for the mystery of redemption when He gave His Son for sinners. "GOD SO LOVED . . . that He gave." It is a law of grace to multiply itself, and so when God would bless us more abundantly, because He has given much, He gives more. "To him that hath shall more be given," and when He bids us to love one another, seeing we ourselves have none, He sheds abroad His own love in our hearts by the Holy Ghost. Therefore, said our Lord, "Love one another, *as I have loved you.*" This is the manner of love. It must come from the overflow of the divine fountain, of which Paul prays that we may comprehend its depth (Eph. iii.). "Herein is love, not that we loved God, but that He loved us." Love is the first breathing of divine life in the new-born soul, the first fruit of the Spirit in Galatians v., the crowning grace in 2nd Peter i., the end of the commandment in 1st Timothy i. 5., and the bond of perfectness in Colossians iii. It was this Paul sought for the Thessalonians, "To the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." A. E. W.

## HADES : A SCRIPTURAL ENQUIRY INTO THE MEANING.—II.

By Dr. ANDERSON-BERRY, Reigate.

**A**GAIN, the Apostle Paul, in writing to the Corinthians about his remarkable experience fourteen years before, when he was "caught up into Paradise, and heard unspeakable words," used twice over the expression, "whether in the body, or out of the body, I cannot tell, God knoweth."

Now, if the body is the man, if the body is the seat of personality, if the body is the "Ego," the "I," the "Me," then the apostle is writing what is no sense—nonsense—when twice over he declares his ignorance as to his being in the body, or out of the body, when caught up into Paradise. Interpreting Paradise to mean the new earth, does not help the case. It simply adds to the difficulty, as, according to such an interpretation, the apostle (in the body) is caught away to that which had then no existence in time or space. To insert the words "in spirit," either actually or by implication, is to admit what is denied in order to prove what is desired. If the body is the man, if apart from the body there is no conscious existence of soul or spirit, then the apostle could not have a moment's doubt as to being in the body. If so, why mention the matter at all? Because the apostle never considered that the body is the whole man. In this same epistle he speaks of the body as being an *earthen vessel* (2 Cor. iv. 7); and in the following chapter he dwells on the thought of it being *a house*, and contrasts its temporary nature with the permanency of the heavenly body by calling it a *tent-house*. Now, no one would confound the tenant with the house he inhabits. The two things are perfectly distinct: and the apostle uses the simile with emphasis. In this he is perfectly at one with the Apostle Peter, who writes (2 Peter i. 13, 14): "As long as I am in this *tabernacle* . . . knowing shortly I must put off this my *tabernacle*."

Thus it is perfectly clear that man tenants his body as a Bedouin his tent, and that when his earthly pilgrimage is over, the grave is the receptacle for that temporary

dwelling, whilst the man himself passes onwards to the unseen world, where *Hades* or *Paradise* is the receptacle for his spirit. And if in the Old Testament *sheol* is used in passages where the word "grave" appears to be the best rendering (e.g., Genesis xlii. 38), yet even here it is to be noted that the word "qeber" is uniformly used when the thought is of the dead body and never "sheol." In such passages where "sheol" appears to be best rendered by "grave," it is clear that the material is put in the place of the spiritual.

Even in these modern days of exactitude we use many words denoting the visible to describe the invisible; we often put the material in place of the spiritual. Why? Because we are the children of Time and Sense, to whom the images of time and sense appeal most strongly. It was so in Old Testament times: the light which shone beyond the grave was very dim, and if we oftentimes beat with ineffectual hands against the door which bars our way beyond, is it surprising that they should not be wiser or comprehend the larger and fuller meaning which *sheol* had only for those who were enlightened by the Lord of Life and Death?

How wonderful are the words of David in their pathos and insight when they came and told him the child was dead—"Wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

But with the fuller light of the New Testament there is none of this dubiety as to the future. *Hades* is used with a clear sense of its meaning. To interpret it as meaning only *the grave* is to retrograde. It is to stand without weeping whilst angels of light beckon us to pass beyond the tomb, and to see on yonder mountains of spices the souls whom Jesus loves gathering around Himself until the day breaks and the shadows flee away. For since His body lay in the tomb, the places where we lay to rest the mortal remains of His saints are no longer to us graveyards, dank and grisly, but *cemeteries*, if we give to that word the meaning its Greek original has—"sleeping-places." Even so, since His spirit descended

into *Hades* the unseen world no longer retains that gloomy name for His own. As the mansion where the King deigns to rest and hold a council in his royal progress through his dominions is ever after known by the loftier name of "*palace*," so it was befitting that that portion of *Hades* where the King of kings rested awhile should change its name, and be henceforth known as *Paradise*. Thus they that trust in the Lord Jesus pass forth from this world of shadows and sorrows to be present with the Lord in *Paradise*, whilst they that trust Him not as Saviour and own Him not as Redeemer descend into *Hades*, where for them even now there is "the weeping and wailing and gnashing of teeth."

Not all who limit the meaning of *Hades* to the grave deny the existence of the soul after death. But only those who do so are logically correct. For if there is a spiritual being who exists after death, then as there is a place for the body, so there must be a place for the spirit. And thus Scripture with its splendid exactness speaks of the *grave* for the body and *Hades* for the spirit.

It never confounds things or places which differ, however much its professed interpreters may do so.

But someone may speak of the soul "sleeping." If that were true, it would but emphasize the need of *Hades* as its sleeping-place. For however much we may travel homeless by day, when the night cometh both man and beast seek a place to sleep in.

But nowhere in Scripture do we read of such a thing as the "sleep of the soul." Sleep is characteristic of the body. Keep sleep from it and it must die. How often does our spiritual being, moved to its depth by some dire calamity, insist on its material instrument, the body, being vigilant, until, worn out, it is cast, like some weapon that has failed its wielder in the crisis of the conflict, into the oblivion of the dust. To speak of the soul sleeping is to materialise it as regards its faculties, which is the next step to materialising it as regards its nature.

But are we not said to "sleep through Jesus," and are not believers described as "them who are fallen asleep"? True; but it is to be noted that the term is applied to believers

only: it is never applied to those who are unsaved. And that implies (if sleep means unconsciousness and oblivion), that death comes to rob the believer of that which he has always prized—communion with his Lord: whilst it hastens the hour of doom for the ungodly. This doctrine fills *Hades* and empties *Paradise*. It separates the Lord from that enjoyment the prospect of which sustained Him under suffering and reproach—conscious, delightful fellowship with His own, which is the essence of *Paradise*.

Then comes the psychological fact to be considered, that it is while the body sleeps that the higher part of our nature appears to have a liberty denied it during our waking hours. How often do we read of God appearing to and communicating with His people when they slept. It is a simile common to all peoples in all ages to speak of physical death as sleep. And often it is at first difficult to distinguish betwixt death and a deep sleep. It is a sleep which has liberated the soul from the trammels of time and sense. The shadows of oblivion have fallen heavily across the bodily senses, but in that self-same hour the soul wakes to a new life. Whilst the body of the believer is sleeping in the grave his soul is enjoying the fruition of his hopes in the conscious contemplation of his Redeemer in *Paradise*.

To sum up the whole matter in a few words. As the *grave* is the place where the body is laid after death, so *Hades* is the place whither the disembodied spirit goes at death. Until the death of Christ all souls went thither, but, using the language of this life, there was a permanent distinction between the part whither the righteous went and the part where the spirits of the wicked were detained. At His death, whilst His body slept in the Garden Tomb, His soul descended into the first-mentioned part of *Hades*. This was then by the Spirit called *Paradise*. And ever since that part of the unseen world where the spirits of His own enjoy conscious, delightful communion with Himself is known by that name. Thither then ascend—for He has ascended—the souls of believers at death, because to be "absent from the body" means to be "present with the Lord." As *its name implies*, it is the place of conscious enjoyment,

because it is the place of conscious communion with the Lord and each other. And thus whilst in hope we wait for His appearing, desirous rather to be clothed upon with our new and heavenly body than to be unclothed by the cold, rude hands of death, yet if it please Him to tarry we know that if we are called to leave this world in this way, yet at the Gate He will meet us, for where He is there we shall be also.

NOTES FROM A YOUNG MAN'S BIBLE.—XVI.

### THE EPISTLE TO THE ROMANS.

Romans xii. 13.

ONE of the devil's narcotics to make Christians drowsy: "Are there not two sides to every question?" Of course there are, and of most questions one side is right and the other wrong. "He that hath the Son hath life"—that is one side of a very great question; and, "he that hath *not* the Son, hath *not* life"—that is the other equally true side. If half the professing Christians are no better than the unbelievers, then all the more reason for you to be awake and warm. How can we awake? Sometimes God arouses us roughly, like the clanging morning school-bell. Some Ziklag may be burnt to arouse us from our lethargy; but how much pleasanter when we are awakened by the light of early morning breaking in at our windows.

Chap. xv. 13.—He who has faith has the joys of faith, and what is more, he cannot help having them; and not only this, he may justly regard them as an evidence or a sign of a healthy spiritual state. To draw our activity and our hope from sensible joys is to live by sight rather than by faith. Joy is not life, but merely an incident of life. It is better to joy in the *God* of consolation than in consolation, and in the *God* of peace than in peace. "The God of hope." He who would be Godlike must be hopeful. As the predicted servant of Jehovah, it was said of Christ, "He shall not be discouraged." When to-day's environment was darkest He made "hereafter" the key-note of His speech. To-day, as Mediatorial King, He is ever *expecting* till His foes be made the footstool

of His feet. In His life there was ever a joy set before Him. The love which God sheds abroad in the heart is a love that hopeth all things. Despair is the proof of His absence. Despondency and His active presence are incompatible. No Christian man can rightly be a pessimist. No sane man can believe that the issue of the conflict between sin and love is doubtful.

"Hope on—hope ever! cheering words and sweet,  
Unto God's children, wheresoe'er they stay;  
Soft as repose unto the weary feet,  
Or shade in noon's fierce ray,  
And telling ere the wintry blasts are o'er  
Of summer's lovely flowers and autumn's golden  
store.

Hope on—hope ever! Tempests may enshroud  
All the horizon of thy life's fair sky,  
But the bright sunshine is behind the cloud,  
And when it passes by  
Purer will be the air, more sweet the flowers—  
Heaven's blessings unto earth descend in kindly  
showers."

### A VALUABLE EXTRACT.

IT is often admitted that much of the extensive missionary work going on is very feeble in character. The cause surely is that in this, as in other respects, we have departed from the divine pattern. In the 10th chapter of Matthew certain preceptive principles were given by the Lord to His disciples when He first sent them forth to proclaim the glad tidings of the Kingdom of Heaven. We would not forget that these disciples were commissioned to go among a people who were looking for a fulfilment of promises regarding Messiah, nor that they were endued with miraculous power wherewith to attest their ministry. But making all due allowance for this difference, we must acknowledge that our practice bears very little resemblance to that which our Lord enjoins: "The wise man's heart discerneth both time and judgment," and what we need is to carry out the *spirit* of our Master's instructions, even though the sphere of service and the qualifications for the work be altered.

Christianity must be consistent with Christ, or it ceases to be divine, and a Christian must be a *follower* of Christ. His resources come

from above, not from beneath; from God, and not from man; from the Spirit of God, and not from means and money. In true keeping with this, the Apostle Paul shows in 1st Corinthians i. that the Gospel he preached set aside the *wisdom* of the flesh, the power of the flesh by means of its wealth and influence, and the *religious zeal* of the flesh. Now, it is painfully evident that all these have crept into the Church, perhaps in some measure unawares, but not unwelcome. As a consequence, the flesh, and not the Spirit, has been at work; man, and not God, has been prominent. Results have been small, while labour has been great. It is not so when God is reckoned upon, and when His power takes the place of that of the creature. Of obedient, trusting Israel it is written: "*One man of you shall chase a thousand.*" It was so in apostolic days; means were few, and men were mighty.

Nothing could be more simple than the instructions and equipments of the pioneer gospel labourers. Their Master was poor, and they were poor, while yet enriching others—having nothing, and yet possessing all things. What was enough for the Lord was enough for the servants, and they went forth taking nothing of the Gentiles, but "poor saints," out of their joy and deep poverty, abounded towards them in the riches of their liberality. The whole garment was of one texture. The Master had begun the piece, and the servants wrought at His loom and imitated His work. There was no complicated machinery, but there was power. There were no elaborate plans, but they took their directions from their Lord. They went forward or stood still, guided according to the wisdom of Him who said to His disciples: "Cast the net on the right side of the ship, and ye shall find." Money, which seems the most important thing in this day, is scarcely alluded to in the evangelistic work of early days, and even when Paul refers to it in such words as "Ye sent once and again unto my necessity," he adds, "Not that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content." The God of the first century of Christianity is the God of its twentieth century.

## THE MASTER'S QUEST!

John xxi. 15-17.

"LOVEST THOU ME?"

MY heart laid down at Thy dear feet  
Awaits Thy verdict, gracious Lord!  
Oh! tell me if I love Thee best?  
I dare not speak one boastful word!  
So cold this wandering heart of mine,  
Its warmest throb so full of sin,  
That only that great LOVE OF THINE  
Could find its living pulse within!

"LOVEST THOU ME?"

Again Thou speakest, Jesus, Lord!  
Again I feel bowed down with shame.  
So oft forgotten is Thy Grace!  
So oft I soil Thy Holy Name!  
My life, alas! too often needs  
Thy chastening rod to keep me straight!  
Thou seekest flowers, but findest weeds;  
Thou seekest love, Thou seest hate!

"LOVEST THOU ME?"

Rabboni! Master! hear my prayer!  
I must not look at my poor love,  
Lest I give up, lest I despair!  
I LOVE THEE; let me say and prove  
I LOVE THEE, for Thy Love imparts  
The power to love Thee, and adore!  
But all I ask, my Lord, is this,  
THAT I MAY LOVE THEE MORE AND MORE!

ROSE BENN.

## BREEZES FROM THE HILL OF FRANKINCENSE.

Collected by T. BAIRD, Singapore.

THIS impudent age has become so eminently evil that it is accounted the greatest shame to be ashamed of sin.

It is better to *fear* when God threatens than to *fall* when God judges.

When we see the wicked prospering let us quench the fires of envy with the tears of pity.

As no action of mine will satisfy Thee without myself, so may no creature of Thine satisfy me without Thee.

Dissembling world! thou praisest those who depart *in* the faith, and persecutest those who will not depart *from* the faith.

Anything that is not *God's* will is *my* sin.



**FOUNDATIONS OF THE FAITH**  
ONCE FOR ALL DELIVERED TO THE SAINTS

**ATONEMENT.—IV.**

**AN ABSOLUTE NECESSITY.**

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

ON every hand it is apparent that sin has entered into the world. This is the great factor that poor, fallen man ever tries to ignore. Sin is different from crime. Crime is a wrong done to a neighbour of such a kind that it brings the one who committed it, under the condemning power of human law. Sin is wrong done against God. Sin may be most heinous, even though no fellow-creature is affected by it directly. And indeed the sins that are most obnoxious to God are often those of which mere natural conscience fails to take cognizance. For instance, *pride* is seldom regarded as a sin; rather is it gloried in.

Now, we read in John xvi. 8 that the work of the Holy Spirit toward the world is to convict men "of sin, of righteousness, and of judgment." This conviction is not that a man is sorry he got drunk when in the morning after his debauch his head throbs with pain; nor is it that of the thief who finds himself in jail; or of the covetous man who through speculation has lost his all, and finds that he has no god left. Such may be convinced that their ways were folly, and that reaping corruption is their due; but that may be without any conviction of sin as against a Holy and Righteous and Loving God. It is this kind of conviction that the Holy Spirit works in the soul.

This was the kind of conviction brought home to David. He had committed a crime indeed—a grievous wrong done to Uriah, and to Uriah's wife, as well as a sin against himself and against God. But when convicted by the Spirit his confession is, "Against Thee, Thee only, have I sinned." Did he mean by this that he had not wronged Uriah? Certainly not; but rather that his sin against God was infinitely more terrible than even the grievous wrong done to the man he murdered.

The second great fact of which the Spirit convicts is "righteousness." God is a righteous God—a God of inflexible righteousness. His throne and government are established in righteousness. Whatever God does through all eternity must be consistent with His own character of eternal and inflexible righteousness.

Consequently, if God deals with a sinner and with his sin, He must do so in perfect righteousness. He cannot act in any other way. Many speak of God as being a God of love. That is true; but they forget that it is also written, "God of light." God is gracious, infinitely gracious, in His own way; but He cannot show grace at the expense of His own righteousness. Sin is an outrage against His righteous government; against His laws for the creature, which are all "holy, just, and good"; against His name and character, and it must be dealt with in absolute righteousness. Now, if there be SIN on the one hand, and RIGHTEOUSNESS on the other, what can the issue be but JUDGMENT. There is a judgment to come. God is about to bring every work into judgment. He is Creator of all; therefore He is the Lawgiver for all His creatures, and being Creator and Lawgiver, He must be "Judge of all" (Heb. xii. 23).

This is the testimony of the whole Scripture. Men may make light of it, and ignore it, but the fact remains that because I am a sinner and God is righteous, there must be a judgment to come.

And the judgment of the sinner can only take one form. It must be condemnation—"judgment came upon all men to condemnation" (Rom. v. 18). A judgment resulting in acquittal is impossible; it would be contrary to facts. In our law courts, when an advocate has no plea to urge on behalf of his client that makes for acquittal, his next course is to plead "extenuating circumstances." The man is not so very bad; let the penalty be as light as possible. But he cannot procure the acquittal of a man proved guilty.

God is infinitely righteous, and all His judgments will be measured out and executed in righteousness, and for a sinner there can be only one verdict, and that is—Guilty.

The question therefore is: How can God show grace to a guilty, condemned sinner without yielding a particle of His claims as a righteous God?

Let me here diverge a little to consider what the grace of God is. The purpose of God from eternity is the manifestation of Himself. Creation is a manifestation of the wisdom and power of God (see Rom. i. 19, 20). As He laid the foundations of the earth, we read, "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 7). They worshipped as they beheld the power of God displayed in His creation work; and devout souls, as they beheld the works of God and His wisdom in "the things that are made," still worship and glorify Him.

But this was only a very partial display of the glory of God. God is love. And this, the chief attribute of His character, is also displayed in His works. All holy, intelligent beings, angels that never sinned, know that God is love. Man in his fall, ignorant and blind, knows it not until enlightened with the light of life. In all the religions of man and his so-called "sacred" books there is no such idea to be found as that "God is love." In the Scriptures alone can be found this sublime conception of God, and we know it by faith. But love, flowing out in blessing, and causing joy to holy, intelligent beings, angels, principalities, seraphim—beings who never sinned—glorious as it is, does not exhaust what is in the heart of God. His whole character is not thus discovered. Nay; there is a glory of His character excelling all this that never was or could be revealed until there were sinners—dark, guilty rebels; enemies, condemned and hating God.

For such was reserved the display of the grace of God; in them is manifested "the glory of His grace" (Eph. i. 6), the "exceeding riches of His grace" (Eph. ii. 7). The entrance of sin, that problem over which man has puzzled his brains from the beginning, was a grand necessity in order that the very deepest part of the nature of God should be revealed. Could God, the infinitely holy, the inflexibly righteous—could He love His enemies? Could He yearn over the guilty? Could He grant remission to the condemned? Could He bring into His

favour and pour His richest blessings on the heads of vile and loathsome sinners? This was the problem that had to be solved, and in accomplishing it consistently with His infinite holiness and righteousness is displayed the glory of His grace, before which all other glories grow dim.

For 4000 years God dealt with man under various conditions in order to make manifest the utter corruption of his nature and "the exceeding sinfulness of sin." Last of all He sent "His only-begotten" and well-beloved Son—"the brightness of His glory, the express image of His person" (Heb. i. 3). "God was manifested in the flesh" (1 Tim. iii. 16). Thus, by the presence of God, man was finally tested. What was the result? It only brought out the enmity of the human heart. The presence of God in His Son, full of grace and truth, instead of winning man's affections, only drew forth his enmity, his cruel, implacable hatred. "Away with Him! Away with Him! Crucify Him! Crucify Him!" Such is man's response to the display of the love of God in the Person of His Son.

The holy, harmless, undefiled Son of God they nailed to the Cross, and gloried in the thought that they had got rid of Him. Such is man. Yet this is the world that God has loved, and sent his Son to save! What a spectacle is this to all God's holy beings! The Holy and the Righteous God actually loves with an infinite compassion and tenderness those who hate Him, and who manifested their enmity by the murder of His Son. But how can His love reach such guilty rebels without the surrender of His holiness and His righteousness? How could He take up these law-breakers, who had outraged His throne, blasphemed His name, and despised His grace, and instead of condemning them and punishing them, bring them into His favour, blot out their sins, make them His children, seal them with His Spirit, array them in glory, and set them down before His throne, seated in the very central circle of the heavenly courts, and that for ever and ever! That, and nothing less, is the glory of His grace.

In view of this,

ATONEMENT IS AN ABSOLUTE NECESSITY.

There must be a way by which God's hatred to sin is displayed, as well as His love to the sinner; by which the claims of His broken law are met, as well as the sinner absolved from its curse; by which the eternal righteousness of His government is maintained, as well as the sinner pardoned; by which the holiness of His character is vindicated, while the sinner is brought into favour and blessing.

There is only one solution. God Himself must provide the Ransom. "God so loved the world that He gave His only-begotten Son." He "sent His Son to be the propitiation for our sins" (Rom. iii. 25).

The Cross of Christ; the suffering of the Son of God, the Just for the unjust; the spotless One made a curse for us; the drinking of the cup of wrath for the guilty; the forsaking amid the darkness of Calvary of the One who had eternally dwelt in the bosom of God; the calling for the sword to awake and smite the Shepherd, the man that was God's Fellow; the billows and the waves of judgment passing over Him—all declare that God, in saving the sinner, abhors his sins; in justifying the guilty, vindicates His own righteousness; in absolving from the curse, magnifies His broken law by the execution of its penalty upon the divine Substitute.

And now "grace reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). Before the foundation of the world the entrance of sin had been provided for. The Covenant was an everlasting one. "Lo, I come to do Thy will: I delight to do Thy will, O my God" (Psalm xl. 8).

Well He knew that the path He had entered upon led to the Cross. But the display of the grace that filled the heart of God must be complete, and His righteousness must be maintained, and therefore He became "obedient unto death, even the death of the Cross."

There the character of God is fully displayed and vindicated. And what glory results! The God of Love is free to lavish all "the exceeding riches of His grace" upon the very chief of sinners. The Lord Jesus is glorified and full of joy, because of the glory thus brought to God His Father, and because of recompense for all His sufferings, in the ransomed, glorified company who

shall be eternally His own. The intelligent universe of God resounds with His praise anew as reverently they bow and look into these mysteries of divine wisdom, love, and grace. And, oh, the joy—the eternal, unutterable joy and love and praise that shall fill the hearts of the redeemed, as in the brightness of the eternal glory their songs ascend to God and to the Lamb.

God's present message to the world is called "The Gospel of the Grace of God." But therein is the RIGHTEOUSNESS of God revealed (Rom. i. 17), as well as His grace. A gospel that ignores atonement by blood is no gospel. The Scriptures have no such message for guilty man as to trust in the general mercy of God. Salvation can be found upon redemption ground, but nowhere else. Grace excludes works. Human merit has no place in the scheme of redemption. Grace has provided a full salvation in Christ Jesus. Faith accepts Him as the Saviour. Unbelief seals its own doom by making God a liar.

### THE UNFAILING FAITHFULNESS OF GOD.—I.

Notes or Addresses by GEO. ADAM, Strauraer.

**I**N beginning to write a few papers on this almost inexhaustible subject, I shall first give a sort of preamble of the line of thought I hope to pursue.

I. Look at the testimony of several men of God as given at the close of their lives, especially that of Moses, Joshua, David, and Paul.

II. Examine if there were any conditions which these men of God had to fulfil on *their* side in order to enjoy a continuance of the presence and power of God with them.

III. Enquire if this guidance and help of God is limited to *great men* who are called to do *great things* in the service of the Lord, and how far ordinary believers who are called to fill little places in the common walks of life are warranted to look for and count upon the special guidance and help of God in the common duties of daily life.

IV. Does God ever lead any of His children into circumstances of family or business life and leave them to break down, unless there is something wrong on their part?

V. If it be true that God never leads His people into difficulties without leading them out of them, what of those who have led themselves into trials and difficulties? Is there any hope in the God of the Bible for such, or will He shut His ear against their cry and leave them to make the best of it in their own strength?

In trying to fill up this skeleton of thought and clothe it with flesh that will be food for the Lord's people, I would like to be very simple, so that the lambs of the flock may get something that they can eat and digest, and so help them to grow.

#### I. CLOSING TESTIMONIES OF MEN OF GOD.

Well, to return and begin with

MOSES,

the man with whom Jehovah "spake face to face." Moses was a man who could speak from experience. He had not only heard of the goodness of the LORD, but he had *proved* that the WORD of the LORD could stand the test. He proved that the bare word of the LORD could bear not only his weight, but the weight of the many thousands of Israel. He had led the thousands of Israel to the brink of the Red Sea, through the Red Sea, and on through "that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. viii. 15), with nothing to lean upon or to look to but the *naked word of the LIVING GOD*. And when he is about to lay down the sceptre and commit the rule of the Hosts of Jehovah into other hands, what does he say of the God whom he had served and trusted for over forty years whilst passing through unprecedented difficulties? Let us turn to Deuteronomy xxxi. 6-8: "Be strong and of good courage, fear not, nor be afraid: for the LORD thy God, He it is that doth go before thee; He will not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, He it is that doth go before thee, He will be with thee, He will not fail thee, nor forsake thee."

Some forty years before this, when Moses thought he was altogether unfitted to go before the king of Egypt and bring out the Lord's people, the assurance he got was, "Certainly I will be with thee." And now at the close of his life, and in passing on the responsibilities he had borne so long to another, he could testify that God had been as good as His word. He could tell to all Israel, and to his successor, that they were perfectly safe in stepping out on the naked word of the living God.

In Joshua i. 3. the Lord pledges His word to

JOSHUA,

and says: "As I was with Moses so will I be with thee; I will not fail thee, nor forsake thee." And at the close of his life Joshua gives the same testimony to Jehovah's faithfulness, and could say to all Israel: "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (chap. xxiii. 14).

We read that "the testimony of two men is true" (John viii. 17). But we get another witness in the person of King

DAVID

at the close of his chequered life, when he was handing on the responsibilities of the kingdom to his son Solomon. "And David said to his son Solomon, be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, *even* my God, will be with thee; He will not fail thee, nor forsake thee" (1 Chron. xxviii. 20). David in his charge to his son uses a very sweet expression, "even my God." The God whom he had trusted, and whom he had *proved*.

It was more than "book knowledge" that enabled these men to speak so confidently of the unfailing faithfulness of the LORD. When the LORD called these men to the work He gave them to do, He promised that He would stand by them, that He would not fail them, nor forsake them, and at the end of their lives their testimony is uniform that our God never fails, and never will fail to implement His own word.

If we pass on to the testimony of the Apostle

PAUL

we shall find that we are in a different atmosphere, but we have the same assurance of the unfailing resources of God. When Paul was called to his work, and when Ananias was sent with a message to him, it was not to tell him how great things he must *do*, but "I will show him how great things he must *suffer* for My Name's sake" (Acts ix. 16).

The path of the Lord's witnesses in the present age is a path of suffering in a sense in which it was not to Old Testament saints; but after passing through the unprecedented sufferings he endured, and when he was a prisoner at Rome, he could write to the saints at Philippi: "But my God shall supply all your need, according to His riches in glory by Christ Jesus" (chap. iv. 19). Paul also had proved the sufficiency of God in the midst of all his sufferings, and he could thus assure the saints to whom he was writing that his God would not fail them in any time of need; and the measure of that supply is inexhaustible, "according to His riches in glory by Christ Jesus."

This abundant supply may not include exemption from suffering, or even exemption from want of earthly blessings. Paul was often in want himself, and tribulation in the world is one of the legacies the Lord Jesus left to His followers (John xvi. 33). There may be a "need-be for trials" to strengthen faith, and to polish us and fit us for our place in the coming kingdom; but our God can make no mistakes. His wisdom cannot err, His power cannot fail, and His love can only do or *permit* that which is for our highest good.

## II. CONDITIONS TO BE FULFILLED.

Having looked at the uniform testimony of these four men of God as recorded by the Holy Spirit, we may now pass on to enquire if there were any conditions on *their* part which were necessary for *them* to fulfil in order to their enjoying the power and presence of God with them. This question is of the first importance, because there is often in us a tendency to appropriate a promise, whilst the precept connected with it is overlooked or neglected.

In thus enquiring as to how one can *secure* the help and presence of God with him in the path he is treading, and the work he is doing, first, one must be where God has placed him, and doing the work the Lord has given him to do. One of the things which was promised to Joshua and to Israel was that the LORD would go *before* them. That clearly implies that they were to walk in a path of *His* choosing, and not a path of their own choice.

There is a striking verse in Isaiah xxx. 21: "And thine ears shall hear a word *behind* thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." To those who keep in the Lord's path the word of guidance must be *before* them, if the Lord is before them. It is to those who turn aside from the Divine path that the word is *behind* them. "The Lord is gracious and full of compassion," even to those who are "out of the way," but there can be no calm, satisfactory enjoyment of the Lord's presence if there is any doubt or misgiving as to whether one is where the Lord would have him be.

These four men whose testimony we have looked at were all called of God. They all got their work directly from His own hand. Of that they seem to have had no doubt; and this same divine certainty is an unspeakable blessing in treading the path of faith. Another thing was, they walked in communion with Himself. When they met with difficulty or disaster they promptly repaired to the LORD and enquired of Him. These men, who were *divinely* called to lead the Lord's people, consulted God in every fresh emergency before they took another step. Some of them did occasionally fail in this, but to fall on their faces before the LORD or to "enquire" of Him was the tenor of their lives.

If those who would serve the Lord in any position of trust in the Church would prove His faithfulness to stand by them, these two *conditions* must needs be fulfilled in some measure. Their work must be of His choosing, and not of their own, and their hand must be put into His hand without reserve, so as to know how to consult His will all their way along, in every emergency habitually consulting GOD ALWAYS FIRST.

### A GENUINE CARE FOR SAINTS.

By FRANKLIN FERGUSON, Napier, N.Z.

"But I trust in the Lord Jesus to send Timotheus [Timothy] shortly unto you, that I may also be of good comfort, when I know your state. For I have no man likeminded, who will naturally [sincerely] care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him [Timothy], that, as a son with the father, he hath served with me in the Gospel" (Phil. ii. 19-22).

POSSESSING a nature which has been corrupted in the fall, it is therefore not "natural," in the strict sense, for any one of us to care for the state of our fellow-believers. However, there is through grace the possibility for some even in these days to so sincerely and genuinely care for God's beloved saints as to have the appearance of a voluntary flow from the heart. Such was young Timothy's care for the Church at Philippi; and we may safely infer that this care was not limited to them only, but extended unto "all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). For him it seemed as "natural" to "spend and be spent" in seeking the soul-advancement of others as for him to breathe or digest.

If there was a time which urgently called for some such godly, disinterested men, surely it is the present period. The flock for which the Good Shepherd gave His life is pressingly in need of under-shepherds of the kind shown us in 1 Peter v. 1-4, who are exhorted to "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Often have we sighed before God at the scarcity of "men that had understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32). The qualification for service among saints is stringent, so that our own steps tremble under the responsibility of it. "He giveth more grace" is an encouragement to an honest heart to keep on in such work.

"A bishop [one who oversees God's saints, and may even follow the calling of a baker,

draper, or farmer], then, must be blameless [not sinless, but above blame], the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous"—and let what follows be engraved permanently on the mind of all "bishops"—"one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim. iii. 2-5). This last clause is a divine conclusion, which will be quite clear to an instructed mind.

Furthermore, we are told in Titus ii. 7, "In all things showing thyself a pattern"; and we all know of what great value an object-lesson is in impressing anything on the minds of those we are teaching. "Example is better than precept" is a true saying, and is a keen homethrust. A disregard of conscience on so vital a matter as our example surely will be shocking to the Lord. Doth not God know? Doth He not try the hearts? Will He not compare the public ministry with the practice of each day? Hath He lost the "balances of the sanctuary" wherein He weighs and estimates with unerring exactitude? Verily, "the ways of man are before the eyes of the Lord, and He pondereth all his goings" (Prov. v. 21). But let it also be remembered that He hath said He will "show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9).

An experienced labourer residing abroad, writing to us on the subject of looking after the Lord's sheep, remarked, "The building up of the saints of God is no sinecure"—an office with pay, but without work; and we may add that he who would desire easy, pleasant, or congenial labours had best not hazard himself along this path! If, however, he be prepared to suffer the loss of much held dear, and not mind putting up sometimes with discouragement, hard fare, perplexity, and the shocking of sensibilities, well and good. Come along, brother; the Lord hath need of thee. There are little companies of "sheep" here and there, some hidden away in the backwoods, some nestled

on the lower slopes of mountain ranges, some in up-country townships, some in the heart of great, grimy cities—all these need sympathetic and wise hearts to care for their state. To cast in the lot with the people of God "scattered abroad"; for them to live and labour, endeavouring to cheerfully "endure all things for the elect's sake"—this will bring its own special reward in the "crowning day," of which we frequently sing.

A "bishop" in New Zealand, who has had the care and welfare of saints upon his heart for a quarter of a century, more or less, wrote to one who has been called out to labour among the assemblies, as follows:

"Many a time I could weep rather than speak; I am often caught in tears. In natural things the darkest hour in all the night is the hour before daylight; and so in spiritual things 'weeping may endure for a night, but joy cometh in the morning.' The tears are but the harbingers of deeper joys. 'They that sow in tears shall reap with joy.' Tears are the evidences of true affection. Jesus wept. The Jews who were there and beheld Him said, 'See how He loved him.' They were able to read His very heart. And now, my dear brother, I am quite sure that the great and good Shepherd will give *you* some of the joys too, for they always come in the 'morning.' Sometimes when the morning breaks, and I am working away all alone, I have the joys. I laugh sometimes till I am sore; then give three cheers to 'the God of all grace,' and sing 'Hallelujahs' without number!

"I am pleased in my very heart to see God the Holy Spirit putting the earnest care into your heart for His scattered flock. For if God so loved the world that He gave His only begotten Son, how much more does He love those who are really His own! My prayer is that God may give you divine strength to bear the burden of the double ministry—the Gospel to the unsaved, and the care of the Churches. To-day, as in that of the Apostle Paul, there are few men who genuinely care for the state of the flock. Here is a little word to you: 'Be diligent to know the state of thy flocks,' for as a shepherd knows the state and condition of his sheep, then he knows how and where to feed

them. And when the Chief Shepherd shall be manifested, He shall call you into His presence, and in the blaze of untold glories, and before the gaze of myriads of the redeemed, He shall, with His own pierced hand, nicely and gently adjust, even upon thy brow, a wreath of amaranth—a garland of unfading flowers, to be worn as a mark of special distinction—a reward for tears shed and words of comfort ministered to the stragglers, wayward, wandering flock while here upon earth. Surely, surely that will indeed be the morning when the joy cometh!

"Now, will you take a backward look, backward over eighteen hundred years, and see *Jesus*, 'who for the *joy* that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God.' His night of weeping is over, the morning with its joys has come.

"I got a real help the other morning. I had been trying to help the saints at H—, and getting a little discouraged in myself, I went to the Word to try and get some help or comfort. The little Testament I have opened at the 15th chapter of 1st Corinthians, and I read what you might call the 'funeral service.' I was beginning to think it would be a fitting end to my efforts; but when I came to the last verse in the chapter, what a marvellous change it made! I was startled at the words. They are, "Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' How I thanked God and took courage!"

In conclusion, we would call attention to a verse of Scripture which should be remembered by all who would care for God's flock, viz., "And there were in the same country shepherds *abiding in the field*, keeping watch over their flock by night" (Luke ii. 8). Greatly needed are shepherds who will do this now, although, like Jacob, they may have to say, "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Genesis xxxi. 40). However, in this thing let us keep before us God's servant Moses, who "endured as seeing Him who is invisible," and who "had respect unto the recompense of the reward." The great mustering of the

sheep is coming, when the whole flock shall be gathered together; and it behoves us to be busy in the field early and late, counting no toil or hardship too much for Christ's sake. *Now* is the time for toil and labour; *then* comes sweet rest!

## Questions and Answers.

REPLIES ARE INVITED TO THE FOLLOWING:

THE SERMON ON THE MOUNT.—Was "The Sermon on the Mount" (Matt. v.-vii.) spoken to the disciples only or to the multitude also.

### THE DIFFERENT "HOUSES" OF THE NEW TESTAMENT.

QUESTION 453.—Please explain the difference between the "Spiritual House" of 1 Peter ii. 5; the "House of God" of Heb. x. 21; the "House" of Heb. iii. 6; the "House of God" of 1 Tim. iii. 15.

Answer A.—The word *οἶκος* (*oikos*), which is translated "house" in the passages of Scripture quoted above, means not only a house, but a chamber, a household, a family, a race. The word is used figuratively, and certainly does not mean a material structure.

Take first the "house" mentioned in Hebrews iii. 2, 5. The house referred to here was the congregation (assembly) of God's chosen people Israel when travelling through the wilderness to the Promised Land. The Tabernacle was God's dwelling-place; He dwelt *among* them, not *in* them (Exod. xxix. 45). The law was given to them by God through Moses, and sacrifices and ordinances were also instituted and commanded by God for their observance; but these sacrifices served only for the purification of the flesh (Heb. ix. 13), and were types of better things to come. Moses was faithful, as a servant, in this typical "house of God," "for a testimony of those things which were afterwards to be spoken."

In Heb. x. 21 the same word *οἶκος* is used, and from the context it is clear that a material building is not meant, but rather the *household* of God.

In 1 Peter ii. 5 we are plainly told that it is a "spiritual house" (*οἶκος πνευματικός, οἶκος pneumatikos*), composed of "living stones" (*λιθοὶ ζῶντες, lithoi zontes*), built up to be a "spiritual priesthood" to offer up "spiritual sacrifices"—a spiritual household would be more literal; and this is clearly explained in 1 Timothy iii. 15, where we read, "That thou mayest know how men ought to behave themselves in the House of God, which is the Church (congregation or assembly) of the Living God (*ἡτις ἐστὶν ἐκκλησία θεοῦ ζῶντος*)." Hence the only difference between the "houses" mentioned in the question

is that the "house" in Hebrews iii. 2, 5 refers to the Hebrew Church in the wilderness, and the "house" in the other passages, viz., Heb. x. 21, 1 Peter ii. 5, and 1 Tim. iii. 15, is the Church of God and Christ from different points of view, of which Church Jesus Christ is the Founder, the Foundation, Chief Corner Stone, the great High Priest; and it is His own house, for it is "the Body," of which He is the Living Head. w. d. b.

*Editor's Note.*—The different meanings of the Greek *οἶκος* referred to in above reply are important. The father of a family in Israel was called the builder of a house.

In 1 Peter ii. the two significations are intermingled, but whether it be a building composed of living stones or a priesthood, royal and holy, it includes all who are quickened by the Spirit, born sons of God: all who are washed in the Blood and made kings and priests unto God.

In 1 Peter iv. 17 it is shown that judgment was to begin there, referring no doubt to Ezek. ix. 6. That judgment has begun there is evident, seeing that the Church is no longer a corporate witness for God in the earth. Its utterly scattered and divided condition is as plainly the judgment of God upon it as the fact of the temple at Jerusalem being left with not one stone upon another.

In 1 Timothy iii. this judgment had not yet been executed. The Church was then the monumental pillar on which the truth was inscribed, and the pedestal by which it was uplifted on the earth. Broken down and scattered it is now, but still it is only by the "living stones," "the royal priesthood," that any witness for the truth is maintained in the earth. And the exhortations to Timothy as to his behaviour in the Church of God ought still to govern the behaviour of all who seek to exercise shepherd care of the sheep or oversight in the household of faith.

In Hebrews x. 21 the house is clearly the household. Aaron was head of the priestly family or household. Such is the Lord Jesus. He presides over those who are now the priestly family, according to 1 Pet. ii. 5-9 and Rev. i. 5, 6.

In Hebrews iii. the congregation in the wilderness was the "house (or household) of God" over which Moses as servant presided. Many, through unbelief, fell under the judgment of God, and were no longer in the household when it entered the promised rest.

Christ as Son of God presides over the household of God now: they are "His own" which the Father has given Him. But they too may fall through unbelief or disobedience under the judgment of God, and come short of the present grace that is the privilege of all saints, or as in Corinth be weak and sickly, or fall asleep under divine chastisement.

## CHRISTIAN CONDUCT.

Address by Dr. NEATBY in St. Paul Street Hall, Aberdeen,  
on 3rd August, 1902.

Read Philippians ii. 1-18.

THIS epistle, fragrant with Christ in a way all its own, is the most practical from first to last of all the writings of Paul. That word in the first chapter, "For me to live is Christ," is characteristic of the whole, as, indeed, it was of the entire course of the beloved writer. It should be so of every Christian the whole life through. Some of the saints—saints they were, though not walking in a saintly manner—were preaching Christ of envy and strife supposing to add affliction to the apostle's bonds. How did he receive the news? Did he retort, as he might, "It is very mean of them?" Did he not think of it and feel about it entirely in the interests of Christ, wholly as it affected Him? What are they preaching? Another gospel which was not another? Oh, no; it was Christ. Well, then, he says, I am glad that CHRIST is preached. What a triumph for Paul over himself—he only thought of Christ!

In the early part of chapter 2 Christ in His grace down here is the subject. In verses 14-16 we are seen in the position which Christ once occupied in this world, and that in practical life. He was the Son of God, the Light of the World, and the Word of Life. "Do all these things without murmurings and disputings." Has a Christian cause to murmur? One who can sing,

"The torment and the fire  
My eyes shall never see?"

One who has "Rest by His sorrow and life by His death?" One who can look up and say, "God is my Father and Heaven is my home?" That one to talk of a "miserable day!" That day is all right; it is not perhaps the best day in itself, but it is the best day because God sees fit to send it in this world of sin. "Murmurings and disputings!" They are unfit for, and should not be mentioned by, the children of God. They should be "blameless and harmless" sons of God without rebuke. There are things which are quite right for this poor world which are not so for the Christian who, as a son, must be like his Father (Matt. v. 45). The word "harmless" represents a uniformity of character,

a straightforward man; "unmixed" or "simple"—not only good on the surface, but all of a piece right away through.

Next to oneness with Christ, our present individual place as children and sons of God is the greatest blessing it is possible to think of. God has reserved for us of this dispensation the full revelation of the relationship of children, which was not made known until Christ had finished atonement. "I have declared Thy Name;" the only way in which the Name of the Father can be revealed is by giving those to whom it is revealed the place of children.

"And will declare it." In His life on earth He declared it in measure, but He has declared it fully as risen from the dead. Now, the relationship of children is a practical thing; not for heaven only, but for earth and now—a relationship to live by in every phase of life on every day of the week. It is after the model of the Lord Jesus that we are formed for life and walk. It was Mary Magdalene, out of whom the Lord chased seven demons, that was the suited vessel to receive this wonderful revelation. Peter and John had come to the sepulchre, and quite assured that the Lord was not there, returned to their breakfast. But not so Mary! She had no breakfast—no home if she could not find Him whom she called "my Lord." It was a desert place to her, because her Lord was not there. She hung about the sepulchre weeping. She was well rewarded by being the first to receive the most wondrous testimony ever revealed: "Go to my brethren and say unto them, I ascend unto My Father and your Father." Here is the *type* of the relation—its wondrous pattern! He is the Father of the Lord Jesus Christ; so is He *our* Father! According to the perfection of the relation He bears to Christ, such is His relationship to us, and such is ours to Him. Christ was, of course, the Son of God from all eternity, and there stands alone; but as born into this world He was the Son of God (Luke i. 35), and it is here in this world that we are united to Christ.

Now, how did Christ walk as the Son of God? That is the model (1 John ii. 6). Nothing characterised Christ more than the

consciousness of this relationship. He often *taught* it; He always *lived* in it. God would have us, every one of us, live and walk *conscious* of it. We know nothing of Christ from His presentation in the Temple until His baptism and the entrance on His public ministry, except on the one occasion of His going up to Jerusalem with His parents at the age of twelve, and much is to be learned from that incident. "Why hast Thou dealt thus with us?" chided the poor mother instead of judging herself for having left Him behind. What does the Lord Jesus reply? "Wist ye not that I must be about *My Father's* business? *There* was the consciousness of the relationship, and the purpose of His heart, to accomplish all His Father's business. One of the worst things the devil succeeds in doing is beclouding Christians as to this relationship. If we are in doubt as to being children of God, where is the energy for being "blameless and harmless as sons of God without rebuke?"

Christ had not only consciousness of the relationship, but He had the confidence which belongs to it. The lines had fallen to Him in pleasant places. Why? "Jehovah was the portion of His inheritance and His cup" (Psa. xvi.). His "portion" was not here. It was with His Father in heaven; it was *there* that He kept high feast. It is our "portion" too. How often we speak of it, but how seldom we experience it! Like handling paper currency, which is something no doubt, but not the real thing. God is and feels as a real Father; and what will a Father not do for his child! Thank God, He justifies the title more than any father. His ways with His children are all love, come what may. It is love that gives, and love withholds or withdraws. Be assured of that love, and carry it into every day and every thing.

But, third, the Lord Jesus was always *consistent*. He could say: "The Father hath not left Me alone; for I do always those things that please Him" (John viii. 29). We could not say that, but we may in our measure be able to say with the apostle: "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him" (2 Cor. v. 9, R.V.) Christ's meat was to do the will of Him that sent Him. Man finds

pleasure and strength in his food, and the Lord found the same in doing the will of the Father.

Another thing characterised Christ in His Sonship. He was the perfect revelation of God. Now, we should seek to be like Christ, and so far as we are like Christ we shall be showing the relation that exists. The world does not know our Father, but will judge of Him by what it sees in us.

"Among whom ye shine as lights in the world." It is Christ again. He was the light of the world, but the light was too bright for the world, and it nailed to the cross Him who was that light. The only light in this world now is the Word of God and the children of God. "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." The simple display of that light manifests the relationship in which we stand to our God:

"Holding forth the Word of Life." Christ still: He is the Word of Life. There is nothing in which we more fail than in knowing and using the "Word of Life." It is the Person of Christ and the Word of God; we cannot separate the two—the Written Word and the Living Word. It makes a far happier man and woman when the first hour of the day is spent with God over His Word. Let us live upon that "Word of Life" which sustains the soul and puts and keeps everything in its place.

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#### "WHAT SAITH MY LORD?"

"If ye love Me, keep My commandments" (John xiv. 15). "Not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25).

IF at the table of my risen LORD my place should any morning vacant be,  
The reason of my absence known to Him,  
who only judgeth righteously,  
Why should my coming LORD deprived be  
of love's free offering, mark of sympathy,  
With poorer saints, and work of ministry? "

It need not be; if, when occasion comes to  
gather once again around the table spread,  
We gladly bring, with *that* day's offering, the  
gift in store of week or weeks denied. A.S.L.

"My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John iii. 18).

## THE STEWARDSHIP OF MONEY.

By Dr. J. N. CASE, China.

## PART I.

THE doctrine of stewardship has become a truism of theory among Christ's disciples, though the carrying of it out is far from a common-place of practice. The subject is a wide one. Just now, however, we are to consider one branch only of it, viz., "*The stewardship of money.*"

There are certain principles and actings of God which are the same in all dispensations. May we not read Proverbs iii. 9, 10 as giving us one such principle?—especially when we compare it with 1 Timothy iv. 8. Let us turn to the passage in Proverbs: "Honour the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." In whatever any person honours God, he is usually repaid in kind (see, for example of this, Exodus i. 21). Probably it is this fact which has given rise to the saying: "*God will be no man's debtor.*"

During the past century scores of godly business men have publicly borne witness to the truth of Proverbs iii. 9, 10, and kindred Scriptures: and the more thoroughly such testimony is examined, the more difficult it becomes to cast a doubt upon it. From the reports for the past fifty years of the Ashley Down Orphanages and other Christian institutions, a small volume of such testimonies could be gathered; and such a book would doubtless be most useful in stirring up Christians to a clearer apprehension of the pleasure and profit of liberal giving.

But in dealing with this subject many will feel safer on New Testament ground; so to that portion we now turn, and at the outset we will consider

## I. THE RULE AND MANNER OF GIVING.

I. Among Christians the grace of giving should be *general*. "Upon the first day of the week," we read, "let EVERYONE lay by him in store," &c. The vast majority in the Church at Corinth were the poor of this world, many of them being slaves, yet the above indicates that *all* were expected to enjoy the privilege of giving. And in the

present day there are, we believe, few so poor that they cannot spare something for the temporal or spiritual needs of others.

It is of this very matter that the principle of 2 Cor. viii. 12 is laid down; "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Yes, we may be certain that no mistake was made when the apostle wrote: "Let *everyone* of you lay by him in store."

2. It should be *systematic*—"Upon the *first day of the week*," &c. Even many intelligent and spiritual Christians fail at this point. Yet, since so many are paid a weekly wage, it would be easy for them to carry out literally this injunction. But we must look upon it as a principle, and to some it will mean once a month, quarter, half-year, or year, depending upon when their salary or income is received or ascertained. The words teach us the necessity for definite, business-like giving.

We may not take this to mean that every first day of the week a Christian working-man should put into the box or plate at the meeting all that he has to give from his last week's earnings. It is said: "Let *everyone lay by him in store*," &c. Some of it certainly should go to the ordinary expenses of keeping up the meeting-place; that may be looked upon as a matter of debt. Some of it may be put in boxes provided for special offerings, such as Gospel work at home and abroad, poor saints, &c. But though laid aside on the first day of the week, it is not essentially all given then. There the question of stewardship again comes in, and each one should act before the Lord in the matter.

As a rule there is not enough exercise of mind in bestowing gifts. Many, from mere *impulse*, give to the first "cause" that seeks assistance. This is a mistake. Many of the most plausibly presented causes are so managed that they are not worthy of help. One must satisfy himself that on the whole the work is of God, and conducted in a righteous, business-like way. In a word, a Christian must give with his head as well as with his heart.

Others give from *custom*. They began, we will say, some twenty years ago, to put a shilling a week into the box, and though

their circumstances have greatly improved—they live in a better house, wear more costly clothes, and spend more on food—yet they still give the shilling weekly, and consider themselves pattern Christians. “*Will a man rob God?*” Yea, verily, such have been robbing Him for years.

3. It should be *proportionate*. “*As God hath prospered him,*” is the Apostolic injunction. Not a few either do not understand this, or they willfully ignore it. The proportion that one should give is nowhere given in the New Testament. In Old Testament times, even before the giving of the law, a *tenth* was looked upon as a fair proportion (Gen. xxviii. 20-22), and under the law this amount was most emphatically enjoined. Not that this was all that an Israelite gave. Special sacrifices were at times called for, and free-will offerings were often presented.

Without laying down a rule, it seems to us that a tenth is the minimum of his income that a Christian should set apart for God, and as his income increases, God’s proportion should increase accordingly. There are religious systems which call for a tenth from each member of the organisation, and by this means tens of thousands of pounds are annually raised for the propagation of false and soul-destroying errors. Would that Christians were equally earnest and business-like on this point!

However, we would not knowingly write a word that would put any soul in bondage. Some can more easily give nine-tenths of their income than others can give one-tenth. Let each Christian remember that he is a steward, and act before God in the matter. What we are now urging is *proportionate* giving. Settle what you should give, no matter whether it is a sixth, eighth, tenth, fifteenth, or twentieth of your income. To begin with, for an honest soul, the exact amount is of secondary importance. But whatever is decided on, carry out to the full; let that be the *minimum* of your offerings. And experience proves that usually one who begins by giving a sixteenth, soon finds himself giving a tenth or an eighth. And it should be done *cheerfully*, for a cheerful giver is specially well-pleasing to God. And after the amount is fixed do not go back on the

Lord; do not *grudge* the amount or think it too much (2 Cor. ix. 7). Some have done this to their regret.

Learn to give in a quiet, *unobtrusive* manner. That, surely, was one object aimed at in 1 Cor. xvi. 2. It was to be done in this way that there might be no gatherings when the apostle reached them. How different from the methods generally prevailing to-day! And our Lord’s teaching on this point is generally most emphatic (Matt. vi. 2-4).

## II. PERSONS RIGHTLY CLAIMING OUR HELP.

1. *Needy Christians*. 2 Cor. viii. and ix. apply to this point, for they were first of all written in view of an arranged collection among Gentile believers to assist their famine-stricken brethren in Judea, though the chapters contain teaching and principles applicable to all times. That children of God and members of Christ, when in want, should be assisted by their fellow-Christians is most natural and becoming. The poor of the household of faith have special claims upon us.

2. *The poor generally should be helped*. This class was also provided for under the Mosaic economy. In a day when a “foreigner” was almost universally despised and ill-treated, in Israel’s land, not only were they not oppressed, but in case of need provision was made for them to be cared for (Exodus. xxiii. 9; Deut. xiv. 29). This was advanced legislation of the highest order, and, among Christians, doing good to all men has been made incumbent both by the acts and words of Christ and His apostles (Mark xiv. 7; Luke 14. 13; Galatians vi. 10, &c.).

3. *Evangelists*, giving their whole time to the work, whether in our midst or at a distance, should be helped. The ideal would be for every servant of Christ to be self-supporting. At least, so we judge from some of the words and ways of the Apostle Paul. But from the very inception of Christianity, by the Founder thereof Himself, provision was made for some, from among the whole company of disciples, to give themselves entirely to the work of preaching. It was the Lord Himself who laid down the rule that “*The labourer is*

worthy of his hire," and this was confirmed by the action of the apostles after the new dispensation had been fully inaugurated. The first half of 1 Cor. ix. might be quoted as bearing on the point under consideration. That portion should be carefully pondered by anyone not clear on the matter.

The Apostle Paul stedfastly and consistently refused to receive any help from the Church at Corinth. He goes so far as to say that he robbed other Churches, taking wages of them to do the Corinthians service. Therefore the labouring with his hands to supply his needs cannot be taken as an absolute rule of conduct for the apostle, much less may it be pressed as of universal application.

The same apostle, who would not receive from the Corinthians, thankfully accepted gifts from the Church at Philippi, and he writes that they had "well done" in so sending to him (see Phil. iv. 14-19).

4. *Teachers or Pastors* who entirely devote themselves to service among the Lord's people should also, when necessary, be supported. Few deny that God-sent evangelists or missionaries should be supported, yet some question whether pastors or teachers, as such, should receive monetary help. It seems to us, however, that the Word of God explicitly teaches that they should. Why should anyone desire to explain away the Scriptures bearing on this point?

The abuse of a thing does not always constitute a sufficient reason for entirely abolishing it. Let it be put on a scriptural basis. The idea of one man as *the* minister, pastor, or elder in a Church, monopolising all opportunities for teaching, exhortation, or preaching the Gospel, is wholly contrary to the New Testament ideal. Elders, bishops, or teachers in a local assembly are always referred to in the plural. While this should be strongly insisted on, it is a mistake and weakness to jump to the other extreme and say that none labouring among believers should be assisted in things temporal.

To our mind there can only be one possible meaning to Galatians vi. 6. "Let him that is taught in the Word," writes the apostle, "communicate to him that teacheth

in all good things." We are aware that by some this is said to refer only to the communicating of any new thought or idea by those who generally take the place of learners—to those who are their teachers. To us, such an interpretation is another evidence of how even good people will torture a Scripture when it runs against some cherished theory.

The passage clearly means that any one who is instructed in the Word of God, should, when necessary, and according to his ability, minister to the teacher in things carnal.

1 Timothy v. 17, 18 is equally clear on the point. From verse 17 two things are clear: (1) That all elders do not, in this sense, labour in the Word and teaching; (2) That those doing so should be counted worthy of double honour. Had the subject ended with this we might have been in doubt as to what the "double honour" referred to, but the next verse makes it plain. "For the Scripture saith, Thou shalt not muzzle the ox when he treadeth on the corn, and the labourer is worthy of his reward."

These two sayings, one from the Old Testament and the other from the oral teaching of Christ, were quoted by the same writer in 1 Cor. ix. to prove that the labourer in the Gospel had a claim on the Lord's people for support. The first expression is figurative. Standing alone, it might not establish the point we are considering. But when we call to mind the apostle's expansion and application of the passage (1 Cor. ix. 9-11), we cannot question its meaning here, viz., that the elder who also labours as a teacher should, if he is in need of it, receive temporal support. As to the second saying, who can possibly question its meaning when he remembers the connection in which the Lord first uttered it? (see Luke x. 7).

We deem it a solemn matter to try and explain away the force of these precepts, and, in view of them, we believe that a Christian steward will be doing right in using some of his means in helping men who are called of God to devote their time and strength to shepherding or teaching the flock of God.

*The THREE PARABLES of LUKE XV.*

THE three parables of Luke xv.—The Lost Sheep, The Lost Piece of Money, The Prodigal Son—are manifestly given as three unfoldings of the same truths, and we should therefore take them together as complements each to the others. The last, that of the Prodigal Son, has ever been a favourite and well-worn theme for gospel addresses.

We desire to consider them in the light of their immediate application when spoken by the Lord. The occasion which led Him to utter them was the murmuring of the scribes and Pharisees because He received sinners and did eat with them. It is needful to note that the sinners in question were not “sinners of the Gentiles,” but were lapsed Hebrews, “the lost sheep of the house of Israel.” They were by birthright under the covenant as descendants of Abraham, and bore the sign of that covenant—circumcision. They were in covenant relationship with God, entitled to covenant blessings, and bound by covenant responsibilities. These responsibilities, however, they had disregarded, and the blessings they had forfeited. Therefore by the law (which, though not part of the covenant, yet was temporarily added to it) they were accursed and cut off, and the faithful Jews would so regard them; and thus did these Pharisees and scribes regard them, and also with a contempt begotten of self-righteousness, for they “trusted in themselves that they were righteous, and despised others,” and so they murmured that the Lord should receive these sinners and eat with them.

Our Lord gave these three parables to explain Himself, His action, and His motives, but more than all to reveal the Father’s heart of mercy and love towards these lapsed ones, these lost sheep of the house of Israel. He showed that in heaven these lapsed ones were the objects of the Father’s deep concern, and subjects of mighty effort for their recovery. “I am not sent,” said the Lord Jesus at another time, “but unto the lost sheep of the house of Israel,” thus making them the special and immediate objects of His mission.

Each of these parables represents the loss

of something highly valued by its possessor. The sheep had had its place in the fold, the piece of silver had been carefully kept in the woman’s purse, and the son had had his home in the father’s house. In these points all three parables reflect the covenant birthright of the lapsed Israelite, and suggest an initial inaptitude for their application to the gospel for the Gentile world described in Ephesians ii. as “without God,” “having no hope.”

The first two present the Divine activity for the recovery of the lapsed ones under the figures of the shepherd seeking the lost sheep and the woman seeking the lost piece of silver; while all three parables display the Divine joy and rejoicing over the recovery when effected; and the last one shows in addition the fulness of Divine favour bestowed upon the restored one.

Very strikingly does our Lord picture the Divine activities for recovery. The ninety and nine sheep were left in the wilderness, apparently uncared for, that the single one missing may be sought for “*until he find it.*” For the lost piece of silver the candle is lighted, the house swept, and there is *diligent* search “*until she find it.*” In both cases we see that ownership (“my sheep”), and the value of the lost one to the owner, begat great concern, and also diligent search, which persists until recovery is effected. There is absolutely no giving up the search as hopeless.

What comfort, what assurance of safety may we believers draw from this language, both for ourselves and in respect to those who have wandered! What a faithful, diligent Shepherd is He who cares for all, and how greatly He values His own!

And mark the spirit of the search. Not with rod in hand, ready to punish the erring one. The found sheep does not hear the voice of reproach: “Oh, you bad, foolish sheep! what trouble you have caused me!” But “he layeth it on his shoulders rejoicing.”

But for the fulness of Divine joy in the restoration we must look at the scene when the prodigal returns. With what a really dramatic force has our blessed Lord pictured the father’s delight: “But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck

and kissed him"—"kissed him much" (see Revised Version, margin); "covered him with kisses" (Mr. Darby's translation).

Truly this is a revelation, a mystery, hidden from the foundation of the world, now made manifest by Him who came to reveal the Father. Such love, such delight, not only for the good and faithful Son abiding ever with Him, but for the repentant prodigal.

Are not all we believers prodigal in heart at times, or always in some measure? Have we not often occasion to say, "Father, I have sinned"? Then let us know and believe the love which God hath toward us, as here revealed by the Son: "He ran and fell on his neck and kissed him." These words we may not treat as extravagant or exaggerated, but as deliberately and designedly chosen by Him whose words cannot pass away. He might have left them out. He might have told us simply that the father received his son with all joy. The picture would have been very good. The father's grace very great, indeed, even so. But He chose to put them in, and there they stand as a kind of finishing touch to the picture, a piece of high colouring by an unerring Artist: "He ran and fell on his neck and kissed him." No exaggeration; no extravagance of simile; but the real truth. Can we at all enter into it—this joy in the presence of the angels of God over one sinner that repenteth? Do we say, "Is it thus, then, that God loves?" Yes, even thus. We take it to ourselves, for we also are sons, children of God by faith in Jesus Christ, in covenant relation with Him, in a higher covenant than were the lost sheep of the house of Israel, a covenant resting upon a better sacrifice, and having better promises.

May we not also apply it to the Gentile, not returning, but coming to God repentant. All this Divine love is also for him as soon as he accepts the mercy of God in Christ. Even while yet in unbelief there was love for him in the measureless measure of John iii. 16. But what shall it be when faith makes choice to lay hold of the unspeakable gift of God? It "passeth knowledge."

Nevertheless such application (to the Gentile) seems foreign to the original pur-

pose of the parable, as we see when we go on to consider the character of the elder brother which our Lord introduces, and to which He gives such prominence, but which can no way be made to fit in to an interpretation of this parable as a "Gospel illustration" for the present dispensation.

We see in this strange elder brother those scribes and Pharisees who murmured. They could in him see themselves as they esteemed themselves, "righteous, and despised others." Also, as murmurers against God's free grace to the erring ones. But we see more. We see the Jonah's, true Israelites, but who shared not, though they knew, the Father's heart of mercy. Also, we can see our own selves in this elder brother when we are unconcerned for the erring and the backsliding. The special characteristic of the elder brother of the parable was that he could no way enter into the grace of the father's heart towards the returned wanderer, and how much less could he have sympathised with or shared the father's efforts for the wanderer's restoration. In short, he knew not the father's heart. "Serves him right," he would have said in the prodigal's distress. "A just retribution for his folly and sin."

Is it so at all with us? We may not go the length of unkindness that his elder brother did; but how far does our measure of compassion lead us? Do we always bear in mind that, as the wanderer is sought and restored solely through the Father's love and mercy and the Good Shepherd's care, so do we stand, if we do stand, only by the same care and love and mercy.

Seeing, then, in this parable such a marvellous pattern of grace towards the erring, let us be "followers of God as dear children." Let us beware of the mind that was in Jonah, and of the mind that was in the elder brother. Let that mind be in us which was also in Christ Jesus, and is in Him to-day, even as it is in the Father.

Do our consciences tell us that we have had something of the mind of the elder brother in us? Do we also see something of the elder brother in some of our brethren? His seems to us a mean and heartless character. What shall we say? Which is the deeper depth of grace? That shown to the

prodigal or that revealed in the father's answer to the elder brother's petulant complaint, "Son, thou art ever with me, and all that I have is thine." On this point the parable does not seem to throw any light. We will therefore leave the question simply as one for profitable reflection.

There are still two conclusions which suggest themselves from this parable, and they are complementary one to the other. First, that a faithful and beloved child of God may be far from apprehending or sharing the grace of his heavenly Father's heart; second, that one who so fails to apprehend and share the grace of his heavenly Father's heart may yet be a faithful and beloved child unto God.

All who would use this chapter as a groundwork for Gospel addresses will do well to bear in mind three facts which have no place in these parables, but which are indispensable to the "truth of the Gospel," namely:

1. The absolute ruin of mankind in Adam. "As in Adam *all* DIE."
2. The indispensable necessity of redemption by blood. "The Son of Man must be lifted up."
3. The indispensable necessity of regeneration. "Ye must be born again."

The parable of the Prodigal Son discloses to us that God may in His wisdom see fit to grant that which His child lusts after ("give me the portion of goods") in order that the child may experience the misery and learn the folly of his own way, and learn the infinite love and wisdom of his heavenly Father; but, and this is a solemn warning, all three parables together afford no guarantee, no pledge, that restoration will be in this life.

A. B.

### THE BLESSEDNESS OF BEING A LIVING SACRIFICE FOR GOD.

KEEP this fresh in your heart daily as a settled thing—"Whose I am, and whom I serve." And, still more, keep His perfect love for you as a thing settled in your heart for ever; "He loved me and gave Himself for me." It often brings tears from my heart to my eyes that my dearest Saviour,

the one who made heaven and earth, took all my baseness and vileness to Himself and made it His own, and took the stripes I deserved for it all, on His own body on the tree, to set me eternally free; and all because He loved me with so perfect a love.

I wish I had seen all this even as clearly and deeply as I do now from the time of my conversion. How much more true-heartedly I might have served Him! The time I have wasted in fighting with myself—a thing crucified, which I ought therefore to have reckoned dead—I might have spent in prayer and praise and service. Still I don't groan over it; I thank Him from my heart that I know His love a little better now, and expect to know it much better yet. But I congratulate you at the opening of your life on the opportunity of making it *all* a living sacrifice to Him. "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, *we are the Lord's.*" Often make the Lord who died for you happy by repeating these words from your heart in His presence.—*From Life and Letters of J. G. M'Vicker.*

### A LITTLE WORD FROM THEE.

O LORD, to Thee I often speak,  
Now speak, in love, to me,  
And let my heart rejoice to have  
A little word from Thee.

A word of comfort, word of cheer,  
From care to set me free;  
Oh, yes, my Lord, do speak a word,  
A little word to me!

For, oft, when weary and oppressed,  
Upon the bended knee,  
Thou hast removed my sorrows by  
A little word from Thee.

Renew Thy favour, precious Lord;  
Now gracious to me be,  
And in communion sweet, oh speak  
A little word to me!

Thy servants speak, their voice I love;  
But now I turn to THEE,  
And low in secret wait a word—  
A little word from THEE.



## ATONEMENT.

### RECONCILIATION ON THE GROUND OF ATONEMENT.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

AS already remarked (in the first paper on "Atonement"), there is one passage in the New Testament (Heb. ii. 17) in which the word "reconciliation" occurs where the correct rendering is, as in the Revised Version, "atonement." In Romans v. 11 there is the expression: "By whom we have now received the atonement"; but this also is set right in the Revised Version, where it is "reconciliation," not "atonement."

These inaccuracies have perhaps to some extent given rise to the not uncommon idea that atonement and reconciliation are synonymous. In the Old Testament also in nearly every case where the word "reconcile" or "reconciliation" occurs, the better rendering would be "make atonement," and in the Revised Version this, in most instances, is rectified.

But in the New Testament, with the one exception, the only available English word is that which is used, viz., "reconcile" or "reconciliation." And let it be here noted that wherever the question is "reconciliation" to God, it is the sinner that is reconciled to God, and never God reconciled to the sinner. The expression "God reconciled" may be found in hymns, and even in the Articles of the Church of England, but never in the Scriptures. It is the alienated one, the one in whose heart is the estrangement, the suspicion, the enmity, that requires to be reconciled, not the One whose love has ever been toward the sinner, counselling and working for his blessing and salvation.

The grace of God has abounded toward us indeed, but "in all wisdom and prudence" (Eph. i. 8), and in God's way of reconciling a sinner to Himself this is wonderfully exhibited.

We have a remarkable instance of reconciliation which was *unwise* and *imprudent* in the case of David and Absalom. David's

heart went out after his banished son. Joab knew this, and put the parable into the mouth of the woman of Tekoah, which resulted in Absalom being brought back. Two full years passed, during which Absalom dwelt in Jerusalem, but the reconciliation had not yet taken place, for he "saw not the king's face." (See 2 Sam. xiv.) At last a day arrived when the natural affection of David for his son overcame his better judgment, "and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom." Here, indeed, was a reconciliation, but it was false. It was not in truth or in righteousness, and its issues were disastrous.

No broken-hearted confession came from the lips of the murderer; no atonement was provided for him on the ground of which he could righteously be reconciled, and yet the kiss of reconciliation was imprinted on the brow of the impenitent rebel.

Not so the reconciliation that is of God. Divine reconciliation proceeds on a basis of eternal righteousness and truth. Never did an impenitent sinner receive reconciliation from God. Hence one essential feature of divine reconciliation is the Holy Spirit's work convicting of sin and producing a confession that is according to truth. The kiss of reconciliation truly awaited the returning prodigal, but it was given to one whose first words were, "Father, I have sinned."

Reconciliation is never separated from the Cross of Christ. It is this that the Holy Spirit uses both to work conviction of sin and to cast out the suspicion, alienation, and enmity deep rooted in the heart of every unregenerate child of Adam. And when through conviction of sin and repentance toward God, faith in our Lord Jesus Christ has been produced, then the discovery of the love of God in not sparing His own Son slays the enmity and issues in a heart reconciliation—love and submission take the place of hatred and rebellion, and suspicion gives place to confidence. He who hid *from* God in conscious guilt now hides *in* God and trusts Him.

But the great truth of Christ crucified is not only that which the Spirit of God uses in conviction of sin and in leading to re-

penance, and in casting out from the heart its unbelief and enmity; the Cross of Christ is also the righteous ground upon which God brings into His favour and blessing the repentant and believing sinner. "Having made peace through the Blood of His Cross," by Him God "reconciles all things unto Himself." "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death." There could have been no possible reconciliation for the sinner in time or eternity had not the death of the Son of God opened up the way by which grace reigns through righteousness unto eternal life. God has *devised means* whereby His banished be not expelled from Him (2 Sam. xiv. 14). David failed here. He devised no means whereby Absalom could be righteously and effectually reconciled. It was reconciliation at the expense of righteousness. Is there not a hidden meaning in David's wail of despair, "Would God I had died for thee, O Absalom, my son, my son"? For us, the guilty, the Lord of glory *has* died; the *Just* for the *unjust*, "that He might bring us to God."

The Gospel is called "the ministry of reconciliation." In the Gospel preached by heaven-sent ambassadors God is beseeching men to be reconciled to Him. "God was in Christ reconciling the world unto Himself," and now that Christ has been rejected and put to death and received up into heaven, He has committed the word of reconciliation to the saints, and they, in Christ's stead, are charged to herald the tidings, beseeching sinners all the world over to be reconciled to God, "for He hath made Him to be sin (or the sin-offering) for us who knew no sin, that we might be made the righteousness of God in Him."

Thus the message of reconciliation is inseparably bound up with atonement and with the righteousness of God.

A gospel that is not based upon atonement, that does not proclaim pardon and reconciliation on the ground of the Blood of Christ alone, is what the Holy Spirit calls "another gospel," and they who preach it are accursed (Gal. i. 7, 8).

It is the fulfilment of the prophetic word, "They have gone in the way of Cain" (Jude 11).

## HADES: A SCRIPTURAL ENQUIRY INTO THE MEANING.—III.

By Dr. ANDERSON-BERRY, Reigate.

IN conclusion, there are two passages of Scripture that have an important place in the discussion of this question. They are Philippians i. 23 and 2 Corinthians v. 6-8.

In order to set forth in the briefest manner possible the differences which arise in the interpretation of these passages I will first give the rendering given by the Revisers (with which the Authorised Version can be compared), and then the rendering given by one of the latest exponents of the view of their meaning held by such as Roberts (Christadelphian), Ellis and Read (Adventists), and Hudson (Anti-Trinitarian).

Philippians i. 23 (R.V.): "But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better."

On comparing this rendering with the Authorised Version, the two will be seen to agree. That is, the translators in 1611 and the translators in 1881 agreed in the view they took of the Greek. This is important, for whatever else they were, those men and these men were capable Greek scholars. And though some have objected to the Revised Version on the ground that its makers were chosen for their scholarship and not for their orthodoxy, yet in this fact I see the hand of God. Lawyers tell us that no witness damages a case so much as the favourable witness. And if the Revisers had been chosen because of their strict adherence to orthodox views, their version would have stood in the place of the favourable witness, and have been open to his condemnation. Now, in opposition to the two Versions, we have the interpretation—the representative interpretation—given by Dr. Bullinger in "Things to Come," vol. vi., pp. 87, 88, "For I am being pressed [pres. part. pass. (*sic*)] out of [*ek* occurs 857 times, and is nowhere else rendered 'betwixt,' but 165 times 'out of'] the two [*i.e.*, living or dying], having [a third thing] the earnest desire for the return [*to analusai* the return, *i.e.*, of Christ; see Luke xii. 36, the only place where the word occurs in the New Testament except here], and to be with Christ, for

it is far, far better [than either living or dying]." He adds: "There is no other way of being with Christ except by His return and our ascension, for which we wait; and that is why the apostle had so earnest a desire for it, and esteemed it as better than either living or dying."

This piece of information, which I expect is new to many readers, we will leave until the second passage is dealt with. I only place it on record here that it may be seen what hangs on the interpretation of the passage given above.

The grammar I will leave to students of Greek. In dealing with the points of interpretation raised, I must bring my readers face to face with the original. This, by the Lord's help, I will do as simply as I can, that all may be able to catch the meaning.

"Sunechomai ek tōn duo"—"I am in a strait betwixt two." The verb *sunechomai* means literally, "I am held together." The picture in the word is that of a man pressed on both sides; of a man in a strait place, so that he cannot incline to the right hand or the left. The preposition *ek* has various meanings. Our writer himself volunteers that out of 857 times it is translated only 165 times "out of." — Its usage is as follows:

I. Of [place: 1. Of motion—"out of," "forth," &c.; 2. Of position—"outside of," "beyond"; 3. With verbs implying rest—"from."

II. Of time—"from," "at."

III. Of origin—"from," "out of"; and with passive verbs, "from," "of," "by."

Literally translating, then, we read, "I am held together by [the verb is passive] THE [note the article] two." The picture is a vivid one. The apostle is like a man in a narrow road, with high walls pressing him on either side, so that he cannot turn to the right or left. And both companies of translators have seen his plight, and render his words with feeling, "I am in a strait betwixt the two." No better rendering could be given, for it is true to the letter as well as the spirit.

"Analusai"—"to depart." The verb originally means *to unloose, to undo again*. Hence our word "analysis." So of Penelope's

web: "During the night she *undid* it" (Homer, "Odyssey," II. 105). In a nautical sense, *of loosing a ship from her moorings*; and in a military sense, *of breaking up a camp*. Consequently *to depart, to return*. And the way it can mean "to depart" and "to return" (Luke xii. 36) is thus: Someone who lives in Glasgow comes up to spend his holiday with me in London. When it is time for him to go home, I speak of his departure, but he speaks of his *return* home. Whether one says *depart* or *return* depends on the standpoint of the speaker. It is a common difficulty in writing, say to a friend, whether one should say, "I shall come to you," or "I shall go to you": it depends upon the standpoint from which you view your going. This leads up to the apostle's use of the word here. It is one of the many gems of Scripture lying hid under the disguise of a strange tongue. The apostle is writing to the believers who were inhabitants of Philippi. We learn from Acts xvi. 12 that Philippi was a Roman colony. Now, the tie which united a Roman colonist to Rome was far closer than that which binds an English colonist to England. He and his children were Roman citizens; their names were borne on the roll of the Roman tribes. He and they were not ruled by the provincial governor, but by their own magistrates chosen after the Roman fashion, and these administered not the local codes but the Roman law. Well might such an one exclaim, "I live at Philippi; I belong to Rome!" To such the apostle, himself a Roman citizen, writes, "Our citizenship is in heaven." We live on earth; we belong to heaven! We are born from above; our names are enrolled in the Book of Life. So, writing of his departure, he views it from the heavenly standpoint, and uses this word which depends for its secondary meaning upon the point of view of the user. That this is so is shown by his use of the noun derived from this verb: 2 Tim. iv. 6, "The time of my *departure* ('analysis,' the only time the word occurs in the New Testament) is at hand."

Thus, a little enquiry establishes without a doubt that our versions are correct in their rendering of the Greek, and that the other is

an altogether unwarrantable misrepresentation of the apostle's words.

We pass now to the consideration of the second passage: 2 Cor. v. 6-8, R.V., "Knowing that, whilst we are at home in the body, we are absent from the Lord, . . . willing rather to be absent from the body, and to be at home with the Lord." Upon this passage Dr. Bullinger, following in the footsteps of those already mentioned, naively remarks: \* "While we are in this tabernacle (this body elsewhere he writes) we are absent from the Lord. When we get our house (or body) from heaven we shall be with the Lord." Now, both these statements are true, but they are not the whole truth. And to argue from them that we shall not be at home with the Lord until we get our resurrection body is to commit a grave mistake in logic. Dr. Bullinger is here guilty of drawing a conclusion from an imperfect collection of facts. Such reasoning led our ancestors to say that the sun went round the earth, and that the earth was a vast plain, so that, if you were imprudent enough to go to the edge, you would fall into bottomless space! Dr. Bullinger draws his conclusion from an imperfect statement of the apostle's teaching. His error here is just the converse of his error as to the apostle's teaching in Phil. i. 23. There he would insist that the apostle had a third thing in his mind when the apostle distinctly states he had only two—"living and dying." Here he contends that the apostle has only two things in his mind, when it is clear to the ordinary and unbiassed reader that he has three. What are they?

First: "We that are in this tabernacle do groan."

Second: "Not for that we would be unclothed."

Third: "But that we would be clothed upon."

First fact: We are in this tabernacle.

Second fact: We do not wish to be unclothed.

Third fact: We desire to be clothed upon.

Now, if the apostle had only the two alternatives before his mind as being possible, either being in this body or the heavenly

body, he would not have mentioned a third possibility, that of being in neither the one nor the other. And the fact that this third possibility, distasteful as it may be, must be faced if the Lord tarries, causes the apostle to bring forward the counterbalancing advantage and comforting thought which he beautifully puts in the words: "ekdēmēsai... endēmēsai," "from home...at home." If the Lord tarries, and he must leave this tabernacle of his body, he will not be homeless, even though he should be naked, for "to be absent from the body" is "to be present with the Lord."

As to Dr. Bullinger's statement already quoted that "there is no other way of being with Christ except by His return and our ascension"! Well, it is only another illustration of the saying, "There are none so blind as those that will not see." And why will he not see? (*vide* his reiteration of what one may call the doctrine of "the only two possibilities" in the July issue of "Things to Come.") Just because he is pre-occupied with certain theories to which the Scriptures must be bent or broken. And for this reason I believe the answer is a correct one:—In the interpretation and explanation of both passages he is in accord with men who are Christadelphians, Seventh Day Adventists, Annihilationists, Materialists, and Unitarians, although, I trust, disowning any connection with them. This shows that holding a certain theory common to them all compels a similarity in the explanation of the Scriptures opposed to that theory, which is, to say the least of it, very striking, and worthy of notice. And perhaps quite as striking and noteworthy is the fact that the cry common to these interpreters of Scripture is, "The Bible *versus* Tradition!" That is, what they teach is "the Bible," and what those who oppose them teach is "tradition." There are others who, whilst holding high and lucrative ecclesiastical positions, tear the Bible to tatters. These speak of the doctrines which honour the Living Word and maintain the integrity of the Written Word as "the traditional view." It seems, then, that in the eyes of the destroyers of doctrines and the destroyers of documents their great enemy is "tradition," and their bitterest

\* "Things to Come," Vol. vi, p. 117.

term of reproach with which they would annihilate the defenders of both doctrines and documents is "traditional." It matters not whether it be Dr. Cheyne, who destroys the believers' hope by taking away their Bible, or Dr. Bullinger, who would do the same by taking away its sense—both are alike in the epithet they use. What accords not with their theories is "tradition," "traditionalism," and "the traditional view." If that be the present-day use and meaning of these words, then I bind them round my brows as a garland of honour, and take my place beside Christ, and His saints who in all ages sought to exalt Him by honouring His Word.

I believe that some worthy men are led into this snare by falling into a panic at the sight of the great advance which Spiritism has made in our days, the claim of which evil doctrine is that you can be put into communication with the spirits of the departed. Just as many, pressed by Episcopalianism on the one hand, with its baptismal regeneration of infants, and Campbellism on the other, with its baptismal regeneration of adults, seek a way of escape by disobeying the plain directions of the Word as to the immersion of believers altogether, either by spiritualising them, or by pushing what is called dispensational teaching to such extreme lengths that even the words of Paul, in what is called the "Church Epistles," are made of none effect. But if truths of Scripture that are assailed must be surrendered, then first of all we must give up that bright and glorious star in the firmament of Scripture, the doctrine of justification by faith apart from works, for the assault thereon is as old as the doctrine itself—"What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. vi. 1). Alas! not in the first century alone is it true that Satan stole the robes of truth, so that, vested in these spotless garments, he might appear as an angel of light. The greater the truth the finer the counterfeit. But shall we never use Bank of England notes because they have been so ably forged that even bankers have been deceived? Even so, the fact that these glorious truths have not only been assailed, but have been counterfeited by the

enemy of mankind, is a proof of their great value, and instead of this making us surrender them for doctrines of our own designing, it should cause us to cleave the more closely to them. "The law of Thy mouth is better unto me than thousands of gold and silver" (Psalm cxix. 72).

A NOTE ON DR. BULLINGER'S CRITICISM  
IN "THINGS TO COME."

In "Things to Come" for August Dr. Bullinger writes as follows: "Our Editorial, issued simultaneously, convicts the article on 'Hades' of mis-statement if the reference is meant to apply to us. The writer says: 'To them the body is the man.' We said, on the contrary, 'The body alone is not the man.' The article is called 'A Scriptural Inquiry,' but it starts off by dwelling on the Pagan use of the word 'Hades' . . . . ."

When we refer to Dr. B.'s Editorial, we find that he says: "Man is a composite being, and consists of 'spirit, and soul, and body.'" Now, if he means by that what ordinary readers understand by the words "spirit, and soul, and body," then we must admit that the words, "to them the body is the man," do not apply to Dr. B. But knowing that such writers often do *not* use words in their recognised meaning, before doing so we felt that it would be wise to turn up these words in Dr. B.'s Lexicon, fourth edition, revised. There we find the following definitions:

"Body . . . The necessary constituent part and organic basis of human nature; the necessary medium for the possession and manifestation of life" (page 106). Mark the reiterated word "necessary."

"Soul . . . That which is manifested in animals, animal life . . . It can die or be killed . . . It goes to the grave . . . It is identified with the blood" (page 720).

"Spirit . . . As the possession of man, it is a part of God's Spirit . . . Man is not a spirit, but only possesses it for a time as a loan from God . . . The spirit is not the man" (page 728).

From these words we learn that the *necessary* part of man's being is his body; that the soul is only what ordinary people term *bodily life*; and that the spirit does not really belong to man, for it is not only a temporary loan, but it is a part of God's Spirit. If it were really part of man he would be a God-man, so Dr. B. emphatically states that neither is man a spirit nor the spirit man.

Surely, then, "to them the body is the man" is no mis-statement, but an accurate statement of fact.

Then, as to Dr. B.'s reference to "Pagan," one has to ask, Does he really mean it? The language of the New Testament is Greek. It is not a peculiar kind of language, as one would almost be led to suppose by what some of these false teachers say, to which alone they have the key. And being written in Greek (a "Pagan" language), what is more natural, or in accordance with the dictates of common sense, than to bring the knowledge of the way in which the Greeks used their own language to bear

upon the subject. The very best proof that this is so is the fact that Dr. Bullinger does the very same thing himself. See, for instance, "The Church Epistles," pp. 230, 257.

I am led to make these remarks because Dr. B. has made some observations on *The Witness*, its writers and readers, and it is well just to see *for once* how little they bear investigating or deserve credence. The writer has done so in no controversial spirit, but with the feeling that it is due to the cause of Truth to show that he has not made any statement without much prayerful consideration of all the evidence *obtainable*, and also with the willingness to withdraw any statement which is not in accordance with the truth.

NOTES FROM A YOUNG MAN'S BIBLE.—XVII.

FIRST EPISTLE OF PAUL TO THE  
CORINTHIANS.

I Cor. i. 18.

"THE Word of the Cross"—What does it say? Come away from the miasma swamp where you live. Come away from the lowlands. Come away from Doubting Castle. Come out from being mastered every now and then by the grim Giant Despair. Come away from weakness and helplessness. There is a Hallelujah Sanitarium up here. It is good for the health of your body, as well as the strengthening of your mind and the blessing of your soul. I say, Come along, my brother, my sister, come and go in with all your heart for these higher regions. (See Matt. xxvii.) What response do you think you ought to make to the Cross? Calvary is a sort of Halfway House. HE came down from Heaven to this Cross. What for? That you might go there to meet Him.

Verse 30.—"Sanctification." 1st, The procuring cause—the precious Blood of Christ. (Heb. xiii. 12; x. 4; x. 10; I Cor. i. 30, 31.) 2nd, The instrumental cause—the channel—Faith. (Acts xv. 9; xxvi. 17, 18.) 3rd, The efficient cause—the Holy Spirit. (I Cor. vi. 11.) 4th, The medium—the Word of God. (Ephes. v. 26.)

Practical sanctification is the extension of the dominion of the new creation of God in us by the power of the indwelling Spirit.

I Cor. iii. 3.—Unity not uniformity. The unity of the Church of Christ is not an external organisation, but a spiritual unity of faith, and love, and holiness, of joint partici-

pation in the common life imparted by the Holy Spirit to all those in whose hearts He dwells. In seeking to acknowledge the unity, and thus increase the power of the Church of God, our aim should be, not so much to efface denominational distinctions, as to obliterate the *sectarian spirit*. The grand desideratum is, not the formation of a creed which all can adopt, or of a Church polity to which all will submit, but to bring true Christians of every name to recognise each other as such, to love one another as disciples of the same Lord, to regard all as forming together one body in Christ.

I Cor. iii. 15.—Oh, the terrible stripping of those who have laboured and lived in borrowed plumes, forward spirits who are asking for the wealth and power to which they have no claim—who usurp a power they cannot use, and stand in the way of others—all the drapery of names and earthly adornments stripped—all pretentional claims unveiled.

I Cor. vi. 20.—The young Russian spy, during Napoleon's invasion of Russia, who, being arrested, was branded in the hand with the letter N., asking what it meant, was told it signified that it belonged to Napoleon; whereupon, detaching a little axe from his belt, he ruthlessly hewed off the hand, saying: "Take to Napoleon what belongs to him; *I belong every inch of me to the Czar.*"

Head! Think for Him whose brow was thorn-girt. Hands! Toil for Him whose hands were nailed to the cross. Feet! Speed to do His behests whose feet were pierced. Body of mine! Be His temple whose body was wrung with pains unspeakable.

I Cor. x. 10.—"Neither murmur ye." Life is a field of nettles to some men. Their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad mind with them, they would fret at the good angels, and the climate, and the colours, even of the roses.

I Cor. xii. 21, 22.—The family feeling. We must have the interests of the family at heart—thinking as God thinks, seeking what God seeks, feeling as God feels about each. If we do not love, we have not learned the spirit of adoption.

I Cor. xiii.—“It you offend one of these little ones,” &c. Thus it is the deliberate verdict of the Lord Jesus that it is better not to live than not to love. God says much about peace on earth and goodwill towards men. And it will be observed that all the virtues and graces in this chapter are in relation to men—in relation to life—in relation to the known to-day and the near to-morrow, and not to the unknown Eternity.

Verse 12.—“Face to face.” In this world the most impressive thing, the most expressive thing, is the human face; but that face is veiled with the griefs of a thousand years; yet in the Resurrection morn that veil will be taken away from the face, and the noon-day sun is dull and dim compared with the outflaming glories of the countenances of the saved. When those faces of the righteous turn towards the Gate, or look up toward the Throne, it will be like the dawning of a new morning on the bosom of everlasting day. There you will see the perfect eye after the waters of death have washed out the stains of tears. There you will see the perfect hand after the knots of toil have been untied from the knuckles. There you will see the form erect and elastic after the burdens have slipped off the shoulder—the very life of God in the body: “We shall be like Him.”

I Cor. xv.—So long as things go smoothly, and our lives are not disturbed by any disastrous circumstances, when health is good, means sufficient for our wants, and friends with their kindly sympathy and cheerful intercourse are near, it is easy to refer our daily blessings to the Great Giver of all good; but in days of adversity we realise that life is full of evils—evils, too, which seem to fall upon us without the possibility of any good coming out of them. On the sudden changes of our lives from sunshine to cloud, from joy to grief, from hope to hopeless disappointment, we are often in danger of making shipwreck of our faith. We begin to ask in real earnest the meaning of life. The question rises then unbidden to our breaking hearts, Where is God? Is He anywhere? Our questioning often comes very near the half-reproachful words of Martha: “Lord, if Thou hadst been here my brother had not died.” There is no ex-

planation of trouble and sorrow, of shame and of anguish, apart from Christ. We see in Christ, as His life is recorded in the narrative of the Gospels, the full development of the mystery of evil. Of this we may be sure: If the life of Christ had ended with the Crucifixion all were *darkness*, not only for Him but for us. But the Gospel tells us of the *Resurrection*. This assures us of an explanation which we can apply to our own difficulties. Let us not with our partial knowledge attempt finally to judge the problems of life until we come to know the whole. If we can depend upon the word of Christ, the trials which God permits have all their meaning. Now we see through a glass, darkly.

### Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

CHRISTIANS IN SOUTH AFRICA.—In a time of war is a Christian justified in taking up arms in accordance with “the powers that be”? or ought he to leave the place until peace is restored, which would probably involve the loss of all his worldly interests? In South Africa some Christians joined in the struggle with seemingly no conscience, holding that it was a righteous war

THE KINGDOM OF GOD AND KINGDOM OF HEAVEN.—Help is desired on the meaning of the terms “Kingdom of God” and “Kingdom of Heaven” in the New Testament: its subjects, locality, character, &c.

THE “APPEARING” OF THE LORD.—Does the “appearing” of the Lord in Hebrews ix. 28 refer to the Lord’s coming for His saints or to His appearing with them? Also, Matt. xxv. 31, Col. iii. 4, 2 Thess. i. 7-10, Rev. xix. 11-16—do these not all refer to the same appearing?

THE CLOUD OF WITNESSES.—Who are the “cloud of witnesses” in Heb. xii. 1? and what is “the sin that doth so easily beset us?”

THE PURPOSE OF MORNING MEETING.—What should be the aim of the saints when they come together on the first day of the week?

SCRIPTURAL SELF-DENIAL.—Matthew xvi. 24. What is meant by denying yourself and taking up His Cross?

“CONVERSION” AND “REGENERATION.”—Please explain the difference between “conversion” and “regeneration.”

### THE SERMON ON THE MOUNT.

QUESTION 454.—Was “The Sermon on the Mount” (Matt. v.-vii.) spoken to the disciples only or to the multitude also?

*Answer A.*—As it has been pointed out, there are two “mountain sermons.” The first (Matt. v.-vii.) containing the principles of “the kingdom,” declared to the disciples (or unto “*you which hear*,” Luke vi. 27), but “*in the audience of the people*,” and the second (Matt. xxiv.-xxv.), after the rejection of “the king,” spoken privately to the disciples in answer to their three questions of verse 3.

W. S. O.

*Answer B.*—Matthew, in previous chapter, records that Jesus went about in all Galilee preaching the Gospel of the kingdom. He next gives a general sketch of His deeds of miraculous power, which attested His being the true Messiah, and then immediately follows what is probably a grouping of His sayings to bring out His doctrine as to the kingdom, and to counteract the earthly views of the people of Israel. In chapters v.-vii. He gives in fact an outline of the full testimony He had *publicly given* throughout all Syria as to the objects and character of the kingdom, for it is nowhere said they were all uttered on one occasion. Indeed, the principal occasion was probably subsequent to the call of the twelve apostles, though Matthew records it long before (cf. Luke vi. 13-49). He no doubt ascended “*the* (not *a*) mountain,” because it would be more convenient to address the multitude from an eminence than on same level, and He certainly taught in their hearing (Matt. vii. 28, 29). By disciples here we must also understand a “large circle, more or less attracted and subdued by His preaching and miracles,” and not merely the apostles (John vi. 66; Luke vi. 17).

J. H. H.

*Editor's Note.*—We give two replies to this question. Placing together chapters v. 1 and vii. 28 with viii. 1, it appears to us that the three chapters form a Divine report of an address uttered by the Lord on one special occasion.

No doubt some of His sayings here recorded were repeated upon other occasions; but we do not see anything to be gained by supposing that these three chapters are a compilation of His teachings given on various occasions, nor do we see any warrant for so regarding them. In the first instance, and mainly, they were instruction for His disciples, that is for those who believed on Him and followed Him. But the Lord in His teachings generally had in view the whole of His audience, and here no doubt much that He said was designed to arouse and convict the consciences of those who were only professed disciples. Especially was this address calculated to carry conviction of sin to those who

prided themselves on being keepers of the law. The application of the law to the thoughts and motives, as well as to outward acts, was altogether new doctrine to them, and must have rent to fragments every pretence to self-righteousness.

### NAMES OUT OF THE BOOK OF LIFE.

QUESTION 455.—Can we infer from Rev. iii. 5 that it is possible for a believer's name to be blotted out of the Book of Life? Light on this verse would be much valued by many young Christians.

*Answer A.*—To understand this verse we must look back to the Old Testament and to the dispensation of love in contrast to the dispensation of grace in which we now live. We read of the sins of Eli and of his sons that “they made themselves vile, and he restrained them not.” They were slain by the Philistines, and Eli's descendants were not allowed to retain the priesthood (1 Sam. ii. 31-36; iii. 13). In accordance with this sentence, King Solomon sent Abiathar, who was a descendant of Eli, and had joined in Adonijah's rebellion, away from Jerusalem. At the same time Zadok, the faithfulness of whose house is specially mentioned in the book of Ezekiel, was made high priest (1 Kings ii. 27-35; Ezek. xliv. 15; xlviii. 11).

In contrast to those whose names were thus blotted out of the Aaronic priesthood, the Lord Jesus here says of those who overcome that He will not blot their names out of the Book of Life. We learn who these overcomers are from 1 John v. 4, 5. “For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” Thus we learn that to overcome is not a question of special attainments on our part, but that all the redeemed children of God, that is all true believers, are overcomers in His sight. We know, too, from such a chapter as Hebrews xi. that where there is faith in God it will be tried in this world, as it is written of some in Revelation xii. 11 that they overcame Satan, the accuser of our brethren, “by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” F. P. S.

*Answer B.*—Rev. iii. 5: This passage does not in any way affect the true believer's standing in grace according to the Epistles. The character of the book of Revelation must be taken into consideration, and also the state of the “assembly” addressed. Sardis had a name to live, but was dead. It is a question of *profession*, not possession, a fulfilment of Matthew x. 32, 33 and Luke xii. 8, 9.

W. C. O.

## A WORD FOR PERILOUS TIMES.

By C. H. HINMAN, New Zealand.

WE are living in an age of inventions, changes, surprises, and novelties, so if we hear, as we constantly do, of new inventions, new discoveries, new fashions, and new women, we must not wonder very much when a worldly Christianity comes out with a "new gospel." Indeed, we were long ago warned that such would be the case, therefore we might be surprised if, in this day when knowledge is increased (Dan. xii. 4), such things did not appear. The Apostle Paul in his letter to Timothy (1 Tim iv.) warns him that in the latter times men would "depart from the faith, giving heed to seducing spirits and doctrines of demons;" and, in his second letter, that they would have a "form of godliness, but deny the power thereof" (2 Tim. iii. 5); and in connection with these departures he gives Timothy one of the most solemn warnings to be found in Holy Writ. This charge is in 2 Timothy iv., and, as we might expect, is intended to be an antidote to the evils mentioned. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," &c. Surely, beloved, this time has fully come. It has fallen to our lot to live in the day when men, with itching ears, have heaped to themselves teachers who have turned them from the truth to fables, and from the Gospel of God to another gospel, which is not another but merely the carnal reasonings of unregenerate men who, in their blindness, attempt to add to and subtract from the precious Book that God has given us.

The up-to-date preacher of the present time says very little about sin and the holiness of God; nothing at all about eternal punishment, except it is to ridicule and make light of it; and the Blood of Atonement, the

substitutionary death of our Lord Jesus Christ, has no part in his theology. He preaches a gospel with the gospel left out. In other words, he presents the Man Christ Jesus in His walk down here, in all the matchless grace and perfection of His character, as a pattern for unconverted sinners to imitate. Man's complete ruin and God's all-sufficient remedy in the *death* of Christ are ignored, and a sanctimonious morality, with Christ as the ideal, is substituted. Let us, beloved, beware of this kind of teaching; it is subtle, it sounds well, it appeals to man in the flesh on Nature's ground, but it is unsound at its very base. It is a denial of the Gospel of God, and an attempt to rob Christ of His glory as Saviour. It has its root in the modern thought expressions, "The Fatherhood of God and the brotherhood of man," and its fruit is apparent all around us in a worldly Christianised heathenism that exactly corresponds with the words of Paul: "Having a form of godliness, but denying the power thereof," concerning which he says: "From such turn away." It falsely supposes that God is the Father of all, whereas He is only our Creator as natural men, our Father when we have been born into His family (John iii. 5), and it practically makes man his own saviour, thus denying the very words that God uttered concerning His Son: "Thou shalt call His name Jesus, for *He shall save His people from their sins*" (Matt. i. 21).

Paul's charge to Timothy was, "*Preach the Word,*" and as this epistle was written especially for the "last days," it is most applicable to us now. There is a vast difference between preaching (expounding) the Word and making a text-book of it. Paul expounded the Scriptures, proving from the Old Testament that Jesus was the Christ; but in many places to-day this apostolic custom has long been laid aside, and the good old Book is used simply as a text-book, each text serving as a peg on which the preacher hangs a modern thought, up-to-date sermon, intended to please the audience before him.

Is this the kind of preaching that Luther, Zwingle, Farel, Calvin, and the rest of the Reformers entertained their audiences with?

Was this the spiritual fare that produced such giants as Wickcliffe, Knox, Whitefield, and Spurgeon? Nay, verily, these were men of the Puritan type, who, after feeding upon the unadulterated Word for themselves, appeared amongst their fellows with a message from God that made their hearers tremble. The Holy Spirit's ministry toward this world is to *convict* of sin, righteousness, and judgment, and the preachers just alluded to preached on this line as led by the Spirit; but to-day men are *amused* and *entertained* instead of being convicted. A "pleasant Sunday afternoon" is provided instead of seeking to reach the conscience by the sword of the Spirit, therefore conviction gives place to amusement, and the cry of the penitent to the applause of the careless, soon perhaps to be changed into the wail of the lost.

The principal ingredients in this new gospel—this modern up-to-date mixture—are "Unitarianism"—that is, Christ as a wise man, an ideal for the people; "Brotherhood," in itself all right if only scripturally understood; "Prohibition," which, in its present form, we regard as a subtle attempt of the enemy to hide the true Gospel of Christ; "Higher Criticism," one of the latest products of unsanctified intellect to undermine and get rid of the oracles of God; and "Amusements," or a complete bowing down to the god of excitement and pleasure. A few other things may be put in for colouring, but these five—Unitarianism, Brotherhood, Prohibition, Higher Criticism, and Amusement—are the warp and woof of this new gospel, and its propagators and recipients, which include Christians, Roman Catholics, Jews, and sceptics, vainly imagine that in the spreading of it they are pleasing God. The last named of these five things—"Amusement"—has, we fear, a very large share in the thoughts and time of these modern preachers. "How shall we amuse the people?" is a very real question with them, and an endless round of socials, bazaars, concerts, &c., is the attempt to answer it. If Paul had charge of one of these congregations, the very last thing he would think of would be the amusing of people in their sins and on their way to

perdition; but Paul is now out of date, and his teachings regarded as crude and unseasonable. We very much fear, too, that the withering influence of the evils mentioned is taking hold of the Lord's people generally, and those professedly gathered in scriptural simplicity are by no means clear. Worldliness, with its chilling grip, is taking hold of many of us who once professed deliverance from it, and if God does not in mercy awaken and restore, the testimony will lose its power, and the candlestick may, ere long, be removed.

As to "Prohibition," fully admitting the awful, demoralising evil of the drinking habits of the day, we ask: "Suppose the licenses were removed, without the heart and conscience being reached, would this remedy the evil?" We believe not. While the desire for strong drink exists it will be obtained. But we may be told that the closing of the hotels would remove the stumbling-blocks out of the way of the weak. In one sense this is true; but we must ask again: "Supposing all the hotels in a given place were closed, and all the people were sober, and their spiritual leaders catered for their amusement *as at present, what would there be for God in it all?*" Simply nothing. At the very most it is washing the outside of the cup or platter, while the inside is untouched. A whole community perfectly sober but not born of the Spirit would still be God's enemies, for they that are in the flesh *cannot please God*. The regulation of the liquor traffic is perfectly right for legislators and unsaved philanthropists, but is altogether beneath the calling, hope, and mission of the Church of God. It has never been part of God's purpose to improve, reform, or help man; man is too bad for this; he needs to be regenerated, and here prohibition is useless. Fallen humanity needs the Gospel of God's grace, and this is the only thing a heaven-sent messenger is furnished with. Preachers and platform lecturers may speak eloquently about the uplifting of humanity and the education of the masses, but they seem to forget, if they ever knew it, that the uplifting of humanity is no part of God's plan. Humanity is corrupt, and as such has been set aside, and no im-

provement of it is contemplated. God's purpose is to save men, regenerate them by a new birth, and bring them on to entirely *new* ground and into *new* relationships, which prohibition and other reformation schemes are powerless to effect. Therefore, we argue that prohibition has become "another gospel," a snare in the hands of the enemy—one of his counterfeits—to draw men away from the Gospel of our Lord Jesus Christ. The seriousness of the matter is not in the thing itself—"prohibition"—but in the fact that many professed servants of Christ have left their high calling, as heralds of the Cross, for the new gospel of prohibition and amusement.

As regards "Higher Criticism," it may be well for us to remember that this is ancient as well as modern, for it first lifted up its ugly head in the Garden of Eden. The devil was the first higher critic, and the form of his criticism was to question the truthfulness of Jehovah's words to Adam and Eve. He, by reason of his wisdom and experience (Isaiah xiv. ; Ezekiel xxviii.), has more claims to be regarded as a higher critic than the modern ones around us engaged in the same business, but we do well to remember, also, that he is a liar and the father of lies.

We regard it, too, as not a little remarkable that the only place in the original Scriptures where the word "critic" occurs is in Heb. iv. 12, where *the Word itself* is the critic—"A discoverer of the thoughts and intents of the heart." This side of the subject we judge to be more profitable than the carnal reasonings of unregenerate men, whether they be German sceptics or so-called English divines.

What then, beloved, do we propose as an all-sufficient remedy and antidote to the evils we have briefly glanced at? Simply two things. First, a more diligent, systematic, individual study of the *foundation of our faith*, both from the Word itself and the works written thereon by Spirit-taught men; and, secondly, a more real and complete surrender of ourselves to the cleansing, teaching, and controlling power of the Holy Spirit. The two infallible guides—His Word and Spirit—are sufficient for us at all times and under all cir-

cumstances. Carnal men may get occupied with new methods and new gospels; but if we are wise we will stand firm by the well-tryed, rock-based philosophy of the Cross, and in the end we shall be on the winning side.

### LESSONS FROM THE LIFE AND DEATH OF BELSHAZZAR.

By JOHN SCOTT, Shrewsbury.

THE details of the general history and reign of Belshazzar are not revealed to us in Scripture. That he reigned for some years we learn incidentally in the eighth chapter of Daniel. Chapter v. of Daniel contains the only record of his ways given by God in the Bible. This brief narrative of him shows that he not only went entirely back to idolatry, but that he, as it were, went out of his way to pour contempt upon the Most High God. "Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which is in Jerusalem." He knew all about the dealings of God with his father, or grandfather, Nebuchadnezzar, but his rebellion against God seemed to become more pronounced and daring as time went on. In addition to the thousand lords with whom he began the feast, his wives and his concubines are also seen in verse 3, drinking from these holy vessels. As they thus together drank, they also "praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." The hour had come when God would endure his daring impiety no longer.

#### THE APPALLING SCENE.

Probably that same gorgeous candlestick which Bezaleel and Aholiab made of pure gold in the wilderness of Sinai, was placed high up, near the wall, and with its seven lamps cast a flood of light on that part of the palace. "The same hour came forth fingers of a man's hand, and wrote upon the plaister of the wall of the king's palace, over against the candlestick: and the king saw the part of the hand that wrote." Consternation and alarm quite overcame poor Belshazzar; "the joints of his loins were loosed, and his knees

smote one against another: his lords also were astonished." It has often been said, with truth, that an evil conscience makes a man a coward. Thus it was with the king. He well knew his guilt and his sin, even before Daniel ministered his bold, outspoken rebuke. He knew how the Most High God had dealt with Nebuchadnezzar, and how that great monarch had turned to God with all his heart, and how he had proclaimed to all peoples the perfect excellency and unapproachable greatness of God. He knew also how God had honoured and exalted Nebuchadnezzar, and had added excellent majesty unto him. In face of all this, Belshazzar lifted his little hand to oppose God, and used his position and power to defy and dishonour Him. Instead of a light shining out from the palace of the autocrat, to every part of the great empire revealing God, as in the days of Nebuchadnezzar, nothing remained but deep darkness and abominable idolatry, and God would suffer it no longer.

#### THE STROKE OF GOD FELL.

"*Mene, Mene, Tekel Upharsin*" was written upon the wall, and "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Three serious, great consequences followed.

*That night* Belshazzar was slain, slain by the hand of invading enemies; he never had another opportunity of changing his course, nor retrieving his circumstances. He passed away into the great eternity beyond, never more to return.

*That night* Belshazzar's dynasty was finished. With him died the race of the Chaldean monarchs. The head of gold was broken off; the dynasty was numbered, numbered and finished.

*That night* the Chaldean empire was broken, broken to pieces. As Micah saw in the visions of God, and said in the language of prophecy, "The breaker (*haperatz*) is come up before them, they have broken up, and have passed through the gate" (Mic. ii. 13). The grandeur and pomp of the great Chaldean empire had passed away under the maladministration of Belshazzar. It was num-

bered, numbered and finished. He was weighed in the balances. Balancing the wondrous privileges, unto which, by the goodness of God, he was heir, with the use he made of them, he was utterly wanting, less than nothing and vanity, so he too was broken, and passed away.

#### GOD GREATLY GRIEVED.

Nothing seems to grieve God more than to see the children of highly-favoured parents turning aside "from the holy commandment delivered unto them." The sons of Eli by their ungodliness and evil behaviour brought not only disaster and death upon themselves and overwhelming sorrow and death upon their poor, broken-hearted father, but also rout and crushing defeat and terrible slaughter on the armies of Israel. Again, look at the two wicked sons of David, Amnon and Absalom, who not only brought shame and death upon themselves, but also calamity and sorrow upon David and his house, and trouble, suffering, and death upon many in Israel.

In the present day we tremble as we see sons of highly-favoured children of God turning aside from God and His ways to follow the paths of the world. We know of nothing more dishonouring and displeasing to God. We think of some such parents, who, many years ago, were led into holy exercises of heart and conscience before God as to His Word and His ways, and through these deep, solemn exercises brought to light much precious truth of Scripture which had been buried for more than a thousand years. For the sons of such to use their intellect and their learning to bring these exercises and revelations into ridicule; to use the advantages of being in the inner circle by family relationship, in order to expose to the wide world the weakness which they fancied existed in these godly men, seems something like (if not worse than) the sin of Ham. Let us learn from these godly men of fifty or sixty years ago, and profit by their exercises, holding fast the truth and the ways of God without wavering. Let us also be warned by the dark, dismal doom of Belshazzar, not to lose nor let go the great things which God hath wrought for us.

A NOTE ON "EVERLASTING PUNISHMENT" in MATT. XXV. 46.

By Dr. ANDERSON-BERRY.

IN his Lexicon, fourth edition revised, p. 612, Dr. Bullinger writes of "kolasis" (punishment), "The nature of which must be looked for in other parts of the Scriptures as being there clearly defined as a result and not a process."\*

"Eternal punishment" is an expression analogous to 'eternal judgment,' Heb. vi. 2 (not judging), 'eternal salvation,' Heb. v. 9 (not saving), 'eternal redemption,' Heb. ix. 12 (not redeeming), *i.e.*, the eternal effect of an act; here an act of punishment, described in Matthew iii. 10-12 and Luke iii. 17: 'Shall be burned up with unquenchable fire.'

The basal error in all this is the ignoring of the fact that "kolasis" does mean "punishing," whilst to make the above worth anything as an explanation the word ought to be "kolasma" (see Liddell and Scott's Greek-English Lexicon).

I have drawn attention to this expression in Matthew xxv., not only to show that the above definition teaches Annihilationist doctrine, but to illustrate several noteworthy facts in the ways in which the teachers of false doctrine seek to evade the force and minimise the importance of the clear and simple statements of Scripture as to the future destiny of the wicked as well as to that of the righteous.

A great scholar has said: "The most simple and direct interpretation of Scripture is generally that which is most conservative of its honour as well as of its truthfulness." And in the orthodox interpretation of this passage in Matthew we have the interpretation which is most simple and direct, and consequently which most conserves the honour of the Word. This is shown by the fact that once depart from it and you are met by the most diverse and mutually destructive opinions. For instance, we are told that this is a parable, and a "most difficult parable." The candid reader will at once perceive that what is parabolic is contained in a verse and a half where our Lord draws a simple comparison between

the separation He will make in that day and the division a shepherd makes between his sheep and his goats, after which the figure is laid aside, and the figurative language not maintained.

Then we are told that "aiōnios" does not mean "everlasting," and that it is applied to such objects as have a limited duration or existence. For the same reason we might say that "everlasting" does not mean "everlasting," because it is used of hills—"the everlasting hills." But "aiōnios" means never less when used in the New Testament in a time sense, than "everlasting." And so our Lord in the very same breath as He spake of punishment used it of life—"everlasting punishment . . . eternal life."

Then we are told (as above) that it is "punishment," not "punishing." Leave out of view for a moment that the Greek will not allow of this—what does it mean? It means, says Dr. Bullinger, "destruction;" and destruction, what does that mean? Annihilation! for it is something utter and entire—it is "eternal." But our Lord does not say so, for in verse 41 He speaks of it as a departure into "everlasting fire, prepared for the devil and his angels." And that this fire is not an instrument of annihilation is seen from Revelation xix. 20 and xx. 10, where especially note the awful words, "shall be tormented day and night for ever and ever." From a comparison of these two passages it is seen that a thousand years' existence in the "lake of fire" did not annihilate, and in fact makes no difference in any way to "the beast and the false prophet."

Such a thing as annihilation is not found either in the Bible or in Nature. Light may be changed into heat, heat into motion, motion into electricity, and electricity into light again, but amidst all these permutations and changes science can discover no loss—nothing annihilated. And though, through the Bible, there are clear statements as to the various changes in place and state which man undergoes ere he stands with the hosts of the redeemed and in the presence of God, or departs to spend eternity in the company of the devil and his angels amidst unspeakable torments, there is not

\* Wrong: See the Note appended to this article on the only other place in the New Testament where *kolasis* occurs.

the slightest hint anywhere of God annihilating what at the first He made in His own image.

Now, if the first noteworthy fact is the very diverse and mutually destructive methods of interpretation that men employ to get away from the obvious meaning of the words of Scripture, then the second noteworthy fact is, that seeing these methods do not serve their purpose, they are ready and willing to destroy Scripture rather than Scripture should destroy their theories. Mr. Edward White in his "Life in Christ," p. 393, says: "I cannot conceal my conviction that the path of duty and of wisdom, in dealing with such documents as the gospels, demands this practical conclusion: If they offer to us any statements of Christ's doctrine, by excess or defect conspicuously disagreeing with the facts, or with the plain sense of His teaching as recorded by the same or other historians, resolutely to refuse to allow such exceptional misreports or omissions to interfere with the truth which has been learned by a wider survey of the evidence." It matters not whether, like Jehoiakim, the evil king of Judah, they literally cut out the passages offensive to them with a penknife, or, like Edward White, they libel them as "misreports," and having so libelled them for no other reason but that they do not admit of being twisted to mean what their libellers wish them to mean, take credit to themselves for "resolutely refusing to allow" such passages to "interfere with what they would have the Lord say, or by calling them "figures of speech," "dispensational teachings," or what not, the motive and end of all which are one, viz., to make God seem to say what is agreeable to the fallen intellect and estranged heart of man. "And the king of Israel (Ahab) said unto Jehoshaphat, there is yet one man, Micaiah the son of Imlah, by whom we may enquire of the Lord: but I hate him, for he doth not prophesy good concerning me, but evil." And in this strain does one write of the Scriptural doctrine of the punishment of sin: "Prop it up by popular opinion, or disguise and conceal it as we may, it must appear to *all rational creatures* the very essence of folly, injustice, and

cruelty." And again: "Just, impulsive feelings, both of saints and *thoughtful sinners*, must burst the bolts, and emerge into light and relief." That is, the criminal is to burst from the bar, to unseat his judge, and pass sentence on himself! Small wonder if there be a great difference between the judge's sentence on the criminal and the criminal's sentence on himself!

"Everlasting punishment?" Yes, the loving Lord Jesus shrinks not from declaring it, for He is the faithful and true witness, but over against it He puts eternal life. You cannot paint an angel on light, you require a dark background, and the darker the background the brighter does the angel appear. Thus it is that the more terrible the doom the more magnificent does the Saviour appear. Diminish sin and its awful consequences, and you diminish the glory of Him whose blessed mission was to save, not only from the penalty, but from the power, and by-and-by from the presence of sin.

So it is also noteworthy that they who empty the penalty of sin of its terribleness, empty the work of the Saviour of its wondrousness. He died, they say, to manifest the love of God, to show men how to die, and that the path to the higher life lies by the way of self-sacrifice; but of the glorious act of substitution whereby He took the sinner's place and bore the sinner's load, they know nothing.

To the height and breadth and length and depth of the love which condescended to be made "sin for us," knowing no sin Himself, "that we might be made the righteousness of God in Him," they are strangers, for they have no plummet wherewith to sound the depth nor any rule by which to measure its breadth and length and height. But the Scriptures have, and they present it to us. It is the word *aiōnios*, or, as we translate it, "everlasting, eternal." The depth, "everlasting punishment;" the length, "eternal life;" the breadth, "eternal salvation;" and the height, "eternal weight of glory." The measurement in all directions is *infinity*! How this exalts Christ! How this presents the grace of God in due proportions! How this magnifies His wisdom, establishes His righteousness, and displays His great power

and Godhead! It is no wonder that they who hold the orthodox view, as such men as Spurgeon and Moody did, have such large and ever expanding views of the Person and work of Christ, whilst on the other hand they who hold the opposite opinions have limited and ever diminishing views of that glorious Person and gracious work until such a depth as the Christadelphian is reached where Jesus is held to be a mere man, and His death the natural outcome of His career. And as with the Saviour so with those He came to save; in order that they may easily be annihilated they must be deprived of any spiritual existence apart from the body, for somehow the boldest of such teachers shrink from speaking of the annihilation of spirit—that process is too manifestly materialistic to be mentioned in connection with the spirit, although none of those who so glibly talk of annihilation has ever known it to occur even in the sphere of matter. As we have already seen, “Paradise” and “Hades” are by them abolished, and Dr. Bullinger, thus emboldened, in his Lexicon, pp. 367-68, reduces “hell” itself to “a symbol,” and speaks of “Tartarus” as the “bounds of this material creation, . . . so called *from its coldness.*”

To such lengths do men go when they forsake “the most simple and direct interpretation of Scripture.”

Dr. James Morison has the following apposite note on the passage: “Whatsoever be the standpoint of view from which we choose to look at the Saviour’s representations, whether it be simply popular or strictly philosophical, it is important to note that the element of duration or age, or ages, so far as it is indicated at all, is identical toward both poles. The mind is led on as far in the descending as in the ascending direction.” Then he quotes Jerome as saying, “Prudent reader, beware! because both the punishments are eternal, and the everlasting life has henceforth no fear of destructions.”

I would also say, “Reader, beware! the punishment is endless, but His grace is boundless. Even now is He saying to thee, ‘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’.”

NOTE ON “KOLASIS.”—This word occurs in the New Testament elsewhere only in 1 John iv. 18, “fear hath *torment.*” Here “torment” is a faulty translation, for, as we have seen, the word means “punishment.” Mark the present tense, “hath.” The “punishment” is *present.* And this form of expression occurs frequently in the New Testament to denote the possession or experience of virtues, sensations, emotions, &c. For instance, John xvi. 22, “have sorrow”; xiii. 35, “have love”; Heb. x. 19, “have boldness.” It is stronger than the simple verb expressing any one of these. For example, *to have faith* is stronger than *to believe*; *to have sorrow* than *to be sorrowful*; *to have boldness* than *to be bold.* It expresses a distinct, personal realisation of the virtue, or sentiment, or emotion in question. In Matthew xvii. 20 our Lord does not say, “if ye believe,” but “if ye have faith”; that is, if faith, in ever so small a measure, is possessed by you as a conscious, living principle and motive. Thus the phrase “hath punishment” here means the conscious, personal realisation of punishment. I simply point this out because Dr. Bullinger boldly refers us to the rest of Scripture in confirmation of his theory, whereas the contrary is the case.

For a fuller display of the scriptural nature of this doctrine of everlasting or eternal punishment I would refer you to a little book from the perusal of which I have received instruction. This is Mr. Caldwell’s little book on “Everlasting Destruction,” in which he, in a simple and clear manner, sets forth what the Word says on this important matter. As in it the Scriptures are allowed to speak for themselves, I strongly recommend its prayerful perusal by all whose minds are troubled by the many opinions of men, which are so rife in these days, and whose belief in this great and solemn truth as to the nature of the Divine retribution has been undermined by the many theories which are in vogue amongst men. Guesses, conjectures, beliefs, assumptions, built on a foundation of texts torn from their context of words and terms falsely defined, and

a Bible mangled as to its contents, and maligned as to its doctrines, surely cannot be sufficient for minds truly exercised on this important matter. The Word of God in its simplicity, in its fulness, and in its unity is alone sufficient to bring peace to troubled hearts, either on this or any other matter. Leave it and you are met with as many theories as there are teachers who have been able to make themselves heard amidst the turmoil of passionate contradictions. To give even a brief outline of the various theories which have come to light would be to fill *The Witness*. And each teacher loudly maintains that his, and his alone, is the true theory, and each teacher brings the words of the Bible in a larger or smaller quantity to bolster up his opinion. Not only because he says that his theory alone is right, but because the various theories are mutually destructive, we must say that if one is right, then all the rest must be wrong. But who is equal to comparing all these theories, and deciding which is the truth? And when the decision is arrived at, to find another theory arising, which seems more likely to be right! That has been the case at least in one person's experience. I refer to Mr. Blain, who at eighty years of age recalled his book, "Death not Life," to replace it by another entitled "Hope for our Race," in which he advocates Mr. Dunn's theory. To return to the safe haven of the Word is to find that peace of soul which the Saviour promises, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

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WHO WILL SING HIS MERCY  
LOUDEST AND LONGEST?

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WHAT a comfort to know that all is a part of God's perfect and everlasting purpose, and that the small details are as much cared for as the whole vast plain! Your present anxiety about your wife; your many cares about your children; what many would call the great calamity of your life—the want of sight; the troubles among Christians around you; every disappointment and every sorrow—all are working

together for your good, and for the accomplishment of God's purpose to conform you to the image of His Son. You *know* it, and are seeking to praise Him already for all, and will soon praise Him perfectly, and for ever.

I shall not be surprised when we get to Heaven, if you and I have a friendly contest as to which of us will sing His mercy the loudest and longest. If you win, I promise you'll have a hard battle first, so be gathering up matter for your song, and perfecting yourself in your music, and be ready. We know Who will be listening to us, and how much our songs will please Him, and if He adjudge you the first prize I will heartily rejoice.—From *Life and Letters of J. G. M'Vicker*.

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FAITH, HOPE, AND LOVE.

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A FAITH that rests in perfect peace  
On Jesus' finished work for me;  
A faith that makes all doubting cease,  
And casts the mountains in the sea.  
O Lord, while dwelling here below,  
More of this faith may I now know!

A hope that calmly waits the day  
When Jesus for His own will come;  
A hope that brightens all the way  
Which leads the pilgrim nearer home.  
O Lord, while dwelling here below,  
More of this hope may I now know!

A love that seeketh not its own,  
That suffers long and e'er is kind,  
And boasteth not what it has known,  
But serveth all with humble mind.  
O Lord, while dwelling here below,  
More of this love may I now know!

Now faith and hope and love remain—  
Though one is greater, all agree;  
With holy and united strain  
They praise the Blessèd Trinity.  
O Lord, may faith and hope and love  
More fit me for Thy courts above!



## REGENERATION.

### PART I.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

**R**EGENERATION just means "being born over again." That such a process should be necessary in order that any man should "enter into the Kingdom of God," is of itself evidence, conclusive, of the utterly ruined condition of man by nature.

It is generally admitted—indeed, how could it be denied?—that some change is needed in order to fit man for fulfilling the end for which he was created, namely, "to glorify God and enjoy Him for ever." Hence the many methods adopted for his improvement and elevation; but if "regeneration" be a necessity, then it follows that the disease is too deep seated to be reached by superficial means.

EDUCATION is good in itself. It is like the sharpening of the instrument, the rendering of it more potent in whatever direction it is applied; but it does not touch the question as to whether the sharpened intellect is to be used for good or for evil. And as a matter of fact it is too evident that the man of education and culture is not infrequently as opposed to God, and to Christ, and to the doctrines of grace as the illiterate.

SOCIAL REFORMATION is good in itself. That man should observe the laws which make for health of body and soundness of mind—should become sober, industrious, thrifty—is all good. But all this may be without any turning to God; indeed, the improved environment of the reformed man may go far to make him contented to live without God, and to shut out all serious thoughts of eternity.

MORALITY is good in itself. In its wider sense it includes righteous dealing between man and man, as well as self-control and due restraint upon all natural desires and appetites. But often the moral man is so satisfied with his character, so conscious of his superiority to multitudes who grovel in gross sin

and unrighteousness, that like the Pharisee of old he congratulates himself upon his attainments and "despises others." Such a man is actually further from God's salvation than those he so despises.

RELIGION is a very general resort of those who are conscious that there is something wrong in their relations toward God. The world is full of religions, and so various are they that genuine seekers after God become bewildered amidst the multitude of them. There is a "pure and undefiled religion" (James i. 27) which is the result of regeneration, but it is not what is generally called "religion." Religion consists usually in the observance of ordinances of some sort, and it is none the more effectual in setting the soul right with God that it is called "Christian." For anything that stops short of a heart and conscience at peace with God, joy in God, fellowship with the Father and the Son, leaves the religious man just where it found him—in capable of yielding fruit unto God.

Religious and irreligious alike, if they be not born again, possess only the depraved nature inherited from fallen Adam. They are "in the flesh," and as such they "cannot please God" (1 Thess. ii. 15). They have only, in common with all mankind, that "carnal mind" which is "enmity against God" (Rom. viii. 7). It was religious, orthodox, and even moral and righteous men, such as Saul of Tarsus, who, "concerning the righteousness which is in the law, was blameless," that hated Christ and yelled, "Away with Him, away with Him! Crucify Him, crucify Him!"

But taken altogether—education, social reform, morality, religion—they are powerless to introduce a sinner into the blessed experience called "peace with God" (Rom. v. 1). However good for the present life, they cannot impart "eternal life." As far as the knowledge of "the only true God" is concerned, and of "Jesus Christ whom He has sent," that knowledge which is "life everlasting," they leave the man where they found him—"dead in trespasses and sins."

The dispensational dealings of God with man have demonstrated to the full that God's verdict upon him is according to

truth. Before the flood man was left "without law," and nature unrestrained ripened into utter apostasy from God, and a world filled with violence toward man.

After the flood, still without law, but under government, for he who slew man was by man to be slain, the result was again apostasy, and issued in the infidel pride of Babel and its tower.

Then came the call of Abram and the separation of his seed from all nations. They were put under law, to them were given the oracles of God, the "Divine service" of the Tabernacle, and the ordinances of the Levitical economy, the ministry of prophets, priests, and kings. Yet the desperate wickedness of the heart asserted itself in spite of all, and for gross and abominable idolatry the people owned of God were sent into captivity.

A chastened remnant returned from captivity; no more were they defiled with idolatry. Law and ordinances were outwardly revered; yet heartless orthodoxy proved to be no better in its result than idolatry. Scribes, pharisees, priests, and people combined to put the Son of God to death.

Now goes forth the Divine sentence; the axe is now laid to the root of the tree: "*Ye must be born again.*" "Except a man be born again he cannot enter the kingdom of God."

Outward reformation is like cutting the thorns off a bramble: it renders it less hurtful; but it leaves its nature unchanged. The sow may be washed—it is outwardly cleansed, but its nature asserts itself: it returns to its "wallowing in the mire."

Herein lies the excellence of God's salvation: His work begins within. Man's way is to make clean the outside of the cup; God's way is, "Cleanse first that which is within."

Regeneration by baptism is the doctrine of the Roman Catholic Church. It is also held by the Greek Church: strongly held as a fundamental doctrine by the Lutheran Church; and also by an influential majority in the Episcopal Churches of England and Scotland.

It is a mystery that such a doctrine should

have been so widely accepted. But man is ever the same. When the Lord said to His disciples, "Beware of the leaven of the Pharisees!" they thought He was alluding to their having brought no bread! The people were incapable of understanding His discourse about "the bread of life," and said, "How can this Man give us His flesh to eat?" They were carnal in their thoughts—they were rank Materialists. The same spirit is still abroad. A few drops of water sprinkled on the face of an infant is the means of its "regeneration," and through priestly benediction bread is supposed to become the literal body and wine the literal blood of the Lord Jesus Christ, and thus the dupe of priestcraft believes that spiritual life is imparted and maintained by material means. This error is widespread and fatal. But those who know the true meaning of regeneration—who know it to be by the operation of the Spirit of God through faith in the Word of God—are proof against such error. The truth renders them immune against such poison.

To Nicodemus the Lord's words were incomprehensible. "Can a man enter the second time into his mother's womb and be born?" (John iii. 4), was his bewildered response to the great fundamental doctrine propounded by the Lord, "Ye must be born again." Again, it was the carnal, materialistic mind exposing its ignorance of things spiritual.

The Lord at once sets forth in the simplest possible light the nature of the new birth. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." It is a divine, internal, spiritual process accomplished by the operation of the Holy Spirit of God, producing a new spiritual being, born of God, a new creation, capable of knowing God and enjoying God. It is a new divine life as different in its moral character from the natural man as Christ is different from Adam. "The first man is of the earth, earthy; the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly." The new spiritual, divinely-begotten nature is as Christ is. "After

God, it is created in righteousness and true holiness" (Eph. iv. 24). "The new man is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

By natural birth the nature inherited is that of fallen Adam. By the new birth the nature imparted is that of Christ, the last Adam. Sin characterises the one; holiness characterises the other.

NOTES FROM A YOUNG MAN'S BIBLE—XVIII.

SECOND EPISTLE OF PAUL TO THE  
CORINTHIANS.

2 Cor. i. 5.

EVERY trial is the enlargement of the range of promises which you can now test and try. You cannot see the stars now, but if you were to go down to the bottom of a well at high noon you could see the stars. God sometimes takes us down into the depths of affliction that we may see His promises. Many of the promises are written in sympathetic ink—a kind of ink that seems to leave no mark on the paper till you hold it to the fire; then the black lines stand out. You must be cast upon a certain island ere you can "shake off the beasts into the fire"; or you must be banished to another Patmos ere you can be "in the Spirit on the Lord's Day." Say to yourself, as the rumbling wheels of trial come up to the door, "Here comes another waggon-load of gold."

Verse 20.—The promises are good and unfailling (Josh. xxiii. 14). They are exceeding great and precious (2 Peter i. 4). For the Christian they are never separated from Christ.

2 Cor. iv. 18.—"He that believeth in Me hath everlasting life." Now, strange to say, the things we do not see with our eyes we see with our souls, so that they appear to be the only real things, and the things that we see with our eyes have now come to be regarded as shadows (2 Kings vi. 17). Are you cognizant of this new life? You cannot tell another what it is, but if you have it you do know that at this moment you have a life within you as far above your former life as that was superior to the life of a dog. Things which are not seen:

"The bright light which is in the clouds" (Job xxxvii. 21).

"Not yet all things put under Him" (Heb. ii. 8).

"Not yet what we shall be" (1 John iii. 2).

"Whom having not seen, ye love" (1 Peter i. 8).

"Warned of things not seen as yet" (Heb. xi. 7).

"Endured as seeing Him who is invisible" (Heb. xi. 27).

"We hope for that we see not" (Romans viii. 24, 25).

2 Cor. v. 14, 15.—Don't separate what God has joined. Christ for us, and we for Christ. To confess Christ crucified includes confessing yourself crucified with Him (Rom. vi.). The Holy Spirit is writing deeper and deeper the lessons of the power of the Blood of Christ.

Verse 16.—We cannot be too careful to ascertain the exact form in which holy men of old spake, and sometimes great light is thrown on a passage by acquaintance with the exact conditions of time, and place, and circumstances under which it was written; but we may be acquainted with all such facts and yet miss the deep spiritual lessons which lie beneath, as the kernel in the shell: and some shepherd on the Scottish hills who has none of our advantages may be drawing supplies from the depths of Scripture for his inner life which have never even suggested themselves to our hearts. We should never be content until we have passed through the outer courts, and knelt in worship and adoration in that inner shrine where the shewbread awaits us, and the light of the Shechinah glows. Things that are hidden from the wise and prudent are revealed to babes. The pure in heart are they who see. The poor in spirit possess the Kingdom.

2 Cor. vi. 17.—Separation necessary to communion. If only we are faithful to Him, that faithfulness will separate us from the world. If you follow Jesus, you will walk very much alone. Men who think you go too far will not desire your company—it would compromise them with reasonable people who do not believe in the risen Lord of Glory finding His delight in communicating now with us.

Chap. vii. 1.—"Having these promises [of Christ's indwelling], let us cleanse [i.e. at

once, *avv*, denoting point of time] ourselves from all filthiness of the flesh and spirit, perfecting [*i.e.* gradually] holiness in the fear of God." The development of a plant requires patience and time, but we take a worm or stone from the root in a moment. If we do not fully yield ourselves, we cannot know peace. It is only in the same measure that we yield our will to God that we can know perfect freedom from restlessness and dissatisfaction. *Life and peace* (Rom. viii. 6). When we are perfectly satisfied that the will of God is good, acceptable, and perfect, then we can desire nothing better, and wish for nothing more.

### THE UNFAILING FAITHFULNESS OF GOD.—II.

Notes of Addresses by GEO. ADAM, Strauraer.

HAVING in a previous paper looked at the uniform testimony of several men of God as to the unfailing faithfulness of God in standing by them all the way along the difficult paths they were called to tread, we now come to enquire if those who are called to tread the common walks of life are warranted from Scripture to count upon the same divine guidance and the same sustaining power.

Here we are met with a very common thought, which is natural even to believers, viz., that the Great God who takes care of the great things of His universe cannot, or does not, condescend to notice or care for what we would look upon as little things. We have this expressed in Isaiah xl. 27, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?" How can He who hath weighed the mountains in scales and the hills in a balance, who bringeth out the host of heaven by number, who calleth all the stars which roll in space by their names—how can He condescend to be interested in the little things which occupy an insignificant, unworthy being like me? Am I warranted to carry these trifles, which often vex and worry me, to the Great God, as Moses and Joshua carried those great matters of the nation of Israel which they had to do with?

Let us listen to the voice of Scripture:

"He healeth the broken in heart, and bindeth their wounds. He telleth the number of the stars; He calleth them by their names. He giveth to the beast his food, and to the young ravens which cry" (Psa. cxlvii. 3, 4, 9). Again, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows" (Luke xii. 6, 7). These passages teach us that nothing in creation is too small for God to care for, and He has a special interest in what affects the well-being of all who belong to Christ.

Then we have that direct promise in Psalm xxxii. 8, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." This definite promise is given to the man or woman "whose transgression is forgiven, whose sin is covered" (verse 1). But we need to be careful here, and not abuse the grace of God. This blessed assurance of divine guidance is given in response to the spiritual exercises of a believer, as stated in the previous verses. It is very instructive to observe how in Romans iv. 7, 8, where the quotation is taken from Psalm xxxii. 1, 2, the last clause of verse 2, "And in whose spirit there is no guile," is omitted. To my mind the reason is quite clear. In Romans iv. the Spirit is revealing how God deals in grace with an *unsaved* sinner who believes in Jesus; but in Psalm xxxii. the Spirit is revealing God's way with a believer who has been guilty of sin and covered it up. There are many sinners whose transgressions have been forgiven by God, who yet have never had the innate principle in human nature to conceal sin, brought into the light, and there confessed before God, so having been made *transparent* in His presence. In order to this the Blessed God may have to lay on His hand as well as speak to the heart ere the *root* from which the "transgression" proceeds is *judged* (*not taken out*). The writer of this psalm says, "I acknowledged my sin unto Thee," but he does not stop there. He can say, "And mine iniquity have I not hid." It is quite possible to confess our transgression, *i.e.*, the sinful act; and also to

confess sin, *i.e.*, the stain left on the conscience by the sinful act; and yet leave the root from which both have come unjudged, and so ready again to act whenever the temptation presents itself. It appears to me that Psalm xxxii. is a sequel to Psalm li., and in that latter one the writer says, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (verse 5). What I wish to point out is that these experiences precede and lead up to the divine leading contained in Psalm xxxii. 8. We ought also to mark well xxxii. 6, "For this shall every one that is godly pray unto Thee in a time of *finding out sin*" (see R.V., margin). I have long believed that this is really the divine thought in this passage. It is not a believer finding out God, but it is God finding out a believer who has been trying to hide sin; and when God comes near and begins to bring the hidden sin to light, the "godly" believer yields to this divine dealing, and cries to God not to spare sin, but to bring it fully into the light; whilst one who is not godly will struggle to get away from the light, and plead one excuse after another, rather than "own up," and trace the vile thing to the accursed root of sin which every believer still carries within him.

Then in verse 7 we see the blessed confidence of a believer who has been broken down by the gracious discipline of God; who has been fully exposed to himself, and has been thus led to make a full confession of sin, both root and branch. Such an one can now say to the Blessed God, "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." It is in response to this filial confidence of a *transparent* believer that the voice of God speaks out, and guarantees His special, minute guidance.

I have been the more careful in what I have said, because there is such an amount of *unreality* in this matter of being "led of God." Some have affirmed they were in the leading of God as to where He would have them serve Him, and afterwards they have found out they had been mistaken. Others have been quite sure of being led of God in some step they wished to take in life, and when circumstances proved they had been

wrong, they have turned round and denied that there is any such thing as one *knowing* that he or she is in the leading of the Lord.

The truth is, it requires a brokenness of will, a singleness of eye, and an honesty of purpose to be in a fit condition to know and follow divine leading, of which many who talk about it know little or nothing. But whilst I wish to guard against unreality in this important matter of being in the leading of God in our path in life, I would be sorry to discourage any young or weak believer by giving the impression that in every case there must be a previous painful experience before any one can know the leading of God.

The heart is so deceitful, and the wiles of the devil are so subtle that there must be the most careful heartsearching before the Lord lest the devil or self be at work without our knowing it. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 5, 6). Here in this passage, trust in and acknowledgment of the Lord *precede* the promise, "He shall direct thy paths." There is a looseness of thought regarding this divine leading which has no place in Scripture. We often sing:

"Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me."

Now, that is not strictly true. When Abraham went down into Egypt the LORD took care of him, but the LORD did not lead him there, nor was he in the leading of God when he denied his wife. He had no altar in Egypt, nor is there any word of an altar until he got back to the place he was at first. (See Gen. xii. 10 to xiii. 4.) The Lord's dealings with Jacob are also most instructive to the careful inquirer. When Jacob had deceived his father, and fled from his home for fear of his brother Esau, the LORD met him in perfect grace, and renewed the covenant to him which He had made with his fathers. The LORD said to him: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done *that* which I have spoken to thee of"

(Gen. xxviii. 15). What a marvellous promise to one so utterly undeserving. The reason of such perfect grace was because Jacob was within the bonds of the Abrahamic covenant. And that covenant, which had been ratified by blood (see Gen. xv.), could not be broken, so none of those who are within the bonds of the "everlasting covenant" (see Heb. xiii. 20, 21) can ever be forgotten of God. His eye is upon every redeemed sinner in all his wanderings, and in His faithfulness He will never leave us until He has done that which He has spoken to us of. But we must not lose sight of the other side of the picture. Jacob at his mother's instigation had deceived his father, and notwithstanding the mercy which followed him throughout all his wanderings, the LORD in His righteous government made him almost at every turn of his chequered history to reap what he had sown. He was deceived as to his wife. Laban deceived him, and changed his wages ten times: then he was deceived by his family when they had sold Joseph, his much-loved son. We should be careful in this day of "despising dominion" never to divorce the government of God from His grace by counting on a continuance of His presence and blessing whilst disobeying His Word.

From what we have looked at there are several thoughts we may gather up. First, there is nothing that affects the well-being of any of His children too *small* for our God to care for. However little the niche a child of God is called to fill, or however lowly the work he is called to do, if he is walking honestly before God he may safely count on His special care and guidance because he belongs to Christ. And such an one may, with the utmost confidence, carry all his or her cares and anxieties to the throne of grace, and count on the guidance of the blessed God down to the smallest matter. Some godly women have gone to God when they had lost a needle or thimble, and found that God heard and helped them. The late George Müller used to go to God when he lost a key, and found that the Lord heard him. Many of God's dear children know little about "OUR FATHER," and little about how precious all His children are to Him. Then, again, we must remember that

if we are to enjoy the direct leading of God we must be in a condition to be led. "What man is he that feareth the LORD? *Him* shall He teach in the way that He shall choose" (Psa. xxv. 12). We need to be taught that His way is always the "right way," whether we like it or not, and to remember that the path of faith and obedience, though it often involve trial and difficulty, is incomparably the best; it is better to "walk in the dark with God than to go alone by sight."

*(To be continued.)*

## Correspondence.

THE LATE ROBERT C. CHAPMAN.

To the Editor of THE WITNESS.

DEAR SIR,—Word has reached us of the home-going of that venerable, widely-honoured, and much-loved servant of Christ, R. C. Chapman. Though it will be necessarily late in reaching you, perhaps one from this far-off land may be permitted to send forth a brief tribute to his memory. In him missionaries in China and other lands have lost a real friend and constant helper at the throne of grace. And what that loss amounts to eternity alone will declare.

It is a quarter of a century since, still in my teens, I first met Mr. Chapman. It was at one of the half-yearly Conferences at Yeovil that I first listened to his sound and helpful ministry. Several years later I had the pleasure and profit of spending two months or more at Barnstaple, and saw much of Mr. Chapman and his worthy colleague, Mr. Hake.

As hundreds can testify, the whole ordering of the household had in view, not only the comfort, but the general spiritual, mental, and physical well-being of the many who came there for rest. It struck me at the time as being in its arrangement and conduct an ideal Christian household. The wisdom of retiring and rising early was forcibly taught by precept and example. Love and reverence for the Scriptures, and subjection thereto, formed the very atmosphere of the house. There, too, the "table-talk" was turned to spiritual ends as I have never to the same degree elsewhere known. An ordinary meal became an *agape*, more helpful than many a long meeting. The living was plain but good. It was recognised fully that the body was the Lord's, and should be treated accordingly.

It was an ideal home for a tired or discouraged worker, or for a despondent or perplexed Christian. There one seemed naturally to be in that state of mind to hear the question and heed the exhortation to one of old: "Seekest thou great things for thyself? seek them not."

A stay there of days or weeks could not but deeply influence the whole aftercourse of a young Christian. It is truly marvellous how many lives were directed into and helped forward in paths of grace and godliness through the ministry and example of this one man. In Canada, in Australia, in China, as well as in many parts of the British Isles, we have met men and women who, in spite of opposition and scorn from friends, from professing Christians, and the world, were pressing on in the *old paths* of New Testament Church order, unworldly living, and self-denying service, largely nerved thereto by the consistent life of our departed friend. Let me give a brief extract from the *Chinese Recorder*, a missionary journal published at Shanghai, for this present month. Speaking of the late C. E. Molland, a name that will be remembered by some of my readers, a writer says: "From his boyhood up he was greatly inspired by the saintly life and godly example of Robert Chapman. Molland never lost the inspiration of that sanctified life. Only a few weeks before his death he described with evident feeling his last meeting with the aged Christian pilgrim while at home on furlough seven years ago." And one cannot doubt but that there have been thousands so helped in the course of his 75 years of life and service.

I think it was on the last occasion but one that I visited Barnstaple, June, 1900, that Mr. Chapman told me a rather interesting fact. I put it on record as throwing some light on his whole career. In substance he said: "In my early years of Christian life and service, it was borne in on me that the Lord was going to spare me to a good old age to serve Him; so I determined that so far as in me lay, when I had reached that stage in life when, from knowledge and experience, I should be most fitted spiritually to be helpful to God's people, I would not be wholly prevented therefrom through bodily infirmity." Thus of set purpose he took good care of himself; but it was in order that he might the longer and better serve Christ and His members. For steadfastness of purpose, unswerving faithfulness, and lengthened years, his career was unique in the history of the Church.

In June, 1901, just a year before the home-call came, I saw our venerable brother for the last time. Beside his usual profitable conversation, at the Yearly Fellowship Meeting Mr. Chapman occupied most blessedly nearly an hour in addressing the large company of believers there gathered. He exalted Christ, and exhorted us to live and walk with Him.

During that same visit I had the privilege of going with him to see a man, ill in body and

mind, who had sent for him. The man was not one of Mr. Chapman's usual hearers, but he had watched his godly, humble, self-denying life for many years. Now, in the hour of need, the only man in the town he wished to see and was willing to have speak to him about spiritual things was Mr. Chapman. The aged patriarch, then in his 99th year, leaning on my arm, walked some distance to speak words of grace and truth to the stranger who had sent for him.

He also prevailed upon us to stay a day longer that he might have the opportunity of hearing of the work in China. He claimed this on the ground that he was a partner in the work, regularly remembering us in prayer for years. And this we believe he did for many servants of the Lord in the regions beyond, as well as for many at home. The value of his service in intercession for the Church in all its needs, for kings, for nations, is beyond all estimate; and by his removal many who never heard of our dear friend are great losers. This service of the sanctuary is most important, and was systematically and daily practised by him. May many more be raised up to carry on this same holy and effectual service!

Mr. Chapman was characterised by many good things, chiefly, I should say, by his *faith, love, and humility*. By the first he greatly pleased and honoured God; by the second he served and helped all whom he could; and by the third he owned that he had nothing but what he had received.

In the long run, always and everywhere, it is *character* that tells. Not what a man professes to be, or is reputed to be, but what he really is, is the important thing. Like Barnabas of old, Robert Chapman was known by all as a good man, full of the Holy Spirit and faith.

Mr. Chapman's scholarship and learning were kept in the background; he was never what men would call an "attractive" preacher; he lived in a plain, whitewashed cottage, in an out-of-the-way provincial town; and yet he wielded an immense influence over thousands of people of all ranks and classes, of many lands, and different sections of the professing Church. What was the secret of it? His godly life and character. Years ago, in expounding 2 Timothy iii. 15-17, I heard him define "the man of God" there mentioned as one who "made it the *business of his life to please God*". In that sentence, methinks, we have summed up the career of Robert Cleaver Chapman. In considering such a life, does it not become us to stir ourselves up to seek grace from God to follow him in faith, love, humility, godliness, and prayer, even as he followed Christ?

J. NORMAN CASE.

Wei-hai-wei, China, July 27, 1902.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

CHRISTIANS IN SOUTH AFRICA.—In a time of war is a Christian justified in taking up arms in accordance with "the powers that be"? or ought he to leave the place until peace is restored, which would probably involve the loss of all his worldly interests? In South Africa some Christians joined in the struggle with seemingly no conscience, holding that it was a righteous war

THE KINGDOM OF GOD AND KINGDOM OF HEAVEN.—Help is desired on the meaning of the terms "Kingdom of God" and "Kingdom of Heaven" in the New Testament: its subjects, locality, character, &c.

THE "APPEARING" OF THE LORD.—Does the "appearing" of the Lord in Hebrews ix. 28 refer to the Lord's coming for His saints or to His appearing with them? Also, Matt. xxv. 31, Col. iii. 4, 2 Thess. i. 7-10, Rev. xix. 11-16—do these not all refer to the same appearing?

THE PURPOSE OF MORNING MEETING.—What should be the aim of the saints when they come together on the first day of the week?

SCRIPTURAL SELF-DENIAL.—Matthew xvi. 24. What is meant by denying yourself and taking up His Cross?

### "THE CLOUD OF WITNESSES"— "THE BESETTING SIN."

QUESTION 456.—Who are the "cloud of witnesses" in Heb. xii. 1? and what is "the sin that doth so easily beset us"?

Answer A.—The cloud of witnesses are the heroes of faith of the previous chapter. All these worthies are definite witnesses to the faithfulness and the goodness of God. Most of them are also witnesses of the failures of men beset by certain sins which overcame them. This is the force of the second verse—Looking off unto Jesus (who is the faithful witness, as well as the Prince and perfecter of faith), whose course of undeviating faith and faithfulness led Him by way of the Cross and the shame up to the right hand of the throne of God. He, therefore, is the pattern unto whom all should look.

The easily besetting sin is illustrated by the sins which beset and overcame some of these great worthies. For example, love of wine overcame Noah, fear of death beset Abraham, and twice made him prevaricate, so that he had to bear the reproof of two heathen men. Love of gain beset Jacob many a time. Gideon and Barak, Samson and Jephthae, David and Samuel were each beset and overcome by a different character of a sin. Therefore it became the

Hebrew believers, and it becomes us to discern and know our own weak points, and there to be specially wary of the so easily besetting sin, and vigilantly to guard against it. J. S.

Editor's Note.—Endorsing fully the above reply, we may, however, add that "the cloud of witnesses" doubtless includes those unnamed witnesses of whom the author says "time would fail to tell" (verse 32). In fact, all the faithful of previous ages are constituted for ever witnesses to the faithfulness of God. It may be further noticed that the sin of the epistle is "unbelief," and indeed it is the root sin of all others, and this may be more especially in the mind of the Spirit in referring to "the sin that doth so easily beset us."

### CONVERSION AND REGENERATION.

QUESTION 457.—Please explain the difference between "conversion" and "regeneration."

Answer A.—Regeneration and conversion are distinct and different, though allied. Regeneration is the impartation of Divine life by the power of the Holy Spirit. Conversion is the result of this quickening. It is the outward and moral manifestation of this great spiritual inward change; but those who are regenerated, it should be observed, are not merely quickened by the Spirit or born of the Spirit, but they are "quickened together with Christ" (Eph. ii. 5), and thus by the Spirit are brought into union with Him as risen from the dead, Christ being the life, the new "eternal life" which is received when the sinner believes. This essential characteristic of regeneration is too commonly overlooked. W. C. O.

Editor's Note.—The foregoing distinction between conversion and regeneration is evident. We would add that regeneration is essentially that which can only take place once. Conversion may be repeated. Peter was doubtless a regenerate man, yet the Lord foretells his fall, and adds: "When thou art converted, strengthen thy brethren" (Luke xxii. 31, 32).

The great turning-point in a person's life his conversion. The Thessalonians "turned to God from idols." This was the outward change (conversion) consequent upon the inward change—regeneration.

But if at any time a believer departs from the Lord, then what he needs is to be converted, or turned round again. The evil heart of unbelief always departs from the Living God. The restored soul draws near. In the one case the attitude is the back toward God; in the other, the face is toward God. A turning round again, or a conversion, has taken place.

\* "God vivified us together with Christ; in the one act and fact of His resurrection He raised all His people to spiritual life" (Alford).

## A REVIVAL!

## THE CRYING NEED OF THE TIMES.

By T. D. W. MUIR, Detroit, U.S.A.

IT is generally acknowledged that things in this world might be improved, or at least they *need* to be improved. Of course, there are various schemes proposed to accomplish this desired end. And many a "cure-all" is exploited as the one thing needful.

But the child of God who is at all intelligent regarding God's Word knows that in matters social, political, commercial, and religious, affairs will get worse instead of better. The rottenness of the whole system is an open secret, and one has to close the eyes if he is to play the role of an optimist. In more senses than one is that word true as spoken by the prophet: "I will overturn, overturn, overturn it . . . until He come whose right it is; and I will give it unto Him" (Ezek. xxi. 27). And, again, at a later date has God spoken: "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

God, however, has left His children here not to be *world reformers*, but *witnesses*. This is clear from Scripture. That in this they have been and are largely a failure is just as evident to the one who measures things by God's standard. Alas! worldliness, prayerlessness, and neglect of God's Word have wrought havoc among God's people! The zeal and the power of earlier days are gone, and "form without the power" is substituted. This is the lament of many who are *not* fault-finders, but who are of those who sigh and cry before God, because of the need of God's heritage. No doubt a revival is needed, and it *must* come from the presence of the Lord. It is not something we can "get up"; it must "come down"!

## A REVIVAL OF PRAYER.

All real revivals have begun in the closet. Movements of the Spirit of God that have stirred the Church, and the world, too, have had their beginnings in the secret place of prayer. And the power to continue the work has been found there. This is the lesson of Pentecost, and the days that followed. They were all together in one

place, with one accord, waiting on God, when the Holy Spirit came, filling all who were there.

When trouble arose, caused by the raging of the enemy without, they got together to breathe out their need and desire into God's ear, the result being that the place is shaken by the power of the Holy Spirit. And not only so, but with *great power* they bear testimony to the Word of God, and "*great grace* was upon them all" (Acts iv.). These were the Church's best days, and we will never have Pentecost repeated. But we may know the same in kind if not in measure. "God's arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear." He is still waiting to be gracious.

What sad tales our closets would tell if they could but speak! What melancholy scenes the empty chairs in our prayer meetings present, telling, as they do, of indifference, and a *lack of apprehension of our need of God!* We are satisfied that *here* is where a revival must needs begin. As of Israel, so of us, God speaks, saying: "I will go and return to My place till they acknowledge their offence, and seek My face: in their affliction they will seek Me early" (Hosea v. 15). *Oh, for a revival of the habit of prayer!* There will be no revival of God's work in our hands without it. That His work will be done is true. But He will find other instruments in fulfilling His will, and like a dull tool we shall be laid aside as unfit for the Master's use. He who was the true and faithful witness could say: "In the shadow of His hand hath he hid Me, and hath made Me a *polished shaft*; in His quiver hath He hid Me" (Isa. xlix. 2).

## REVIVAL OF READING GOD'S WORD.

God has revealed Himself in His Word, and He delights to use it. In prayer we speak to God. When God would speak to us He uses His Word. Thus, both are requisite if we are to enjoy communion with Him. Yet, how much God's word is neglected by many of those who are the Lord's people. In the hurry and bustle of business and other duties it is easy to find a ready excuse for neglecting the daily feeding on the Word.

God uses His Word in the *regeneration* of souls (1 Peter i. 23). In their practical *sanctification* (John xvii. 17). In *cleansing* their ways (Psa. cxix. 9). In *building* them up (Acts xx. 32). In *feeding* them (1 Peter ii. 2); and in *separating* them from the ungodly things around them (Jer. xv. 16). And surely the lack of diligently feeding on God's Word is responsible for much of the worldly conformity so prevalent.

May the Lord stir up within us a love for His own Book—not merely truths from the Book, but from the Word itself. Then, like Job, we shall esteem its words more than our necessary food; and, like David, we will prove them more precious than gold, and sweeter than honey from the comb. And may we not forget that only truth learned from God, and in fellowship with God, will make us of use in the world. It is that learned from Him which alone reaches our own hearts, or the hearts of others; and it is that alone which brings us into touch with Himself.

The word that *goeth forth out of MY mouth* shall not return unto Me void. This is the Word that is blest and made a blessing. God speaks it to us through His Book, and it is blessed to us. Then we are able, in turn, to speak it to others, and He gives the increase. Paul carried the Gospel to Thessalonica “not in word only, but in power, in the Holy Ghost, and in much assurance” (1 Thess. i. 5). We may be strictly orthodox in our matter, quite proper in our manner, and faultless in our diction, nevertheless, if it be lacking in the one essential element—the power of the Holy Spirit—it will fall flat and useless as regards the regeneration of souls or real blessing to any.

#### LOVE FOR GOD AND SOULS.

When first “the love of God was shed abroad in our hearts by the Holy Ghost,” we loved God without an effort. We loved Him because we had learned in our souls that He had “first loved us.” Our thoughts were on Him, our hands employed in serving Him, and our tongues delighted to speak of Him. His Word was a source of continual delight, and prayer seemed as natural to us as before it had been natural to neglect it.

But is it so now? Alas, many of us hang our heads in shame and confess it is not! And with our neglect of prayer and the reading and meditation on God's Word, came an inrush of other things to displace Him in our hearts' affections. In other words, *love to God is waning*. We may not be known as open backsliders, we may be in our usual places in the meeting, we may even preach and pray in our accustomed manner, and yet coldness and deadness have the place that formerly was afire with love to God. May He speak to our hearts about this.

Again, with waning love to God comes waning love to His people, and for the work upon which He has set His heart. We are ready to listen to Satan's “pity thyself,” rather than to the Lord's “deny thyself” (Matt. xvi. 22-24, margin). We are too busy or too weary to go, to the meetings, to seek the welfare of some straying sheep or lamb, or to go after some poor, lost sinner. And thus the work in our hand languishes. Truly, then, we may well say a revival is needed here at the very fountain-head—our love to God and man. This would lead to a revival of

#### DEVOTEDNESS TO HIM.

We are fond of singing our desires to God, and yet we do well to remind ourselves that He desires truth in the inward parts. For instance, we sing:

“Naught that I have mine own I'll call,  
I'll hold it for the Giver;  
My heart, my strength, my life, my all,  
Are His, and His forever.”

But in practice is it so? The apostle could say of many in his day: “All seek their own, not the things that are Jesus Christ's”; and if true then, how much more so now? “My business,” “my work,” “my home,” “my family,” “my property,” “my money,” are the common expressions as heard every day and on every side, even among the children of God. The things of God, and the work of God, are looked upon as something to be *patronised*, but not necessarily part of *my* affairs.

We surely need a reviving here—a revival that will not merely touch our feelings and

make us *sing*, but one that will go deeper and make us *pray*; deeper still, and make us *work* the work of the Lord; and still deeper until we shall *no longer call aught that we possess our own*, but shall hold it and use it for Him. We shall not then be found robbing God, and ourselves too. We shall bring the tithes into the storehouse, and proving Him, find Him true to His Word, to pour out a blessing upon us, that there shall not be room enough to receive it (Mal. iii.).

"The river of God is full of water," and it is only our own foolishness and sin that hinder its life-giving stream from flowing in blessing over our poor, barren sands. In some of our hearts God may be creating a yearning for a season of blessing from His own right hand. If so, let us seek to "prepare the way of the Lord, and make His paths straight," that there may be nothing to hinder Him in His gracious workings. We sing:

"Revive Thy work, O Lord,  
Thy mighty arm make bare;  
Speak with the voice that wakes the dead,  
And make Thy people hear."

May we individually add, with King David: "Restore unto me the joy of Thy salvation; uphold me with Thy free Spirit, *then* will I teach transgressors Thy ways, and sinners shall be converted unto Thee" (Psalm li. 12, 13).

### THE "CONVICTION" of the WORLD.

(Some observations on John xvi. 8-11.)

TO understand these words of our Lord it is necessary to read also the seventh verse of the chapter, in the last line of which Jesus says, "I will send Him unto you." He is, of course, referring to the Comforter, the Holy Spirit, who would not come to abide personally in the Church until after the Lord Jesus had gone to the Father.

The coming, then, of the Holy Spirit would be a proof to demonstration of the resurrection, ascension, and glory of Jesus. This would be the evidence that heaven annulled earth's verdict, that God set at nought the blasphemous judgment pronounced in the palace of the Jewish high priest and the hall of the Roman governor.

Acts ii. records the fulfilment of the pro-

mise. The Holy Spirit came on the day of Pentecost, not for the Church's comfort and edification only, but for her testimony also. At first it was the Jewish world, but soon, as we read chapter by chapter, we see the Samaritan, and even the Gentile, world brought into view.

What, then, has the Holy Spirit effected as the One sent by the Father (John xiv. 26) and the Son (xvi. 27), in full communion each with the other? He has convicted the world—

- 1, As touching its sin:
- 2, As touching righteousness;
- 3, As touching judgment.

Confusion of thought has arisen in the minds of readers of the Authorised Version through the alternative "convince" suggested in the margin in place of "reprove." But it is a fact that the original word never means "convince" as that term is understood in modern times. Doubtless "convince" and "convict" come from the same Latin root, but the two words are distinct in meaning. The first implies that a doubtful or opposing mind has been led to assent to an argument, the second that the gainsayer has been proved to be in the wrong. He may, or may not, agree with this. He is, however, convicted before the court which sits to hear the case.

This *conviction* is, then, to be regarded as abiding, and as irrespective of the world's reception or non-reception of the testimony. The Gospel is proclaimed with the Holy Spirit sent down from heaven (1 Peter i. 12) throughout the whole course of this Pentecostal age. The signs which follow are evidence to the Church of the Spirit's presence, and this presence is certain proof of the ascension to the right-hand of God the Father of His crucified Son. Thus we have proof of the world's *sin*, for they believe not on Christ; of the accomplishment, through the Cross, of *righteousness*, for in that the crucified One is with the Father, it is manifest that He who bare sin has atoned for it; of the *judgment* of Satan, for Christ through death set at nought him that had the power of death, that is, the devil (Heb. ii. 14).

This passage is often quoted as if it

referred to that quickening of the Spirit without which no sinner lives. But the statement of our Lord has nothing to do with this. All light in the soul comes from God, and this was true from the day of Adam and Abel until now. No Pentecostal effusion was needed for this. It was the Spirit who broke the heart of David and caused him to be conscious of his guilt, and the same Spirit led Job to the confession, "I am vile."

Again, our Lord's words cannot mean that the elect will be *convinced* of sin, for the expression He uses is "the world"; nor can He mean that the world will be convinced. Such a result has never been, and never will be witnessed.

Finally, let us by all means pray that the Spirit may enlighten the dark heart and create anew in Christ; but let us not misapply these verses in John xvi. while we practise such godly intercession. J. C.

### DANIEL AND THE MANIFESTO OF DARIUS.

By JOHN SCOTT, Shrewsbury.

**D**ARIUS on taking possession of Babylon manifested very considerable statesmanship in arranging the administration of his new empire. He discovered Daniel, who had been entirely cast off and neglected by the foolish, proud, and wicked King Belshazzar, and made him chief of the presidents who were over the one hundred and twenty princes, because an excellent spirit was found in him. This excellent spirit signified surpassing administrative ability and skill in statesmanship.

The presidents and princes—true to fallen and sinful humanity—were filled with jealousy of Daniel. This jealousy shortly ripened into malice and hatred. These hundred and twenty princes and the presidents unitedly set themselves to find some flaw, blunder, or fault in him, but they entirely failed, and even despaired of being able to convict him. Daniel's straightforward honesty, unbending integrity, and unflinching attention to all the vast concerns with which he was entrusted, make him a pattern worthy of imitation by Christians everywhere.

#### A STRONG CONSPIRACY.

"All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions" (Dan. vi. 7). They knew well that the king held Daniel in great esteem, and valued his services in the State very highly, "for the king thought to set him over the whole realm." Therefore they made no direct attack upon Daniel, but with malicious skill operated upon the king's cupidity, the love of power. The plot was well devised, reminding us of the terrible counsel of Abithophel, which none but God could defeat. They would by this decree set up the king as absolute lord over the consciences of all the subjects of his great empire. He would thus be god as well as king of the entire realm. The bait so skilfully concealed by the conspirators was seized by the king. "Wherefore King Darius signed the writing and the decree." He thus bound himself by a decree which he could neither alter nor revoke; although, when he saw the tremendous consequences, "he was sore displeased with himself, and set his heart on Daniel to deliver him;" but he could not, although "he laboured till the going down of the sun to deliver him."

#### DANIEL'S DEFINITE DECISION.

"Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, *as he did aforesaid.*" At first sight this defiant action of Daniel's might seem almost to resemble a course of bold bravado, but it was not so at all. He had good and divine reasons for doing so. It was just his habitual course of reverent, devout, and dependent dealing with his God. Is not this a pattern of prayerfulness, habitual and constant, which we do well to imitate? Is not this also the reason why "Light, and understanding, and wisdom like the wisdom of the gods, were found in him?"

But Daniel had a divine reason for doing so. He had doubtless read Solomon's great prayer in 1 Kings viii., where he prayed that should God's people be carried away captive into the land of the enemy far away or near, if they turned unto the Lord and prayed unto Him "toward their land which Thou gavest to their fathers, the city which Thou hast chosen, and the house which I have built for Thy Name. Then hear Thou their prayer, and their supplication in heaven Thy dwelling-place, and maintain their cause." When Solomon had finished praying, the Lord appeared to him and said, "I have heard thy prayer, and thy supplication that thou hast made before Me." Therefore Daniel might, and no doubt did say, "My prayer is heard in heaven; my cause is maintained by Jehovah."

#### DANIEL'S GOD NOT RECKONED.

The presidents and great men of the kingdom calculated they could easily get rid of Daniel by securing the decree of the king, but they left Daniel's God out of their reckoning. Possibly they did not know that "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: the counsel of the froward is carried headlong" (Job v. 12, 13). But whether they knew or they knew not, they soon experienced the fearful consequences of not reckoning on Him who is mighty to deliver.

With all the pomp and authority of the royal decree, Daniel was brought and cast into the den of lions. "A stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet and the signet of his lords;" but Daniel's God was there, and Daniel was safe. A dismal, cheerless, and sleepless night was spent at the palace. Early next morning the distressed king hastened to the den, and to his intense relief found Daniel peaceful and well. "So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

Sudden and terrible retribution fell upon the wicked men who had conspired to murder Daniel, for "the king commanded, and they

brought these men which had accused Daniel, and they cast them into the den of lions; them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, or ever they came to the bottom of the den" (Daniel vi. 24). This is just like the retributive dealing of God, who says, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Prov. v. 22).

#### THE GREAT ULTIMATE RESULT.

"Then King Darius wrote unto all people, nations, and languages that dwell in all the earth: Peace be multiplied unto you. I make a decree that in every dominion of my kingdom men tremble and fear before the God of Daniel; for He is the Living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth; who hath delivered Daniel from the power of the lions" (Dan. vi. 25-27). Thus the grand issue of the whole matter is this great manifesto of King Darius to all the earth. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Psa. lxxvi. 10). The Chaldean empire had passed away, in which Nebuchadnezzar stood so exceedingly prominent, and the effect of his splendid testimony concerning God unto all the earth was in some measure weakened by the abominable behaviour of Belshazzar. The new empire having been established, and the new King Darius set up, a new and fresh proclamation became necessary. God, in his infinite greatness, made the intriguing of those covetous, wicked men to be the occasion for sending it forth, and they became the unwilling instruments in bringing it about. By this very means God sent a second bright beam of light and truth from the capital of the Gentile empire unto the utmost ends of the earth, with all the authority and prestige of the first king of the Medo-Persian empire.

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EXPECT great things from God, attempt great things for God.—CAREY'S MOTTO.

NOTES FROM A YOUNG MAN'S BIBLE—XIX.

SECOND EPISTLE OF PAUL TO THE  
CORINTHIANS.

2 Cor. viii. 9.

"HE became poor." Did He lay aside any power belonging to Him? Impossible; but He ceased for a season to be independent, and took on Him the form of a servant. "He became poor." Do His privations exhaust this? Does His homelessness exhaust it? Does His dependence on others exhaust it? No: He became poor in becoming a servant. "Through His poverty"—you and I know it not. We cannot fathom its depths—we cannot measure its abyss—but one thought fills our soul: "For me."

2 Cor. ix. 8.—Pauper Christians. The Christian is the only person who cannot possibly live up to his income (see Phil. iv. 19). Learn how to make use of the promises (Heb. xi. 33). All God's cheques—cheques to order—must be endorsed (Luke i. 45).

We admire the green pastures, but fail to lie down in them. One taste of the rich cordial of God's promises would give us fresh life and vigour (Psa. xxvii. 13). Jesus stands over against us—between us and every Jericho. God's will is always an expression of His interest in me. Do not get stuck in the mud like barges at low tide, an useless hindrance (see Gal. v. 1).

2 Cor. xiii. 14.—Perhaps that verse in the 8th chapter was in the apostle's mind when he took up his pen and added this postscript: "You know," he there says, "the grace. . ." &c.; and he ends his letter by saying, "The grace . . . be with you." That loveliness of character which belongs to the Lord Jesus Christ, as manifested in His life and ministry on earth. The scene in John xiii. is not just given us to look at and pass on. If we just realise what the Lord God said in the Old Testament, "Ye have made Me to serve with your sins;" if we realised that sin brings the blessed Lord into this position with the basin and the towel, we will have very different thoughts about sin, very different thoughts about the grace of the Lord Jesus Christ.

When distressed by temptations and diffi-

culties, never allow the battle to be joined on ground chosen by the enemy, but getting away from questions about difficult texts of Scripture, wait till you find yourself firmly standing upon this, that *God loves you*, and then turn upon your enemies and rout them. Seek to link yourself on to this truth of God's love, and then, perhaps, instead of priding yourself on being an "intelligent Christian" because of your doubts, you may find yourself down on your knees in the solitude of your room, with the tears trickling down your face at the thought that *God loves you*. "The communion of the Holy Ghost." Having things in common with God through the Holy Spirit. Do your thoughts meet God's about sin? about the world? about the influences that are against us? Instead of asking, "How do I feel?" ask, "What does God think?"

## BIBLE STUDIES.

REDEEMED TO BE POSSESSED (Gal. iii. 13, 14).

1. *Condemnation*. "Curse of the law."
2. *Redemption*. "Christ hath redeemed us." Purchased.
3. *Substitution*. "Made a curse for us." By His Father's appointment and by His own choice (Isa. liii.).
4. *Possession*. "That we might receive the promise of the Spirit." It is His purpose that His purchased possession should be possessed by the presence of the Spirit of power.

## CHRISTIANS AS PARTAKERS.

"We are made partakers of Christ" (Heb. iii. 14)

- |                         |   |   |               |
|-------------------------|---|---|---------------|
| 1. Of His Divine nature | - | - | 2 Pet. i. 4   |
| 2. Of His Holy Spirit   | - | - | Heb. vi. 4    |
| 3. Of His holiness      | - | - | Heb. xii. 10  |
| 4. Of His sufferings    | - | - | 1 Pet. iv. 13 |
| 5. Of His chastisements | - | - | Heb. xii. 8   |
| 6. Of His consolation   | - | - | 2 Cor. i. 7   |
| 7. Of His glory         | - | - | 1 Pet. v. 1   |

## THE CHOICE OF GRACE.

"According as He hath chosen us in Him," &amp;c. (Eph. i. 4).

1. *Who?* "He hath" (2 Thess. ii. 13).
2. *What?* "Chosen us?"
3. *How?* "In Him." [world.]
4. *When?* "Before the foundation of the
5. *What for?* "That we should be holy" (1 Peter ii. 9; Phil. ii. 15). J. S.

## THE STEWARDSHIP OF MONEY.

By Dr. J. N. CASB, China.

## PART II.

IN our former paper we dwelt on the rule and manner of scriptural giving, and we considered at some length the causes and persons that a Christian should feel bound to minister to. Now we come to

## III. THE RECOMPENSE OF GIVING.

1. *Present recompense.* We are enabled to go on giving; and to one who knows the joy of giving, that is an abundant reward. Through the apostle, a beautiful and characteristic saying of our Lord, not found in either of the Gospels, has been preserved to us. "Remember," said he to the elders of the Ephesian Church, "the words of the Lord Jesus, how He Himself said, '*It is more blessed to give than to receive*'" (Acts xx. 35). That is the principle that Christ ever acted on. Now; we His people may with Him share this greater blessedness of giving.

We are only stewards, not possessors. By-and-by we shall be called to give a full account of our stewardship—of how we have used money, among other things; but even now the Lord watches His stewards to see what use they make of the material things entrusted to them. If we have foolishly or selfishly used it largely on ourselves, is it likely that He will increase the amount we hold? But the one who proves faithful with a small income frequently gets a larger one to expend. The Lord seems to have comparatively so few both wise and faithful stewards that He is fain to make the most of them.

Many conscientious Christian men, with no pre-eminent business qualifications and few advantages, marvellously prosper in the world. They are living proofs of the word that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. iv. 8). The secret of such prosperity, we believe, may usually be traced to their faithfulness to God in money matters; but often such do not give of their means according to the increased income, and financially they either come to a stand-still or go back. God is

still the over-ruling power in the affairs of men, especially in those of His children.

We readily recognise that eminent ability to preach or teach is a sacred trust; we should also acknowledge that business talents, capacity for making money in a righteous way, is also a trust from God. Some are called of the Lord to devote their lives to preaching the gospel in Africa, China, India, and other lands. Why may we not suppose that others are as definitely called to remain in business, to work at a bench, or manage a shop or factory for Him? The one life may be as honouring to God as the other. A merchant who never preaches may be as devoted and spiritual as a missionary who preaches every day. There are probably thousands of earnest Christians who could manage a business for the Lord, being content with a manager's salary; and there are others who, from a Christian standpoint, have a sufficiency for themselves and families, who might well remain a few years longer in business and hand over *all the profits* to the Lord. To their great peace and joy, some have done this; and others might with advantage try it.

Speaking broadly, the more a Christian in a wise and godly way gives, the more he will be able to give. "There is," says the wise man, "that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. xi. 24). In few cases, we presume, does a man withhold all, but many withhold more than is meet, proper, or right; such conduct tends to poverty. And that is as true to-day as it was three thousand years ago.

Our statement that the present reward of giving is that of being able to give more is clearly brought out in 2 Cor. ix. 10, R.V.: "Now," we read, "He that ministereth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." Money is like seed. Under proper conditions, scatter it and it returns increased manifold; for this is that which is scattered and yet increaseth. Hoard it, and, like wheat in barn, it remains the same in amount, or is destroyed and lost. That which we use on ourselves is "bread," once

used it is done with; that which we give is "seed," and returns to us, so that we have more seed for sowing. God increases it: that is, He will give the ability and opportunities for more giving—to sow more of this seed. So that paradoxical statement is proved true: "*What I spent I lost; what I gave I have.*" May God's children generally more and more prove Him in this matter!

2. *The future reward.* Many scriptures might be cited as bearing on this point; as for example: Prov. xix. 17; Matt. x. 42, xxv. 34-40; Mark x. 21; Luke xii. 33; 1 Tim. vi. 17-19. But for the sake of space we will refer to one only, while asking readers to turn up the above passages and ponder them well.

In Luke xvi. 1-8 we have recorded the parable of the unjust steward. For the above-given reason we cannot go into the details of the parable; but in the 9th verse the pith of it is found, where the Lord Jesus applies the foregoing verses to His disciples. The *lord* of the earlier verses of course represents a keen, worldly-wise, and unscrupulous man. He is one who cannot but admire a "smart" stroke of business, even though he himself suffer from it. Here, surely, it was "like master, like man."

The dishonest acts, I need hardly say, were not commended by Christ; but the prudence and foresight of the man led the Lord to wish for the same earnestness and wisdom in His disciples in view of the eternal future as this steward manifested in providing for, at the most, a few years longer on earth. In considering the parable, we should remember that it may not have been a pure invention: the Lord possibly made use of an incident which had occurred substantially as He told it.

The application of it comes in these words: "And I say unto you, make to yourselves friends by means of the mammon of unrighteousness, that when it (or ye) shall fail, they may receive you into everlasting habitations." Does this not mean that by a wise and unselfish use of their means Christ's disciples may make to themselves friends who will by-and-by welcome them to the heavenly mansions? I confess that this seems to me the natural and unforced mean-

ing of the words. I doubt not, however, that the verse gives us a principle; and many who have little money to expend may make friends innumerable for eternity by lovingly and faithfully setting the Gospel before those who are still strangers to its saving power. And such shall assuredly be the soul-winner's joy and crown of rejoicing in the day of the Lord Jesus (2 Cor. i. 14; 1 Thess. ii. 19). But in this paper we may well emphasise the first and literal meaning of the passage. May reader and writer alike ponder it well, and seek daily grace and wisdom to act upon it, in view of that coming hour of reckoning and reward!

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"LET GOD BE TRUE!"

"*AS Christ is, so are we*"—  
Amazed, this truth I see!

"As He is, even now,"  
I own it as I bow;

"Let God be true."

"*Bought with amazing cost,*"  
My soul can ne'er be lost;  
My *sin*, and *sins* He bore—  
I wonder and adore!

"Let God be true."

"*My life is hid up there,*"  
And nought can it impair!  
A life laid up in bliss,  
Part of Christ's life it is—

"Let God be true."

"*My home and Christ's are one,*"  
A home His Blood has won!  
For it e'en now I'm meet,  
In Him e'en now complete—

"Let God be true."

"*His—for eternal days!*"  
His—for ne'er ending praise,  
His—for the Heaven so fair,  
His—His delights to share—

"Let God be true!"



### REGENERATION.—PART II.

By J. R. CALDWELL, Author of "Christ in the Epistle to the Hebrews," "Christ in the Levitical Offerings," &c.

IT is by the operation of the Holy Spirit of God that a new spiritual nature, or life, is imparted at regeneration. "That which is born of the Spirit is spirit." "It is the Spirit that quickeneth" (John vi. 63). The life of every natural man is essentially that of the first man, Adam. This new life is essentially that of Christ. The new spiritual nature is "created" (see Ephes. iv. 24 and Col. iii. 10). Christ personally is never spoken of as "created"—He is Creator. But it is the life of Christ imparted to and spiritually formed in each renewed one. Such are said to be "created in Christ Jesus" (Ephes. ii. 10). "If any man be in Christ, he is a new creature," or "a new creation." According to God's reckoning he is "not in the flesh, but in the Spirit" (Rom. viii. 9). As a man in the flesh, the death sentence has been passed upon him, and has been executed, in the Person of his Substitute, at the Cross. Therefore God no longer recognises him as a man in the flesh; henceforth he is "a man in Christ" (2 Cor. xii. 2). It is in the new nature, in the Spirit, that God knows and owns him.

The creative power is the Spirit of God; but the instrument by which the mighty change is wrought is the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter i. 23). "Of His own will begat He us with the Word of Truth" (James i. 18). As is the seed, such is the nature that springs from it. "The words that I speak unto you, they are spirit, and they are life." So said the Lord Jesus (John vi. 63). The nature begotten by the Spirit through the Word is spirit and life, so that the believer is said to have "eternal life abiding in him" (1 John iii. 15). The seed is incorruptible and ever-living, and the life produced from it is the same, incorruptible and eternal.

There are those who teach that we have not eternal life now as a present possession: that the actual possession of it belongs to the future—to resurrection. But those who teach this overlook the fact that not only is Christ, "the eternal life," ours the moment we believe on Him, but at the same moment His life is imparted to or begotten in the believer through the Word, by the creative power of the Spirit of God. Hence the importance of the exhortation, "Preach the Word" (2 Tim. iv. 2). To preach human wisdom is but to scatter chaff. "The seed is the Word of God" (Luke viii. 11); whether written or spoken, let it be scattered. Often has it proved itself, without any human agency, to be the living Word. As the acorn contains within it the vital principle which develops into the mighty oak tree, so the seed of the Word, perhaps only one of the Gospels translated and printed, or even a smaller portion, or in some cases only a single text, has been read and understood and believed, and has resulted in life eternal in the one that received it, and through him the seed has reproduced itself in many others. Thank God for every distributor of the Scriptures, and for the great Bible societies by means of which the Scriptures have been translated into many hundreds of different languages and scattered by millions in the world.

The newly-begotten life, like that of a babe, requires to be nourished; therefore we read, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter ii. 2). The infant is at first very small, very feeble, and very dependent. Exactly such is the newly-implanted spiritual life in those who are "born again." The infant grows by feeding. If it receives its proper, suitable nutriment, it grows, it develops—it increases in size, strength, and intelligence. So is it with the "inward man." Day by day he requires to be "renewed" (2 Cor. iv. 16). There is a wear-and-tear in the spiritual as well as in the physical life that must be renewed by regular supplies of nourishment. In the wilderness God gave Israel the manna daily. Each day it had to be gathered anew. The attempt of indolence to dispense with the daily duty of

gathering, or of unbelief to secure a store against the need of the morrow, were alike frustrated by the judgment of God: if kept, the manna bred worms and stank. It was to be freshly gathered morning by morning, and God never once forgot to give it. We recognise the daily need of our bodies; but how readily is the daily need of the "inward man" forgotten! "The washing of regeneration" must be followed by "the renewing of the Holy Spirit" (Titus iii. 5), or life will become weak, and evil will prevail.

Blessed be God, "He restoreth my soul." This is not merely the restoration of one who has backslidden and fallen into sin: it has a wider application, and the word "restore" may be illustrated by our word "restaurant," which means a place where the body is restored by food. Regular daily feeding upon the sincere milk of the Word is essential to spiritual health and vigour. Let this not be forgotten by believers, whether young or old.

But small and weak as the babe may be, it is complete in all its parts. Growth proceeds apace, but it is only the development of what is already there. God sees the lineaments of His own dear Son in the newborn spiritual nature of every believer. Man may not at first perceive it, but what the shepherd heart of Paul longed for was that Christ might be *formed* in the Galatians (Gal. iv. 19). That is, that the life divinely implanted might so shine out in their lives that their likeness to Christ might be evident to all. Nothing less will satisfy the heart of Christ, or the heart of any true shepherd of the sheep. It is regeneration verified by its fruits.

The impartation of this new spiritual creation within does not do away with the old corrupt nature. The "old man," though crucified with Christ (Rom. vi. 6), and reckoned by God to have been condemned, sentenced, and judicially executed and buried, is still actually and consciously present. As thus co-existent in the believer with the "new man," it is called "the flesh." The experience of the child of God is that an internal conflict goes on. "When I would do good, evil is present with me" (Rom. vii. 21). "The flesh lusteth against

the spirit, and the spirit against the flesh; and these are contrary the one to the other" (Gal. v. 17). This experience sometimes leads the uninstructed to think that they are not truly "born again." Like Rebekah, when the children struggled within her, they say, "If it be so, why am I thus?" (Gen. xxv. 22). But in the light of the teaching of Scripture this is rather to be regarded as the proof that regeneration has taken place, than that it has not. The struggle goes on while life lasts, but the issue is not doubtful. The Holy Spirit of God is present in the believer, and His power is exercised on behalf of the new man, and is against the old. Therefore it is written, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13). The "new man" may be weak as a babe; "but strengthened with might by His Spirit in the inner man" (Eph. iii. 16), the believing one experiences victory, and not defeat. The struggle carried on apart from faith and the power of the Spirit results in certain defeat. The cry of such will ever be, "O wretched man that I am." "The good that I would I do not; the evil that I would not, that I do." But practical deliverance and victory are obtained by faith taking hold of Christ: "I thank God through Jesus Christ our Lord." The law of the Spirit, of life in Christ Jesus, makes free from the law of sin and death. This is wherein Romans viii. excels Romans vii. In the latter it is, "I," "I," "I"—it is the law, and sin, and helplessness, and defeat. Not a word in Romans vii. 7-24 about the power of the risen Christ or the indwelling Spirit of God. This is the glorious, gladdening theme of Romans viii.

But many, instead of learning as taught by the Spirit in the Word, their absolute dependence upon the grace and power of the Lord Jesus, their utter need of the continual supply of His Spirit, proceed with the hopeless struggle in their own strength. Israel fell before Amalek when the hands of Moses were down, but prevailed when they were lifted up. Apart from divine power exercised on their behalf, Amalek was far the stronger. So, apart from the power of the Spirit of God, the Amalekite flesh within is

stronger far than the new-born spirit. And some have only learned the solemn fact by awful falls into appalling sin and darkness.

Blessed be God, even though it may have been needful to bitterly chastise, and to deliver to Satan "for the destruction of the flesh," it is "that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). It is the precious privilege of the child of God to be placed in entire dependence upon the Lord Jesus. In tender love He tells His disciples, "Without Me ye can do nothing" (John xv. 5). Happy is he who has proved with the Apostle Paul, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

THE UNFAILING FAITHFULNESS OF GOD.—III.

### IN PATHS OF DIFFICULTY AND PRIVATION.

Notes of Addresses by GEO. ADAM, Stranraer.

WE now come to the question, Does God ever lead any of His children into circumstances of difficulty and leave them to break down, unless there is something wrong on their part?

Well, I believe that those who are acquainted with the God of the Bible can give only one answer to this question. It would be a libel on the Name of the Blessed God to say, or even think, that He would directly lead any of His people into responsibilities, and that if they discharge these in a way to please Him He would fail them when trial comes. If I cannot trust God in the things of Time when treading in the path, and doing the work He has called me to do, then how can I trust His word for *Eternity*?

But I wish to bring these remarks to a practical point. There is a deplorable lack of conscience on the part of some Christians as to their obligation to "Owe no man anything, but to love one another" (Rom. xiii. 8), and a readiness to blame circumstances instead of blaming themselves. In some places this is a great cause of weakness to the collective testimony of saints, who, as to Church order and ordinances, are seeking to carry out divine principles. Sometimes this state of things exists in connection with household and family expenses incurred, but not paid when they should be, and in some

cases never paid at all. In other cases there is failure in business, liabilities are incurred which cannot be met, and when such things are enquired into (as they ought to be) the usual excuse given to others, and the salve applied to the individual's own conscience, is that "we could not help it." It is circumstances that are to blame, not we ourselves.

I should be sorry to say anything that would seem to be hard or unfeeling towards those who are in difficulties as to meeting their liabilities; but I feel bound to vindicate the character of God, and I believe I am on Scripture ground when I contend that when a child of God is not able to pay his or her lawful debts, it is not the providence of God that is to blame.

A Christian young man may inherit an unsound business from his father, and may not be able to clear off his father's debts, but he can at least show that he is willing to do so as far as he is able. Also, one may incur liabilities *before conversion*, which may cost him hard work and strict economy to clear off; but to make a godly endeavour to do so will have more power for God amongst the unsaved than any amount of religious talking.

Some thirty years ago when the Lord saved a number of the fishing population in Footdee, Aberdeen, there was a licensed grocer in the locality who quietly remarked to his shopman: "I have no faith in revivals generally, I mean the street preaching and hymn-singing kind of them, but I believe in the Footdee revival; it has been worth a good deal of money to me, for some have come and paid heavy accounts which I would never have got if they had not been converted."

There was a friend of my own who lived far above his income in his unconverted days. After the Lord saved him he went to a town in which he had contracted some heavy debts, and in a public meeting he was telling his conversion with great fervour. A business man in the town on being told this remarked: "I will believe in his conversion when he comes to me and owns his debt, and does what he can to pay it."

That is the sort of conversions we are sorely in need of. We have much lip testimony, but we need a Christianity that leads

those who say they are saved to prove it by their works, even though they have to dress inexpensively and live sparingly, and learn to "be content with such things as they have" until God is pleased to increase their income.

Some who read this may think these things are too pointed, or that they have nothing to do with the faithfulness of God. To this I have to say that the testimony of many companies of saints is being much weakened by individuals amongst them failing to meet their household and business liabilities, and my contention is that where such things are found there is something wrong on the part of those who are in such a position; either they are in circumstances into which they never were led by God, or they have not acted in these circumstances according to the principles laid down in the Word of God for the guidance of His people in these things.

The whole tenor of Scripture is clear on this point: "O taste and see that the LORD is good: blessed is the man that trusteth in Him. O fear the LORD, ye His saints: for there is no want to them that fear Him. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good" (Psa. xxxiv. 8-10). Then we have that remarkable passage in Matt. vi. 19-34, from the lips of the Lord Himself, closing with the assurance given in verse 33: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Here again we have the precept and the promise joined together. It is only those who put the things of God *first* who can claim the assurance which the Lord gives of the things of this life being added.

We read of two men in Luke ix. 59 and 61. The Lord said to one: "Follow Me." But he said: "Lord, suffer me first to go and bury my father." The other said: "Lord, I will follow Thee; but let me first bid them farewell which are at home at my house." The service of neither of these was accepted by the Lord. It could surely not be wrong for a son to bury his father, nor for one to bid his friends at home farewell. It is the word *first* that qualifies the service. These men in effect said: "I will follow the Lord when I have *first* looked after my own

things." So, only those who have been taught to give their own things a second place have any warrant to count on "our Father" supplying all our needs.

In continuing to look at the question of the faithfulness of God in standing by those who trust Him, there is one aspect of this subject which is liable to be lost sight of. It may help us to get a clear apprehension of what I allude to if we compare the experiences of the Apostle Paul with those of the late George Müller. No one will say, or even think, that Mr. Müller was a man of stronger faith than Paul, and yet their experiences were very different.

It seems to me that the testimony of Mr. Müller to the faithfulness of God, valuable as it is, may lead some into a snare by leading them to expect that if they trust God as he did, then God will send in the same abundance of supplies as He vouchsafed to him. Hence the importance of those who would tread the path of faith keeping always *inside* the DIVINE WORD for our anchor to hold by.

Is there not a tendency in these days to forget that the path of faith and of Scriptural testimony may be, and often is, a path of suffering and of privation? And why should this be thought such a strange thing, or even looked on as a great evil which should never be allowed to take place. Even under the law the LORD suffered His people to hunger (Deut. viii. 2, 3), but that was no proof that He had failed them. It was part of their education. May not the Lord see meet to teach some of His people now in the same way? The Lord may lead some of His witnesses in a path such as He led George Müller by giving them abundance of temporal supplies and grace to use them for Him, whilst He may lead others rather in such a path as that in which Paul trod. And why, I ask again, should this be counted such a strange thing? The Holy Spirit says: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory is revealed, ye may be glad also with exceeding joy" (1 Pet. iv. 12, 13).

In these days of effeminacy is there not a carnal shrinking from suffering on the part of those who profess to be called in a special way to tread the path of faith. All history proves both inside the Divine record and outside of it, that when God calls His witnesses to a path of suffering He more than makes up for it even here, and promises a share of the glory corresponding to and infinitely outweighing the suffering.

In conclusion, I would say to those who desire to consecrate their lives to the service of the Lord, and to trust Him for all supplies without leaning on any human crutches, it is well before starting to lay your account with suffering, and may be with privation also. The Lord of Glory Himself had "no where to lay His head" on the earth which He had created. His brightest witness in the present age, and His most faithful and honoured servant, suffered hunger and thirst, cold and nakedness (2 Cor. xi. 23-27), and he reckoned these things, which were but for a moment, as not worthy to be compared with the glory which is about to be revealed. "What a day will that be when the Saviour appears!" [Cross!

How welcome to those who have shared in His A crown incorruptible then will be theirs; A rich compensation for suffering and loss."

We ought to be careful in these days not to estimate the faithfulness of God by the amount of temporal blessing He bestows on us, nor to think that He has failed or forgotten us when we are brought into straits or into divers *testings*. "God is faithful, who will not suffer us to be tempted above that we are able; but will with the temptation also make a way of escape, that we may be able to bear it" (1 Cor. x. 13). Mark, it is not a way of escape to *get out of it*, but to be able to bear it. (To be concluded in next number)

### FELLOWSHIP WITH THE FATHER AND THE SON.

WHAT a joy it is to speak well of Christ! and what a comfort that we have One to speak of who we are sure will never disappoint the highest expectations people may form of Him. I find that He satisfies my heart more and more, and that the one thing worth living for is to know Him better and serve Him more faithfully.

I managed to speak on Christ's love in the morning meeting on Lord's-day, and in the evening I preached on 1 John i.—fellowship with the Father and His Son Jesus Christ. (1) The parties to this fellowship: God who is *Light* (verse 5), and we who have *sin in us* and have *committed sins* (verses 8, 10). (2) How God has removed the apparent impossibilities of such a fellowship, (a) by the incarnation of His Son (verses 1, 2); (b) by His death, for in verse 7 we read of His *Blood*, and that it cleanseth us from all sin. (3) How the fellowship is actually formed, viz., by our confessing our sins and exercising faith in the Blood shed for us (verse 9). This joins us to Christ and brings us into fellowship with God.

I had meant to show (4) what the fellowship consists in: having God's nature, being God's children, having God's Spirit, living His life, exercising His love, &c., but had not time, so left the people to search these out for themselves, as I leave you, dear sister, and a very enriching search it is sure to prove.

To-night I hope to be able to speak again, and purpose taking 1 John ii. for my subject. May the Spirit of God make the word searching and sanctifying!—From *Life and Letters*: of J. G. M'Vicker.

### Correspondence.

"TAKE HEED WHAT YE HEAR."

To the Editor of THE WITNESS.

DR. ANDERSON-BERRY's article in this month's *Witness* is of deep interest to me. It is small wonder that most Christians have so little "desire to depart" if they hold such strange views as Dr. Bullinger, viz., "there is no other way of being with Christ except by His return and our ascension, for which we wait," &c.

This piece of information is (as Dr. Anderson-Berry suggests) "*new*" to me. The exhortation, "Ask for the *old* paths," seems more than ever needed to-day. The wise King Solomon knew that when "the dust" returned to the earth, then "the spirit shall return unto God who gave it" (Eccl. xii. 7 and iii. 21). Thus we see that the Apostle Paul's "desire to depart, or to return," was no *new* thought, except that it was not only to God, as Creator, but to "be with Christ," who redeemed him, that he desired to go.

Probably almost every believer would prefer that the way to the bliss of Christ's presence should be according to the glorious revelation of

1 Cor. xv. 51 and 1 Thess. iv. 17. But should my body reach that glory *via* the grave, &c., the thought has no terror; not even the least fear, nor even a wish that it should be otherwise if such is the Lord's will, for it would give me a longer time in His presence than if kept waiting till His return. The way to glory *via* the grave is no more to be feared than when my father carried me safe home in his arms along a dark road. The darkness did not occupy me for a moment; I only knew I was safe in his arms.

In 2 Cor. v. 8 Paul says he is "willing" to go to be with the Lord by death, and in Phil. i. 23 he is not only "willing," but has a "desire" to reach Christ in glory by this more speedy route home, viz., by death. Even if verse 23 were not clear that it is *by death*, and *not by the Lord's return*, that he desired to depart, the context can leave no doubt which he means. He says distinctly, "To *die* is gain; but if I live in the flesh this is the fruit of my labour: yet which I shall choose I know not"—whether to *die* or to *live*. Then mentally his eye surveys the flock of God that so sorely stood in need of his shepherding, and he adds: "To abide in the body is more needful for your sake . . . for your furtherance and joy and faith . . . by my coming to you again."

Now, if Paul had been alluding to "the return of Christ" in verse 23 (as Dr. Bullinger states in "Things to Come," vol. vi., pp. 87 and 88), then verses 24 and 25 would not have followed, for *when Christ returns* ALL His saints (not only Paul) will go up to glory with Him, and there will be *none left on earth to need the shepherding* Paul spoke of in these verses which follow his remark in verse 23.

The more we know of His presence with us *HERE* (John xiv. 23), the more earnestly shall we long for and desire to be in His presence *ABOVE*, and the way to His presence *via* the grave will have no more fear than the way *via* the air. "Thanks be unto God, who *always* causeth us to triumph in Christ!"

As regards Dr. Bullinger's remark that "man . . . only possesses" a "SPIRIT" for a time as a *LOAN from God*," &c., three Scriptures come to my mind which prove otherwise, at least so far as the spirits of believers are concerned. Stephen said, "Lord Jesus, receive *MY spirit*!" (Acts vii. 59), and "the *spirits of just men made perfect*" (Heb. xii. 23). And 1 Cor. v. 5 speaks of "the destruction of the *flesh* (or body), that the *spirit* may be saved in the day of the Lord Jesus." Now, if at death the *SPRIT ceased to belong to the man* in question, what need for Paul to desire that it should be, "Saved in the day of the Lord"?

Again, "Them . . . which sleep in Jesus will God *bring with Him*" (1 Thess. iv. 14). Their *bodies are here* in the earth, therefore it must

be their *spirits* He will "bring with Him." It is almost amusing to be told that "the *necessary* part of man's being is his *body*." God's Word says: "The *body* WITHOUT THE SPIRIT is *dead*!" If we want to know what makes up a man, and especially a man of God, let us listen to the prayer in 1 Thess. v. 23: "I pray God your *whole spirit, soul, and body* be preserved blameless unto the coming of our Lord Jesus Christ."

—Yours in that glad hope,

M. M. D.

Leominster, September 8, 1902.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

CHRISTIANS IN SOUTH AFRICA.—In a time of war is a Christian justified in taking up arms in accordance with "the powers that be"? or ought he to leave the place until peace is restored, which would probably involve the loss of all his worldly interests? In South Africa some Christians joined in the struggle with seemingly no conscience, holding that it was a righteous war.

THE KINGDOM OF GOD AND KINGDOM OF HEAVEN.—Help is desired on the meaning of the terms "Kingdom of God" and "Kingdom of Heaven" in the New Testament: its subjects, locality, character, &c.

SCRIPTURAL SELF-DENIAL.—Matthew xvi. 24. What is meant by denying yourself and taking up His Cross?

## THE APPEARING OF THE LORD.

QUESTION 458.—Does the "appearing" of the Lord in Hebrews ix. 28 refer to the Lord's coming for His saints or to His appearing with them? Also, Matt. xxv. 31, Col. iii. 4, 2 Thes. i. 7-10, Rev. xix. 11-16—do these not all refer to the same appearing?"

ANSWER A.—The appearing of Christ unto those who are looking to Him for salvation in Heb. ix. 28 is His coming for His saints. There are two strong reasons for believing this.

1st. The whole paragraph, but specially from verse 23, is an exposition of the typical teaching of Leviticus xvi., where we read that after the High Priest had gone into the Holiest, he came out to bless the people. When the Lord manifests Himself unto those who are now looking to Him for salvation, it will be the consummation of blessing to them.

2nd. The apostle keeps this consummation vigorously before the hearts of the Hebrew believers. See chapter x. 23: "Hold fast the confession of the HOPE without wavering, for

He is faithful that promised." And again he shows how imminent this Hope is, and says: "For yet a little while, and He that shall come will come, and will not tarry" (x. 37).

Matthew xxv. 31 is manifestly a judgment scene by the Lord as Son of Man, in which capacity He executes judgment, both here and in Acts xvii. 31, upon living men in mortal bodies when He comes to take vengeance, to judge, and to reign.

Col. iii. 4 seems to allude to the great time when the Lord shall be revealed from heaven, and all His saints with Him.

2 Thess. i. 7-10 refers to the terribleness of His coming. It is like the lightning's flash of Matt. xxiv. 27. The objects are also terrible, viz., to take vengeance, and consign to eternal punishment those who obey not the Gospel of our Lord Jesus Christ.

Rev. xix. 11 to the end is a magnificent picture of the Lord Jesus as King of Kings and Lord of Lords going forth a warrior to crush the armies of the Antichrist, and to cast him and his false prophet into the lake of fire. This is previous, in point of time, to the judgment of Matt. xxv. 31.

*Answer B.*—Heb. ix: 28, where we read that Christ shall be seen (Gk.) without sin unto salvation, may have a double reference, for it is certainly true of the Church that we are looking to see Him now, and it will also be true of the Jewish remnant in a later day, when He will be seen for their deliverance from their enemies, and subsequently all Israel shall be saved (Zech. xii. 10, xiv. 3; Rom. xi. 26).

Such passages as Col. iii. 4 and 2 Thess. i. 10 show that the minds of the Lord's people in these last days have not been wrongly, but too exclusively fixed on the rapture of the Church, or the Lord's descent to meet them in the air, as if that were the consummation of their blessing, and of His glory in them, which must be inseparably linked together. On earth, where the Lord was cast out and crucified, and where His people, in their measure, have been despised and rejected likewise, His rights shall yet be vindicated and His glory manifested.

In the Cross, though infinitely deeper things were wrought by it, and divine righteousness established through it, yet righteousness was not made good in this world, but the contrary. Righteousness was found in the person of Christ, judgment in the hands of Pilate, or the chiefs of the Jews. When Christ appears for His kingdom, judgment and righteousness will go together in the earth. "He hath appointed a day in the which He will judge the habitable earth (Gk.) in righteousness by that Man whom He hath ordained" (Acts xvii. 31).

Speaking of what the character of our life on earth should be as those who are risen with Christ, the apostle goes on to say: "When Christ, who is our life, shall be manifested or shown forth (Gk.), then shall ye also be manifested with Him in glory" (Col. iii. 4).

In 2 Thess. i. the apostle seeks to comfort the saints under the persecutions and tribulations they endure by showing them the Lord's judgment on His and their enemies, when "He shall come to be glorified in His saints, and admired or wondered at, in all them that believe." The world will wonder or be astonished to see those who were once so poor and despised now associated in glory with Him who is King of Kings and Lord of Lords" (Rev. xix.).

The passage at the close of Matthew xxv. is the end of a connected discourse, commencing with chapter xxiv., the "Coming of the Son of Man" being the subject of the entire prophecy. Whilst Rev. xiv. speaks of Christ coming from heaven to enter on a warlike judgment of His open enemies, Matt. xxv. speaks of a sessional judgment introductory to the Millennial reign. Now, by the destruction of the wild beast (Gk.) and the Antichrist, or false prophet (2 Thess. ii. 8), together with the armies who, alike animated by Satan, rise up against Him, He has taken the throne of Jehovah at Jerusalem (Jer. iii. 17, xxiii. 5). Here the nations of the earth shall be gathered together in the valley of Jehoshaphat, which word signifies the rod or judgment of Jehovah (Joel iii.). The Gospel of the Kingdom has gone out as a testimony to all the nations or Gentiles, and then the end was to come (Matt. xxiv. 14); and now the end was come, and the quick or living nations were judged (Acts x. 42; 2 Tim. iv. 1). The sheep, or those on the right hand, had received the King's messengers, whom He here calls His brethren, and were blessed. Their treatment of these messengers of the kingdom was counted as if they had treated Himself in the same manner. The goats, or those on the left hand, had despised this final message of the Kingdom, and were condemned.

F. P. S.

### THE PURPOSE OF MORNING MEETING.

QUESTION 459.—What should be the aim of the saints when they come together on the first day of the week?

*Answer A.*—Is not the purpose for which we meet on a Lord's-day morning threefold?

1. *Worship*, including confession, thanksgiving, and intercession, which may be helped and stimulated by suitable passages from God's Word, with or without comment, and by suitable hymns, as well as by vocal and silent prayer.

2. *Partaking of the Lord's Supper*, in obedience to His command, in acknowledgment that we owe all to His atoning death, and in anticipation of His coming again.

3. *Practical application of the above truths*, bringing them home so as to bear on our daily lives.

I believe that there is a tendency in some of our assemblies to somewhat confine the meeting to 1 and 2, so that practical teaching is either omitted or reduced to scanty proportions. This doubtless often arises, not from intention, but from undue prolongation of the earlier part of the meeting, so that practical teaching is "crowded out," which is to be deplored.

Perhaps, however, it sometimes arises from older brethren scarcely realising how needful practical exhortation is to those young in faith or young in years. Older brethren may find for themselves that to dwell on the love and care of God, the sufferings of Christ, our union with Him, and the hope of His coming, &c., &c., is enough, and that they are able each *individually* by God's grace to *apply* these truths to their daily walk; but with younger ones it is not so.

A young Christian in one of our southern assemblies said to a relative of mine, "I wish that instead of telling us every Sunday morning that we are seated with Christ in the heavens, they would tell us how to overcome our temptations." Another young Christian known to me was discouraged from attending one of our assemblies in the North of England because

there was, as he expressed it, "so little to take away." May we not profitably take a lesson from the Epistle to the Ephesians. Paul, under the Spirit's guidance, did not consider the lofty themes of the first three chapters all that the Ephesians needed in order to a holy life. On the contrary, in the last three chapters he descends (as we should say) to exhortation of an intensely practical and every-day kind. Also in Romans Paul does not leave the wonderful truths of the earlier chapters (summed up in the eighth chapter) to speak for themselves as regards daily life; but, after the Israelitish parenthesis of chapters ix. to xi., he commences chapter xii., "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," referring back to the mercies summed up in chapter viii. as the foundation on which he rested the claims of God on the heart and life of the believer.

There are some, I believe, who object to addresses of a practical nature at the morning meeting. I do not know their reasons, but I would ask, "Are such addresses needful?" If so, "When are they to be given?" The afternoon is usually occupied by the Sunday school, and the evening by gospel preaching; and of necessity week-night meetings, even at the best, cannot be so well attended as that on Lord's-day morning.

T. C. W.

*Editor's Note.*—This subject is important, and further correspondence regarding it will be welcomed.

## THE THIRTY-THIRD YEAR OF "THE WITNESS."

IN contemplating the issue of *The Witness* for 1903, we purpose (D.V.) adhering to the object for which it was begun **thirty-two years ago**, viz., to present the Truth, in its variety and breadth, with definiteness and moderation, keeping back nothing that we deem to be profitable, yet seeking to present it in such a spirit as to give no unnecessary offence. We would again record our gratitude to God for help vouchsafed in the past, and for blessing given through the truth ministered in the pages of *The Witness*, of which many of the Lord's people in various lands have communicated their testimony and thanks, to our joy and encouragement. During 1903, amongst many others, we hope to have the following papers:

**Foundations of the Faith** once for all delivered to the Saints—a continuation of this series of Important Papers by the Editor on—IV. SANCTIFICATION; V. SONSHIP; VI. JUDGMENT. The numerous letters of appreciation of these articles appearing during 1902 leads us to expect a continuance of pleasure and profit through those in preparation for next year.

**The Seven Sayings of Christ on the Cross.** A series of Papers on these precious words by Dr. Anderson-Berry, whose scholarly articles on "Hades," &c., have been the means of "establishing" many.

**Special Notes of Addresses.** By Dr. Pierson, Mr. James Wright, Dr. Neatby, Mr. Alex. Stewart;

also by servants of Christ whose voices are no longer with us, as Henry Heath, R. C. Chapman, George Müller, &c

**Things Pertaining to Life and Godliness.** By Dr. J. Norman Case, China. I. Reading the Bible; II. Meditation; III. Private Prayer, &c.

**Articles on Subjects of Interest** by Messrs. W. H. Bennet, Wm. Collingwood, J. Scott, T. D. W. Muir, G. Adam, Wm. Shaw, Max Isaac Reich, Franklin Ferguson, and many others.

**Answers to Questions** on a variety of interesting and helpful subjects, **Intelligence** from all parts, **Missionary Reports**, **Correspondence**, as well as **Bible Studies**, Original Poems, Reviews of Profitable Books, **Gems of Truth**, &c.

We desire the continued assistance of those competent to write on Scripture subjects, and of those who send in Answers to Questions, and shall be thankful for the prayers of all who love the Lord Jesus, for wisdom and grace to continue this service, and for increased blessing thereon.

J. R. C.

## KEEPING UP APPEARANCES.

By FRANKLIN FERGUSON, Napier, N.Z.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of Me the ordinances of justice; they take delight in approaching to God" (Isa. lviii. 1, 2).

WE live in a day when you would think that mostly everybody has got a conviction that the main thing is to appear well before your neighbours; that it does not matter a great deal how things are underneath, if only you have a good outside to meet the eye. "Never mind the broken bricks and bad mortar," say they; "plaster the walls over: they will look all right." Such work is not "all right." One day there is an earthquake, and the plaster cracks, and the walls begin to crumble, and then the deception is plain to anybody's sight. The "plasterer" has been a fool. "There is nothing covered that shall not be revealed, neither hid that shall not be known"; give it time, and it will all come out. Oh, yes; God may be slow, but He is very sure. There is a day with Him when inside becomes outside; when the unseen is seen; when every man stands before God just as he is, and not anything more.

As for foundations, almost any kind of thing seems to do. Great houses are going up on most insecure bottoms. You fairly stand aghast at the builders, and question their sanity. Professed Christians are found on every hand whose lives have little at the bottom which is stable, and yet they profess to know that Christ will soon be round to inspect it. Are these Christians really insane? It looks very like it.

An architect, when he goes to examine a building, does not first observe whether it is painted inside or out, nor does he look to see if it has an up-to-date front door, nor whether it has a name on the front gate, nor does he climb up to the chimney-pot. No; he makes a straight line for the *foundation*. He does not give his certificate that the building is satisfactory until after a careful survey of the most important part.

Depend upon it, the Lord, on His inspec-

tion day, will at once make for the foundation of your life, and will see upon what the life-work is based. Many a one's home-life has a bad bottom when you can get low enough into it; perhaps his neighbour does not see it. It is going to be seen! There is many a "screw" loose in Christian (?) homes which is not noticed by the occasional visitor. Look at that man who is so much to the front in the assembly of Christians; he loves to minister the Word on all occasions, and his prayers are "so fervent." What is he at bottom? Is there any "substance" in his every-day walk? Don't judge him by his Sunday oratory; go to his foundation—that which he is when he rubs shoulders with men on a Monday.

The prophet Isaiah was told to cry aloud and spare not, and to show God's people their transgressions and their sins. We may guess his message was not over-sweet to Israel's palate, because, to all appearances, they were in a very fair state. Human nature is quick to resent a wholesale condemnation of one's state of soul. "You are not to judge," is what a great many get behind when a prophet of the Lord starts to "crack the plaster" and chip off the veneer of appearances. But, pleasant or unpleasant, the bidding of the Lord must be done.

What was that people doing to whom Isaiah was sent? Well, they sought God daily; they seemed to delight to know His ways as a nation that did righteousness and forsook not the ordinance of their God. "Wherefore have we fasted," said they, "and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" The answer is plain: "Behold, in the day of your fast ye find pleasure." The inner life of the soul did not tally with the outward profession. They paid attention to formalities, but their hearts were adrift, and God was angry.

Oh, sirs, the need is vital godliness. We are losing the integrity and backbone of our fathers, which made a man carry himself erect and scorn unreality. The printer who set up the words: "Daniel had an excellent spine in him," for "Daniel had an excellent spirit in him," did not commit a serious blunder. Daniel had an excellent "spine,"

and the lions' den proved it. Men with excellent "spines" are much needed in these time-serving days, when people seem to think a great deal more of ornamental display than of what is plain and solid. Live so as to have people say of you: "That person has got some stamina about him." Only fools find time to discuss the "harmony of paint" and the qualities of "plaster." The old Romans used to build walls in so substantial a way that when a piece of one has needed shifting in modern times, it has given no little trouble to break it down. They built for posterity, and their workmanship does them credit. Fellow-Christian, think you that your work will do you credit?

There may be seen on the gates of some old mills this suggestive notice: "Closed for new machinery"; and the writer has long felt that the best thing to do with some meeting-houses would be to close them up for a complete overhaul and renewing, and re-open when new "machinery" has replaced the old. "But we must keep up the meetings, you know." Ah, yes; and like the old gate swinging on its hinges, you come and go till one day the thing breaks down. Then there is a stop!

"Ichabod!" (the old glory has departed) might well be written over not a few meeting-houses. When the Lord revealed to one of old his poor condition, he cried out: "My leanness, my leanness; woe is me!" If we were given to see ourselves as He sees us, the discovery would bring about deep searchings of heart, with an earnest desire for re-adjustment to the Divine ideal. Oh, let us each one humble ourselves under the mighty hand of God that He may exalt us in due time. Let us beseech Him to set us right. A mark of the "last days," as foretold in Scripture, is "having a form of godliness, but denying the power thereof"—just the empty shell of a thing, nothing in it.

Believers go to the "breaking of bread," they are present at the Gospel meeting, they attend the week-night meetings, they are orthodox in their belief, and contend for the faith once delivered to the saints. And yet, somehow, there is within a feeling of dissatisfaction. You don't get what you want. Can you explain it? Something has gone

wrong, that's sure. You go to conferences; the ministry is all right; everything is very good. But, somehow, you feel it did not reach you quite. You cannot explain. You know that the week after you are just where you were before, and there is no power in your life. The conference has done nothing for you worth mentioning. You say: "I can't understand it." You feel there was a want in your soul which all these right things did not seem to meet. When the thing is pressed home, you have to confess that the routine of the week's meetings and the periodical conference is gone through quite mechanically: you are keeping up appearances, that is all about it. Old Christians find the effort to "keep going" a bit hard; the young ones feel almost as if they must "give it up."

"The Holy Ghost was not yet; because that Jesus was not yet glorified" (John vii. 39. *Given* is in italics and need not be used). We are not wresting Scripture in saying that this implies that there can be no Holy Spirit power in one's life until Jesus is first glorified in it. He must be enthroned in the heart as *Lord*. There must be a definite presenting of ourselves to Him, and this day by day. He will accept the gift, and use you for His glory. Renounce at once every known sin, and pray to be shown anything else in you which is not agreeable to the Lord's will. "Search me, O God, and know my heart: try me, and know my thoughts." Be done with such sin when you know it. Those things which, though they may not be wrong in themselves, are yet hindering your spiritual life, lay them aside as "weights." Yield to God. Read your Bible prayerfully to find out the will of God for you, not for your neighbour; and as you learn it, act it out. Speak of Jesus to others. Pray, "Open Thou my lips," and you will soon be sounding His praises. Don't make Moses' excuse, saying, "I am not eloquent." Who made the mouth? Abandon yourself to the Lord Jesus; you will find it all right.

Do these things, and you will soon have the power in your life. Sunshine will light up your inner soul, and joy and gladness will take up their abode with you. It is true

that "all God's biddings are enablings," and He will give you the strength to do what He asks of you. It is yours to obey; it is His to give power. So your life will not be "barren and unfruitful," and you will be done with merely keeping up appearances, for your life will be a real life, lived in the light of your Father's countenance.

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### AARON'S ROD THAT BUDDED.

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"Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds" (Numbers xvii. 8).

THERE were no separate stages of development, but life was seen in every phase at the same time—buds budding, blossoms blooming, fruit maturing.

This is a beautiful picture of what should be seen in the Christian life—growth, fragrance, fruit; all abundantly evident, and increasingly so. The Spirit-filled life, ever shedding forth the fragrance of praise and thanksgiving (Eph. v. 18-20, Col. iii. 16); joy (Rom. v. 11); rejoicing (1 Peter i. 8); gladness (Psa. xcvi. 11, 12); grace abounding more and more (2 Cor. iv. 15); the light shining more and more (Prov. iv. 18); flourishing like the palm; growing like the cedar (Psa. xcii. 12); blossoming like the lily (Hos. xiv. 5, marg.)

The Lord said: "The man's rod whom I shall choose *shall blossom, and I will make to cease from Me the murmurings*" (Num. xvii. 5, Deut. xxviii. 47, 48). If the light is to shine; if God is to be glorified, peace, happiness, contentment *must* reign. There must be blossom, or there will be no fruit.

"It yielded almonds."

The child of God is chosen that he should bring forth fruit (John xv. 16); good fruit (Matt. iii. 10); much fruit (John xv. 8); more fruit (John xv. 2); fruit unto God (Rom. vii. 4); a fruit that shall not be consumed—imperishable, abiding (Ezek. xlvii. 12, John xv. 16). "He shall be as a tree planted by the waters . . . that shall not . . . cease from yielding fruit" (Jer. xvii. 8).

How is this life sustained, this beauty preserved, this fruitfulness ensured? Aaron's

rod budded, blossomed, bore fruit, as it lay before the ark of the testimony—God's meeting-place for man.

In proportion as the child of God is found at God's appointed meeting-place (Heb. iv. 16); abiding under the shadow of the Almighty (Psa. xci. 1); frequenting the secret of His presence (Psa. xxxi. 20, Heb. x. 19); hiding in His pavilion (Psa. xxvii. 5), will he, in continual fellowship with Himself, beholding as in a glass His glory, be changed into the same image, from glory to glory, and his life be progressive, fragrant, fruitful.

"From Me is thy fruit found."

"Who is wise, and he shall understand these things? prudent, and he shall know them?" (Hosea xiv. 9).

E. A. H.

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### THE STEWARDSHIP OF MONEY.

By Dr. J. N. CASE, China.

#### PAPER III.

#### IV. THE BOND-UNITING GIVER AND RECEIVER.

THAT a spiritual bond is established between giver and receiver, when the giving and receiving are done after a godly sort, is evident. On this point the apostle writes: "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God . . . And by their prayer for you, which long after you for the exceeding grace of God in you" (2 Cor. ix. 12-14).

The giving of a shilling to a needy saint is more than meeting a temporal need. God is brought into the action.

1. It leads to *thanksgiving* to Him for the gift, and thanksgiving for His grace seen in the giver. For this evident subjection to the Gospel of Christ the receivers glorify God. And any action that will even possibly lead to God being thanked and glorified may well have the serious consideration of all who through grace can call Him Abba, Father.

2. It also begets love and prayer for the giver. These, too, are results greatly to be desired. No one with a spark of spiritual intelligence will think lightly of the prayers of God's poor saints and servants. There

are more things wrought by prayer than even Christians generally dream of. The supplications and intercessions of God's lowliest children will be of more worth to us than the influence and help of earth's highest-placed sons. Not until we can read our life's story in the light of the rainbow-circled throne shall we fully understand how much we were indebted to the prayers of those helped by us.

And, let it be observed, these results may follow not only from personal gifts, but also from collective: for the latter are in view in the Scripture under consideration. Just as it was on a united offering that the high encomium of Phil. iv. 18 was pronounced. This is important, for sometimes that is the only practicable method; and we see that the collective offering comes to us with apostolic example and authority, and we further learn that such giving may lead to very high, if not the highest possible results.

#### V. THE PATTERN AND MOTIVE OF GIVING.

There is a beautiful and fitting close to this rather long section on Christian liberality: "*Thanks be unto God,*" writes the apostle, "*for His unspeakable gift.*" Thus God's gift of His only-begotten Son becomes the example of our giving, just as earlier in the section (2 Cor. viii. 9) the voluntary emptying of Himself by Christ is introduced as a motive for us to give ourselves and all that we have for the good of others.

1. This gift was unspeakably *great*. Greater could not have been given. God has ever acted on the principle, so hard for man to learn, that it is more blessed to give than to receive. Every true boon and blessing comes from the Father of Lights, with whom is no variableness, neither shadow of turning. But the highest and greatest gift was the Son of His love. With this great gift of God nothing that any Christian could give can possibly compare. Let us learn, then, that no gift we own can be too great for God and mankind.

2. It was unspeakably *costly*. What it cost God the Father to spare Him from His side, to give Him up to the death of the Cross, we shall never fully know. Among men most of the giving costs very little. Even Christians sometimes say: "I can give

that much; I shall not miss it!" Such had better give until they do miss it. Giving that counts with God always costs something; and a spiritual man, with David, would be ashamed to offer God what cost him nothing. Think of the story of the widow and the two mites. By it, among other things, surely the Lord would teach us that the amount given depends upon the amount left. He looks at the purse, box, or bank account before He registers a gift in His ledger. Viewed in this light, how mean and paltry most of our gifts must appear!

3. God's highest and most precious gift was for the lowest and most unworthy sinners. It may be common sense and sound political economy to reserve our gifts for the deserving poor, but it is not Christianity. Certainly such should be helped; so also should the vile, the undeserving, and the ungrateful. It is not easy to give a gift to a person one knows cannot properly appreciate or will not be at all grateful for it; but if our giving is to be patterned on the Divine example, oftentimes must we do this. It is in seeking to meet the physical and spiritual needs of such as these that we are in special danger of becoming weary in well-doing.

And, finally, the great *motive* for all Christian giving is God's unspeakable gift for and to us. "He spared not His own Son, but delivered Him up for us all!"

To all parts of our lives the Cross must be applied. Our giving must be inspired and controlled by it. The more we apprehend the significance of Calvary, the more impossible will it be for us to do anything else than to hold all that we have as stewards of God: absolutely willing to spend and be spent, to use all that we have, for His glory and the good of others.

Standing there once more with Him alone beneath its dark, dark shadow, with melting heart, with trembling voice, and tear-dimmed eye, we softly say:

"See, from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

"Were the whole realm of Nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my heart, my life, my all."

## THE WELL OF SYCHAR.

By ALBERT MIDLANE, Author of "There's a Friend for Little Children," &c.

WHAT moral and spiritual attractions there are connected with this sacred spot! Coming down through the ages, this well has ever gathered around it the sweetest associations, and never more so than now. The "Star of Jacob" has shone upon it, and more than patriarchal splendour has illumined it. Jehovah-Jesus has been seated near it; grace and glory have been sweetly blended with its history; and worship has found its noblest exposition from the words—beautiful words—which echo in our hearts still from its environment. Let us reverently meditate upon the scene.

JESUS' SEVEN UTTERANCES TO THE WOMAN.

*First*—"Give Me to drink." He who was God over all, blessed for evermore, humbled Himself to ask for a drop of water at His creature's hands! Could one conceive a brighter example of humility, or condescension more complete?

*Second*—"If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." Here Divine power and beneficence shine forth from under the lowly guise. "Living water" could alone be given by Him who is the "Living Lord." Able and willing Saviour!

*Third*—"Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The world, in its most extravagant promises, never proposes to give such a boon as this: "Never thirst." *Satisfied!* Yet still it is: "That I shall give." Oh, the immutable grace! Oh, the absolute power! Who, Lord, is like to Thee?

*Fourth*—"Go, call thy husband." What Divine wisdom is here used in probing the deep recesses of the human heart! Sin must be uncovered; guilt must be judged; aye, and confessed, too, preparatory to blessing. If the knife be sharpened the remedy is at hand.

*Fifth*—"Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: in that saidst thou truly." "Come, see a Man which told me all things that ever I did." Such are the words of the woman to her fellow-citizens. How conscience did its work! The Divine finger had been placed upon the plague-spot of her life. He knew it all, yet spurned her not! What grace!

*Sixth*—"Woman, believe Me, the hour cometh when ye shall neither at this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Who could impart instruction and gauge the reception thereof as He! Who could speak thus of worship as He! Truly, it could be said, "Never man spake like this Man." The Father seeking worshippers; and the Son seeking the confidence of her poor heart; and the Holy Spirit the power of it all!

*Seventh*—"I that speak to thee am He." The mystery is solved! The discovery is complete! "*The Christ*" is there! In silent conviction, and yet in boundless joy, she receives this last utterance of the Stranger. Her eyes are opened. Her heart is full—aye, full to overflowing. Forgetful of her waterpot, she hastens to the city. Faith has made her bold—not brazen. Attracted herself, she now attracts to Jesus. How beautiful! The truth and the testimony win to the person of the Son of God. And what is the summing up of this lovely story! "And many of the Samaritans of the city believed on Him for the saying of the woman." "And many more believed because of His own word."

Such are the gracious words which proceeded out of the mouth of Him who "spake as never man spake." But what are the responses from a human heart passing through all the gradations from darkness to

light, from the power of sin to the liberty of grace and glory? What a spiritual dissection is here, at the hand of that Physician whose words are sharper than any two-edged sword! Let us ponder, worship, and adore.

THE WOMAN'S SEVEN RESPONSES TO THE LORD.

*First*—"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans?" Well might she say in astonishment: "How?" Never before, it may be, had such an application from a Jew been made to her. She had thought to have been alone at this hour of the day at the well, but now she finds she is held in thrall by One of another country, and, in fact, another nature. Happy for her it was so!

*Second*—"Sir, Thou hast nothing to draw with, and the well is deep: from whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Can she retire? No. Can she fulfil her errand? No. Earnestness seems to have settled upon her soul. She asks many questions in one, as an anxious inquirer, for the sealed-up well at her heart is longing to flow. "The well is deep." Yes, indeed! And deep was the well of love, as yet undiscovered by her, in the Stranger's heart. And deep was the well of sin, as yet unknown to her, in her own.

*Third*—"Sir, give me this water, that I thirst not, neither come hither to draw." Bright visions of rest and ease seemed for the moment to flit across her mental vision. Never does she question the power or the will of the Stranger. Unperceived, she had admitted His superiority to Jacob. Her confidence is gained. She can now ask, who was so lately the one asked from. She shall not be denied!

*Fourth*—"I have no husband." Ah, the dark side of her life is beginning to well up. Sad expression, yet true. Dissemble she might, but lie she might not in the presence of the Light incarnate. What a volume opens to us—aye, and to herself—in these few words! First, she gave vent to the language of surprise, then of inquiry, then of solicitation, then of confidence, and then of

confession. Happy progress; but the goal of her heart is not yet reached.

*Fifth*—"Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship." Shall she endeavour to evade the force of the words which had convicted her? Will religious disquisition bring ease to her now wounded conscience, or an assumed piety profit her? No! it all fails. She had gone too far in her spiritual progress. Light is dawning. Men may seem to her to be but as trees walking; but spiritual consciousness is gaining power.

*Sixth*—"I know that Messias cometh, which is called Christ: when He is come, He will tell us all things." How difficult it is for the soul to yield! How hard to surrender! Go thy way for *this time*. But, no! She is approaching the crisis of her being; not far from the kingdom *now*! The mouth has well-nigh confessed. Thoughts of the coming Messias—the Christ—are welling up in her heart. The ground, well furrowed, is prepared for the seed of life. Once more He speaks: "IT IS DONE!"—"I that speak unto thee am He." Blessed words! She heard them; but, best of all, she believed them. "*The Christ*" was come, and had told her "all things." She knew the wounding, but she left Him—WHOLE!

"There Jacob's erring daughter found  
Those streams unknown before,  
The water-brooks of life that make  
The weary thirst no more."

*Seventh*—One more utterance completes the beautiful, soul-stirring incident. By whom uttered, and where? Not at the secluded well, but in the restless city. Not by an anxious soul, but by a new-born saint. "He will tell us all things," were her *last* words to Jesus. "Come, see a Man which told me all things that ever I did: is not this the Christ?" her *first* words to the men of the city. The mystery solved to her she would have unfolded to them. She had drunk of the "living water"—it was flowing for them. What a sweet forecast of the words afterward uttered at the vanquished tomb by the angelic messenger! "Come—and see." "Go—and tell." God grant that this might echo in our hearts!

THE UNFAILING FAITHFULNESS OF GOD—IV.

WITH THOSE WHO HAVE BROUGHT  
TROUBLE ON THEMSELVES.

Notes of Addresses by GEORGE ADAM, Straßraer.

WE now come to one of the most important and delicate aspects of this subject, namely, What is the way of our God towards those who have brought themselves into trouble and difficulties, and are suffering in consequence? Would it be in harmony with His character as revealed in His Word for Him to turn a deaf ear to the cry of those who may be reaping the bitter fruits of what they have sown according to Gal. vi. 7, 8? Or, if not, on what principle consistent with the holiness of His Name can God hear their cry and stretch forth His hand to help them? I believe I am speaking to the experience of not a few of God's dear children when I ask such questions.

When believers are passing through severe trials, which they are conscious the Lord in His unerring providence has led them into, then one can go with confidence to the Throne of Grace, and count on the Lord coming in and giving the needed and timely help. But it is very different when passing through sorrows and afflictions which he knows he has brought upon himself by departing in heart from the "Living God," and taking his own way instead of the Lord's way.

In such circumstances one is apt to reason thus: If the Lord had laid these trials and sorrows upon me, I could have gone to Him for grace and strength to bear them: but in my waywardness and self-will, or it may be in yielding to sin, I have brought these trials and sorrows on myself, and the consciousness of this so presses on my conscience that I am not able to get near to the Throne of Grace, but am left to walk in darkness. Or there may be a lower condition even than that; the heart may become so hard and the conscience so benumbed that the heaven-born pilgrim may become content to live very much as those do who have their portion in this life. Sad indeed is such a state of things; but I am writing specially for those who have a measure of desire to be restored to communion with God, and to know on what principle they are warranted to draw near to Him, and count on His mercy and grace being extended to them in their trials.

Well, we have first what God has been pleased to tell us of Himself. That "the same Lord over all is rich in mercy unto all that call upon Him" (Rom. x. 12). "O give thanks unto the Lord, for He is good; for His mercy endureth for ever" (Psa. cxxxvi). He calls Himself "the God of all grace" (1 Pet. v. 10). Again, "Where sin abounded grace did much more abound" (Rom. 5. 20). But in this same passage we are told that the grace of God reigns "through righteousness" (verse 21).

The Lord Jesus came to "save His people from their sins," not *in* them. In looking at how the Lord Jesus treated those who came to Him, we should remember what He said to Philip: "He that hath seen Me hath seen the Father" (John xiv. 9). The Lord while on earth *not only declared or told* out the Father (John i. 18), but He was "the express image of His Person" (Heb. i. 3); so that in all His ways of grace with those who came to Him we get a perfect outshining of what God is. He said to the man whom He cured on the Sabbath-day: "Sin no more, lest a worse thing come upon thee" (John v. 14). He said to the woman who was taken in sin: "Neither do I condemn thee; go, and sin no more" (chap. viii. 11). Whilst the Lord Jesus never turned away any who came to Him, He gave no countenance to continuance in sin.

There is much instruction to be found in marking carefully His way with His disciples when He appeared to them after His resurrection. They all affirmed that they would die with Him rather than deny Him, yet they all forsook Him, and fled when danger came near. But the one who was the most self-confident was the one who "cursed and swore that he did not know this Man" (Mark xiv. 31, 50, 71), and yet he was the *man* to whom the Lord first appeared on His resurrection; also, when the Lord through an angel sent a message to His disciples to meet them in Galilee, He specially named Peter: "Go, tell My disciples and Peter" (Mark xvi. 7). These incidents give us an insight into the gracious ways of our God with those who have been overcome by the adversary and led into sin. It must have been a wonderful interview between the Lord and Simon, yet the Spirit of God does

not tell us a word of what was said on either side, but tells us twice that Peter was the first man whom the Lord met when He arose from the dead (see Luke xxiv. 34 and 1 Cor. xv. 5).

We need to be careful here lest we put an interpretation on the Lord's way with Peter that would virtually put a premium on sin. I do not believe that the Lord dealt in such tenderness with Peter simply because he was the greatest sinner, but rather because he was the truest penitent. Peter not only had sinned grievously, but he had wept bitter tears of contrition over his sin, and that was why the Lord dealt in such grace with him. It is not God's way to meet any of His children in grace over *unconfessed sin*. "He healeth the broken in heart, and bindeth up their wounds" (Psa. 147. 3). As one has said: "God never pours His healing balm on whole skin." "I kill, and I make alive; I wound, and I heal" (Deut. xxxii. 39), is God's order. He breaks the heart before He binds it up.

Now, to apply what we have written to the question we are looking at, to my mind it is strictly according to Scripture to teach that if those who are walking in darkness and difficulties on account of their own sin or departure from God are to have His grace and mercy meeting them in their need, there must be on their part a searching judgment of their sin, and genuine confession of it in the presence of God. Without this God may give to the erring ones *glimpses* of His presence to win them back to Himself, but there can never be an *abiding sense of reconciliation to the Father* apart from thorough confession of sin (1 John i. 9).

There is another principle in the ways of God with His people, and that is, the principle of government. There are some false steps a Christian may take in life which may be retraced; where this is so, let them be retraced as soon as possible. But there are false steps which can never be retraced. There are things done which can never be undone; and whilst God can in perfect grace and *righteousness* put away the sin, the consequences in *this life* may have to be carried to the grave; blessed be God, not *beyond it* in the case of a child of God. "Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions" (Psa.

xcix. 8). "You only have I known of all the families of the earth, therefore I will punish (or visit upon) you for all your iniquities" (Amos iii. 2). "I will go and return to my place, till they acknowledge their offence and seek My face" (Hosea v. 15).

Thus whilst seeking to unfold the riches of Divine mercy and abounding grace of God to man under all circumstances, we must be careful not to give any countenance to the use which is sometimes made of God's mercy, *i.e.*, "continuing in sin that grace may abound." In the case of David, his confession, "I have sinned against the LORD," was met immediately with the response, "The LORD also hath put away thy sin." But there was a "howbeit!" that followed. The LORD had to vindicate His own character, and by the death of David's Child to manifest to all that He can have no complicity with sin.

In thus writing, I am endeavouring to hold the balance evenly between the holiness of our God and His ways of perfect grace to man, especially to His own children. In Psalm cvii. we get much precious light shed on this subject. It begins thus: "O give thanks unto the LORD, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." Then there follows four classes of the redeemed: First, those who could not find their way (verses 4 to 7): then those who had "rebelled against the word of God, and contemned the counsel of the Most High" (verses 10 to 14): these may be said to be of those who *knowingly sin against light*. Again, there are those who are called "fools"—those who have brought upon themselves sore afflictions, mainly through their ignorance of the ways of God—a very large class indeed (verses 16 to 20). Lastly, there are those "who do business in great waters." But while all these were in distresses of various kinds, and from various causes, the Lord in His mercy met them all and delivered them when they cried to Him, but not until they all were brought to the same point. "Their soul fainted in them" (ver. 5). "They fell down, and there was none to help" (verse 12). "They drew near unto the gates of death" (verse 18). They were

"at their wits' end" (verse 27). And the LORD in His mercy took them all by the hand, when they were brought to an end of themselves and of their own efforts.

We could not do better than close these papers on the unfailing faithfulness of our God with the adoring exclamation in Rom. xi. 33: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

### THE CAPTIVE SINGER AND THE GLADSOME SONG.

(Written for a beloved invalid, whose gift of song amid pain and weakness was constantly used for the Master.)

MY sister dear, thy songs are sweet  
Amid the deepening shade;  
A little captive bird thou art,  
By Love a prisoner made,  
And taught to sing for Him alone  
Whose Blood thy ransom paid.  
A captive, did I say thou art,  
Sweet singer in the night?  
Who then has clipp'd thy wandering wing,  
And stayed thy wayward flight,  
And placed thee in thy narrow cage  
To warble songs of light?  
A piercèd Hand it is that clasped  
The little trembling thing,  
And laid it on His tender breast,  
And taught it how to sing  
Far sweeter music to His ear  
Than angel-harps could bring.  
One day the Hand that placed thee there  
Thy prison bars shall break,  
And then the captive singing bird  
Her upward flight shall take,  
To see the One who bade her sing  
And suffer for His sake.  
Ah, then, how sweet, how glad the song  
That from her lips shall rise,  
As to His loving, glorious face  
She lifts adoring eyes,  
While low He whispers to her heart,  
"Thou art My Blood-bought prize."  
Then sing, thou loved one, in the night  
Thy lays of faith and love,  
To charm His ear who placed thee there,  
His gentle captive dove,  
Soon perfectly to sing His praise  
In brighter spheres above.

Portsmouth.

EMILY J. A. PEARSON



### REGENERATION.—PART III.

By J. R. CALDWELL, Author of "From the Cross to the Kingdom," "Christ in the Levitical Offerings," &c.

REGENERATION, or the possession of eternal life, necessarily involves resurrection: "Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day" (John vi. 54).

As the life is eternal and incorruptible, corresponding to the eternal and incorruptible seed from which it springs, so must it in due time be clothed with an incorruptible body, a house (not a tabernacle) eternal in the heavens.

The body has not yet received the Divine omnipotent touch of regeneration. The believer's body remains as it was, excepting that where conversion is from a life given to various lusts and passions, the superiority of the new life of sobriety is evident to all in the improved physical condition of the Christian. In this sense "the life that now is" benefits by practical godliness.

In the coming day of Earth's glory "the inhabitants shall not say, 'I am sick'; the people that dwell therein shall be forgiven their iniquity." They shall be able to sing, in a sense that cannot be now, "Who forgiveth all thine iniquities; Who healeth all thy diseases."

During this age of "the silence of God" many a consumptive patient has been converted, but the disease was not arrested, though the sufferer's spiritual experience was most blessed. Lepers on Robben Island have been saved, but their bodies pined away in leprosy till death released them from their sufferings. A Timothy has his "often infirmities," and a Trophimus is "left at Miletum sick." These sufferings, common to men, are not done away with by regeneration, however they may be modified in the rich compassion of the merciful and faithful High Priest. He is able, if His glory and His service require it, to heal, and to restore, and to sustain, and to prolong life under conditions that, to faith, are super-human and super-

natural. He may act so through the use of means if He see fit, honouring the faith that counts upon His blessing, without which no means can avail; or He may act apart from the use of means, honouring "the prayer of faith": but in all these matters God is Sovereign, and it is a serious and cruel mistake to judge that all saints who are afflicted by physical weakness are suffering either on account of sins committed or on account of unbelief.

The patience that bows to the will of God, and the experience of His tenderness and faithfulness during periods of long and weary suffering, and of the sufficiency of His grace to sustain and comfort, and to fill with joy and grace, all this is precious to Him, and will be found to His glory in that coming day when all mysteries will be made plain.

But what the believer looks for is "the Saviour the Lord Jesus Christ," who at His coming shall change these bodies of our humiliation, fashioning them "like unto His own glorious body according to the working whereby He is able to subdue all things unto Himself" (see Phil. iii. 20, 21).

The regeneration shall then include the body in its mighty and glorious transformation. As to our souls, salvation is ours now (see 1 Peter i. 9); but as to our bodies, we can but say: "Now is our salvation nearer than when we believed" (Rom. xiii. 11). Whether at His coming we be alive or asleep, the change will in result be the same; the whole redeemed company will be forever immortal and incorruptible.

As to the body now, it is written: "We that are in this tabernacle do groan, being burdened." Blessed indeed will be the change when the regenerated spirit is clothed with a body that is a fit vehicle for the fulfilling of all the high and holy ministries for which the vessels of mercy are being prepared.

Regeneration also *involves sonship*.

He who is born of God is a son of God. "Beloved, now are we the sons of God" (1 John iii. 2). "As many as received Him, to them gave He power to become the sons of God . . . who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 12, 13). "The Son of God in resurrection is called "the

First-born among many brethren" (Romans viii. 29).

The Lord Jesus Himself said: "Go unto My brethren, and say unto them, I ascend unto My Father and your Father, and to My God and your God" (John xx. 17).

It is indeed infinite condescension on the part of the Lord of Glory to call His saints "brethren," but it is not in that sense He uses the term: it is because of the fact of their regeneration: it is because they are "born of God: it is because "He which sanctifieth, and they who are sanctified, are all of one": it is their personal dignity as "begotten of God," for it is sonship that constitutes brotherhood. Well may we exclaim: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Groaning as we do still in this tabernacle, it doth not yet appear what we shall be, but when He shall appear we shall be like Him, for we shall see Him as He is, and shall also appear with Him in Glory" (see 1 John iii. 1, 2 and Col. iii. 4).

Again, sonship *involves heirship*. "If children, then heirs" (Rom. viii. 17). The moment King Edward VII. was born he was the heir to the throne of Britain. In union with the rising Son of God, "we are begotten again unto a living hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" (1 Peter i. 3, 4). The inheritance is reserved for us, and we, the heirs, are being "kept" for it by the power of God through faith.

God's earthly people Israel were called to an earthly inheritance; and, again, when the purpose of God is accomplished concerning the Church, the Body of Christ, Israel restored to God, and brought into the land of their inheritance, shall form the centre of earth's millennial glory.

Their inheritance was corrupted and defiled, and its glory faded away. But our heavenly inheritance comes fresh from the hand of God. It neither has been nor ever shall be corrupted or defiled, and its glory shall never fade away.

And not only are we heirs, heirs of God,

we are joint-heirs with Christ. As Eve was joint-heir with Adam, sharing his honour and dominion over Earth as it came from the hand of God, so is the Church joint-heir with Him whom God hath constituted "Heir of all things." "All things are yours, . . . for ye are Christ's (1 Cor. iii. 22, 23).

To walk worthy of such a vocation is our responsibility and our privilege here. Our union with Christ in His Sonship, and in His future kingdom and glory, involves our identification with Him in His rejection and reproach, and His sufferings on earth. And the more truly and deeply we enter into the portion of the rejected One on earth, the richer will be the recompense when His glory is revealed.

**BIBLE STUDIES.**

**EVIDENCES OF SALVATION.**

"That ye may know that ye have eternal life" (1 John v. 13).

Those who are in the enjoyment of salvation show it:

1. *By praising God for it* - - 1 Pet. ii. 9
2. *By abhorring themselves* - - Job xlii. 5, 6
3. *By delighting in prayer* - - Acts ix. 11
4. *By thirsting for the Word of God* Ps. xix. 10
5. *By seeking to please the Lord* Col. i. 10
6. *By bringing others to Him* - John i. 40-42

**FOUR HINDRANCES TO ANSWERS TO PRAYER.**

- |                           |                        |
|---------------------------|------------------------|
| Lack of faith - - - -     | James i. 6, 7          |
| Asking amiss - - - -      | James iv. 3            |
| An unforgiving spirit - - | Mark xi. 25            |
| Iniquity in heart - - -   | Ps. lxxvi. 18 S. E. R. |

**SEVEN THINGS ABOUT THE GOSPEL OF GOD.**

Romans i. -iii.

- |  |                         |
|--|-------------------------|
| The proof of man's guilt established           | iii. 9-18               |
| The prophetic promises of God fulfilled        | i. 2                    |
| The Person of the Son of God declared          | i. 3, 4                 |
| The principle of Divine righteousness enforced | i. 17                   |
| The propitiation for sin supplied              | iii. 25                 |
| The power of God to save displayed             | i. 16                   |
| The promise to all who believe proclaimed      | i. 16; iii. 26 J. E. B. |

**THE TALK OF THE LIPS.**

By T. BAIRD, Singapore.

THE hour has come when all professing Christians should put their lips on oath in the witness-box, and adjure them before God to "tell the truth, the whole truth, and nothing but the truth." Alas! we have too often suffered our mouths to cause our flesh to sin, but surely if we are placed on our oath we would be more careful in our utterances, lest our words should be falsified, and we stand before God and men convicted of perjury.

I speak not now against wilful, intentional, premeditated falsehood, for surely no follower of Him who is *the Truth* would stoop to such practices, but rather would direct attention to that form of thoughtless, unintentional prevarication or exaggeration which, while it cannot be termed direct or wilful lying, yet either understates or overstates a matter. Half-truths are the most dangerous of lies, and that because, having the appearance of truth, they are all the more difficult to detect and refute. The charge of unintentional untruthfulness might embrace in its sweep every department of life and business, but we must content ourselves by considering that phase of it which touches our waiting on God and His leading us. There are three stock phrases in the Christian market, and we can soon find out their exact weight and worth by bringing them into the balance of truth.

STOCK PHRASE I.: "After patient waiting upon God." Oh! how easily these words glide out from between our lips, and how very humble we look as we utter them. When we use them we mean to convey to others the idea of long, patient waiting upon God. Now, let us test this phrase. Should the person who makes use of it have occasion to wait some little time on his *brethren*, it will soon become manifest how capable he is of waiting on *God*. If the decision he has arrived at does not meet with the immediate and unqualified approval of his brethren, you will soon see the *impatience* of this professedly patient waiting brother. I think the Apostle John's great love-test could truthfully be applied here: "He that loveth not his brother whom he *hath* seen, how can he

love God whom he hath *not* seen" (1 John iv. 20), and may we not say that he who cannot wait upon his brethren is not likely to wait long upon God.

STOCK PHRASE II.: "After much prayer." This is a very familiar expression, and has a very pious sound about it. We have all employed it more or less, but are we prepared to have it analysed, and have the result of the analysis placed before our eyes. "After much prayer," I take to mean much time spent before God in prayer. Now, is this always so? I do not believe that *much* prayer means *many* words. Marvellous results have been accomplished by brief prayers. Let us learn to call things by their proper names. Now, let us test this phrase also. To begin with, the ordinary work-every-day-Christian has not time for "much prayer." I make bold to say that the average praying time of the ordinary Christian does not exceed thirty minutes a day, and in many cases it is very much less. Besides, when we make use of this expression we mean others to understand that we waited specially on God about the matter under consideration, whereas we only mentioned the thing casually in our ordinary prayers, giving about *six* minutes out of the *doubtful* thirty to the special thing, and still we will persist in saying "after much prayer." Now, I do not propose to "make a man an offender for a word, or to turn aside the just for a thing of nought," but, really, this thing has lately assumed such alarming proportions that it must be noticed, confessed, and forsaken, lest we lose our reputation for veracity. There are some Christians who do pray much, and their lives and faces bear the impress of the presence of God. When they say "after much prayer," they mean it, but there are other Christians in whose lips these solemn words are but mockery, like a jewel in a swine's snout, or a barn-yard fowl strutting about in the attire of a peacock.

STOCK PHRASE III.: "God led me." Now, of all the expressions current amongst us this is the one I dread most. "God led me" has now become just another way of saying, "I want to go;" but, of course, there is not one of us who has sufficient honesty to confess it. What an awful accumulation of self-will has

been bottled up on earth and labelled "The will of God!" That God does lead His people is one of the most blessed of all revealed truths, but that God leads all who *say* they are led of God is quite another matter. A person may say that God led to a certain course of action, but the ungodlike haste in which the course was entered, and the ungodlike results that followed, conspire to prove that God had neither part nor lot in the matter. There are leadings of God that are absolutely eternal and final; there are leadings that are temporal and oftimes repeated. God has leadings forever, and He has also leadings for the moment, the hour, the day, the week, the month, the year, the lifetime, and happy are they who keep close to the Divine leading. So-and-So said he was led of God to such a sphere of service, but now he has taken another. Is that the leading of God? It may be. God's leading is sometimes progressive, sometimes final.

I knew a young woman who said she was led of God to enter foreign service, but her brethren could not see in her any marks of fitness, and refused to commend her. But she had private means, and paid her own passage, thus setting at nought the judgment of her elders, and let the workers in the district to which she drifted tell the sad sequence. I knew a young brother who said he was led of God to offer himself for work abroad, but there was the entire absence of those qualities which are needful for public service. His elder brethren sought to dissuade him from going abroad, at the same time kindly counselling him to further waiting. What happened next? A wealthy brother steps in, hears the young man's story, thinks he has been unjustly dealt with, offers to bear all the expense of outfit and passage, and the young man goes forth in defiance of the judgment of his guides, and let the workers in the part of the world where he settled tell what a heart-break that young man has been. "God led me!" Truly there is no happier experience on earth; but have we not all many times mistaken our own *desires* for God's *will*, and carried them out to the grief of our brethren and our own discomfiture. To my mind there is only one thing worse than mistaking our desire for God's will, and

that is to continue in such a course after it has become abundantly manifest to ourselves and others that a mistake was made. To err in judgment is human, to confess our error and depart from it is divine, and the sure evidence of a subject and spiritual mind.

## Correspondence.

### A TRIP TO INDIA.

To the Editor of THE WITNESS.

DEAR BROTHER,—It is due to the many brethren and sisters who have shown much interest in this visit to India to send a brief record of its progress.

I have been reading the account of Paul's shipwreck in Acts xxvii., and in the 27th verse we read: "They were driven up and down in Adria." We reckon that our steamer is *now* passing these waters; thank God, the "tempestuous wind" is absent, but the thoughts run on to the scene of danger and distress referred to above. In the midst of it Paul says: "I believe God." How cheering such a declaration. Let us re-echo it.

We left Genoa on the 12th, called at Naples, passing through the Straits of Messina yesterday. Spent four days at Spinetta under the hospitable roof of Mr. and Mrs. Honeywill. Meetings of say 20 and 30 workers were held there for part of two days, and although most of the speaking was in Italian our brethren were deeply thankful to God for blessing received. Our loved brethren Anderson and Honeywill were present, and several sisters from England, all of whom, with the native evangelists, are doing a good work in dark Italy.

The house I lived in at Spinetta was built by our late brother Rosetti. As I stood on the balcony looking around pleasing memories filled the mind. At the end of the house is a large plot where a tent is pitched, where hundreds of Italian Christians meet for worship and ministry.

Genoa and Naples are populous places, and busy centres of commerce and shipping. Vesuvius was emitting smoke as we passed.

Naples is said to be a veritable seat of Satan. Our limited time on shore did not admit of our finding out any workers, or learning as to what is being done in the Gospel, but the need is clamant.

Quite a company of Christians on board this steamer. Looking up for much blessing.—Yours in our Lord,  
THOS. M'LAREN.

S.S. *Konig Albert*, nearing Port-Said, Nov. 15, 1902.

## Questions and Answers.

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

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

REPLIES ARE INVITED TO THE FOLLOWING:

SCRIPTURAL SELF-DENIAL.—Matthew xvi. 24. What is meant by denying yourself and taking up His Cross?

CHRISTIANS IN SOUTH AFRICA.—In a time of war is a Christian justified in taking up arms in accordance with "the powers that be"? or ought he to leave the place until peace is restored, which would probably involve the loss of all his worldly interests? In South Africa some Christians joined in the struggle with seemingly no conscience, holding that it was a righteous war.

THE KINGDOM OF GOD AND KINGDOM OF HEAVEN.—Help is desired on the meaning of the terms "Kingdom of God" and "Kingdom of Heaven" in the New Testament: its subjects, locality, character, &c.

### THE PURPOSE OF MORNING MEETING.

Editor's Note.—We have received a large amount of correspondence upon this subject. Herewith we give four letters, and hope in our next to give a further instalment, though it will not be possible to find room for all. No doubt in this matter, as in many others, there are two extremes, and the truth, generally speaking, is not arrived at by paring down either but by holding both together.

QUESTION 459 (*continued*).—What should be the aim of the saints when they come together on the first day of the week?

Answer B.—As you invite further correspondence on this important subject, I send a brief note:

(1) The primary purpose of this meeting is to "break bread." In this we follow the example of the early disciples, only they met in the evening (Acts xx.). In the "breaking of bread" the Lord in His person and work are objectively before the soul—hence WORSHIP is naturally associated with the meeting. Worship is the response of the creature to some manifestation of the Creator in adoration and thanksgiving—God is before the soul (2 Samuel vii. is a fine example). In such a meeting believers are called upon to exercise their functions as a holy priesthood within the veil; and ministry, to be helpful on such occasions, obviously should be brief, and should present mainly the objective side of truth. Practical exhortation might suitably follow, but should not, as a rule, precede the breaking of bread, just as it follows objective.

teaching in the Epistles. It is well when there is time for this ere the close of the meeting.

(2) Unhappily, too many believers, either through ignorance or spiritual poverty, come to the morning meeting seeking *to get*, rather than *to give* to the Lord in worship. They come before the Lord "empty" (Deut. xvi. 16); they have gathered nothing, and have no "basket of firstfruits" (Deut. 26); they bring no "offering" (Psa. xcvi. 8). They are hungry, and want to be fed, hence ministry too often takes the place of worship, to the detriment of both. True worship in the spirit is the highest, holiest, and happiest occupation of the Christian, and God is robbed of His due when other matters, however important in their place, are allowed to be obtruded upon a meeting devoted to that purpose.

(3) If the morning meeting is for worship and breaking of bread, and is open for many to take part according to 1 Cor. xiv., it is clear that it cannot possibly afford sufficient opportunity for the teacher to exercise his gift. Are we not suffering everywhere from the lack of consecutive exposition of Scripture and thorough instruction in the fundamental doctrines of the faith by competent and God-given teachers? The Lord's-day evening is given up to the evangelist (and rightly so), but is the instruction and edification of believers less important? Should not all our assemblies give the teacher equal opportunities with the evangelist for the exercise of his gift, instead of confining him almost entirely to the morning meeting, where he cannot by the nature of the case fully do so? D. D. C.

*Answer C.*—Whilst we have no Scripture binding us to hard-and-fast rules in reference to the meeting on the Lord's-day morning, we have nevertheless many Scriptures to guide us concerning the order of this meeting.

The 13th chapter of the Gospel by John commences with the feet-washing by our Lord being the necessary preparation preceding the supper; then followed the Passover and Lord's Supper. After this we have ministry in the 14th, 15th, and 16th chapters, and then intercession in the 17th chapter of John. Here, therefore, we have Divine principles to guide us when we come together on the first day of the week:

(1) Preparation. The necessary feet-washing by our Great High Priest, as set forth in the type of the priests using the laver ere they entered into the holy place (Ex. xxx. 18-20). And would not this deeply-needed fitting for worship and the Lord's Supper be better met by half-an-hour's prayer meeting for humiliation and confession, say about 10 or 10.15 a.m., before the 11 o'clock gathering for worship and the Lord's Supper. And I may add that this is carried out in some places, so as to free the worship meeting of this burden.

(2) Worship. This surely should be the main

object of our coming together in the remembrance of Him, our blessed Lord Jesus. We do not gather to remember His death only, but to remember Him (1 Cor. xi. 24, 25); and we show His death in the breaking of bread (1 Cor. xi. 26). The principle of worship preceding ministry is established throughout the whole of the Word of God (John iv. 14). The water springing up, finding its way back to God from whence it came, or rising to its level in worship to God before it is seen flowing out in the ministry of blessing to others in John vii. 38. Again, in Heb. xiii. 15 sacrifice of praise to God before communicating to others in verse 16; also in 1 Peter ii. 5, a holy priesthood to offer up spiritual sacrifice to God, before the service of the royal priesthood in verse 9; to show forth the virtues of Him. Should not, therefore, the first part of the meeting be occupied with worship, helped by suitable praise and scriptures, after the pattern of the quickly-coming time when we shall all surround the Throne, with the Lamb in the midst, and this would fulfil the giving of thanks in 1 Cor. xiv. 16.

(3) The Lord's Supper. True worship in the spirit will help to the discerning of the Lord's body in the keeping of the feast, so that when the bread is broken it will be like Mary's ointment of spikenard, which filled the house with its odour.

(4) Ministry. As we have pointed out that the ministry of the 14th, 15th, and 16th chapters of John's Gospel followed the supper, in like manner those who teach and exhort in the meeting will have discerned the mind of the Spirit by the time the bread is broken and the feast kept, as to the special line of truth and practical teaching to be ministered, and in this way only will they be helped to minister profitably. If, on the other hand, brethren prepare subjects before coming together, and immediately a hymn is sung and prayer offered such rise and give forth a long address, the whole character of the meeting is changed. Worship is altogether set aside, and God is robbed of His portion.

(5) Intercession. Following the 13th, 14th, 15th, and 16th chapters of John we have the beautiful 17th chapter, which speaks to us of the perfect intercession of our Great High Priest; and what is more befitting than after this Divine pattern to close the morning meeting with our prayers for all saints, and especially for the sick and suffering, the labourers in the Gospel, and for kings, and all that are in authority.

J. W. J.

*Answer D.*—The great object of the saints when they come together on the first day of the week should surely be to answer the desire of the Lord's heart, expressed on earth when instituting the supper (Luke xxii. 19, 20), and

repeated by Him from heaven to Paul (1 Cor. xi. 23-26), "This do in remembrance of Me," and in the joy of such occupation, by Him to worship the Father in spirit and in truth.

That this was the object of the saints in apostolic times is evident from Acts xx. 7, where we are told that they came together on the first day of the week "to break bread," or, in other words, to remember Him in His appointed way.

It has been well said that to pray is to be occupied with our needs, and to praise to be occupied with our mercies; but that worship is the outflow of the heart occupied with the Person of the Son of God, so that ministry at such a time should be confined to the testimony of the Word concerning His Godhead, the consequent perfection of His atoning work, present priestly service at God's right hand, and the hope of His quickly coming again to receive us to Himself.

Worship is surely the highest privilege of the saints of God, for it is the heart echoing back to God what it has learned from Him of the preciousness of Christ, the sense of which is never more present to us than when we break the bread and drink the wine.

But while with jealous care our hearts would contend to give Him the *first* place, should there not *afterwards* be opportunity for addresses of a practical nature bearing upon the temptations and difficulties of the daily path? And have we not Scriptural examples for this? In John's Gospel, after the 13th chapter, in the course of which the Lord's Supper was instituted, do we not have the precious, practical instructions of chapters xiv., xv., and xvi. following? After the disciples had broken bread in Acts xx., did not Paul minister the Word? And have we not therefore the example both of the Lord Himself and of the Apostle of the Gentiles to guide us in the matter? What time more suitable for bringing the truths of God's Word to bear upon His people than when the heart has been afresh moved by His love, and when is so large a number of the saints gathered together as at that time?

F. E. A.

*Answer E.*—In giving a little help on this question, let us keep as close to Scripture as we can. First, observe what the Lord said when He instituted this meeting: "This do in remembrance of Me" (Luke xxii. 10). Then we have His voice from heaven by His servant Paul, both regarding the bread and the cup, "This do in remembrance of Me" (1 Cor. xi. 24, 25). And the Spirit adds, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (verse 26). Again, we have the example of Acts xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." The word of the Lord

Himself, and this one example recorded by the Holy Spirit, ought to be enough for the obedient soul. The "aim of saints" on such an occasion ought to be (1) To remember the Lord, who as Man is now in heaven, but by the Holy Spirit is in the "midst" of those who gather unto Him; (2) To show His death, *i.e.*, to commemorate His dying love, and the perfect atonement He made on the cross; (3) To do this in the hope of His coming again.

To my mind the foregoing gives the *essence* of the meeting in question, and also what ought to be the aim of saints on this occasion. It has been called "*the characteristic meeting of Christianity.*" But whilst being careful never to lose sight of the central aim of this meeting, let us also be careful to be guided by Scriptural precedent as to those exercises which may be said to cluster around the central object. 1st, There was praise. "They sung an hymn" (Matt. xxvi. 30; Mark xiv. 26); "Praising God" (Acts ii. 47); "I will sing with the spirit, I will sing with the understanding also" (1 Cor. xiv. 15); 2nd, There was thanksgiving. "The Lord gave thanks." It is also evident from 1 Cor. x. 16 and xiv. 16, 17 in primitive days they gave thanks. 3rd, There was ministry. When the Lord instituted the feast of the Supper, He ministered well-nigh four chapters from John xiii.-xvi. In the other instance already referred to in Acts xx. 7, Paul discoursed with them until midnight. That 1 Cor. xiv. has a primary reference to this meeting, I have no doubt; verses 15, 16, 19-23, and 34 to my mind clearly prove this. 4th, All exercises are to be to edification. If they are not, the speaker ought to be silent whether speaking to God or to man. No one can read 1 Cor. xiv. in the fear of God without seeing this. Many who profess to meet under the guidance of the Spirit of God are wrong on this point. Men who desire power and prominence, and to hear their own voices, have been allowed to go on until there is no power to deal with them. Persistent attempts to carry out God's own simple principles without the necessary humility and spirituality to do so only result in the whole testimony becoming a sad ruin.

I quite agree with what our brother T. C. W. has said in November *Witness*, that unless many believers get helpful teaching at the meeting for breaking of bread, they cannot get any help at all. Also, I believe the hearts of saints are never in a better condition to take on the impress of divine truth than before they leave the Lord's table. This, along with the examples I have given from Scripture, ought to lead brethren of experience and grace to be deeply exercised before the Lord that they may be in a fit condition to give the younger and feebler of the flock "their portion of meat in due season" (Luke xii. 42).

G. A.

## ABOUT "THE WITNESS."

IN the year 1870 our brother Donald Ross (now over 80 years of age), having resigned his position as superintendent of the North-East Coast Mission, and 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 ungarished truth before the reader; this, of course, will always secure freshness and power." This object has been maintained throughout.

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, as the paper had 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 English-speaking world.

In glancing over the volumes, a striking testimony to the profit which must have been derived through its pages is borne by the number of books and pamphlets that have become standard Biblical works which first appeared in *The Witness*. They include: Things to Come, Earthly Relationships, The Levitical Offerings, God's Chosen People, and many others by J. R. Caldwell; Twenty-one Prophetic Papers by F. C. Bland; The Tabernacle in the Wilderness, and from Egypt to Canaan, by John Ritchie; The Temples of Solomon and others by Thomas Newberry; Ministry by Beverley; From Glory to Glory by Dr. Neatby; More than Conquerors by W. H. Bennet; and other volumes and tracts too numerous to detail here.

A note of sadness is struck as, glancing over "these many years," we observe 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: Wm. Lincoln, Henry Groves, Thomas Newberry, Macleod Wylie, Henry Dyer, Henry Heath, R. C. Chapman, F. C. Bland, J. G. M'Vicker, F. A. Banks, and many more. 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.

It is our intention to adhere to the lines upon which we have hitherto gone. These are mainly:

I. To keep back nothing that we believe to be generally profitable.

II. Whilst not shunning to declare, in so far as we have learned it, all the counsel of God, to do so in the Spirit of Christ "always with grace," though also "seasoned with salt," thus seeking to combine "truth and love."

III. We desire to present the various truths of Scripture, so far as in us lies, in due proportion, not

specially giving prominence to one line of truth or another, but seeking the edification of saints, that they may be filled with the knowledge of the will of God, and stand perfect and complete in the same.

IV. To this end we shall continue, with the help of God, to give such teaching as we are able on the great fundamental doctrines of the Word, on the practical bearing of these, on prophetic subjects, on assembly principles and difficulties; also articles for the young and inexperienced in the ways of the Lord.

During 1903 we hope to have the following:

**Foundations of the Faith** once for all delivered to the Saints—a continuation of this series of Important Papers by the Editor on—IV. SONSHIP; V. SANCTIFICATION; VI. JUDGMENT. Numerous letters of appreciation of these articles appearing during 1902 have been received.

**The Seven Sayings of Christ on the Cross.** A series of Papers by Dr. Anderson-Berry, whose scholarly articles on "Hades," &c., have been the means of "stablishing" many.

**Special Notes of Addresses.** By Dr. Pierson, Mr. James Wright, Dr. Neatby, Mr. Alex. Stewart; also by servants of Christ whose voices are no longer with us, as Henry Heath, R. C. Chapman, George Müller, &c.

**Things Pertaining to Life and Godliness.** By Dr. J. Norman Case, China. I. Reading the Bible; II. Meditation; III. Private Prayer, &c.

**Articles on Subjects of Interest** by Messrs. W. H. Bennet, J. Scott, T. D. W. Muir, G. Adam, Wm. Shaw, Max Isaac Reich, Franklin Ferguson, C. H. Hinman, A. Midlane, and many others.

**Truth for the Times** by "Amicus." A series of short papers on questions of the hour by a brother of much experience.

**Suggestive Topics.** Original Bible Studies for Preachers, Teachers, Evangelists, and others, by those who "abide by the stuff" or those in the front of the battle. Also, **A Young Man's Notes.**

**Answers to Questions** on subjects deemed generally helpful to the Lord's people. The interest in this department is evinced by the fact that 459 questions have been answered, and these are only a mere fraction of questions received.

**Correspondence** on matters of importance to assemblies and individuals, letters from brethren in various parts of the world, remarks on present-day "movements," &c.

**Intelligence from many Lands.** *Multum in parvo* notes concerning the Lord's work and workers in all parts of the home and foreign field. Commenced with one column in 1887, these items of information now fill five closely-printed pages.

**Original Poems, Reviews of Profitable Books, Valuable Extracts, Gems of Truth, and other matters dealing with "that which is good to the use of edifying."**

We close, as we began, with a quotation from one of the earliest numbers: "All the subscribers are respectfully requested to make an effort to double the present circulation. The beginning of a new year and a new volume is a most fitting time for such help."