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# THE WITNESS

AN UNFETTERED MONTHLY JOURNAL

—OR—

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

EDITED BY

**HY. PICKERING,**

Author of the "Graphic" Books and Tracts.

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# The Seven New Year's Days

of the Bible, and their Spiritual Lessons. By Hy. PICKERING.

**"Day One."** The first day of all the days in the history of this sin-blighted earth. "And it was evening, and it was morning, *day one*" (Gen. 1. 5). \*

## I. New Year's Day—Creation.

What a day! The first day in which God saw "that it was *good*," to be followed by five days in which "it was *good*," and one, the day in which He rested, "and, behold, it was *very good*" (v. 31).

What a Rest! God spake, and light and darkness, earth and Heavens, fish and fowl, man and beast, so obeyed His will and word that He could rest and bless "all His work which He had made."

"DAY ONE" comes into the lives of each of His own when His voice is heard, His Word followed; and His will obeyed. As we seek day by day unto "the doing of the Will of God from the heart" (Col. 6. 6), so will 1917 be unto us a "very good" year, a year of rest and blessing.

## II. New Year's Day—Salvation.

"In the first month, the first day of the month,..Noah removed the covering of the Ark, and looked, and behold the face of the ground was dry" (Gen. 8. 13).

Sixteen and a half centuries had passed since "God saw that it was good;" now "God saw that the wickedness of man was very great,..and it grieved Him at His heart." Righteousness demanded that justice be meted out to man, and the world which then was being overflowed with water perished, but God in sovereign grace saved Noah. "Day one" to him dawned with the covering removed and "nothing between" the man of faith and his God.

A darker world doom than that which overflowed the world in Noah's day is fast approaching, when "the elements shall melt with fervent heat, and the earth shall be burned up" (2 Peter 3. 10). Yet we must not judge that the Lord is indifferent

or forgetful, but "account that the long suffering of our Lord is Salvation" (v. 15). He who saved us by His grace is "not willing that *any* should perish, but that *all* should come to repentance." How this should stir us up to earnestness in prayer to God, and pleading with loved ones to be reconciled to God. Like Noah, "being warned of God" ourselves, may one and all be used to the "saving of his house."

## III. New Year's Day—Redemption.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. 12. 2), therefore the first *day* of the year to them.

Four hundred and thirty times they had commenced the year in bondage; now they were to have an entirely new Calendar. Abib, and not Tisri, was to be the beginning of months.

"DAY ONE" was to be to them the dawn of liberty from bondage, freedom from Pharaoh, salvation from slavery and all that it entailed. The blood of the Lamb was to be their trust, the high hand and strong arm of Jehovah their might, the pillar of cloud or fire their guide and protection, Canaan their hope and home.

Was it not "day one" to us when we first gave thanks unto the Father "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have Redemption through His Blood" (Col. 1. 12-14). Mid a world at war what consolation greater than to have "peace through the Blood of His Cross." May the peace of God which passeth all understanding garrison our hearts each day of 1917.

## IV. New Year's Day—Communion.

"It came to pass in the first month, in the second year, on the first day of the month, that the Tabernacle was reared up. Then a cloud covered the Tabernacle of the congregation, and the glory of the Lord filled the Tabernacle" (Ex. 40. 17, 34).

\*Literal translation. "Speakers' Commentary," vol. I., p. 32.

The God who brought His people out of Egypt, made known His desire to "dwell among them" (Exod. 25. 8). Large hearted givers and willing hearted workers had responded, and the dwelling place was "reared up." So faithfully was the "pattern" followed that seven times over it is said to be "as the Lord commanded Moses." "Then the glory of the Lord filled the Tabernacle." What a day for Moses and all who had a mind to work! What a day for Israel! God in their midst, of a truth it was "day one" to them!

INDIVIDUALLY this may be our portion during all the days of 1917 if led to acknowledge that "your body is the temple of the Holy Ghost, who is in you, whom ye have of God, and ye are not your own" (1 Cor. 6. 19).

COLLECTIVELY it may be manifest that God is in our midst of a truth if we realise that "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. 6. 16). Union is abroad in the earth; may the true heart-oneness of saints desired by the Saviour (John 17. 21) be manifest during the trying months which lie ahead of us all.

#### V. New Year's Day—Sanctification.

"They came to cleanse the House of the Lord. They began on the first day of the first month to sanctify, and on the eighth day they came to the porch of the Lord" (2 Chron. 29. 15-17).

The bad reign of Ahaz who had "shut up the doors of the House of the Lord" (ch. 28. 24) was ended. The reign of good King Hezekiah who "opened the doors of the House of the Lord, and repaired them had begun" (ch. 29. 3). With one heart the people of Jehovah begin to cleanse, first "themselves" (v. 15), then "the House of the Lord" (v. 15). And that with no mere surface cleansing, for "the priests went into the inner part of the House," then into "the court," and continued until "they came to the porch," or outside of the House of the Lord.

What a noble example for saint or

assembly to follow from day one to day 365 of the year now dawning! As priests to enter into the inner chambers of the heart and cleanse therefrom "evil thoughts, envyings, hatred, emulations, wrath, strife, seditions, and such like" (Matt. 15. 19; Gal. 5. 20, 21), and continue throughout the whole man, till in the power of His might we are cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7. 1).

#### VI. New Year's Day—Separation.

"Upon the first day of the first month began Ezra to go up from Babylon; and on the first day of the fifth month came he to Jerusalem" (Ezra 7. 9).

Up from Babylon, the direct distance of 520 miles, being extended by detours on account of "the hand of the enemy and such as lay in wait in the way" (ch. 8. 22, 31). to some 900 miles, yet "by the good hand of God" they came unto Jerusalem.

Up from "Babylon the Great" around us on every hand, according to the Word of Truth, we have started. The years of our pilgrimage have been prolonged to wellnigh two millenniums, the enemy has made terrible inroads in our ranks, they that lie in wait are both numerous and mighty, but having "obeyed the call, and confessed that we are strangers and pilgrims, we look for a City which hath foundations," and shall certainly be brought to the "better Country, that is the Heavenly" (Heb. 11. 8-16).

The joys with which the trials of the wilderness were exchanged for the City of Habitation are said to be expressed in the fifteen "songs of the goings up" (Psa. 120 to 134). Be that as it may, assuredly as we "walk circumspectly, redeeming the time," so will we abound "in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord" (Eph. 5. 19) as we journey Homeward.

#### VII. New Year's Day—Glory.

"And He that sat upon the throne said, Behold, I make all things new" (Rev. 21. 5). New Jerusalem, new creatures,

new Heavens, new earth, new *times*, the former things passed away, all things new!

"No more sea" (v. 1), typical of the warring, restless Gentile nations, and the holder of many of our loved dead, which shall yet be "given up" and reunited to those who have been "caught up" to be for ever with the Lord (1 Th. 4. 17).

No more death, no more sorrow, no more pain, no more tears, no more defilement, no more curse, for "the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and GOD HIMSELF shall be with them, and be their God" (Rev. 21. 3).

The last New Year's Day, for "there shall be no *night* there." Eternal Day has dawned, the last and highest object of all Christian hope is now attained in its fullest fruition (Rom. 8. 18-24).

A girl of tender years, whose father had occasion to leave home for a lengthy period, wearied for his return. As the time drew near she kept inquiring, "Mother, when will father return?" "Five days more and father will be here," replied the mother. The next morning, "Four days and father will be home." Then three, then two, then the child bounded into the room exclaiming, "One day more, and there will be no more days after that!"

BRETHREN, REJOICE! This may be our last New Year's Day on earth; 1917 may be the last year of our marchings weary. Signs are not wanting that "the COMING OF THE LORD DRAWETH NIGH" (Jas. 5. 8). Then no more days of watching and waiting, of groaning and travailing *after that*! Then the changing in a moment, the lifting up of the Gates, the opening of the everlasting Doors, the entrance of the Lord of Hosts, the seeing "face to face" the King of Glory, the reigning for ever and ever. Well may we sing:

"When comes the King in royal might  
To crush the wrong and crown the right;  
When all the saints in glory meet,  
No more to die, no more to weep;  
When thrones are set and crowns are given  
With all the rich rewards of Heaven;  
Oh, in that glorious by-and-by,  
What's done for God can never die."

## "Certainly I will be with Thee."

Notes from a New Year Address.

By J. R. CALDWELL, Glasgow.

ON the first day of this year we need the assurance that the Lord will be with us. We would not face the year, with all its trials, perplexities, and temptations, with unprepared hearts.

"Certainly I will be with thee" (Exod. 3. 12). "My presence shall go with thee, and I will give you rest" (Exod. 33. 14). Let us take these words for our comfort and encouragement throughout the year upon which we have entered.

A year of conflict doubtless it will be with the forces arrayed against us; so much of it as we may spend on earth will be a perpetual fight with the powers of darkness. But the Lord with us is our confidence and strength. Elsewhere we have the assurance of God that He will never leave nor forsake us (Heb. 13. 5).

Let us seek to go in paths this year in which we may be assured of the presence of the Lord. That will save us from doubtful ways, and keep us out of questionable places and associations. It will keep you clear of many a temptation, snare, and entanglement.

If you and I go in paths in which the Lord is not *before* us, and not *with* us, we are bound to be smitten before the enemy. Does the Lord lead His children to go into the public-house, or into the dancing room, or into the theatre? Do you find Him there? Can you count on His presence being with you in such unhallowed places of resort? You are bound to get damage to your soul, for you well know that going in such a path you part company with the Lord.

God does not lead you into any place from which Christ is excluded, and with Him every thought of eternity. You know He does not lead you there, neither is He with you there. You are bound, if you go to such places, to be smitten before the enemy. Take these words with you from the commencement of this year: "The Lord He it is that doth go before you."

He will not fail thee nor forsake thee" (Josh. 1. 5). In order that this may be practically known and enjoyed, I must keep following Him, and not part company with that Lord who loved me and gave Himself for me. He claims my entire obedience in all that He has commanded. Let me see that whatsoever I am doing, whether to His own people or to the poor world around me, I am doing it to Him, and from love to Him.

Then take this precious promise with you and go forward in the confidence that He is with you. "Greater is He that is in you than he that is in the world" (1 John 4. 4). As you continue in the place of subjection to Him and His will as given in the Scriptures, He will give you the victory over all your enemies. As you thus submit yourself to Him you shall prove in your experience that His will is "good, acceptable, and perfect."

### Ebenezer!

"The Lord hath blessed me hitherto" (Josh. 17. 14),  
 "Hitherto hath the Lord helped us" (1 Sam 7. 12).

"HITHERTO the Lord hath helped us;"  
 Oh, my soul, adore His Name!

Bow before thy great Creator,  
 Sing His praise with heart aflame.

He who sought thee in thy ruin,  
 Saved thee by His mighty power—  
 Canst thou say He ever failed thee

In thy loneliest, darkest hour?  
 No! He kept and blessed and cheered thee  
 With the sunshine of His face;  
 Oh! the wonder of His goodness!  
 Oh! the marvel of His grace!

"Hitherto the Lord hath helped us;"

Dost thou fear the future way?  
 Does a threatening storm-cloud fill thee  
 With foreboding and dismay?  
 Fear not—God the Lord still reigneth!

They who trust in Him alone  
 As Mount Zion are established  
 Firm upon the Corner-Stone.  
 "Hitherto the Lord hath helped thee"—  
 Forward, then, in His great Name!  
 "Yesterday, to-day, for ever,"  
 Thou shalt find thy God the same!

Belfast.

A. I. B.

### Prophecy.

An Address delivered at a Meeting of the Prophecy  
 Investigation Society, Glasgow.

By ALEX. STEWART, Glasgow.

THE subject of this paper is prophecy, and it may be well to begin it by defining the term. To prophesy is to speak by the inspiration of the Spirit of God, and what is spoken under that inspiration is prophecy. The word, therefore, may refer either to past or future events, but it has come to be commonly used in the restricted sense of prediction, and in that sense it will be here employed.

As an instance to show that prophesying is not confined in Scripture usage to the foretelling of what is to happen in the future, but may have regard to an event already past, reference may be made to the account of our Lord's appearance before the Council at Jerusalem, given in Matthew 26, where we read that they buffeted Him and smote Him with the palms of their hands, saying, "Prophesy unto us, Thou Christ, who is he that smote Thee." It was a mocking demand that the Lord should, by supernatural inspiration, indicate the person who had smitten Him.

### The Secrets of Prophecy.

There is a natural desire in man to know what lies hid in the future, and although there are no augurs now, there are still fortune-tellers and palmists, and those who resort to them, eager to know what the future conceals. There are shrewd guessers also who speculate as to coming events, but it is still true that there is no man who can tell with certainty what even a day may bring forth.

God, who alone knows what will happen in the future, has been pleased to lift the veil which hides it, and to make known the course of events which will take place hereafter in this world which He created and has not forsaken. What He has told us is prophecy, and prophecy occupies a very large portion of the Holy Scriptures. On that account, even if there were no other reason, it calls for the diligent study of those who receive the Scriptures as divine revelation.

### The Study of Prophecy.

But there are conditions to be complied with by those who would engage in that study. Prophecy has not been given in order to gratify curiosity. Both its divine original and its substance call for devoutness of spirit in those who give themselves to its investigation.

It is obvious that on taking up the study there ought, first of all, to be CERTAINTY AS TO OUR PERSONAL RELATION TO GOD. Our first concern is with Christ crucified, not with Christ coming in His glory. It is when we have, through grace, known Him as a Saviour that we are prepared to look into the Revelation which God has given concerning "Things to Come." There is beautiful scenery on the Firth of Clyde, but when a man is drowning in the Firth he is in no condition to admire it; what he needs is to be rescued from imminent death. When he has been rescued he may look around.

But, over and above this certainty, it is required that the student should be in COMMUNION WITH GOD. When the destruction of the Cities of the Plain was impending, it was to Abraham, the man of faith and of fellowship with God, that their approaching doom was made known. Of him the Lord said, "Shall I hide from Abraham that thing which I do?" (Gen. 18. 17).

### The Scope of Prophecy.

Prophecy respects all mankind, and there is given to us (1 Cor. 10. 32) a three-fold division of mankind which is much to be regarded when we come to inquire into the prophetic Word. We are there enjoined to "give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God," and these three classes, which, taken together, include all men, have each a separate and distinct standing before God, and for each of them a different future is predicted in the Scriptures. I shall speak of them in order as follows:

#### 1. The Church.

If we take our stand at the viewpoint of the Church (which is the Body of Christ,

constituted such by the baptism of the Holy Ghost), and standing there look forward, we see at the end of the vista the Glory of God. The event that we look for is the appearing of the Glory of the Great God and our Saviour Jesus Christ. We rejoice in hope of the Glory of God.

But although the destination of the Church is Heavenly, not earthly, the Church will, in the future, have an earthly relationship. In the Song of the Redeemed, in Revelation 5, they say: "Thou hast made us unto our God kings and priests, and we shall reign on the earth." The priestly service of Christians has already begun, and is now being exercised. Their kingly service awaits fulfilment until the Kingdom shall have been taken by our Lord Jesus Christ, and the earth will be the sphere in which that service will be carried out.

#### 2. The Jews.

The bulk of prophecy deals with the Jewish nation, that people beloved and chosen of God, now under His chastisement, but which He has not forsaken nor cast away.

Their outlook differs from that of the Church in that what lies before them is blessing upon the earth and in their own land, in earthly, not Heavenly places. They must, however, before entering again upon their inheritance, pass through sorrows deeper than any they have yet experienced, great as their sufferings in the past have been.

There is before them that period of which our Lord prophesies that "There shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be, and except those days should be shortened, there will no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. 24. 21, 22).

The end will be their deliverance as foretold by Daniel, when he says: "At that time shall Michael stand up, the Great Prince which standeth for the children of Thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at



# VIEW OF THE MAIN CONTENTS OF THE REVELATION

THINGS WHICH THOU HAST SEEN—PAST.	THINGS WHICH ARE—PRESENT.	WRITE THE	
<p><b>Chapter 1.</b></p> <p>1st, a <b>preface</b> in which is shown the Revelation handed down from God to His servants, the respective channels of communication being Christ, His angel, and John. Blessing upon the reader and hearers of the prophecy. . . . vv. 1-3.</p> <p>2nd, a <b>benediction</b> of grace and peace from Jehovah, the Holy Spirit, and Jesus Christ. . . . vv. 4-6.</p> <p>3rd, a <b>prophetic</b> testimony. v. 7.</p> <p>4th, <b>Jehovah</b> announcing certain divine titles. . . . v. 8.</p> <p>5th. The <b>opening</b> vision in which Christ is displayed in the insignia of judicial glory in the midst of the seven golden candlesticks, <i>i.e.</i>, the Churches. . . . vv. 9-20.</p> <p><b>Christ the Victor and Master of Death and Hades.</b> . . . v. 18.</p> <p>"Behold, I am alive for evermore" is the grand resource of the Church to-day.</p> <p>"His servants" (v. 1) contemplate <i>all</i> saints, not a special, ministerial class.</p>	<p><b>Chapter 2.</b></p> <p>The <b>Lord's Personal Messages to Seven Assemblies</b> in Lesser Asia in which the characteristic features of the professing Church are tersely developed from her decline in apostolic doctrine and godliness, and on through the ages till her loathsome rejection, which is imminent (3. 16).</p> <p>1. <b>Ephesus.</b> Departure from first love. [pagan Rome.</p> <p>2. <b>Smyrna.</b> Persecution under</p> <p>3. <b>Pergamos.</b> Unholy union of Church and State. [vileness.</p> <p>4. <b>Thyatira.</b> The papacy in its</p> <p><b>Chapter 3.</b></p> <p>5. <b>Sardis.</b> The Reformation and Protestantism (the former divine, the latter human).</p> <p>6. <b>Philadelphia.</b> Recovery of lost love and fellowship. [to Christ.</p> <p>7. <b>Laodicea.</b> Positive indifference</p> <p>The characterising features of the Church to-day are <i>worldliness, pride, and rejection of Christ.</i> Such is <i>Laodicea.</i></p> <p>The Lord's judgment on Protestantism is at His Coming (2 Thess. 1. 8). The threat on Sardis (3. 3.) is executed then.</p>	<p><b>Chapter 4.</b></p> <p>As a symbol the <b>24 elders</b> denote all the saints of this and past ages enthroned and grouped round the Throne of the Eternal.</p> <p>The <b>four living ones</b> (not beasts) are the respective heads of animated creation, as <b>MAJESTY</b> (the lion), <b>ENDURANCE</b> (the ox), <b>INTELLIGENCE</b> (man), <b>RAPIDITY</b> (the eagle).</p> <p>These attributes, rather characteristics, set forth the judicial government of God. Both the <i>living ones</i> and the <i>elders</i> celebrate the creatorial rights of God; the worship of the latter being more profound than that of the living ones.</p> <p><b>Chapter 5.</b></p> <p>The glory of the <b>Slain Lamb</b> in redemption and His undisputed rights to the earthly inheritance form the ground of song and worship. The <b>Hallelujah Chorus</b> rolls through the universe (v. 13); the song is new (v. 9); and the worship of the Lamb eternal (v. 13).</p> <p>This magnificent chapter contains <b>four distinct</b> yet closely related <b>visions.</b> (1) "I saw" (v. 1); (2) "I saw" (v. 2); (3) "I beheld" (v. 6); (4) "I beheld" (v. 11).</p>	<p><b>Ch</b></p> <p><b>Recommendation</b> of the opening of the book.</p> <p>1. <b>White horse</b> and victorious conqueror.</p> <p>2. <b>Red horse</b> and civil commotion.</p> <p>3. <b>Black horse</b> and famine.</p> <p>4. <b>Pale horse</b> and judgments (Ezekiel).</p> <p>5. The first <b>tyred saints.</b></p> <p>6. Society in <b>completely dissolved.</b></p> <p><b>Ch</b></p> <p>A parenthesis shown the <b>seal</b> of Israel (vv. 1-8) of Gentiles are emerged out of <b>tion.</b></p> <p>Those two <b>co</b> not in Heaven.</p> <p>The sealed of all out of the <b>Tribulation</b> pany from that of Judah only.</p>
<p><b>Chapter 12.</b></p> <p>The hidden sources of good and evil: <b>Israel, the Man Child, and the Dragon</b> are the prominent subjects.</p> <p><b>Chapter 13.</b></p> <p>The chief actors on earth in the prophetic crisis are: <b>The "beast"—political chief</b> (vv. 1-10); "<b>another beast</b>"—<i>ecclesiastical</i> chief (vv. 11-18). The civil and religious heads deny the royal, prophetic, and priestly rights of Christ.</p> <p><b>Chapter 14.</b></p> <p>The great events in the future crisis:</p> <p>1. <b>THE LAMB AND HIS CHOSEN ON MOUNT ZION.</b></p> <p>2. <b>THE EVERLASTING GOSPEL.</b></p> <p>3. <b>THE FALL OF BABYLON.</b></p> <p>4. <b>WORSHIPPERS OF THE BEAST.</b></p> <p>5. <b>THE BLESSED DEAD.</b></p> <p>6. <b>THE HARVEST REAPED.</b></p> <p>7. <b>THE VINTAGE OF JUDGMENT.</b></p>	<p><b>Chapter 15.</b></p> <p>In the previous judgments the <b>Throne</b> was the source; here the <b>Temple</b> is the source of these Vial judgments.</p> <p>The nature of God is roused to intense action. . . . vv. 1, 6-8.</p> <p><b>Chapter 16.</b></p> <p><b>First Vial</b>—Judgment upon the beast-worshippers.</p> <p><b>Second Vial</b>—The world becomes apostate.</p> <p><b>Third Vial</b>—National corruption complete.</p> <p><b>Fourth Vial</b>—Judgment and blasphemy.</p> <p><b>Fifth Vial</b>—Moral darkness and blasphemy.</p> <p><b>Sixth Vial</b>—The east and the west in conflict.</p> <p><b>Seventh Vial</b>—God's wrath. IT IS DONE.</p> <p>The Vial judgments are openly inflicted, and in them is expressed <b>THE WRATH OF GOD</b>, from which all true believers are exempted (1 Thess. 1. 10).</p>	<p><b>Chapter 17.</b></p> <p>The <b>woman and the beast.</b> The union of Church and State under satanic government. . . . vv. 1-6.</p> <p>The mystery angelically explained. vv. 7-18.</p> <p><b>One of the most important chapters in the book.</b></p> <p><b>Chapter 18.</b></p> <p>The complete and everlasting destruction of <b>Babylon, i.e.</b>, the then religious and apostate system. The human instrument in her ruin is the <b>beast</b> (17. 16). The nations and peoples outside the Roman world <b>mourn</b> her destruction (vv. 9-19), while Heaven <b>rejoices</b> (v. 20).</p> <p>Carefully distinguish between the "<b>ten kings</b>" and "<b>the kings of the earth.</b>" The former refer to the revived civil and political power of Rome; the latter signify the <b>great political and governing heads</b> of the countries outside the Roman world, <i>i.e.</i>, Christendom.</p>	<p><b>Ch</b></p> <p>In this imp great facts are the first three Heaven. (1) <b>the</b> <b>whore</b>; (2) the <b>the Lord God</b> the <b>Lamb</b>, the <b>personal joy.</b></p> <p>We have a vast a to the <b>Lamb</b> (see B of Europe and Ch effectively crushed in power, and the signed to the lake of</p> <p><b>Ch</b></p> <p>The final drama of human <b>imprisonment.</b> <b>reign of Christ</b> saints; (3) the under Satan, purpose. The I of fire; his etc (4) the final ju ally dead, the lake of fire.</p> <p>The <b>imprisonme</b> events. A thousa of each. The du mentioned in this</p>

# BOOK OF THE REVELATION.

By WALTER SCOTT, Author of "Exposition of Revelation,"  
"Our Bible Notebook," "At Hand," etc., etc.

WRITE THE THINGS WHICH SHALL BE HEREAFTER. CH. 1. 19—FUTURE.

## Chapter 4.

The 24 elders denote of this and past ages grouped round the Eternal.

**Living ones** (not beasts) wear heads of animated MAJESTY (the lion), the ox), INTELLIGENCE (the eagle).

rather characteristics, set government of God. Both the elders celebrate the God; the worship of the profound than that of the

## Chapter 5.

of the Slain Lamb in and His undisputed earthly inheritance and of song and wor-  
**Alleluiah Chorus** rolls universe (v. 13); the (v. 9); and the worship Eternal (v. 13).

Efficient chapter connect yet closely related "I saw" (v. 1); (2) (v. 2); (3) "I beheld" (v. 11).

## Chapter 17.

and the beast. The Church and State under judgment. . . vv. 1-6. angelically explained. . . vv. 7-18. most important chap-  
ter.

## Chapter 18.

eternity and everlasting Babylon, i.e., the then apostate system. The present in her ruin is the . . . The nations and the Roman world destruction (vv. 9-19), rejoices (v. 20).

Distinguish between the and "the kings of the former refer to the re- d political power of ter signify the great governing heads of the de the Roman world, m.

## Chapter 6.

**Recommencement of Prophecy** in the opening of the Seals.

1. **White horse and rider**—a victorious conqueror.

2. **Red horse and rider**—wars and civil commotions.

3. **Black horse and rider**—mourning and famine.

4. **Pale horse and rider**—four judgments (Ezek. 14. 21).

5. The first company of martyred saints.

6. Society in all its parts completely dissolved.

## Chapter 7.

A parenthesis during which is shown the sealing of 144,000 of all Israel (vv. 1-8). A countless crowd of Gentiles are witnessed as having emerged out of the Great Tribulation. . . vv. 9-17.

Those two companies are on earth, not in Heaven.

The sealed of all Israel are not said to emerge out of the Tribulation. Distinguish this company from that of ch. 14. This latter is of Judah only.

## Chapter 19.

In this important chapter four great facts are brought before us, the first three being celebrated in Heaven. (1) The destruction of the whore; (2) the Millennial Reign of the Lord God; (3) the marriage of the Lamb, the Lord's great and personal joy. From v. 11 to the end.

We have a vast assemblage of forces opposed to the Lamb (see Psa. 2), the combined might of Europe and Christendom. The whole is effectually crushed by the Advent of the Lord in power, and the leaders in the rebellion con- signed to the lake of fire (v. 20).

## Chapter 20.

The final stages in the great drama of human history: (1) The imprisonment of Satan; (2) the reign of Christ and His heavenly saints; (3) the last trial of the race under Satan, released for this very purpose. The Devil cast into the lake of fire; his eternal abode of misery; (4) the final judgment of the spiritu- ally dead, their eternal doom is the lake of fire.

The imprisonment and the reign are coeval events. A thousand years fixes the duration of each. The duration of the reign is alone mentioned in this chapter.

## Chapter 8.

The Seventh Seal introduces the **Seven Trumpets**. [high and low.

**First Trumpet**—Judgment upon **Second Trumpet**—Life and com- mercial prosperity destroyed.

**Third Trumpet**—Corruption and moral death.

**Fourth Trumpet**—All governing authority under judgment.

## Chapter 9.

**Fifth, or Woe Trumpet**, announces judgment upon apostate Israel—not death, which would be a wel- come release, but intolerable anguish is endured.

**Sixth, or Woe Trumpet**, sounds, and the present fears of the "eastern peril" is at once verified.

The east successfully overcomes the west, deluging these lands in blood and destroying multitudes with doctrines born in the pit. Death, moral and physical, is the awful scene disclosed. From this awful judgment of Mohammedism in its vilest forms the highly favoured land of Great Britain shall not escape.

**Seventh Trumpet**. See note on chapter 11.

The three "Woe" Trumpets (8. 13) are of ominous significance.

## Chapter 21.

The first eight verses record some of the grandeurs and solemnities of Eternity. The governmental glory of the Church in grand display towards the Millennial nations on earth is the great subject of the chapter from v. 9. Within and with- out the Church is a thing of love and beauty. The symbols employed to set forth her glory and happiness are easily read, and have a language as forcible as the literal statement.

## Chapter 22.

The first five verses contain the concluding vision of this wonderful book. "The throne of God and of the Lamb" twice named, maintains the glory and blessedness of the Church for ever and for ever

The rest of the chapter is full of instruction and encouragement in view of the previous visions of judg- ments and glories. This sublime book of prophecy closes with an intimation of the NEAR return of our Lord and His grace meanwhile.

"SURELY I COME QUICKLY."

## Chapter 10.

There is a pause in the coun- judgment. V. 13 of ch. 11 brings interruption to an end. Prop-hecy is open, is revealed (v. 2), and resumed (v. 11). It is a deep-ly interesting episode which marks chapter.

## Chapter 11.

Divided into two parts:

1. A testimony borne in Jeru- salem and attested by miracle. The- nesses testify 1260 days, and are slain. Their resurrection and as- sion are public events. . . vv.

2. The Seventh Trumpet so- but under it there is no imma- judgment; the consequences, ever, are grand, embracing Millennial World-Kingdom and Eternal State. Verse 19 cor- relates itself with chapter 12.

Jerusalem is the special s- of divine judgment (11. 7-10; 74; 79).

## REMARKS AND NOTES

1. The "four beasts" and "the living ones" and "living creatures" are sub- tially the same as the cherub the Old Testament, and set for moral executors of the ju- authority of God (see Gen. 3. Ezek. 1). The Divine attribute be exercised through ange- saints, as God wills.

2. "The beast" and so- coloured beast of chapters signify the apostate, civil, political power of the coming, "Another beast" (13. 11) is personal Antichrist.

3. The key which opens the is hung up in chapter 1. 19. an occasional backward glance prophecy from chapter 4 to is future, although prophetic does not begin till chapter 6.

4. The Seal, Trumpet, and judgments increase in horro- severity, necessitated by ever- ening wickedness on earth. wrath of the Lamb is pers- executed at the Coming in Pow-

that time Thy people shall be delivered, every one that shall be found written in the book" (Dan. 12. 1).

The present condition of the Jewish people has been foretold in the Scriptures, and the prophecies regarding them have been so far fulfilled. They have, as was predicted, been separated from their land and dispersed among the nations. They have suffered grievous persecution, but they have not been destroyed. Like the burning bush, which is their proper symbol, they burn but are not consumed. They are preserved, in accordance with the purpose of God, for a future as glorious as their past has been degraded. The premier place in the earth is theirs. Before they had come into existence God disposed the other nations with reference to the people of Israel. We read that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32. 8).

And when, in fulfilment of prophecy, they shall be restored to their own land, they will be the chief of the nations. Their king will be the Lord Jesus Christ, to whom the Lord God will give "the throne of His father David, and He shall reign over the house of Jacob for ever" (Luke 1. 33). They will not only be restored, nationally, to their land, but they will also be spiritually renewed, for "ungodliness shall be turned away from Jacob, and all Israel shall be saved" (Rom. 11. 26). There will then be seen on earth what has never yet been beheld there, a people will exist, all of whom "shall know the Lord" (Heb. 8. 11).

### 3. The Nations.

The nations do not desire, and do not look for the advent of our Lord Jesus Christ. The civilised among them dream of a future era of peace and prosperity upon the earth, to be brought about by merely human agencies and endeavours. They do not believe in that inherent sinfulness of man which makes the realisation of their

anticipations by such means impossible, nor do they believe in the want of power in man to realise his own aspirations.

The present war, which has revealed many things, has demonstrated that the heart of man is not changed from what it was, and that pride, selfishness, ambition, and everything else that makes lasting peace impossible, dwell there. Past history and present events teach the same lesson.

Prophecy shows that what lies before the nations is not peace but the judgment of God, which must fall upon them on account of their iniquities, and since nations, as such, have no existence beyond the grave, that judgment must take place on earth and in time, not in Eternity. It will be a judgment of the quick, of the "living nations" (Matt. 25. 32) who shall be in existence when it comes to be executed. But it will not be a judgment of extermination, there will be "those that are left" (Zech. 14. 16), and it will be succeeded by a period of blessing which shall extend over all the earth.

The Lord will establish His throne in Jerusalem, and then, as Isaiah foretells, "Many people will 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" (Isa. 2. 3).

To be followed by the Dispensations of Prophecy, Centre of Prophecy, etc., leading up to the summary in which "it is seen that the wheel of time does not revolve idly, and that there is a consummation to be reached which will be a fitting crown to all the dealings of God with man."

## Gem for the Month.

SIMILAR GEMS INVITED FROM OUR READERS.

The preaching of the Gospel is not a barren statement of mere evangelical doctrine. A certain form of words enunciated over and over again in wearisome routine. Far from it. To preach the Gospel is really to unfold the heart of God, the Person and work of Christ, and all this by the present energy of the Holy Spirit, from the exhaustless treasury of Holy Scripture.—C. H. MACKINTOSH.



## Pressing Problems.

By L. W. G. ALEXANDER.

IN 1 Corinthians 7. 26 the apostle reaches and advances conclusions in view of "present distress" or necessity then existing which are in great measure in direct opposition to the will of God for ordinary times. This shows that God's laws for the regulation of the conduct of His people in such respects are subject to variation in the light of circumstances. They are not arbitrary or cast in iron moulds, but may be suspended or altered as necessity dictates.

### Problems to be Faced.

That the present moment is one of "distress" or necessity in our history as companies of God's people and as a nation, distress which must increase immensely as the months, or it may be years, go by is self-evident. That the Editor of *The Witness*, in a recent issue, should feel constrained to draw attention to the "lack of impress as to the gravity of the times amongst leaders and speakers" is surely solemn in the extreme. Yet the facts appear to fully warrant this conclusion. By degrees the leaders of the nation are being forced to grapple with problems of the first magnitude, problems on which the very existence of the nation depends. The necessity for these measures is not merely a matter of the present, but its main urgency has in view the future months or years, when infinitely graver hardships must be borne. It is, alas, true that the children of this world are often wiser in their generation than the children of light (Luke 16. 8).

Are there no problems with which we have to deal that require on the part of leaders a prayerfully and carefully thought out policy? Is there not pressing need that they together should devise means of seeking that wisdom which cometh from above to enable them to be ready to discharge those solemn responsibilities which have been laid upon them by God? That these responsibilities will increase in urgency as the time goes by is certain, and it is well

to foresee and make provision for emergencies which are bound to arise. Wisdom loudly dictates such a course, and a policy of "wait and see" is unworthy of Christian men who are honoured by God by having divine responsibilities laid upon them.

### The Problem of Increase Abroad.

Perhaps the greatest and most solemn responsibility is to be found in regard to the Lord's work in the foreign field. With every necessity of life and work increasing in price enormously, the problem of maintaining in full vigour this work carried on by over six hundred men and women is, apart from God, an impossibility. But "with God all things are possible" (Matt. 19. 26). He, however, looks to us as guided by His wisdom to devise the means, and in His strength to carry them through.

One thing is certain, with living increased alarmingly in all lands, the missionary abroad can no more subsist on *normal* support than the ordinary Christian at home. The sums intimated during recent months in *Echoes* and *Witness* indicate but a trifling increase, if any!

Are missions to be suspended? Are workers to give up? Is the labour of twenty, fifty, or seventy years to be abandoned? Are the meetings at home going to face this problem and quit them like men, or is the stigma to be ours that in the hour of crisis we failed? A great test of our faith and loyalty to Christ is upon us. Not only the army of workers, but millions of perishing souls turn wistful eyes upon us for our answers to these queries. The urgency is great! The issues are Eternal!

### The Problem of Home Economy.

That our nation has not yet wakened up to the dire need of economy is evident. Hence compulsory economy may knock at its door sooner than many expect. Are there no directions in which home assemblies should consider the problem of economy in order to be free to greatly increase their bounty for the maintenance of the Lord's work abroad? This work must be maintained from the homelands if it is to be continued at all.

### Some Practical Suggestions.

1. Could we not as individuals deprive ourselves of a good deal without serious loss? Could we not as families **deny ourselves** all but necessities and gain thereby? Could we not as assemblies economise in several directions with results which might be to our profit? Has not a system not far removed from extravagance obtained amongst families and assemblies which may be quite permissible in times of peace, but which might well be sacrificed temporarily at least in view of present and impending distress?

2. How many thousands of pounds are spent each year on **Conferences**? In the judgment of many the value of these gatherings so far as permanent profit is concerned is overestimated. Could Elder Brethren in the city or district not arrange to discontinue some of these during the time of the War, inviting the Christians and *giving them opportunity to set aside the sums which would have been spent in travelling, refreshments, etc., and allocate the amount thus saved to a definite country or continent, passing the amount thus saved through usual channels?*

It might do Christians good, if instead of relying on help to be obtained at conferences they were thus cast upon "God and the Word of His grace" for themselves. It is as we get alone with God and His Word that true spirituality is developed and genuine Christian character is formed. A break with the conference going custom we are persuaded would do many Christians good *if this were done for God and the proceeds faithfully rendered to Him.*

3. Then could assemblies not maintain their testimony for God with the help of the few elder ministering brethren who are unable to undertake strenuous labours. As the evangelist is primarily a soul-winner, are there not a number of **able bodied young single men** who could find noble service for God and their fellows in connection with the medical, spiritual, or evangelistic work amongst the wounded and the dying in the huge camps at home

and battle-fronts abroad? There they could daily pour the story of redeeming love into ears unreached by ordinary services.

Otherwise for the good of the testimony in this time of "distress" and the credit of assemblies in days to come these might well be counselled to consider the rectitude of ceasing to be a charge on the assemblies and "working with their hands the thing which is good," that they might have to give to the Lord's work which must be maintained by the assemblies. There are many men who do a noble work for God, and at the same time rejoice to add thereto a daily round of manly toil.

Surely the seriousness of the outlook justifies us in questioning if any young man in connection with the home assemblies, from either a national or a Christian standpoint, is justified in the present crisis in being chargeable to the Churches or in failing to be self-supporting. Nor is there any difficulty in willing workers obtaining employment under present pressure.

Whilst men who have given the best of their days to this work demand our every consideration, and increased rather than diminished support, we firmly believe that for young strong men there is but one manly course worthy of a Christian.

The chief apostle in times of "necessity" could unite manual labour and Gospel testimony (Acts 20. 34), thus giving point to the words of the Master, which he quotes in this connection, "It is more blessed to give than to receive."

### The Urgency of the Problem.

That the national resources must be conserved and expended to the utmost degree on the prosecution of the gigantic task before the nation is becoming more and more apparent as the weeks go by. That assembly resources must also be conserved and expended on the one great end of the maintenance of the army of workers amongst the heathen is equally certain if over this glorious work is not to be inscribed the unspeakably solemn word "ICHABOD."

To be followed by "The Problem of the Spiritual Effect of the War on Assemblies, and the prospects of the men returning therefrom."

## Silent Testimony.

IN his way through the crowded city  
 Each Lord's day he was seen,  
 And at eventide, with pensive stride,  
 On certain days between.  
 Though fierce the rays of the summer sun,  
 Though wild the wintry day,  
 It mattered not, he steadfast kept  
 The tenor of his way.  
 "Oh, why do you face the biting blast  
 Along this dreary road?"  
 "I do not feel the storm," said he,  
 "For I go to meet with God."  
 "Excuse a stranger's thirst," I said,  
 "To know a little more,  
 For I have watched you many days  
 While standing at my door;  
 "Exact to a moment you pass this spot,  
 Unfailing as the sun;  
 I've wondered oft what the cause might be,  
 Pray tell me how it's done."  
 To this he gently answered,  
 With a pathos all sublime,  
 "The Master of Assemblies  
*Sits down at schedule time;*  
 "By faith in the unchanging Word  
 We know that He is there,  
 By faith we see that face once marr'd,  
 Yet now surpassing fair."  
 "What a wonderful story," I trembling  
 said,  
 "But I feel it must be true,  
 Strange longings stir within my heart,  
 I fain would go with you."

\* \* \* \*

That night in the Gospel meeting  
 I heard of a deathless love—  
 How the Daysman came to the Cross of  
 shame  
 To bear me safe above.  
 The Christ of God had conquered,  
 My soul at last was free;  
 Now I am His and He is mine  
 To all eternity.  
 And the man whose steadfast walk had  
 swayed  
 My everlasting choice,  
 Stood by as one rejoicing  
 To hear the Bridegroom's voice.

"I claim no preaching gift," said he,  
 "But this at least is mine—  
 To seek to do the will of God,  
 Sustained by power divine.  
 "Who knows but my example  
 May lure from error's way,  
 Or help some fainting wrestler  
 To stand in the evil day.  
 "May I have grace each hour to tread  
 The path the fathers trod,  
 And ever to remember  
 That *I am here for God.*" "A BRAND."

## CORRESPONDENCE.

### An Appeal to Assemblies.

To the Editor of THE WITNESS.

THIS war has changed nearly everything except the methods of reaching people with the Gospel. Thousands of young men, who are away from home, and aware of the serious events before them, are now peculiarly susceptible to Eternal Realities. Are the doors thus opened in this country by the present crisis taken advantage of? It humbly appears to the writer that they are not. Instead of changing with the "times" many preachers and assemblies continue the old paths of conducting meetings in partly empty halls rather than launching out where the fish are.

Perhaps the spiritual needs and splendid opportunities of reaching those brave lads are not fully realised. Our streets, stations, waiting rooms, huts, etc., are crowded with soldiers, and certain seaports with sailors, a great many of whom are willing to listen to and converse about the Gospel. These fields are white. Will Christians embrace the golden opportunities which are at their very doors? Among many, one simple tried innovation may be mentioned. Go out and invite the men to tea in the Hall, and see that a good, pointed Gospel address is thereafter delivered to them.

W. B.

### The Balkan Believers.

News from the believers known to us in **Transylvania** and **Roumania** now keeps filtering through. Some of them have been joined with us in the work of the Gospel for years. They belong to all the different nations engaged in the fighting in those regions, so that the army which for one is the enemy, is for the other the deliverer. So far, the lives of those of whom we have tidings have been spared, and they have escaped from the advancing soldiery.

The broken, fragmentary stories which come from them are similar in the main, with variety of detail. The long time of anxious, uncertain waiting, turned to sudden alarm when the thunder of cannon came nearer, orders to move were

given, and the glare of burning villages began to be seen. In most cases the men had already been taken away, often the horses and vehicles, so that the frightened women and children were crowded into such few waggons as were left.

There are graphic details of the long journey by the road; the crowds of people, almost destitute of luggage, encumbered with the sick and aged, and with little children and babies, always spurred on by reports that the enemy was overtaking them. The misery was great, through fear, hunger, cold, and lack of all things. Touching acts of kindness are reported here and there on the way.

There was a great rush to railways, only to find that they were not available for civilian traffic, and then the journey by road had to be resumed. Some travelled a fortnight in this way before security was reached. One sister, well known to us, slept with her little children in a coal truck, while there was often worse accommodation than that. They tell of their feelings on leaving home and all they possessed, and being launched penniless on the stream of fugitives. Not one fails to express gratitude to God for bringing them through and for giving them strength and courage and a sense of His presence in all. There are many, especially in Roumania, of whom we have no quite recent news, and this we await with much expectation and prayer.

E. H. BROADBENT.

20th December, 1916.

## A Strong Lead Wanted.

'I HAVE been moving around among the small meetings. There is much weakness all round, with a decided lack of outstanding leadership, though for what one sees of wholehearted endeavour amid much to discourage, one cannot but praise God. There is some fine material in our assemblies, and it is well not to lose sight of this fact. There are greater possibilities for an army without leaders than for leaders without an army. God can raise leaders from the ranks.'

A MISSIONARY.

## QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**Vexing his Soul.**—In what way did Lot vex "his righteous soul from day to day?" (2 Peter 2. 8).

## Peace and Trade After the War.

**QUESTION 698.** From the Bible standpoint, what are the prospects for peace and for trade after the war?

We can only judge of present events by considering the end and the beginning. Scripture reveals to us the beginnings and the development of evil in all its forms, and prophecy reveals to us the end. We also have the paradox of pro-

phesy, and as a Christian I am directed to look for and expect the Lord from Heaven, side by side with which we have the full development and end, with judgment, of evil. Thus the believer has the Lord Himself only set before his faith, yet he is also warning the man of the world as to where events are tending.

The end of this age will be the setting up of Antichrist. One will come in his own name, and the Jews will receive him. The deception he will practice will be so great that the Jews will accept him as the Messiah. Now this fact that the Jews receive him proves that he will arise as an imitator of the true Messiah, and as such, a false prince of peace. By peace he shall destroy many (Dan. 8. 25). He shall break the covenant with those who are at peace with him (Dan. 9. 27; Psa. 55. 20). For when people are saying "Peace and safety, then sudden destruction cometh" (1 Thess. 5. 3).

A little thought will show why this is so. This empire is largely constructed on a commercial basis, trade, the making of money will govern this empire, and where wealth is before the eyes selfishness and distrust will increase.

### From the Standpoint of Trade

war is an abomination. This commercial men readily acknowledge. Yet that which all will dread will seem to be always hovering over them, when a man will arise who by his skill in understanding dark sentences (Dan. 8. 23) will be able to smooth away these disputes. Thus at a time when the earth will be full of rumours of war, a Satan-inspired man will arise and assume the character of the Prince of Peace, and as dispute after dispute arises, smooth everything over till the kings by consent give him their power and make him their head (Rev. 17. 13), placing him in the temple and worshipping him as God (2 Thess. 2. 4).

This then is the end of the wickedness of this age, and as the end approaches we may expect to see the principles develop which will make such a thing possible. Trade is on everyone's lips.

### Trade after the War

is of more importance than life and death, and men are already devising means to set up some system for settling disputes apart from war. Hand in hand with this, Latitudinarianism in religion is developing in an alarming degree, so that religious extremes are meeting and shaking hands in discussing social problems, while the Lord Himself is more and more rejected and despised.

So that one may reasonably expect after the war a development on these lines. Rumours of war will increase with the increase of the greed for trade and for wealth. Attempts to make peace by means of arbitration and confederacy will increase also, until ultimately Satan's masterpiece will put a climax on it all. But the Christian's Hope is the Lord from Heaven, Who says, "Surely I come quickly." JOHN W. SLEIGH.

# Home-call of John R. Caldwell.

"A BELOVED brother and faithful minister in the Lord," yea, more than a brother—a father, a guide, a friend—passed from our midst on Lords day morning, 14th January, 1917, in the person of our late Editor, JOHN R. CALDWELL, of Courtallam, Helensburgh.

WILLIAM CALDWELL, his father, also of saintly memory, was brought up in the silk trade. A Scotsman by birth, he spent some time in business in Dublin, where he married, proceeded to London for a brief period, thence joined James M'Auley in business in Glasgow, so that J. R. Caldwell had both Scots and Irish blood in his veins, and retained a lively interest in the land of a mother whose memory he cherished.

Born in Dublin on 26th May, 1839, his parents came to reside in Glasgow when he was five years of age, where he was brought up in "the nurture and admonition of the Lord," his father being a leader in connection with the Independent Church, latterly in Ewing Place, corner of West Campbell Street and Waterloo Street. As might be expected from such surroundings, his leanings were ever to the moral and even evangelical side of life. After being interviewed by two deacons, who inquired if he believed in the Bible and the Lord Jesus, he joined the Church, taught in the Sunday school (of which THOS. COCHRANE was superintendent), was a member of the Y.M.C.A., and passed for a Christian by all who knew him. Yet, as he writes in *How and When*: "With an orthodox evangelical creed I had never been born again, and sin and the world retained their power over me."

At this time, in the year 1860, GORDON FORLONG, a well-known gentleman evangelist, was invited by the godly elders of Ewing Place Church to have a series of meetings in the Church, with the result, to use Mr. Caldwell's own words, "I felt I had not experienced the great change, and at the close of one meeting I waited as an anxious one among many, and heard from John 5. 24, 'He that heareth My Word, and believeth on Him that sent Me, hath Everlasting Life, and shall not come into condemnation, but is passed from death unto life.' This was indeed good news to me. I heard, I believed, and I had everlasting life. From this time the Bible became a new Book to me, my constant and loved companion. I read it with opened eyes, and beheld in it wondrous things."

The revival in the North of Ireland in '59

created great excitement in Glasgow. Pulpits and platforms of many Churches were open to laymen as preachers of the Gospel. Open-air meetings were held in many parts of the city, one young merchant enthusiast preached to a large crowd from the steps of the Royal Exchange. The old legal ecclesiastical hands were being snapped in many places. The life of the born-again element in Ewing Place seems to have overflowed its bounds. The basement of the Church was utilised by them first for Sunday school work, with considerable success, then having rented the school-room from the managers, they launched out into an Evening Service on definite Gospel lines. This seemed too much for the minister, ALEX. FRAZER, for however much he had yielded to former efforts, to have a Service apart from Church control was too much for him; it must be stopped at once.

Perhaps it was one of the "all things," for just at this time Mr. Caldwell, Senr., who was feeling the bondage of sectarianism, and Mr. Caldwell, Junr., who in the days of first love, was inquiring "Lord, what wilt Thou have me to do?" got into contact with brethren named Whitfield, Morrison, Apperley, and other godly men taking a lead in a meeting emerging from Scotch Baptist lines, to what would now be called Brethren lines, though then, as now, a better definition is the "ways that be in Christ" (1 Cor. 4. 17).

Bible Readings had been held in the home of Mr. Caldwell. Various doctrines were discussed, and the Scriptures were examined on themes hitherto neglected, with the result that Mr. J. R. Caldwell and his friend and partner, Mr. Geo. Young, were immersed as believers in Christ in West Campbell Street Hall.

A transition period of some months at this juncture would be difficult to describe, but it ended in a severance from membership in the congregational denomination, and an adherence, which was to be lifelong, to meeting in simplicity, according to the Scriptures. As he says, "He found there those with whom he had true fellowship, to whom the Word of the Lord was precious and the Name of Jesus sweet."

After a time of happy fellowship and active service in West Campbell Street Hall, one day Mr. Whitfield said to Mr. Wm. Caldwell: "A Mr. Penman, who has erected a marble showroom in Dumbarton Road, finds he must give it up. Why not take it as a Gospel hall for that dis-

trict." The building was examined, the district explored, and soon a Sunday school and Gospel work was set agoing in "Marble Hall, 85 Dumbarton Road," a name which was to be known wherever truth was loved. There was no thought of forming a separate Assembly, but as the work increased, the converts multiplied, and were resident in the district, it was finally arranged (not without opposition at first) to make this a soul-home for the worship and service of God and the Communion of Saints. Messrs. Wm. Caldwell, Thos. Cochrane, J. R. Caldwell, Geo. Young, and John Smith, were amongst the 20 who sat down to break bread the first Lord's day morning.

Mr. J. R. Caldwell retained an active connection with Marble Hall during his residence in town and for years after his removal to Bearsden. Advancing age, inability to travel the distance to his home, the need of help of the little Assembly in Milngavie, near his home, then finally his removal to Helensburgh six years ago, closed his connection with a City Assembly. His help, even in old age, in the two country gatherings, proved invaluable, and none mourn his loss more sincerely than those who knew him more intimately through the smaller circle of the assemblies near his home.

A successful business life, a strenuous Church life, and a steady Christian life does not afford points of contrast or scenes of romance to make an enthralling story, yet it would take a volume to speak of the many-sided life of usefulness of such a "brother beloved." A few phases must suffice.

MINISTRY OF THE WORD may be mentioned first, as his name will be remembered by thousands of the Lord's people in all parts of the earth who had the privilege of hearing Mr. Caldwell speak. The portrait presented with this number will be recalled as one of the happiest poses, when in the happiest vein of ministering the Word which he loved, to the people whom he loved.

In the Morning Meeting, at which he ministered only at intervals, the Word was sweet, short, Christ exalting, and worship producing. In the Sunday school, in the Gospel meeting, at the street corner, the message was quietly and reverently listened to. But his forte was ministering the Word to the saints in the continued exposition of a book—Leviticus, Corinthians, Thessalonians, and Hebrews being his favourites—or in a series of addresses on the Offerings, Old Testament Characters, God's Chosen People, Christian duties, or similar themes; or as was much more

common in a helpful message from the portion of Scripture or theme which had formed his private meditation during the preceding days.

His notes were merely small slips of paper with the headings and the abundant references to which he asked his readers to turn in the course of every address. He kept scant record, if any, of where and when he had given certain addresses, and felt quite free in repeating a message if suited to the hearers. "The Red Heifer" and "Kinsman-Redeemer" were favourite subjects on which he spoke many times. "God our Father," "The Love of God," "The Church," and "The Lord's Coming," will be remembered by many, as others which flowed in freshness from heart to heart.

HIS WRITINGS took up a great part of his time when not occupied with the extensive business of which he was the head. One of his warmest books is "Things to Come," written in early Christian life, concise and up-to-date even to-day, put third on the list of "Best Books on the Signs of the Times," by Dr. Torrey, of Los Angeles, Cal. His other books, "God's Chosen People," "Shadows of Christ," "Christ in the Levitical Offerings," "Earthly Relationships," "Because Ye Belong to Christ," and other subjects, have edified many. His volumes of Exposition of the Epistle to the Corinthians, first given as addresses to audiences of 600 on Sunday afternoons, latterly issued under the title of "The Charter of the Church," will long remain standard volumes of exegesis on the Church Epistles. Many smaller books and pamphlets, Gospel tracts, and almost innumerable magazine articles, always betraying care in preparation, moderation in statement, and aiming at the definite spiritual profit of the readers, flowed from his busy pen during the long period of close on 60 years of Christian life.

His first article was written soon after his conversion in 1860, the last from his pen on "The Times of the Gentiles," appeared in *The Witness* for February, 1914, and showed little waning of focus or force.

The present Editor took occasion when hundreds were hanging on the gracious words of ministry from Mr. Caldwell in his prime to arrange with an expert stenographer, who loved the truth and valued the ministry, to supply full notes of a large number of addresses on many subjects. Quite a number of these remain for use, so that he being dead, yet shall speak through our pages for many days to come. It is not too much to say that as "a

faithful minister in the Lord," his messages, written and oral, have been blessed to the edification of ten of thousands in many parts of the world, and will continue to be used of God to thousands more.

AS COUNSELLOR his advice was sought by brethren of high and low degree in all parts of the world. It was ever freely given, either with quiet deliberate voice or concise yet clear pen. For long years, hours upon hours of busy days in his office were given up to the individual believer who called for domestic or business counsel, or the familiar twos or threes who "wanted to hear what Mr. Caldwell's mind was on a subject which was troubling them" in Assembly or district. The extent and value of this service will only be rightly assessed at the Day of Recompense.

HIS LIBERALITY, which none would have dared to speak about in his lifetime, cannot even now be told, because he strictly followed the Scriptural injunction, "Let not thy left hand know what thy right hand doeth" (Matt. 6. 3). An earnest advocate of "systematic giving," which in his position meant a liberality considerably above what most would judge. A genuine case of need, or a work or worker deserving help, only need be mentioned to him by one in whom he had confidence, and prompt help was soon on the road, often without any indication of its source. The Caledonian Bible Carriage, tent work, special efforts, and the mission field were special objects of his care.

A Nathaniel himself, he seemed to consider all who bore the Name of Christ were the same, with the result that more than once, nay, regularly, he was imposed upon, yet his heart and his purse remained in large measure open to "His own." Freely he had received, freely he gave.

SOUND DOCTRINE ever found in Mr. Caldwell a loyal adherent and faithful advocate. From "Higher Criticism," the New Theology, and much of the modern familiarity with Bible truths and doctrines his spiritual instinct revolted. More than once in the pages of *The Witness* he reiterated his adherence to the fundamentals of the faith. The statement at the close of 1910 is typical. After detailing vital truths, he added:

"It may be well to make clear our position regarding the somewhat vexed question of 'the fellowship of saints.' Apart from a period of some years, from 1876, during which the Editor was induced to advocate narrow views concerning assembly fellowship, *The*

*Witness* has continued to advocate the reception of all those who are truly 'born again, sound in fundamental doctrine, and godly in walk. Such was the practice of 'beloved brethren' of early days, and such the ministry by tongue and pen or many of our honoured contributors now with the Lord."

A LEADER he was, yet he solemnly affirmed, especially at a time of special stress some 27 years ago, that he would never lead a "party" on any pretence whatever. To seek to lead on in the way of truth, or into closer vital touch with God was his delight. The leadership which involved a repetition of 1 Corinthians 3 he utterly abhorred. What burning words of warning we remember concerning those who, like Simeon and Levi in their "assembly" strife, received the "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Gen. 49. 7), and with what sorrow he referred to the modern "divisions of Reuben" (Judges 5. 16).

HIS BUSINESS LIFE could only be adequately dealt with in a commercial journal. Brought up in his father's firm, the name was changed from James M'Auley & Co. to CALDWELL, YOUNG & Co. in 1883. As silk manufacturers, with branches in London, Paris, and Manchester, and agencies in many parts, they had an extensive connection in Burmah, throughout the British Empire, and in most parts of the world. Employees and customers alike respected Mr. Caldwell, and all who had dealings with him held him in high esteem for his ability, integrity, and consistent testimony as a Christian business man.

Nothing grieved him more than the reports which were spread abroad about his speculating on the Stock Exchange, investing in questionable companies, and such like. Not one penny was ever invested outside his own business, over which he had intelligent control. Thus preaching and practice were uniform in all branches of his life. The Bible usually lay where it could be seen on his desk, a silent witness to his faith in the Word of our God which shall stand for ever.

One of the greatest blessings a man doing business either in the world or the Church can have is a HAPPY HOME LIFE. This Mr. Caldwell had in no ordinary measure. United in marriage to Miss Margaret Philips in 1876, she proved a helpmeet indeed in the many interests of a loved husband. Blessed with five daughters and one son (who succeeds his father in the business), given to hospitality, the home life was an example of the teachings

concerning domestic relationships which were again and again enunciated from the public platform. They all survive to mourn a husband and parent to them best known and therefore most beloved.

**LATER LIFE.** Never robust, although enjoying a good measure of health, Mr. Caldwell was laid aside at intervals, and latterly had to spend part of the year in the South of France, yet he did a marvellous amount of work for the space of 40 years. About the last interview the writer had with him he inquired if he did not think he had done too much during these busy 40 years. "Not during the first half, but certainly during the latter half," was his calm but wearied reply.

The first real signs of closing years were manifest in 1905. Before leaving for France, 52 brethren, thinking they might not have another occasion, desired to confirm their love and return thanks for the help received, met Mr. Caldwell in a room of the Christian Institute on Monday, 20th November, 1905. His response to the kindly words touched all hearts. Supposed to be his parting message then, it may truly be counted as such now, so we give it as uttered :

"It has pleased the Lord in the most gentle manner possible to hinder my service in the way of public speaking, otherwise I have suffered very little. At the present time there is one thing I would like you to remember in prayer, that is that I might learn the intended lesson in the Lord's dealing with me in this way. I do not know that I have apprehended it, but I desire that I might know what the Lord's intended lesson for me is, and I think also that all the brethren should seek to know what His lesson may be for them as well as for me. I have made it my aim so to act that I might be done without, for I believe the more closely we follow God's lines and methods the more will this be the case. Things will not be dependent upon one or two.

"I have only to say that I greatly value this expression of sympathy. It is a comforting thought to know that I have the sympathy, prayers, and love of the brethren. I commend you all 'to God and to the Word of His grace.'

"For myself, I feel utterly unworthy of this testimony. I feel like the words, 'less than the least of all saints.' I feel that the words, 'chief of sinners' belong to me, but sovereign grace o'er sin abounded, and surely at this moment a number of us to-day can praise God for the abundant grace that has borne with us and carried us to hoar hairs

and given us the assurance that He will never leave us."

Since that date, although able to be at business and to help a little in meetings, he has gradually relaxed his interest in things seen and handled.

**CLOSING DAYS.** The last two years have practically been spent in his home, moving out a little in the hours of sunshine. Month by month his interest and knowledge of things around grew less and less, latterly he was as a child resting in the bosom of his Father God, till without a murmur during all the weary months of pain and weakness he quietly fell on sleep on the Resurrection morning, to awake in His likeness on the morning of the Resurrection.

Had strength permitted we are assured the parting words of 1905 would have been reiterated : "I commend you to God and to the Word of His grace."

Devout men carried him to his burial in Row Churchyard, on the shores of the Gareloch, not far from his home. Mr. Alex. Stewart, a friend and fellow-Christian worker from earliest days, took the service in the house ; Mr. W. H. M'Laughlin, of Belfast, an old and loved friend of the family, at the open grave touchingly exclaimed : "Thank God for John R. Caldwell," and committed the remains to the earth until the moment when that which was sown in weakness shall be "raised in glory."

In order to afford the multitude of believers who had profited by the ministry of Mr. Caldwell an opportunity of paying their respects to one they loved, a **MEMORIAL SERVICE** was held in the Christian Institute on Lord's day afternoon following the interment. Messrs. Jas. Robertson, Geo. Young, J. P. Sinclair, Wm. Kyle, C. P. Watson, R. G. Munsie (whom he spoke to about his own soul when a lad of 7), and Hy. Pickering gave suitable messages to the large numbers present. Mr. W. H. G. Caldwell feelingly responded, and testifying to his father's love and care, urged all parents to follow his father's example and "make friends of your sons."

Remember the sorrowing widow and family in prayer. Above all, let each seek to obey the injunction, "Remember them who have spoken unto us the Word of God : whose faith follow, considering the end of their conversation : JESUS CHRIST the same yesterday, and to-day, and for ever."

The following carefully chosen extracts are typical of his 40 years ministry, and come as a message to all our hearts to-day.      **HYF.**



# The Pilgrim Journeying Home.

Selections from the 40 years' written ministry of J. R. CALDWELL.

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

## “Born of God.”

John says, “Beloved, now are we the sons of God.” That means, we were not such before; rather, we were naturally “children of the Wicked One” (1 John 5. 19) as to parentage, “children of disobedience” (Eph. 5. 6) as to character, “children of Wrath” (Eph. 2. 3) as to our destiny.

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

## Spiritual Life.

But what is the nature of this newly-implanted Spiritual life? It is “after God, created in righteousness and true holiness” (Eph. 4. 24). It is “renewed in

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

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

I remember hearing of a great missionary meeting at which there were native converts from various lands. At the close two of these stood face to face, but they could have no interchange of thought, for they spoke in different tongues. But there are certain words in Scripture that are wisely left untranslated, and are therefore

recognisable as the same in all languages. One of these converts looked at the other, and said "Jesus;" the other at once responded, "Hallelujah," and the link of brotherhood was discovered and established.

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

### "Abba, Father."

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

Abraham, Isaac, Jacob, and all the Old Testament saints were just as much children of God as New Testament believers. They were men of faith, being born of God. But this spirit of sonship was not bestowed upon them; nor was it given to them to cry, "Abba, Father." It is the peculiar lan-

guage of this age, in which Christ is at the right hand of God, and the Holy Spirit has descended and made the bodies of the children of God His abode—His living temple. "Abba" is one of the untranslated words. It is just the first lisping of a little Hebrew child, very much as our little ones say "Da-da." The second word is the Greek "Pateer," and means the same thing, only in the language of the Gentile.

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

### The Father's Care.

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

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

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

### The Children's Place.

And now we may inquire, What is the responsibility of the children? The child's place is *obedience*. The Son of God was ever the obedient One. He came "not to do His own will, but His Father's." "He became obedient unto death, even the death of the Cross" (Phil. 2. 8). And knowing all that obedience involved, He said, "I delight to do Thy will, O My God" (Psa. 40. 8), and the exhortation to us is, "as obedient children," to "prove what is that good and acceptable and perfect will of God" (Rom. 12. 2).

The obedient child is the happy one. One of the most important privileges of the children is the parental discipline. The child may not like it at the time—may fret under it, and kick against it even though it be necessary and wise and gentle. But in after years the benefit of it is understood.

The Scripture is plain as to this precious privilege of those who are the children of God. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. 12. 6). The disobedient child is on a very different footing from the condemned sinner. The erring child is not dealt with by the sword of judgment, but by the "rod of instruction." "Blessed is the man whom Thou chastenest, and teachest out of Thy law" (Psa. 94. 12).

### The Joy of Communion.

Marvellous is it, and yet true, that the Lord makes the very same request of us that David makes of Him: "O my dove, that art in the clefts of the rock, . . . let me see thy

countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely" (Song of Sol. 2. 14).

It is joy to our Lord to see our uplifted face as we draw nigh to Him, and to hear our trembling voice as we say, with the psalmist, "Be not silent to me;" "hide not Thy face from me" (Psa. 27. 9; 28. 1). This is communion with God.

He who is thus living in the presence of God *cannot* be like unto those that go down to the pit. This, and this alone, is the true transforming power, the renewing of the mind that manifests itself in Christ-like, unworldly, fruitful life. Seventy of the elders of Israel saw the Lord with Moses—and they came down again from the mount, but none of their faces shone. A mere visit within the veil will not suffice. But the man who abode in the presence of God forty days, reflected upon his countenance the glory of that communion. The prayer of the psalmist was not that he might be a visitor, but that he might *dwell* in the courts of the Lord. To translate it into New Testament language, "Abide in Me, and I in you" (John 15. 4).

It is the one who thus "abides" whose countenance will be so adorned with the beauty of Christ, that all will take knowledge of him that he has "been with Jesus."

Likeness to the ungodly, conformity to the world, invariably tells of the cutting off of intercourse with God. Outward activities may be abundant; never more so. But communion with God in secret, in prayer, in the reading of the Word, self-judgment in His presence, under His eye, have undoubtedly been neglected.

### "Members One of Another."

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph 4. 25). Why am I not to tell a lie? Is it because it is a sin? Well, it is a sin, and a grievous sin; therefore, I am not to do it. But that is not the reason given here, but "for we are members one of another." Does my right hand ever go and injure my left, or my left ever do any harm to my

right? No! They are "members one of another." They are not merely connected with the Head, they are connected one with another. Every believer is a fellow-member with every other believer, and therefore love would come in, and nothing would be said or done that would injure the other, for "we are members one of another,"

I want you to notice specially that whether it be in Romans, Corinthians, Ephesians, or Colossians, it is Christ the Head, and the members one of another, and these are the passages that teach us about ministry in the Church. My responsibility as united to the Head of the one Body extends to the whole membership of that Body. I cannot reach them all, but my business is to go wherever I can go with a good conscience and an open Bible, because "we are members one of another." Realising that we are "baptised by one Spirit into one Body," I will endeavour "to keep the unity of the Spirit" (Eph. 4. 3). It will only be an endeavour, but let me do nothing either to alienate, or to separate, or to make it appear that I do not belong to the same Body as other believers—that is, the Body of Christ.

The very fact that Jesus Christ is Lord necessitates that we act in relation to every member of the Body as He has instructed us to act; to seek their blessing, and their blessing only, in the way in which He has taught us in His Holy Word.

May the Holy Spirit enable us practically to acknowledge Him, whom God has given. That He is the Absolute One to control all my ways, that I have to give an account to Him at His judgment-seat, and that meantime He is exercising all His authority in the way of blessing to every one who trusts in Him.

### Living a Happy Life.

"None of us liveth to himself" (Rom. 14. 7). Love must deny self, for love cannot but live for others, and self is the greatest hindrance to the out-goings of love. The Lord Jesus was the One who pre-eminently lived for others. His whole life, death, and resurrection, His inter-

cession and coming again, are for others' good, and even in the Glory He will gird Himself and come forth and serve His redeemed (Luke 12. 37). The natural man seeks his happiness in that which he esteems to be for his own personal advantage; self is his object, and for self he lives.

True happiness consists in doing the will of God; in walking well-pleasing to Him. It is His will that we should seek the good, the blessing, the edification of others; and if we are doing this in such a way as to please God, He will surely bless us and make us happy in so living for Him and for others. It may be the will of God for one that he lay down his life for his brethren (1 John 3. 16). This was done in effect by Priscilla and Aquila (Rom. 16. 4). It may be that another is called to sell what he possesses, and distribute to the poor or to the Lord's work. But whilst each of us, the redeemed of the Lord, is not his own, because "bought with a price," and ought, therefore, to be willing at any moment to sacrifice his all, or life itself, for God, still it is not in such a way that most are called to seek their neighbour's good. It is in the little things of daily life—the eating and drinking, the speaking and acting of every hour—that the principle of consideration for others is to take effect.

"Let no man seek his own, but each his neighbour's good" (1 Cor. 10. 24, R.V.). Our every action, however trivial, influences others, and this, in ways that we are not always aware of. I may be recovering from a fever, and not be myself aware of the unconscious influence I have upon others; but one with whom I come in contact may in an instant be smitten by it. So our actions and our condition, spiritually, which regulates them, have an influence for good or evil upon others. Others are influenced by our conversation, our behaviour, our dress, our furniture, whilst neither they nor we may be conscious of it.

At the judgment-seat of Christ we shall get a deeper insight than we now have into the amount of good or evil which the unconscious influence of our ways has

produced. We may then have reason to regret that we lived so much to please ourselves, and so little considered the glory of God and the influence of our actions upon others.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31). This is the summing up of the whole. We are to consider God in all we do, and because it is His will, we should also consider the effect our actions may have on others. In seeking not our own, we shall find the secret of a happy life.

### Changed into His Image.

When Moses came down after forty days abiding in the presence of the Lord his face had caught the glory, and shone so bright with the glory of the Lord that he had to put a vail over it before he could speak to the people. Yet we are told distinctly it was the skin of his face that shone; it was only skin deep.

When we read of the Lord Jesus being transfigured on the mount it was not the skin of His face that shone, it was a glory that shone from within. And when we get into the presence of God it is not an outward glory, but it is a glory that gets right down into our hearts and then shines outwardly. "But we all with open (or unveiled) face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3. 18).

But the Spirit of the Lord will not do it unless we give Him the opportunity. It is in the appointed way that the Spirit works. It is get into the Lord's presence, hear His voice, and pour out your hearts into His ear. It is practical obedience. It is through growing in the inner man, growing in the Christ life and subduing the Adam life we manifest the glory of Christ. When Moses' face shone so bright he was ignorant of it. Those persons have known who were the most like Christ were the last to have said so. There is a perfect likeness to Christ which is consistent with self-loathing.

What is the moon? There is nothing to

look upon as indicative of life, and yet it illuminates the night. It gets its light from the sun. One night I was watching the full moon right on until midnight, and gradually there came a shadow over one side of it, and it crept on and on until you could see no moon, only a faint ray of light where it had been. What was that shadow? It was the world which had come in between the sun and the moon and intercepted the light of the sun from its face. This is just what happens with the believer when the world gets into his heart; the world comes in between him and his Lord, intercepts his view of the face of the Lord, and he ceases to shine as a light in the world. We cannot shine as lights in the world unless we are in the conscious presence of Christ. It is only in communion with the Son of God, "the Light of the World," that I can get the light to shine out again upon the world.

The God of all grace can discern His own grace where we fail to discern it. I remember John Hambleton, when speaking about a brother, said, "I could not get at the grace of God that was in him, but perhaps the rope of my bucket was not long enough to get down to it." Well, God sees it, and a blessed thing that is.

We are to be like Christ; God has predestinated it; it must be done. All the powers of darkness can not frustrate it, all the crookedness and self-will of my nature God will overcome. His purpose is that spirit, and soul, and body we should be conformed to the image of His Son.

Is it my ambition that in all my ways I may be like Christ? Am I seeking that men shall see in me the lineaments of Christ; the meekness, and gentleness, and patience of Christ; the holy obedience and love for the will of God of His own blessed Son? I may talk about the joy of being like Christ when He comes. It is mere empty talk unless I am seeking to be like Him now. Why need I talk of the joy of being with Him if I do not give Him five minutes of my company throughout the day. I may talk of beholding Him as He is and rejoice in the prospect of it, but if

I do not seek to penetrate within the vail and behold the Lamb now, what is the use of talking about it? God's purpose is a real thing. We may talk about fellowship. We know nothing about it if we have not begun by getting into the presence of God and being melted down there.

† In meekness and lowliness may we be seeking to be practical witnesses for our absent Lord, so that a world that does not see or know Him may get blessing by means of us.

### Looking for the Lord.

The truth of the Coming Again of the Lord Jesus Christ is set before us as a sanctifying hope. Some have the idea that it is not practical. But look at 1 John 3. 2, "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, for we shall see Him as He is; and every man that hath this hope in Him (this hope in Christ) purifieth himself even as Christ is pure." Now notice, it does not say that every man that hath this hope *ought* to purify himself, but it says that every man that hath this hope in Him *purifieth* himself. It is a sanctifying hope. I may hold the doctrine and not be at all the purer for it. But I cannot have that hope in Him as a living power and expectation in my heart without it resulting in my purifying myself. That one word is quite sufficient answer to any who would say it is not a practical subject.

But notice, our hope is a Person: "Paul, an apostle of Jesus Christ by the commandment of God our Saviour and Lord Jesus Christ, which is *our Hope*" (1 Tim. 1. 1). Everything in the New Testament is intensely personal, and the hope that God sets before us is a Person—not glory, not Heaven, not a state, not circumstances, but A PERSON. If one is regenerated by the Holy Spirit, and brought to know the Lord Jesus Christ, nothing can satisfy the heart that knows Him but Himself. "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. If it were not so, I would have told you. I go to prepare a

place for you. And if I go and prepare a place for you I will come again, and receive you unto *Myself*, that where I am there ye may be also" (John 14. 1). He puts Himself before them as their Hope.

Notice the last petition of the Model Prayer. The Lord Jesus has kept it in reserve as the most precious thing of all, and He makes the request in a different tone from that in which He makes the other requests. He asks it almost in the language of authority: "Father, *I will* that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world" (John 17. 24).

Three brethren were once speaking upon this subject, and the thoughts before them in this conversation were (1) that at His coming they would behold Him as He is; (2) that they would be with Him for ever; and (3) that they would be like Him—changed into His image. They afterwards began to ask each other as to which thought was the most blessed. One said: "Well, I think the most blessed thing is that I will behold His glory." The second said: "I think it must be to be with Himself for ever." The third said: "I think the most blessed thing is that I shall be perfectly like Him." Well, it is pretty hard to choose between the three. But we don't require to choose. The grace that provides the one provides the whole, and all are ours the moment He comes.

### Present with the Lord.

It is commonly taught that death answers in each individual case to the Coming of the Lord. In no passage of the New Testament is death ever so spoken of. Death—that is, the death of the believer, called in the New Testament generally "sleep"—is the departure to be with Christ. In 2 Corinthians 5. 6 we read: "Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord, for we walk by faith and not by sight." So long as we are at home in the body we walk by faith.

Not having seen Him we love Him. Nevertheless, we are willing rather to be absent from the body and present with the Lord. This clearly implies that the moment a believer is absent from the body it is no longer faith but sight. I believe that the instant a believer departs out of the body he has a vision of the Person of Christ far excelling anything known to faith. As the apostle says elsewhere, "To depart and be with Christ, which is far better." The Spirit of God gives us very little information as to the condition of the spirits of departed believers, yet He gives us the fullest satisfaction, for they are "with Christ," beholding Christ, which is perfect satisfaction and joy. Death is not a coming of the Lord, for death is not the triumph of Christ, it is the last that sin and Satan can do, and that thought has come to me with great comfort when I watched a dear one let down into the grave, and saw the cold clods fall upon the coffin lid. I comforted myself with this thought as I turned away from the grave: it was the last that sin and Satan could do. The next will be the shout that will usher them into the glory and presence of Christ. Death although robbed of its sting, is like a snake with its fangs extracted—it is harmless, but it is repulsive. I am perfectly sure the believer who has departed is forever with the Lord; yet it is not the Coming of the Lord, for it is not the triumph of Christ. The Coming of the Lord is His triumph, for then death shall be swallowed up in victory. Not a single rag shall be left in the hand of the enemy as a trophy of his former triumph. Christ will come in the glory of His power and take every sleeping saint out from the grave, and change every living one on the earth, and take them up to be forever with Himself. This is His triumph. Therefore I say, we must never confound the departure of the believer, which is Satan's last triumph, with the Coming of Christ, which is His victory over sin and Satan.

### The Appointed Moment.

Christ is patiently waiting. Waiting for what? Not waiting till one by one every

believer departs to be with Him, but waiting the moment appointed of the Father when He shall descend from Heaven with that mighty shout, and rob the grave of its victory, as before He had robbed death of its sting. We ought to be waiting for that same moment that Christ is waiting for, and be sharers of His patience. Already He has triumphed over principalities and powers. They tried, but they could not hold Him in the grave.

"Up from the grave He arose

With a mighty triumph o'er His foes."

He is victor now; but so long as the body of one saint lies in the grave His victory is not complete. But it will be complete; and don't let us speak about *delay*. The Lord is not delaying His Coming. He is waiting the moment appointed of the Father—patiently waiting that time. When He comes there will be no delay. Sometimes in coming home from London the engine keeps proper time till it reaches a junction. There it stops, and the guard is seen walking up and down on the platform as if he had nothing to do. The passengers get restless and irritable about the delay. "What are you waiting for?" "Can't you get on?" they would cry, and you don't generally get a satisfactory answer. By-and-by you hear a whistle. A train comes in rapidly on the other platform. There is a hurry and a bustle, a banging of doors, a getting of the luggage and passengers changed out of the one train into the other. A second whistle, and off we go. There was definite cause for the detention. The moment that impediment was removed there was no delay. I believe now that God is waiting. He has His own appointed time. He has not told it to men or to angels. No. The hour is not known, but is kept in the heart of the Father. The Lord Jesus in patience is waiting for it, and when it comes, will there be delay? He will descend from the throne of the Father with a shout, with the voice of the archangel, and with the trump of God. And how long will He take to do His work—how long will He take to gather all His own? A *moment* is too long.

The dead shall be raised, the living changed, and it will all be done

**'In the twinkling of an eye.'**

There is no delay there.

I asked an electrician how long it takes for a message to come by cable from Australia to London. Now, it takes a swift steamer six weeks to come; but that message borne by the electric current comes in three-sixteenths of a second. Yet the Lord Jesus Christ will come with more than electric rapidity. In a moment, in the twinkling of an eye, He will raise every sleeping saint out of the grave, and the living ones will be changed, and fitted to appear in the glory of His presence in the place prepared for them in His Father's house. That is what we are waiting for.

I don't know how it comes into the hearts of people to think that saints are not to know one another. The apostle says: "Comfort one another with these words." Memory can never be extinguished. It is comforting to know that those who have been separated by death shall be together when He comes—never to part again.

You remember that when the Lord Jesus was upon earth He put forth His mighty resurrection power on three occasions. He raised the daughter of Jairus, gave her into the charge of the parents, and told them to give her something to eat, then withdrew, and left them to enjoy what grace had done for them. He raised the widow's son who was being carried on a bier, He touched the bier, and delivered him to his mother—restored the broken link. He raised Lazarus from the grave, and where do we see Lazarus next? In the

home of his loving sisters. There he is at the table with them again; the link that death had broken is restored. Which is the greater joy—the joy of the Lord Jesus Christ in restoring these broken links—joy He had in giving them back to the affection of their friends—or their joy who received the blessing? Surely that will be part of His joy when He comes for us.

### **The Coming Jubilee.**

It is all brought together in this Blessed Hope. It is like the boy with the burning glass. He puts it in the rays of the sun, and it so gathers them together into one focus, in the centre of the lens, that the heat will set fire to a piece of paper. It seems to me as though God had brought together into one focus every blessed thought, every glorious prospect, that the heart could desire. In Israel of old land was valued and payment reckoned from the day of the jubilee, which came every fiftieth year. Supposing any one wanted to sell out his land nine years after the jubilee, he would get a good price for it, because the man who bought it would have forty years of crops from it. But supposing the jubilee was only next year, the man selling would not get much for it, as the purchaser would only have one year of it. God would have us to entertain such a faith and expectation concerning the Coming of the Lord Jesus Christ, that we would be looking upon it as going to happen *immediately*. The Lord may come before to-morrow morning, and what then becomes of the world? God would have us live in prospect of that, and to live for Christ, and for Heaven, and for Eternity.

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We feel assured that readers who have followed the ministry of our esteemed brother, Mr Caldwell, during all or part of his 38 years of editing *The Witness* will appreciate this SPECIAL NUMBER.

In next issue we hope to give another precious portion from his pen on "CHRIST JESUS OUR LORD," along with continuation of "Prophecy," by Alex. Stewart, "The Problem of the Spiritual Effect of the War," by L. W. G. Alexander, and other helpful papers.

Readers may rest assured that the line of testimony will remain unchanged. The present Editor, who has acted as publisher and assistant since 1886, also had charge of the upmake for the

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last ten years, and full charge since the retirement of Mr. Caldwell in 1914, knew his mind and acted in unison throughout.

The whole of his accumulated manuscripts are being carefully gone over. They include many valuable documents by writers whose names, like his own, are had in remembrance, as well as writers who tarry with us.

As already mentioned a considerable reserve of Notes of Mr. Caldwell's unique addresses remains for use. These will be inserted regularly, so that readers may still count upon having month by month that which is edifying from the pen of a "man greatly beloved" (Dan. 10. 19).



# "Christ Jesus our Lord."

By the late J. R. CALDWELL, who passed Home, 14th January, 1917.

WHAT depth of meaning is treasured in these words, "in Christ Jesus." "Of Him are ye in Christ Jesus" (1 Cor. 1. 30). In the Epistle to the Ephesians you will observe how often these words occur, "in Christ," "in Christ Jesus," "in Him." It is absolute unity; it is that we are a part of Christ; the Head and the members are one. God does not look on us apart from His Son. In His sight we are for ever identified with Christ. Therefore each believer can say, "I am crucified with Christ," "I died with Christ," "I was buried in the grave of Christ," "I am quickened in the life of Christ," "I am glorified in the glory of Christ, and will soon be with Him in that glory," "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3. 4).

## What Christ is to us.

"Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (v. 30). What is He made unto us? He is raised from the dead, and seated at God's right hand. What is He to us? He is everything to us.

Christ is made of God unto us WISDOM. Christ is the wisdom of God. "He has abounded to us in all wisdom and prudence" (Eph. 1. 7, 8). The grand redemption work of Christ crucified and raised from the dead is the very concentration of the wisdom of God. The salvation proclaimed through Him abounds in "wisdom and prudence," and springs from the deep counsels of God planned from eternity.

Christ is made of God unto us RIGHTEOUSNESS. "We are made the righteousness of God in Him" (2 Cor. 5. 21). Standing before God in Christ, He sees us righteous in His own righteousness; as John Bunyan said, "My righteousness has been in Heaven for 1800 years." The righteousness of God is "unto all," and it is "upon all that believe." Just as I have to get

my wisdom from Christ, even so have I to get my righteousness from Christ. I am to live soberly, righteously, and godly in this present world, but I can only do so as I am abiding in Christ, for without Him we can do nothing.

Is there such a thing as an unrighteous Christian? Yes, plenty. There are many who have trusted in the Blood of Jesus, but who are not living righteously before their fellowmen. Let us ask ourselves: Are we so living before the world that no one can point a finger at us and say, "That person wronged me?" It is a poor thing for me to be preaching God's righteousness if I am not showing that righteousness practically in my life. If the testimony of the life gives the lie to the testimony of the lips, how then can the word preached be commended to the consciences of men? People will scout the doctrine of imputed righteousness, and say with a sneer, "Let us see it in your life?"

Christ is made unto us SANCTIFICATION. The meaning of the word is separation unto God. All of us by nature were separated from God; but now in Christ not only are we made the wisdom and righteousness of God, but we are also sanctified, or set apart for God. Being sanctified to God once and for ever in Christ Jesus, it is the will of God that we live a sanctified life, a life set apart for God Himself. How am I to be enabled to do this? Only through Him who is made of God unto me sanctification. Just as I am living by faith on Him, feeding on His Word, walking in communion with Him, will I be really and practically set apart for God. In what measure am I to be set apart for God? In the same measure as Christ was. There is no limit to this. To what extent are we to live for God? Altogether for God; as it is written, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10. 31).

Christ is also made of God unto us

REDEMPTION. Am I foolish by nature? Then Christ is WISDOM for me. Am I guilty and unjust by nature? Then Christ is RIGHTEOUSNESS for me. Am I separated from God to the Devil's service by nature? Then Christ is SANCTIFICATION for me. Am I under the power of sin, and corruption, and death by nature. Then Christ is REDEMPTION for me, a redemption that takes me from the power of Satan and the grave, to present me without spot before the throne of God for ever.

Oh, what consolation we have in Christ Jesus our Lord. May our whole life be one entire offering up of thanksgiving unto Him; that according as it is written, "He that glorieth, let him glory in the Lord."

### Union with Christ.

Being "quickened together with Christ" (Eph. 2. 5), we have received the very nature of Christ. If any were to say, What is the nature of it? What is it capable of? I look at the Scriptures, and I learn that God has predestinated me "to be conformed to the image of His Son" (Rom. 8. 29). Oh! could God have thought of anything greater for us, could anything surpass it? He has not predestinated us to be conformed to the image of Gabriel or Michael, glorious beings as these angels are, but it is to the image of the Lord of all angels, it is to the image of Christ, for Christ is the image of God.

• Quickened together with Christ, and raised up together with Christ, we are risen men and women. We are separate from the world, we have been taken out of it, separated from it, and we are sent into it as Christ was sent into it—to be witnesses to it, and to live for God in it. We are not living in the world as part of it, we are living in the world as light in the midst of darkness, and as salt in the midst of corruption.

### Risen with Christ.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3. 1, 2). All our interests

are transferred from earth to Heaven. We have no interests in common with the first man, Adam, our interests are all bound up with the interests of the Second Man, Christ.

This is beautifully illustrated by an incident that once happened to me. I was visiting a friend in the country, who lived in a nice cottage, with a garden just large enough to attend to himself. He was very fond of his garden, and I went to visit him about March or April. I noticed as I passed round that the garden was all in utter disorder. He had not put a spade in it. He had not spent a quarter of an hour on it. I asked what is the meaning of this? You usually take such a pride in your garden. How is it that you are doing nothing at it? He said, "I am leaving this on the 28th of May. I am working in the garden of the house to which I am going." It was all explained. What was the good of him spending labour on the garden he was going to leave on the 28th of May? It was very wise to go and work in the garden of the house to which he was going.

You and I may leave before the 28th of May, we may leave this world and go right away up to be with Christ. What about all the anxiety and labour and travail; it is all lost. It is not that we are not to do our duty, we are to serve the Lord. We have earthly relationships in which to do what is right and honest; a man is to care for his wife and family. We have our relative duties to perform, and therefore to glorify God therein; but what weighs men down is the constant care and labour to get on, and get up, and get rich, and so on—men grinding the very lives out of themselves. And what does it amount to? Vanity of vanities! In a little while they are gone, and men say, "How much did he leave?" It is never how much did he take away with him? Let us lay up treasure in Heaven. "Set your affection on things above, and not on the earth, where Christ sitteth at the right hand of God" (Col. 3. 2). There are all our interests. They are bound up with the glorified Christ, and when He comes we will just have what we have laid

up in Heaven. We will just have the life that we have lived for Him, we will just have the service that we have rendered Him. All that we have done apart from Him, not at His bidding, not in fellowship with Him, will just be so much lost. May it not be a whole life lost, but may it be a life that has largely been given to Him and spent in His service.

### Heirs with Christ.

"The Spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs" (Rom. 8. 16). The Prince of Wales was heir to the throne as soon as he was born. He was just as much the heir the day he was born as he was the day the reigning sovereign died. He was the child, and therefore the heir. Christ is the heir, and we are "joint-heirs with Him," and "all things are yours for ye are Christ's" (1 Cor. 3. 21-23). Not all things are yours for Christ is yours, that is true, too; but it is, "all things are yours for ye are Christ's."

We are His, the members of His body, the bride that He loves. "All things are yours," being joint-heirs with Him to all that He is heir to. "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8. 17). Because when we come to speak of glory then we speak of something that has degrees in it. There are no degrees in eternal life. There are no degrees in the justification or the pardon, but when He comes to speak about glory, then "one star differeth from another star in glory." There are degrees in glory, and the glory will be apportioned just according to the faithfulness here. William Lincoln used to say, "The thick of the sufferings will be the thick of the glory." The one that has followed closest in His footsteps here will be closest to Him in the glory there. The sufferings pave the way for the glory, and "as He is, so are we in this world" (1 John 4. 17). We are just what He is, we cannot differ from Him. "The world knoweth us not, because it knew Him not" (1 John 3. 1). It is our privilege to go on here just as He was, and if the

world will not have us, well and good; but, oh, how prone we are to shirk the Cross, shirk the sufferings and barter the coming glory for a little human praise! Oh, may God lead us to be more true to the One who loved us and gave Himself for us!

### Christ our Lord.

In John 17 the Lord said to His Father, "Glorify Thy Son, that Thy Son also may glorify Thee." He does not want to be glorified or to display His own glory, but only to be glorified Himself that He might glorify His Father. He has no other object. He exercises all His authority for blessing to the world, and for blessing to His own in order that His Father may be glorified.

How do our hearts respond to this? He is our Lord. What are His claims upon us? Lordship implies that He has a right to order as He pleases, the right to do with us as seems to Him best. Just as Joseph took some people "from one end of the borders of Egypt even to the other" (Gen. 47. 21) the Lord has the right to decide what we shall do, where we shall live, where we may go, He has the absolute right. He says, "If I will" that Peter die a martyr for My Name's sake; "If I will" that John tarry till I come, what have you to do with that? Can't I do as I will with My own?

He has the absolute proprietorship of every one of us. We are His if we die, we are His living. The spirit departs to be "with Him" (Phil. 1. 23), and the body returns unto dust, but every particle is precious to Him. Living or dying we belong to Him (Rom. 14. 8), and the fact that all authority in Heaven and earth is put into His hands is our absolute security against all the powers of darkness, against all that the world can do, against all accidents, disappointments, and vexations that embitter life.

Alas, instead of submitting to His will, how pride rises up and introduces bitterness into life! How self-will asserts itself and struggles to get its own way against the will of Him who is our Lord! If we only knew the blessedness of letting

Him direct us, if we only trusted in His protection, then we need not fear anything that can come—life or death itself, it is all one. It is His will, and “all authority in Heaven and earth is given to Him” (Matt. 28. 18).

### “Both Lord and Christ.”

This truth of Christ being Lord is a special one for the individual. But you notice it is also said in Acts 2. 36 “that God hath made that same Jesus, whom ye have crucified, both Lord *and* Christ.” The word Christ means the Anointed. It is the very same as the Hebrew word Messiah, which word specially connected the Coming One with Israel. He was the Lord’s Anointed. In early days the king was anointed to his office, the priests to their office, and in some instances the prophets also. So the Lord Jesus Christ is the Anointed One—Prophet, Priest, and King. He is Israel’s King; He is the King of the Jews. We get the word king in hymns and poetry again and again; it rhymes well with a great many other words, but He is never called King of the Church. The thought of the relationship of the Lord Jesus Christ to us as individuals is not “our king,” for that implies nationality, but “our Lord.”

In 1 Corinthians 12 you have first the fact that He is Lord in verse 3, but in verse 12 we read, “For as the Body is one, and hath many members, and all the members of that one Body, being many, are one Body: so also is Christ.” Christ the Head, we, who believe on Him, the members, “all baptised by one Spirit into one Body.” It is not the Head only, but Head and members together that constitute “the Christ.” That is the relationship He bears to us. As Head of the Body He is the LORD. He has purchased us. We are His by His death and resurrection. He is JESUS, the personal Saviour; He is CHRIST, the One by whom we are all baptised into one Body. That is something nearer than Lordship; it is Head and members. It means that He feels every pain, every insult, every reproach that is cast upon

His members. It means that the members are as necessary to the Head as the Head is to the members. It means that Christ, the Head, and the feeblest member of His Body are necessary to the completeness of God’s purpose.

### “Whose Faith Follow.”

A Tribute to the Memory of J. R. CALDWELL.

“Your fathers, where are they? and the prophets, do they live for ever?” (Zech. 1. 5).

“Remember them, . . . whose faith follow. Jesus Christ, the same yesterday, and to-day, and for ever” (Heb. 13. 7, 8).

**K** NOW, brethren, in homelands and ye far away,  
That a prince and a great man is fallen to-day;

A pastor, a teacher of God’s Holy Word,  
A guide and a leader—a gift from the Lord.

A pillar of strength in God’s temple was he,  
Adorned with the beauty of true modesty.  
He walked in the truth and the truth taught in love—

Well balanced in wisdom and grace from above.

The spirit of meekness, of love, and of might,  
Illumined his soul as a bright burning light;  
No narrowness, harshness, or stern party strife—  
For “love to all saints” was his motto through life.

Like corn fully ripened, and mellowed by age,  
He fell ‘neath the scythe, and our loss who can gauge?

Now gathered and garnered, all golden and bright,  
He rests with His Saviour in endless delight.

May that spirit be ours, of grace and of prayer,  
His mantle, his girdle, may we ever wear.  
Though dead, yet he speaks from his Heavenly place:

“I commend you to God, and the Word of His grace.”

Oh! brother beloved, we bid thee “Farewell!”

Now go with thy Master for ever to dwell;

When the morning *veille* calls the saints to the air,

We shall meet in His presence, all radiant and fair.

Kirkby-in-Furness.

T. ROBINSON.

We purpose inserting in next issue an original paper by J.R.C., on **The True Church**, What is it? Who compose it? How I got within—well worth reading by Christians young or old; then continuing month by month a portion from his pen. Valuable unpublished notes on **An Holy Priesthood, Filled with the Spirit** (John 1), and many more themes will appear at intervals.

The lines on which the late Editor conducted the paper for thirty-eight years, and the present Editor since 1914, will be strictly adhered to. Continued help from old and additional help from new friends valued.

HYP.

## War Sufferers.

By A. T. SCHOFIELD, M.D., M.R.C.S.

Author of "The Knowledge of God," "Good Health for All," etc.

AS yet we hardly realise the wonders of the times. We are too near to comprehend them. We all felt the intense chill when the sun of prosperity, of ease and comfort, of shams and make-believes, was suddenly eclipsed two years and a half ago. We are increasingly oppressed with the shadow of the deepening gloom. We know what we have lost, but hardly understand what we have gained. We are living in a day of great issues. The superficial is gone, the foundations are laid bare, "the overflowing scourge" (Isa. 28. 15) has passed through and "the refuge of lies" (Isa. 28. 17) is swept away. God and Eternity, till lately almost fables to the mind of man—so dim had become his vision and so narrowed his concepts—are now once more realities to the human soul.

The elemental—man himself—stripped of all civilised accretions, stands before God; and "Where art thou? What hast thou done?" (Gen. 3. 9, 13) is once more clearly heard, not in Eden, but in the night watches at the front. All make-believes and expediences between God and man, and man and man, are alike abhorred. Men are out for the real thing, and have become deeper and broader in their thoughts. What is done now must be fundamentally solid and lasting in the issues of this cataclysm, whether as regards the peace of man or the peace of God. All men feel that such horrors cannot be without

### Great Issues Ensuing.

and the seer confidently awaits good out of evil. May God bring this to pass.

The change was as sudden as a lightning flash. Somewhat similarly, not long ago in China, life had gone on unchanged for 4000 years, when in a single year the whole outlook was so altered that sons differed more from their fathers than these from Confucius.

It was the same here in August, 1914. The bolt came out of the blue, and a change

began for all men, a change that is still spreading and deepening for the whole world. Purblind and myopic, indeed, are those who seek to belittle this day of revelation, or to compare it with former wars and revolutions.

It is more, however, than even a revelation of man and God, it is, as a writer in *The Times* pointed out, "a *reveillé* that is sounding in our ears." Burne-Jones tells that when the Devil was turned out of Heaven he said he most missed "the trumpets that sounded on each morning." It is these we are glad to hear now; and it is for those who have ears to hear, to bring this harbinger of the coming day to the ears of the deaf, the bereaved, and the sufferers in this terrible war.

The cry is: "It is high time for men to awake out of sleep" (Rom. 13. 11); "the night is far spent, the day is at hand" (Rom. 13. 12). The war, indeed, in its final issues is

### More Spiritual than Material.

The battle is joined between the kingdoms of darkness and light, and our conflict is ultimately with "the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6. 12).

But there is yet more than even the *reveille*. God Himself in His grace is round men now like a bursting sea. The trumpet sounding from "the hid battlements of eternity" is the voice of a Love "that will not let me go." We are now "beset behind and before," and God has "laid His hand upon us" (Psa. 139. 5), and thus, though "the great waters overflow," "mercy encompasses us about on every side."

Here, then, is the final and only lasting remedy for every ill to-day, and it will be a delightful task to see how it works in a special way as a remedy in war shocks of every kind, from which we are all in varying degrees now suffering, and this leads me to my subject.

There are always many specious substitutes for real remedies. There is the

lure of the vortex of pleasure, more or less vicious; the "let us eat and drink, for tomorrow we die" (1 Cor. 15. 32), that is never wanting in times of human distress, as at the French Revolution and now. There still survives the delusion of "the ascent of man," known as "modernism," though now shaken to its base by the Frankenstein it has evolved.

But in a day when so many lives are not worth an hour's purchase, the human soul turns from remedies that have nothing to offer beyond the grave. All who have pursued happiness "under the sun" (Eccles. 1. 3) testify to its failure; from Solomon, with his "all is vanity, and no profit under the sun" (Eccles. 2. 11), to Goethe, an optimist by nature, who yet declared that during the whole of his seventy-five years he had never had four weeks of genuine well-being. It is "above the sun" (Acts 26. 13) that all lasting joy is to be found, and it is thence alone that all true remedies for war depression come.

Remedies may be physical, mental, or spiritual, and while I shall refer to all three, I shall chiefly dwell on the spiritual, as may be expected in the connection in which I write.

I must, however, say that this stress on the spiritual is by no means because this paper appears in *The Witness*, but because from the very bottom of my heart, as well as from my professional knowledge, I am absolutely certain that they are the most efficacious; and in many cases the only remedies that can help the sufferer at all. I shall explain later what I mean by spiritual remedies, and shall hope to show how widely they differ in character from much that so often takes their place.

### Victory is Assured.

By HENRY GROVES.

THE book of Joshua is emphatically the book of the higher life, the history of him who, in the wilderness, has learned that highest of all lessons, to follow the Lord *fully*. It describes, therefore, the normal condition of every child of God, yet, alas, actually of how very few! But

because so few attain unto it, it is the more important to keep before our minds the responsibility of attaining unto that to which we have been called.

The child of God has learned in Egypt the redeeming power of the sprinkled blood, and in the wilderness he has proved that in his flesh dwelleth no good thing; while at the same time he has tasted and rejoiced in the realisation of the efficacy of God's provision, in the priesthood of the Holy One, to meet and to put away all sin and defilement, and so to remove every let or hindrance to the progress of his soul in the divine life.

God foresaw our feebleness and shortcomings, and therefore has provided all that is needful to meet them. Hence the elevated character of those steps into holiness and power, into which He would lead him who is prepared to follow his Master in a step-by-step acquaintance with Him—him who is "following to know the Lord whose going forth is prepared as the morning" (Hosea 6. 3). He will be prepared to follow his Leader, the true Joshua ("Jehovah is salvation"), wherever He would lead him, over those mountain tops where the Anakim dwell, and into those fruitful valleys, though the enemies who dwell there "have chariots of iron." For mountains present no obstacles, and "chariots of iron" no difficulties to him who takes the salvation of God with him.

Triumph is ever the outcome of faith, and that outcome for which God has made ample provision in the counsels of His love to meet all our need. He would have us remember that "He is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy" (Jude 24). May He do it for each one of us, and may we be encouraged to feel that we are not left to the hopelessness of defeat nor to the helplessness of weakness; but that we have the mighty Captain of salvation going before us, towards whom faith can ever direct her eye, and in whom the believing, trusting soul is sure of victory!

## Prophecy.

An Address delivered at a Meeting of the Prophecy Investigation Society, Glasgow.

By ALEX. STEWART, Glasgow.

IN studying prophecy, the *dispensational* character of God's dealings with men needs to be taken into account. A dispensation may be defined as an economy of God by which, during a particular period of time, He acts towards men in a way peculiar to that period. It need hardly be said that God must always act in consistency with His own character, but He may vary, and has varied, from time to time His manner of dealing with mankind. There is no incongruity in His acting at one time in grace and at another in judgment, nor in His acting differently in the patriarchal or Mosaic period from the way in which He acts in this age, or will act in that which is to come. If we would understand His ways, it is needful that we give heed to the dispensational teaching of Holy Scripture.

### The Eclectic.

With regard to the present period, the Scriptures teach that this is an *eclectic*\* dispensation. God is not now sweeping the nations into the net of the Gospel. He is "taking out of them a people for His Name" (Acts 15. 14). That is what the preaching of the Gospel in this age was designed to do, and as to that there has been no failure, whatever shortcomings there have been on the part of Christians in spreading the Gospel.

When the Lord Jesus, after His resurrection, gave to His apostles the commission to disciple the nations, He indicated that there would be some of those who heard the Word who should believe, and some who should believe not, and so it has been ever since, and will continue to be during this dispensation. The idea of *universality* is altogether foreign to the teaching of Scripture regarding the present age.

It might have been supposed that in Scotland, considering the theology mainly adopted in this country after the Reformation, this would have been clearly seen.

But it has not been so, and we have had the anomaly of professed believers in the "eclectic" looking for an overspreading of the world with the Gospel in such wise as to leave no meaning in words which imply "election."

### The Coming and Kingdom.

The great divine event to which all Scripture teaches us to look forward is the Coming again of our Lord Jesus Christ. All hopes for the future well-being of the world are centred in that Coming. If wars are to cease they must do so as the result of His intervention and in consequence of His rule. When He reigns, and not till then, shall the prophecy be fulfilled that "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2. 4).

Our Lord Jesus Christ is a King, and He has a Kingdom. That Kingdom exists now, and has its subjects. Its characteristics are, negatively, that it is "not meat and drink," that is to say, it is not *material*; and positively, that it is "righteousness and peace and joy in the Holy Ghost" (Rom. 14. 17). It is even now set up in the hearts of those who believe, all of whom have within them the elements of that Kingdom. But the Kingdom in its outward form and glorious manifestation has not yet appeared. And it cannot thus appear until the advent of our Lord Jesus Christ. The King must first come before the Kingdom can be established.

At this point there arises the divergence between those who hold that the world will, in the present age, be gradually subdued to the Lordship of Christ through the preaching of the Gospel, the education of the people, and the advance of science and civilisation, and those who maintain that the Lord will take His Kingdom as David took the kingdom of Israel, namely, by the previous destruction of His enemies, or, to speak in the language of the types, that the victories of David, the man of war, must precede the glories of Solomon, the man of peace, and that this dispensation will end as those that have gone before

\* That is one proceeding by the method of election.

it have ended, by the culmination of evil and the smiting judgment of God.

### The Present War.

The war that is now being waged has had many lessons for the observant. It has doubtless awakened rudely from their dreams many who had not conceived that such a war was even possible, and yet it is to be feared that many of those who have been thus aroused will go to sleep again, pillowing themselves on the belief that the war is only an interlude, and that lasting peace will follow at its close. But the springs of war lie deep in the heart of man, and till that heart is changed there will be wars.

The present contest has proved that the advances of education and science, instead of putting an end to conflict, has only tended to make war more deadly than before. It has shown also how apt is the symbol by which the great empires of this world are represented in the Scriptures. I mean the symbol of "THE BEAST," a word which, besides its use by the prophet Daniel, occurs between thirty and forty times in the Book of the Revelation. Owning no superior control, and moved only by their evil instincts, they spring upon their prey, "stamping and devouring," as Daniel speaks of the last of the four great monarchies seen by him in his vision.

### The Antichrist.

There are times when men are prepared to welcome A DICTATOR. Such a time will arrive, and the Dictator will be found. Evil will rise to its highest point and be embodied in the Antichrist who will appear, and will be received where Christ was rejected. In our Lord's own words: "Another will come in his own name, and him ye will receive" (John 5. 43). He it is "whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" (2 Thess. 2. 8).

There is another enemy who must be dealt with before the kingdoms of this world become the kingdoms of our Lord and of His Christ. SATAN, who has been

the deceiver of the nations, must be bound and imprisoned before the reign of peace begins. His final doom will take place at the close of the Millennial period.

### The Subjugative Dispensation.

The reign which will follow upon the judgment of the Nations, the destruction of Antichrist, and the binding of Satan, will be a reign of *subjugation*. Evil will still exist after the Kingdom has been established, and within the Kingdom there will still be adversaries of God and of His Son. But the Lord Jesus will put down all opposing authority, and "when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. 15. 28).

The authority which the Lord Jesus Christ will exercise in His Kingdom will be a *gifted* authority. On sending forth His disciples to the nations after He had risen from the dead, He said: "All authority (for so is the word) is given unto Me in Heaven and in earth. Go ye therefore and teach all nations" (Matt. 28. 18, 19). His authority, given to Him by the Father, was thus made the basis of the preaching of the Gospel, and in the Millennial Reign it will be the warrant of His kingship. By virtue of that authority He will administer the Kingdom, and having done so perfectly He will in the end deliver up the Kingdom to God who gave it.

### The Dispensation of Habitation.

The new Heaven and new earth lie beyond the period of the Kingdom, and when they appear the first Heaven and the first earth shall have passed away. The present troublous times, the judgments of God which are yet to come, the Kingdom of the Son, all these will be closed chapters of earthly history. The long conflict between good and evil will have come to an end, and righteousness, none opposing, shall dwell in that new Heaven and new earth.

The central object in the Millennial



Kingdom will be the *throne*, and the note of the Kingdom, as has already been intimated, will be *subjugation*. In the account of the new Heaven and new earth which has been given to us the prominent symbol is not the throne, but the *Tabernacle*, the abode in which God will dwell with men, and the note then will be, not subjugation, but *habitation*. All thoughts of security, of peace, and of permanence are in that word. God visited Adam in Eden, but did not dwell with him. His indwelling is consequent upon redemption and upon the cleansing of those who have been redeemed. Hence He dwelt among Israel in the Tabernacle in the wilderness and afterwards in the Temple at Jerusalem, and He dwells now in the Church, which is the House of the Living God, for Israel was a redeemed people cleansed typically by sacrifice, as the Church is a redeemed people cleansed actually by that Sacrifice which the offerings in Israel typified. In the new Heaven and new earth the sin which makes sacrifice necessary will not exist. There will be nothing to oppose or to hinder or defile, and accordingly, when the new Heaven and the new earth have come into existence, it can be said: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God" (Rev. 21. 3). There will be no limitation of His abode, as in the case of Israel and the Church, to a people marked off from other men, but He will dwell with *men* as such, and this will be possible since all men will then be in right relations with Himself, they "will be His people, and God will be their God."

### The Consummation.

In the view of the future, which it has been sought to present in this paper, the symmetry of the Book of God becomes apparent. It is seen that the wheel of time does not revolve idly, and that there is a consummation to be reached which will be a fitting crown to all the dealings of God with men.

### The Witness Watchtower.

**The Victory Loan** has been forced upon the attention of every Britisher. £1,000,000,000 is said to be the amount subscribed. If such an enormous sum can be given for a war of *destruction* by individuals who form the Nation, because they realise that the stake is life or death; and hope that the issue will be *Victory*, surely the individuals who shall form "the Everlasting Kingdom," realising that life or death eternal is the issue at stake with millions of their fellows, and knowing that *Victory* is assured, might bestir themselves to win in the war of *Salvation* now being carried on by a noble band of men and women who remain in the front trenches in many lands. The letter on next page emphasises the urgency of the need. Who will respond?

"**The Victory Year**" is in many mouths. "Complete Victory Assured" forms the heading in Newsprints. Yet in all the talk of public, press, and even Ministers of State one vital factor seems to be studiously omitted, one mention is sadly lacking—the mention of **GOD**. Whilst shrinking from the familiar parade of the Almighty, it is well ever to acknowledge that He is above all, ruling over all, and that His Eternal Counsels will be carried out *when and by whom* He pleases (Rom. 1. 20; 9. 16; Eph. 1. 11).

The lesson of the monarch at the commencement of the "Times of the Gentiles" may have to be repeated to the monarchs at the close of these "Times," that "The Most High ruleth in the Kingdom of men" (Dan. 4. 25), and He alone is "King of Nations" (Jer. 10. 7).

**Who is Governor?** The heart of the true believer is comforted in these days of unparalleled calamity as he turns to "the Psalm of broken sob's" and finds that whilst it begins with the bitter cry of the Cross—"My God, My God, why hast Thou forsaken Me?"—before it closes the same glorious Person is seated on the Eternal Throne, "for...He is the Governor among the nations" (Psa. 22. 28). The Hand that was pierced for me on the Cross now wields the sceptre of the Universe. Therein doth my heart rest and rejoice, even when passing through the valley of Baca.

**The Conquering Volume.** Luther's saying that "The Holy Scriptures are, to believing souls, what the meadow is to the ox, what the home is to the man, what the nest is to the bird, the stream to the fish, and the cleft of the rock to the sea-fowl" was recently confirmed by the Bible Society receiving from the British Home Office a request for a number of New Testaments in *twenty-eight specified languages*, including such unusual tongues as Albanian, Icelandic, and six different forms of Chinese. The books were for the use of foreign criminals confined in the civil prisons or Great Britain. The resources of the Bible House, however, proved equal to this polyglot demand, and all the Testaments asked for were at once sent as a free gift. "The Word of our God shall stand for ever" (Isa. 40. 8). hyp.

## CORRESPONDENCE.

## Pressing Problems.

To the Editor of THE WITNESS.

The article by Mr. Alexander in your January issue under the above title sets forth lucidly and succinctly certain urgent problems with regard to missionary work, which clamantly call for the earnest and prayerful consideration of all connected with the Assemblies.

The following twelve extracts from recent letters from accredited missionaries in various lands confirm the views expressed in Mr. Alexander's article as to the

## Alarming Increase in the Cost of Living

in all lands, and the consequent suffering of many of the missionaries whose incomes have not increased proportionately.

1. "Your letter came on a military train, as for three weeks no ordinary train has been running. This stopping of traffic is very serious. Prices of all necessities have gone up enormously. This new trouble is due to the depreciation of the paper dollar. Hundreds of millions were issued about six months ago at a guaranteed value of *fivepence*; now they are not worth a *farthing*. Consequently workmen and merchants refuse to handle them. Silver is demanded in payment, but there is very little silver in circulation."

2. "The distress around is getting most trying now, and we wonder if the fear of famine is going to accomplish more for God in this region than the loss of loved ones and 'the fear of the sword' have done."

3. "Circumstances press hard on the people owing to the increased cost of living. The low rate of exchange on English money is also felt by the workers."

4. "Everything is exceedingly dear; coal, for instance, being about £5 a ton."

5. "The poor here are in terrible straits, many of our people cannot come to the meetings for the want of clothes to put on. Work is exceedingly scarce, living high, and how many of our folks live I cannot tell."

6. "All food-stuffs—the produce of this land—also all imports, are over famine prices. So much is being required for the army."

7. "Thank you so much for the gift for poor children; we were grateful for it. God is mindful of the needs of the work, and every little makes a muckle in these days. Fancy *four* measures of rice for a rupee, what we used to get until lately for *twelve* measures a rupee! And all else corresponds."

8. "These last two years have been years of the greatest financial pressure, and we have to help many people with food, etc., who formerly earned good wages."

9. "Everything gets more and more expensive. I had just sent an order for drugs, which before the war would have cost £3, and the bill just

received is for more than £8. Still this work must be kept on, for there are *so many* sufferers; we only touch the fringe of the need."

10. "I can honestly say that these gifts came to rejoice us in our need, as we were on our beam ends. The increase in living, and fewer gifts, have latterly made it rather difficult for us. It has greatly relieved our minds, and is a cheer onwards in the work we are endeavouring faithfully to do for the Salvation of souls in this city."

11. "These gifts are indeed very timely, and afresh remind us of the loving care of our Heavenly Father, who knows our every need. The war is not only making things very expensive, but so much silver is being taken out of the country by nations at war that it has seriously affected the exchange, and whereas we were getting over *twelve* silver dollars for the sovereign about twelve months ago, now we are only getting *eight*."

12. "Now it costs *more than double* to live than before the war. Indeed, some necessities are two, three, or even four times the cost. But we are experiencing that God is the living God. Hitherto He hath helped, and the difficulties created by the war are no difficulties for Him, but only give Him more occasion to display His love and power, and His endless resources."

## What is Required?

It will be observed in not one of the above extracts do any of the workers complain of any lack of supplies to meet *personal* needs. Their trust being in the 'living God' (1 Tim. 6. 17). We do well, however, to remember that the mere absence of any evidence of repining or complaint on their part is no criterion that they are not suffering. The facts, as stated by Mr. Alexander, are unquestionably true; that the cost of living has so greatly increased in all lands that unless the support of missionaries is considerably augmented their work in many cases must be curtailed, and the health of the workers and their families may be jeopardised.

While on the one hand we are indeed grateful for the gifts which come in, especially from those who give methodically; on the other hand we are convinced that if there was more real self-denial and intelligent apprehension of the great need of special effort in the spread of the Gospel in these dark days of tribulation, the sum total of moneys received by Bath, Glasgow, and other centres of distribution *could be easily doubled*. The increasing consensus of students of the prophetic Word is that the year 1917 shows unmistakable signs of the near approach of the Lord's Coming. The day of opportunity will soon be over. Let us then:

"Give strength, give thought, give deeds, give pelf,  
Give time, give prayers, but first give self."

Yours in the Master's service, C. P. WATSON.

PRESSING PROBLEMS, No. 2, by L. W. G. Alexander, held over for lack of space, will (p.v.) appear in next number.

## QUESTIONS AND ANSWERS.

*Brief replies to the following questions are invited by April 10. Address: The Editor of "The Witness," 229 Bothwell Street, Glasgow.*

**"The Zeal of Thine House."**—Please shed some light on John 2. 17: "The zeal of Thine house hath eaten me up." Making particular reference to its original setting in Psalm 69. 9.

**The Supreme Test.**—Romans 8. 9 tells us that "If any man have not the Spirit of Christ he is none of His." Were the Samaritans spoken of in Acts 8 and the Ephesian disciples in Acts 19 not saved before they received the Holy Spirit?

**Have We Apostates?**—Have we apostates to-day, as at the beginning? If not, how can we explain that brethren who were in the forefront for twenty to thirty years are now entirely devoid of Christian testimony and interest in spiritual matters?

**To Give the Light.**—Some Greek scholars say that the words "to give the light" ought to be "to give us the light," and that it refers to God's work in the soul, while others look upon it in the aspect of responsibility on those into whose hearts the Gospel of the glory has shone to let the light shine out to others.

**Submission of the Wife.**—What is the meaning of Colossians 3. 18 and 1 Timothy 5. 14? Does it require the wife to submit to the husband in every detail and domestic arrangement? Has the husband any right to deprive the wife of all power or authority in the house as regards children and servants, or withhold household moneys or goods?

## Christians and Concerts.

**QUESTION 699.**—As a child of God, I feel quite confident that a worldly concert is no place for me, but would value help as to a clear answer from Scripture.

**Ans. A.**—Worldly concerts are composed of music and singing to suit the refined and sometimes the sensual taste of the world. There is only one standard in respect to singing for the Christian, viz., "Making melody in your heart to the Lord."

What to sing is given in James 5. 13; Matthew 26. 3; Mark 14. 26.

How to sing in Ephesians 5. 19; Colossians 3. 16. May we keep and uphold the standard.

JOHN BUTSON.

**Ans. B.**, which is too long for insertion, suggests that "there is harmful error suggested by the phrasing of this inquiry, viz., a misuse of the word 'worldly.' The things of this world are worldly by nature, and worldliness is only out of place where spirituality should reign. If a concert is 'worldly,' so is a cup of tea! It is not worldliness, but worldly-mindedness that the Christian has to guard against (Rom. 12. 2), and in this sense it is not the concert which is worldly, but the concert-goer." D.L.P. (Salonika).

**Editor's Note.**—As far as we have heard,

military concerts partake much of the same nature as ordinary pre-war concerts. They are got up by worldly-minded people to please their worldly neighbours, and can certainly be classed amongst things "doubtful," from which grace teaches us to abstain (Luke 12. 29; Rom. 14. 23).

## Vexing His Soul.

**QUESTION 700.**—In what way did Lot vex "his righteous soul from day to day?" (2 Peter 2. 8).

**Ans. A.**—In the Old Testament God righteously obscures the *outer* material life of Lot under the shadow of oblivion. In the New Testament the same God rends the veil which covered Lot's *inner* spiritual life and reveals to us some of the mental and moral exercises even in Sodom.

The word "vexed" is six times found in the New Testament, and is variously rendered in every case save two. Even in the portion under review two different words are employed; one meaning "torture," and the other "wearing down." Weymouth and Rotherham both so translate them. Alford says to "distress, or harass beyond endurance."

To sum up, Lot was thoroughly *unhappy* in his environment, and his unhappiness was even wearing down his physical strength. T. BAIRD.

**Ans. B.**—We often think of Lot, and rightly so, as an example and a warning of a worldly heart. In Genesis he is in striking contrast with Abraham, the pilgrim and man of faith. But in this Scripture we look at him from another point of view, and in contrast with the wickedness around him. So viewed he was "a righteous man." That he was distressed shows that his conscience was awake, even if his heart was not right. Perhaps what added to his distress was the thought how little effect his righteous life seemed to have upon licentious Sodom, and how all his efforts to reform the place were of no avail. He occupied a prominent position there, no doubt largely due to his kinship with the preserver of Sodom and its king, and the favour which compelled the esteem of the men of Sodom, possibly he thought to use for God. We gather that he hoped for much from this, for though distressed with all he saw and heard, and tormenting himself with the lawlessness about him, he seemed quite unprepared for coming judgment.

Had he been in communion with God about the evil, as Abraham was, he would have known that nothing he could do could improve the place. He would have known that he had no right there save as a witness for the Lord, and he could only be this as one who was in spirit separate from it (John 17). Had this been true of him, there might well have been deep concern, but he would have escaped the *distress* and *torment* which always will be the portion of the righteous who leave the path of faith and occupy a position in the world (in its various aspects) inconsistent with the Heavenly calling.

It is impossible to effectively testify against that to which one is indebted for a standing in the world. We can only have power in testimony as we stand apart, not, indeed, in the spirit of Pharisaism, but on the mount with God. There no vexation of spirit will be ours, but adoring acquiescence in the ways of God (Matt. 11), and power with Him in intercession, and power, too, with men in plucking some brands from the burning.

But for Lot there was only vexation of soul for himself, the hardening of his children's hearts, and none were gained for God. W.R.LEWIS.

*Editor's Note.*—Much more happy is the man who "delights himself in the Lord" (Psa. 37. 4), and walks in separation in heart and ways with Him, than he who only "vexes his soul from day to day" in seeking to do what God never called him to. The magistrate *sitting* in the gate may look more potent to the man of worldly understanding, but the pilgrim and stranger *looking* for a City has "the peace of God which passeth all understanding" (Phil. 4. 7). The choice is ours to-day; the decision, like Lot's, will tell in ages to come.

## To John R. Caldwell.

"Let the beauty of the Lord our God be upon us" (Psa. 90. 17).

[In sending this Tribute to the memory of one whom he loved, the author writes: "No one will ever know what J.R.C. was to me. When we were both in moderate health not a week passed but we exchanged letters. Not a day passed but I remembered him in prayer, and I judge from what he said he so remembered me. And so, as often in private he was pleased to admire what he called my 'poetical style,' the best I feel I can do is to use what pleased him so in this wreath of words laid on his memory in that magazine so very dear to both of us—*The Witness*."—ED.]

MY friend, let men speak of thy success in business and long-sighted policy in the affairs of time, of thy strenuous labours, and the reward in this life of thy toil; let fellow-labourers speak of thee as a faithful servant of God, a good soldier of Jesus Christ, a messenger whose feet were swift on the errand of Salvation, a herald whose proclamation of the Gospel was clarion-noted and silver-tongued, of thee as one who never loitered along the Heavenward way or dallied amidst the lush grass of By-path meadow, or listened to the alluring whispers and splendid offers of Vanity Fair; let disciples speak of thee as one whose addresses were simple, yet rich with the eloquence that springs from a heart filled with the Spirit of God, whose pen was that of a ready writer touching the matters of the Great King, yet whose words, being Spirit-taught, brought to light the meaning of difficult passages in the Word that is Spirit-inspired. And let them keep his memory green whose generosity freed them from care, whose ready hospitality made them forget their homelessness, whose broad-mindedness made all in whom he discerned the likeness of Jesus Christ welcome, although in

the language of some "they follow not with us," whose loyalty to the Truth and the grand doctrines of the Word of God steadied them when Satan's use of circumstances threatened to draw them from the orbit whose centre is Jesus Christ our Lord to become wandering stars—planets without centre, light, and orbit.

But I would speak of that beauty that was on thee, "the beauty of the Lord our God."

For me time wrote no wrinkles on thy brow, for that beauty was thine. Care carved no furrows. Age traced no lines. Disease left no impress. Death breathed no decay on that fadeless bloom, for "the beauty of the Lord thy God was upon thee." Thy last words to me were of Heavenly cheer, thy last tender look a smile.

And now as in spirit I stand by thy last resting-place, where the purple mountains keep watch and ward around thy bed, and the everlasting hills hap thee in peace, where the waves break in melody around that green shore, and the rushing tides make music for thy lullaby, whilst overhead the clouds chased by the wind cast fleeting shadows that follow each other swiftly over the turf that lies lightly o'er thee, and give words to the music, "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down: he fleeth also as a shadow, and continueth not!" (Job 14. 1, 2), I would thus think of thee, my friend and brother, "Laid to sleep through Jesus, thy spirit now shining in the light of God enjoying the fellowship of saints passed on before thee, thou shalt be brought by Him, when the trump of God sounds and the Great Angel's gathering shout is heard, together for ever with the dead in Christ and with us who are alive and remain, to meet to part no more. 'Good-night!' until on the dawning of that deathless Day we say 'Good-morning!'"

Well writes Reginald Heber:

"Thou art gone to the grave: but we will not deplore thee, Though sorrows and darkness encompass the tomb; The Saviour has passed through its portal before thee, And the lamp of His love is thy guide through the gloom. Thou art gone to the grave: but we will not deplore thee, Whose God was thy Ransom, thy Guardian and Guide; He gave thee, He took thee, and He will restore thee; And death has no sting, for the Saviour has died."

'Brethren, these broken words of mine are the words of one whom John Caldwell honoured with his friendship, made rich with his fellowship, and strengthened and comforted as he alone could whose heart was so wise yet so tender. No pen so poor as mine could rightly tell what I owe him, or recount the value of the free-gift, following His Master's example, he gave to me so poor, so unworthy, so weak, and yet (in all humility I dare to add) so grateful. That gift was his love. Bowing my head I hear this testimony and comfort myself thus: 'God gave thee, God took thee, and God will restore thee.' "The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord" (Job 1. 21).

D. ANDERSON-BERRY, M.D., LL.D., F.R.S. (Edin.).

London.

# The Lord Jesus Christ

as Martyr, as Sacrificial Victim, and as Mighty Victor.

By CHARLES HICKMAN, London.

IN the Scriptures the Lord Jesus is brought before us in three ways: As Martyr, as Sacrificial Victim, and as Mighty Victor.

I. “Then came Jesus forth wearing the crown of thorns and the purple robe” (John 19. 5, 6). Here we have

## Christ as Martyr.

The Lord Jesus came into the world to do the Father’s will. In pursuance of that will He presented Himself to the Jews as the Messiah. But He was despised and rejected. He was the “Faithful Witness” (Rev. 1. 5), and ever maintained what was due to God. As to the world, He testified that its works were evil. Men could, in measure, appreciate His kindness in healing the sick and feeding the poor; but as the righteous One standing for the maintenance of the claims of God He was hated. He endured the “contradiction of sinners against Himself” (Heb. 12. 3), and eventually He was “taken and by wicked hands was crucified and slain” (Acts 2. 23).

In doing the will of God, Christ suffered, “leaving us an example that we should follow His steps” (1 Peter 2. 21). Hence the exhortation, “Forasmuch then as Christ suffered in the flesh, arm ye yourselves with the same mind” (1 Peter 4. 1, R.V.). Christians are given the high dignity of treading the path that the Son of God Himself once trod. No wonder that it is written, “If ye be reproached for the Name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you” (1 Peter 4. 14).

II. “Behold the Lamb of God” (John 1. 36). Next we have

## Christ as Sacrificial Victim.

The death of the Lord Jesus was not merely that of Martyr. He died as the Sacrificial Victim. “John seeth Jesus, . . . and saith, Behold the Lamb of God which

taketh away the sin of the world.” He was the Lamb provided by God, and therefore competent to meet the Divine requirements.

In the term “Lamb of God” two things are implied, viz., Deity and Manhood.

1. DEITY IS IMPLIED. No created intelligence is free to undertake for another, because the creature, however great, owes for himself obedient service to the Creator from whom his powers have been received.

When Michael, the archangel, has served God age after age he has done but his duty—less would be sin. No created being is *capable* to meet the claims of Divine justice in regard to man’s guilt. For this it needed One upon whom God had no claim and who was equal to God. Therefore it is evident that God alone could redeem.

2. MANHOOD IS IMPLIED. According to the Divine counsels God was to be glorified in man. But man had dishonoured God. Yes, but if by man sin entered into the world, by man sin was to be borne away. Hence to accomplish the Will of God “the Word became flesh” (John 1, R.V.). In the mystery of His being the “Lamb of God” was truly God and truly man, and the poet has well said:

“No victim of inferior worth

Could ward the stroke that justice aimed,

For none but He in Heaven or earth

Could offer that which justice claimed.”

We do well to reverently ponder the sufferings and death of the Lord Jesus. When nailed to the Cross of Calvary the Lord Jesus suffered not merely at the hands of man; He was “forsaken” of God (Matt. 27. 46). Yea, the wrath of God was poured upon the Holy Victim. No one but God the Father will ever know what were the depths of His sufferings when in anguish of soul He cried, “All Thy waves and Thy billows are gone over Me” (Psa. 42. 7). The Victim was infinite, and it

is impossible to limit the value of His sacrificial death.

God has now the righteous basis upon which to offer Salvation to every creature, and to carry out His eternal purpose of bringing many sons to Glory.

III. "Who is worthy?"... "Thou art worthy." Read Revelation 5, 1-14, where we have

### Christ as Mighty Victor.

The apostle John went to Heaven in Apocalyptic Vision at a time of crisis. A book had to be opened, sealed with seven seals. It was the Book of Divine Counsels. "And no man in Heaven, nor in earth, neither under the earth, was able to open the Book, neither to look thereon." And John began to weep. But one of the elders said unto him, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book and to loose the seven seals thereof." Then John beheld "a Lamb as it had been slain"—it was the Christ of the pierced hands and pierced feet and wounded side. "And He came and took the Book out of the right hand of Him that sat upon the throne," and as He did so the four living creatures and the four and twenty elders fell in worship at His feet.

The Lamb had "*prevailed*" to open the Book. Thus the Lord Jesus is seen as the Mighty Victor.

In the 5th chapter of Revelation there are three circles of beings that worship the Lamb.

1. THE FIRST CIRCLE OF WORSHIPPERS (vv. 8-10) is composed of the four living creatures and the four and twenty elders. This circle is nearest to the Lamb. The four living creatures depict God's attributes as displayed in government. The four and twenty elders symbolise the risen and glorified saints; they are seated upon thrones and have golden censers. All the heavenly saints are a royal priesthood. When the Lamb had taken the Book they fell down before Him in worship. "And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof: for Thou wast slain, and hast

redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." It should be noted that the elders not only celebrate the worthiness of the Lamb, but they say *why* He is worthy, and in their song they directly address Him. They say, "*Thou art worthy.*"

2. THE SECOND CIRCLE OF WORSHIPPERS (vv. 11, 12) is composed of angels. John says: "And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The angels speak of the Lord Jesus, but do not speak to Him, nor do they give the reason for their praise, as do the elders.

3. THE THIRD CIRCLE OF WORSHIPPERS (v. 13) embraces all the inhabitants of Heaven and earth. The apostle John says, "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." The four living creatures add their Amen, and the four and twenty elders prostrate themselves in worship.

Doubtless this scene is anticipative of Millennial rest, and gives the blessed result of Christ's administration. From Heaven and earth there will be the outflowing of praise and worship "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

(To be followed by "The Sevenfold Ascription of Praise to the Lamb.")

### An Acceptable Ministry.

GEM FOR THE MONTH.

Neither a humanly-appointed nor a self-appointed ministry will ever suit within the hallowed precincts of the Church of God. All must be divinely gifted, divinely taught, and divinely sent.—C. H. MACKINTOSH.

## The True Church.

By J. R. CALDWELL, Glasgow.

IN ordinary usage a Church is a building of stone and lime set apart for religious purposes. The term is also used of a national religious community, as the Church of England, of Ireland, or of Scotland. Again, it is applied to a denomination, as "The United Free Church," "The Established Church," "The Episcopal Church," "The Baptist Church," etc., each being distinct from all the others. But in none of these senses is it used in Scripture. The Greek word is *Ecclesia*, i.e., "the called out." It is used in Acts 7. 38 of the congregation of Israel which was "called out" of Egypt, and, again, in Acts 19. 22, of the excited mob at Ephesus, but these two instances of the use of the word *Ecclesia* are quite exceptional. In all other places it denotes the congregation of true believers in the Lord Jesus.

### The Church a Building.

It is first used in Matthew 16. 18 by the Lord Himself, "My Church." There we learn it was yet, in the future, to be built. It is a building, but not of brick and mortar. It is composed of "living stones," and these are built up "a spiritual house." All who have believed on the Son of God are living, they have "life eternal," all others are dead "in trespasses and sins." As John writes: "We are of God, and the whole world lieth in wickedness," or "in the Wicked One" (1 John 5. 19, R.V.).

Those who are indeed believers, who through faith in Christ Jesus have passed "from death unto life" (John 5. 24), who have peace with God and rejoice in hope of His glory (Rom. 5. 1, 2), are not merely isolated living stones, they are "builded together for an habitation of God through the Spirit." They are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone" (Eph. 2. 20-22). Not one who is spiritually dead has any place or part in that building of God. He may belong to the membership of a National

Church, or he may be a member of an orthodox denomination, yet if he has not been "born again," if he has not been converted, turned from darkness to light, from the power of Satan to God, then he is not one of the living stones chosen for a place in the Church which Christ is building.

### The Church a Body.

But there is another figure used which brings together into yet closer association all who belong to Christ. They have been by the Holy Spirit baptised in One Body, the Body of which Christ Himself is the Head, and of which all saints are individually members. These compose "the Church which is His body, the fulness of Him that filleth all in all" (Eph. 1. 22, 23, and 1 Cor. 12. 13, R.V.). The absolute oneness, interdependence, and sympathy of the members of the human body fitly represent the divine ideal of the Church of God. This is elaborately set forth in 1 Corinthians 12.

### The Church a Unity.

At the beginning in Pentecostal days the unity was perfect. "All that believed were together, and had all things common." "The multitude of them that believed were of one heart and one soul." They were filled with the Holy Spirit, and therefore in them Christ was glorified, and love was perfected. Attracted together by the instincts of a divine life, a corresponding principle of repulsion separated them from the world and the world from them. "Of the rest durst no man join himself unto them" (Acts 5. 13). These two principles are clear in the prayer of the Lord Jesus in John 17. Five times He prays "that they all may be one." Satan has ever opposed the manifestation of this unity, and split up into contending sects the Church which ought in the sight of man to be manifestly one, yet as a matter of fact in the anointing of the Holy Spirit all believers are one, and members of His Body, and members one of another.

### The Church a Separate Company.

But that wondrous intercessory prayer makes no less clear the separation of the

Church from the world. "They are not of the world, even as I am not of the world." In the world they indeed are, but not of it, and the child of God who is in fellowship with Christ, while he loves all saints, will be separate from the world—a spiritual Nazarite following in the footsteps of his world-rejected Master.

### The Church—How Entered.

Membership of a so-called Church is usually regarded as a voluntary act, entered upon in connection with some religious ordinance, such as baptism or confirmation, when the child attains an age that warrants such a step. In the Church of England Prayer Book it is plainly taught that in baptism the child is made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Nothing further of the nature of regeneration or conversion is required in order to membership of that Church. The rite of confirmation only is necessary wherein the child baptised in infancy relieves the sponsors of their vows and assumes the responsibility for himself. For all this there is not a scrap of warrant in Scripture. But these are what the Church of England is composed of. Among Presbyterians it is equally emphatically taught that the child of Christian parents (*i.e.*, of members of some denominational Church) is by virtue of its parentage alone a child of God. "He is a member of the Kingdom, he is that from his birth." "In baptism the Church receives him into its fellowship because his parents are believers." One would hardly have expected to find such fundamentally erroneous teaching emanating from a Presbyterian minister. Yet it is even so, and the words used above are quoted from a popular work on "The Child in the Church."

How such as hold this can dispose of such passages as "by nature the children of wrath" (Eph. 2. 3); "The mind of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8. 7); "Except a man be born again he cannot see the Kingdom of

God" (John 3. 3); "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51. 5), is more than we can comprehend. It is clearly an attempt to bring the flesh into the Kingdom of God, and the folly and sin of it will in due time be manifested.

### A Personal Testimony.

The writer was a member of a Congregational Church long before he knew what it was to have passed from death unto life or to have peace with God. But as soon as, by the infinite grace of God, the glorious light and love of the Gospel entered his heart he found himself in a new atmosphere. He found there were those with whom he had true fellowship, to whom the Word of the Lord was precious, and the Name of Jesus sweet. But a large proportion of the members of the congregation with whom he was associated he found were ignorant of any such experience, nor could they understand or sympathise with the new found life and love. Whatever their position as members of a denomination, they had not become members of that Church which is His Body.

### The Outward and the Real.

Alas, how many are there in every denomination members of an outward organisation, and satisfied to go on as professed Christians, observing outward ordinances, attending upon what are called "the means of grace," but all the time ignorant of the life and love, the peace and joy that are known to the humblest, weakest, poorest believer in the Lord Jesus Christ.

"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5. 25-27). Then shall be manifested in Glory eternal the True Church.

A series of seventeen testimonies from different lands, of which this is one, will shortly be issued in book form under the title "THE TRUE CHURCH: What Is It? Who Compose It?" 1/3 net; 16/-, post free.



## Found After Many Days.

LEAVES FROM AN EVANGELIST'S NOTEBOOK.

By ALEX. MARSHALL.

"CAST thy bread upon the waters."  
What a word of cheer is this to discouraged Christian workers! Go on doing this in spite of the fact that you *see* comparatively little results from the toil expended. "Sow ye beside all waters," and God's promise is sure. "Thou shalt find it after many days."

In such a trying time as the present we ought to "provoke one another unto love and to good works" (Heb. 10. 24). In the days of Isaiah the prophet we are told that "They helped every one his neighbour, and every one said to his brother, *Be of good courage*" (Isa. 41. 6).

It is to be feared that some of God's dear people who were once earnest and whole-hearted Christian workers are tempted to "settle down." They have seen so little results of their patient toil that they feel inclined to give up their Sunday school, tract distribution, or other Gospel efforts, and "take it easy." Before you do so, "thumb the promise," "THOU SHALT FIND IT AFTER MANY DAYS" (Eccles. 11. 1).

To encourage any of the *Witness* readers who may be disheartened or depressed, I would seek to mention two striking illustrations of the truth of the promise referred to in Ecclesiastes.

### After Thirty Years.

1. Whilst at the annual meetings on New Year's Day, 1917, in Stranraer, an old friend gave me a copy of a letter that he had received from a missionary in the island of Mauritius, telling of his conversion to God thirty years previously. The letter was addressed to a small company of Christians who meet in the Lord's Name alone in a Gospel Hall for worship and ministry in the most southerly village in Scotland. We take the liberty of quoting a part of the communication: "Thirty years ago, last Lord's day afternoon, 11th June, 1, a boy of ten years and ten months old, was walking from my aunt's house in Shore Street, on my way to the

'kirk,' and I heard a lone man telling the story of redeeming love, and he said that God loved boys and girls, as well as grown up persons, and that all of them were included in the word 'whosoever.' This went home, and on the following day I walked along the shore of the Bay of Luce, and sat down on an old mast, opposite the Coast Guard station, thinking and pondering what I had heard. I knew I was a sinner, as I had had good training in the Word, and I also knew that no unsaved person could enter Heaven. Then I thought, 'If I'm not going to Heaven I'm going to Hell.' Then the message dear, brother Robert M'Gaw had spoken came back with power, and I believed, and received the Lord Jesus Christ as my Saviour."

After his conversion, Mr. H. B. left the district, was baptised, and laboured for years as a Baptist missionary in India. Now he gathers in Christ's Name alone, and speaks of blessing through his labours for the Lord in the city of Port Louis, Mauritius. Mr. H. B. in his letter believed that Mr. M'Gaw had been taken home to glory. Mr. B. was agreeably surprised to learn that Mr. M'Gaw still goes on telling the same "old story" that was the means of his conversion to God thirty years ago.

### Another Thirty Years Ago.

2. During my visit to the West Indies in 1916 I became acquainted with a devoted missionary who labours in the island of Barbados. Mr. T—'s story was as follows: Thirty years ago, as a boy of fourteen, he went one Sunday night to the Tent Hall, Saltmarket, Glasgow. He was one of the 1800 or 2000 persons who heard the Gospel preached on that occasion. Through that simple discourse the lad was led to rest his weary sin-laden soul on the work which Christ did for Him at Calvary.

Some years after he was led to the Saviour he went to the United States of America and became a diligent Gospel worker. When the need of the West Indies was brought before him he responded, and last year he went to Barbados, and is now labouring within six miles of Bridgetown.

Such cases as these should cause Gospel workers to continue steadfast and unmovable in this glorious soul-winning business. It is said that the great and good Professor Tholuck, of Halle University, once remarked. "I look upon every student that enters Halle University, under my care, as a fortress to be won for the Lord Jesus Christ."

Fellow-workers, don't slacken your efforts in seeking to win boys and girls, men and women, for our Lord and Saviour. What a comfort to that Wigtownshire brother to know thirty years afterwards that a boy was saved through his Gospel "talk" who became a Christian missionary among the Indians of Mauritius! And possibly the brother whom God used to the salvation of Mr. T——, the West Indian missionary, will not know on earth the result of his message that was delivered in the Tent Hall, Glasgow.

"He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126. 6).

### Books Written of Him.

A Suggestion by A. O. MOLESWORTH.

"AND there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written" (John 21. 25).

Suggested meaning of the words, "I suppose," "the world itself," and from literal translation of the Greek, "*contain*."

"Suppose"—I am of opinion, or, "it is my thought, or mind."

"The world"—"Mankind," or, "the human mind."

"Contain"—"Take in fully," or, "comprehend."

Paraphrase of above: "I cannot but think that the human mind could not fully take in the fulness or substance of all the books that should be written."

And this view is borne out by Bengel, the famed commentator, in his commentary termed the Gnomon.

## Spiritual Results from the Crisis.

Pressing Problems.—II.

By L. W. G. ALEXANDER.

THE great question before the Christian's heart to-day is not "What are to be the temporal results arising from the convulsions through which the nations are passing?" but rather, "What spiritual results are to accrue therefrom?" We thank God that the ears of tens of thousands of men are open to the Gospel to-day who in all probability would never have been under its sound except for the War. We praise Him yet more for many souls that are being genuinely saved.

It is a truism that things can never again be as they have been. The serious question, however, presents itself: Are we as Christians and as companies of God's people alive to the responsibilities and opportunities of the future? Many of these men who are being converted to God during these dark years will, we hope, with the dawn of a brighter day, return to their homes. We may rest assured that the religious connections with which they were associated in the past will satisfy many of them no longer. They will yearn for the warmth of Christian love and fellowship, and long for spiritual food. Where are they to find these? **The Problem Faced.**

To many who read these pages perhaps this question presents little difficulty, but surely this is because little thought has been given to the subject. The problem is fraught with deep seriousness. Where are these men and others to look? *Where are they to go?* It is clear that in many Churches in our land all that these souls yearn after is absent. Death and spiritual poverty abound. That these men will quickly detect the hollow emptiness and sham of a lifeless ministry and carnal observances goes without saying. The husks that satisfied in the past will do so no longer, and the hunger for the "finest of the wheat" will cry aloud for satisfaction.

Are we in any measure alive to the urgency of this problem? Are we to be satisfied that things should be amongst us

in the future as they have been in the past? Few will deny that degeneracy has been at work in our nation during generations of peace and prosperity; and many believe that God is pulling us up as a nation in the terrible ordeal through which we are passing, and is giving us an opportunity nationally to purge away the dross. Whether this end will be attained or not He only knows. But what of our own history and condition as companies of God's people? Have the present sorrows through which many are passing no voice to us, calling us to remember from whence we have fallen, and to separate "the precious from the vile?" (Jer. 15. 19). It were vain to indulge in recriminations, and to endeavour to fix the blame on others. Our place is in the dust before God, saying, "We have sinned" (Judges 10. 10).

### The Problem Behind the Problem.

If it be so that presently thousands of men and women will be looking around them for centres where Christian love and fellowship can be enjoyed have we that to offer for which they yearn? Let us be faithful with ourselves and honestly face the facts. Three generations ago brethren were one in their testimony for God, and were mightily used of Him to disseminate His truth amongst His people and to preach the Gospel to the world. To-day there are at least ten different parties of brethren, having little or no fellowship with each other, and each claiming to be right and judging others to be wrong. Which of these conflicting parties is the exercised soul to join? What is at the root of these divisions and parties? Only one answer can be given. Sectarianism! What is at the root of sectarianism? Carnality! It is easy to declaim against the sects around us, but in common honesty must we not admit that nowhere is sectarianism more sadly manifested than among ourselves? There may be some excuse for the sectarianism existing around us when we consider that the great majority of persons involved are unregenerate; but the sin and the shame of our sectarianism is aggravated

by the fact that it exists amongst those who admittedly are the people of God, and who are all one in Christ. Oh, to be bowed in soul before God on account of this! How few seem to feel the load of this sin!

### The Solution Not Impossible.

Let no one suppose that the divisions amongst brethren are caused by fundamental doctrines. Were *vital* truths involved nothing further would require to be said regarding the matter. But, notoriously, this is not so. Nowhere are the foundation truths of Scripture more jealously held. Nowhere is fundamental evil doctrine more resolutely rejected. This, so far as the present writer has been able to gather, is true in equal measure of all parties. What, then, is it that hinders fellowship? Personal animosities, party shibboleths, leaders' influences, different views regarding such matters as reception, fellowship, Church organisation, and so forth. In view of our vital oneness in Christ, and the fundamental doctrines which we hold in common, these are but as "the small dust of the balance" (Isa. 40. 15). Yet these things are magnified and dwelt upon to the increase of our carnality and to the perpetuation of our shame. Oh, when will there be all round confession and humiliation before God on account of the dishonour we have done, and are doing, to His Name?

In view of these things we ask: Where are children of God who desire Christian fellowship and spiritual food to look? Can we expect them to be attracted to us? There would be no greater power in the land for God to-day than brethren were they one in testimony. There would be no centre from which the truth of God would go forth in greater volume to the blessing and joy of His people and to the Salvation of the lost. That we have reached a solemn crisis in our history is clear, and that God is speaking to us is certain. Shall we, then, face this sore and solemn problem, and seek grace from God to put our house in order and to wipe away our reproach so far as this is possible?

### God Our Sufficiency.

That there are difficulties in the way which, apart from God, are absolutely unsurmountable, we know, alas, too well. But surely the God who is our sufficiency in every other department of life will not fail us in this matter that touches His own glory and the honour of Christ so keenly. These difficulties we are assured do not lie with the saints in general. They exist almost entirely among those who take the place of leaders. The interests of leaders, the influences of leaders, the reputation of leaders, the past conduct of leaders, these are among the formidable obstacles that none but God can move. Eliminate the personal interests of leaders in one direction or another, and the way would be opened in a day for the levelling of the mountain of our reproach. The bald statement of these things is certainly no pleasant task; but we are called by God to face facts and to judge our sin in view of "the judgment-seat of Christ" (Rom. 14. 10).

**"But if not —— ?"**

It may be, indeed, that the facing of these things will only prove that Satan's advantage over us is so great that it is practically impossible to restore unity to the divided forces of "brethren." Even so, it is good to have ever before our hearts whence we have fallen. It should deliver us from self-complacency, and should beget in us a godly jealousy lest by word or deed we should cause or perpetuate divisions amongst God's beloved people.

If it be so that the breaches amongst "brethren" cannot be built up, we can at least bend our energies to the strengthening and consolidating of the companies with which we are associated, so that the Spirit of Christ may be so manifested by them, and the love of God may so rule amongst them, that when, presently, men are looking around for centres of Christian fellowship and service the power of God will draw them to these meetings.

### The Approaching Test.

We understand that amongst the thousands that have professed faith in Christ

in France and elsewhere numbers have asked to be put in communication with meetings of "brethren" in this country. Many of these, doubtless, are genuine converts, some restored backsliders, others probably mere professors, yet all are worthy of our interest and help as those "for whom Christ died" (1 Cor. 8. 11).

That much has been done for soldiers by opening Halls and Homes for their use in Britain and other parts we gladly acknowledge. That much more could be done, and ought to be done, is likewise clear. We urge that the work might be taken up more heartily, and that it be regarded as a new Home Missionary Movement with as real need, as open doors, and as certain a harvest as can be found in more remote and romantic parts of the world.

### The Misuse of Prophecy.

By T. BAIRD, New York.

OUR lot is cast in restless days and changeful times, and the ill-advised and unbalanced utterances of some have greatly increased the restlessness of the times and considerably augmented the perplexities of the people of God. No self-respecting servant of God would attempt to make capital for himself out of the present deplorable chaotic condition of nations.

A few persons have taken advantage of existing circumstances, and endeavoured to associate this unspeakably brutal war with the Coming of our Lord. All such scare announcements dishonour God, discredit prophecy, demean the ministry, and deceive the people.

The public are in a state of nerve panic as it is, and everything that tends to increase the tension is to be earnestly deprecated. The firing off of a toy pistol is quite enough to send certain nervously disposed persons into convulsions, and the distant rumbling of muffled thunder is to them the precursor of an earthquake. This condition of nerve prostration must not be provoked into hysteria by false

associations of doctrine and more false presentation of truth.

### A Signless Period.

People must be educated to know that no *signs* will be exhibited antecedent to the Lord's personal appearance for His Bride, the Church. The Church period is not only a *dateless* period, but it is also a *signless* one. There have been no signs given since He left; there will be none given before His return. His very self will be the first sign our eyes will see. These disastrous seismic disturbances are not necessary to further the Lord's Coming. The brutalisation of civilisation will not hasten the second Advent by the millionth part of a minute. If only people would endeavour to distinguish between Christ coming to the *air* (1 Thess. 4. 17) for His Bride, the Church, and His return to the *earth* as Son of Man in connection with Israel and the nations, things would be greatly simplified. Wars and earthquakes are predicted to occur before He comes to earth, but not now. Let no minister "handle God's Word deceitfully" (2 Cor. 4. 2). Let deceit and scaremongering be sedulously eliminated from our ministry.

### Suggestive Topics.

For Bible Students and Christian Workers:

#### HIS RIGHT HAND

1. Hath saved me—past, - Psa. 108. 6
2. Doth embrace me—present, S. of S. 2. 6
3. Shall hold me—future, - Psa. 139. 10  
W. T. R.

#### WHEN WE AWAKE

WE WILL

1. See His glory, - - - Luke 9. 32
2. Satisfied with His likeness, - Psa. 17. 15
3. Sing His praise, - - - Isa. 26. 19  
H. K. D.

#### THE MIGHTY TO SAVE.

Christ manifest as the Mighty to Save in Mark 5.

1. From power of sin—demoniac, verse 5
2. From plague of sin—woman  
with issue of blood, - - - „ 29
3. From penalty of sin—dead child, „ 42  
A Saviour for man, woman, and child. A  
Deliverer from the Devil, disease, death.  
T. W.

#### MILESTONES ON THE WAY.

1. *Past*—I was chief of sinners, 1 Tim. 1. 15
2. *Present*—I am a new creature  
in Christ Jesus, - - - 2 Cor. 5. 17
3. *Future*—I shall be like Him, 1 John 3. 2
4. *In the meantime*—I press  
toward the mark, - Phil. 3. 14  
S. D.

### Conflict and Victory.

"But ye, brethren, be not weary in well doing"  
(2 Thess. 3. 13).

DAILY conflict, daily conquest,  
I would fain a victor be;  
Earthly praise or blame forgotten,  
Just content with pleasing Thee.  
If my frame with pain be shattered,  
Taking all Thy love doth give;  
Resting, praising, not repining,  
Father, teach me thus to live.  
Not for Home would I be pining,  
E'er my lesson days are o'er;  
But for grace, and strength, and patience,  
That my life might praise Thee more.  
'Tis so easy 'mid the conflict  
Just to fold my hands and say:  
'I am weary of life's battle,  
Father, take me Home to-day.'  
Nay! though foes and snares surround me,  
Failure oft my heart doth grieve;  
Thy strong arms of love beneath me,  
Strengthen, comfort, and relieve.  
If my way grows dark with sorrow,  
Anxious cares my spirit fill;  
Blend my will with Thine, and lead me,  
Father, teach me to be still.  
I the clay, and Thou the Potter,  
Making, with unerring skill,  
Vessel for Eternal Glory,  
Marred not by my restless will;  
On the wheel of daily crosses  
Which Thy love and wisdom give,  
Mould an empty, useful vessel—  
Father, teach me how to live.  
I can see Thy "tender mercies"  
Lighting up earth's thorny crown;  
While a life of ease and sunshine  
Leads where snares and dangers frown.  
So Thy love has interwoven.  
Rainbow tints 'mid clouds for me;  
And for *all* my heart is giving  
Constant praises unto Thee.  
Endless rest in cloudless glory,  
Mine when lesson days are done;  
I would seek not ease or pleasure,  
But a victor's crown well won.  
While the joy of soon beholding  
In Thy Home my Saviour's face,  
Cheers me on my Homeward journey,  
Speeds me onward in the race.  
V. R.

## The Witness Watchtower.

**S**TARTLING EVENTS are occurring day by day, causing the world to wonder, and forecasting a climax—whatever that climax may be.

**Nearing the Centre.** If not nearing the end of the War, indications are increasing that we are nearing the centre, because God's centre, of the War. The entry of the British into BAGDAD, the nearing DAMASCUS from the north, and JOPPA and JERUSALEM (Psa. 48. 2) from the south, all point to the importance of Palestine, along with Persia, Sinai, Egypt, and the East as vital factors in the last great battle of this War, as in the future greater War, as well as serious points of discussion in the terms of peace.

**The Russian Revolution,** even in a time of unequalled call for unity of purpose, only confirms the above. The whole belt dividing East from West—Russia, Roumania, Turkey, Palestine, Syria, Egypt—appears to be one seething mass of uncertainty, out of which any unexpected surprise may spring to perplex ministers of State, cause nations to stand aghast, and outwork the Divine Plan for Nations and Ages. RUSSIA (Dan. 11. 15), we know, will yet play a very important part in that Plan, a part to which the world seems absolutely blind and the Church sublimely indifferent.

**For Good or Ill.** Yet what may appear to some for ill and to others for good is certainly working out for good to man and for Glory to God (Rom. 8. 28). Our hearts rest not in the prowess of arms, the might of fleets, the combining of nations, but in the Creator, the Upholder, the Ruler of All (Heb. 1. 2, '3). Our hope is the Coming of the Rightful King to take His great power and reign (Rev. 11. 17). Our business is to continue in active service for Him till the Day when He, and He alone, shall say to the warring nations, and to all perturbed creation, "PEACE, BE STILL."

**"The Wrong Book."** *Harper's Monthly*, which lays no claim to being a theological magazine, gives the following: "A Methodist minister, having many years ago been sent as a missionary to the Indians, found an old Indian who could read, to whom he gave a copy of the New Testament. After the noble red man read it thoroughly he expressed a desire to be baptised. The missionary accordingly procured a bowl of water and was about to baptise him, when the noble red man asked: 'What are you going to do with that?' 'Baptise you,' said the clergyman. 'Not deep enough for Indian; take him to river.' The missionary exclaimed that 'that is not our practice,' to which the noble red man replied: 'You give me wrong book, then; me read 'em thro'.' The ceremony was postponed."

In reading "through" the Indian must have come after Matthew 3. 16; John 3. 23; Acts 8. 38, 39; Romans 6. 4; Colossians 2. 12. You do the same, then answer the question in Acts 22. 16, "Why tarriest thou? **ARISE.**" *HYF.*

## QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**The Supreme Test.**—Romans 8. 9 tells us that "If any man have not the Spirit of Christ he is none of His." Were the Samaritans spoken of in Acts 8 and the Ephesian disciples in Acts 19 not saved before they received the Holy Spirit?

## Identification or Likeness.

**QUESTION 701.**—In what sense are we to understand "As He is, even so are we in this world?" (1 John 4. 17, R.V.).

*Ans.*—I have thought for many years that the usual application of this Scripture is not the real meaning, although it conveys precious truth taught elsewhere.

Johannine teaching is generally *subjective*, whilst Pauline theology is much more frequently *objective*. Thus in 2 Corinthians 5. 21, R.V., "we become the righteousness of God in Him." In Ephesians 1. 6, R.V., we are in the Beloved, and in chapter 2. 13, R.V., "in Christ Jesus we are made nigh." In these and similar passages our standing or position in "the heavenly places," not "in this world" (as in the verse which is the question before us), is IN Christ. But in 1 John 4. 17 it is not, as I judge, *identification with* our Lord that is prominent, but our *likeness* to God who is LOVELY (vv. 8, 16). "We love because He first loved" (v. 19, R.V.).

The apostle John writes of *character*, which is so much needed to follow the equally important statements of Paul, thus in 1 John 2. 3, "We know that we know Him if we keep His commandments." In verse 6, "He that saith he abideth in Him ought himself also to walk even as He walked." In verse 29, "Ye know that every one also that doeth righteousness is begotten of Him." In chapter 3. 14, "We know that we have passed out of death into life, because we love the brethren." In verse 21, "The boldness toward God" is the effect of *practical love* (v. 18). Again, in chapter 4. 12, "If we love one another, God abideth in us, and His love is perfected in us." It has accomplished thus its purpose. May we so reflect the image of Him who is love.

J. A. OWLES, M.D.

## Idol's Temple and Preaching Christ.

**QUESTION 702.**—Is there any analogy between eating of the sacrifices in an idol's temple (1 Cor. 10. 18, 28) and preaching Christ and Him crucified in a denominational building, such as a Presbyterian Church or Methodist Chapel?

*Ans. A.*—This question is a contradiction in terms. To eat of the sacrifices in an idol's temple and to preach Christ and Him crucified. The man who does the one cannot at the same time be doing the other.

Passing over the implication suggesting that Presbyterian Churches and Methodist Chapels are equivalents of an idol's temple as too grotesque to need a reply, one might ask: "Is there any place where servants of Christ should *not* preach?" The Lord's command in Mark 16. 15, "Go ye into *all* the world, and preach the Gospel to *every* creature," was interpreted by the apostles (v. 20) to mean that they were to preach "*everywhere*," and this is the principle that underlies the book of Acts.

#### WHERE DID THEY PREACH?

In the temple, .. ..	Acts 2. 46; 5. 42
In chariots, .. ..	Acts 8. 31
In synagogues, .. ..	Acts 9. 20; 13. 5, 14; 14. 1; 17. 2, 17; 18. 4, 19; 19. 8
In private houses, .. ..	Acts 10. 33
By the river side, .. ..	Acts 16. 13
In prisons, .. ..	Acts 16. 31
In places of public assemblies, .. ..	Acts 17. 19
In private schools, .. ..	Acts 19. 9
In the Jewish Sanhedrin, .. ..	Acts 23. 1
In civil courts, .. ..	Acts 24. 10; 26. 1
In ships, .. ..	Acts 27. 21
In magistrates' homes, .. ..	Acts 28. 7
In private lodgings, .. ..	Acts 28. 23

FOUR THINGS ABOUT PREACHING are stated in Mark 16. 15, 20.

1. What to do, .. .. "Go."
2. Where to go, .. .. "Everywhere."
3. What to preach, .. .. "The Gospel."
4. To whom should you preach? "Everybody."

These instructions come with the *authority* of the Lord's command and of apostolic practice, and have neither been repealed nor amended. Let them be faithfully carried out in their entirety, and we shall have the joy of knowing the Lord working with us, confirming the Word with signs following.

In view of the persistent use our Lord and His apostles made of the "synagogue," which was the religious institution of that day, it seems strange that believers who profess to follow the apostles' doctrine should denounce those who seek to carry out apostolic practice in this matter of preaching the Gospel in religious institutions of the present day. Those who condemn the practice are actually, though unwittingly, passing a vote of censure upon the Lord and His apostles.

R. BARNET.

*Ans. B.*—To eat of the sacrifices in an idol's temple was wrong, for those to whom the idol was the material symbol of a demon were in reality having fellowship with the table of demons. It was not expedient for one who was enlightened, and to whom an idol was nothing, to eat in an idol's temple, for by so doing he might stumble a weaker brother to whom an idol was something.

But to liken a heathen temple, where demon worship was practised, to any of the denominational buildings referred to in the question is quite unwarrantable; and to assert that preaching the Gospel in any of these places implies identi-

fication with errors that others may teach, is, to say the least of it, illogical.

Before I was converted I was an ardent Freemason, but I have never attended a lodge meeting since God saved me. I have, however, preached Christ in a Masonic Hall, but I was not identified with Freemasonry because I preached there. I have also preached in an Orange Hall, but did not by doing so have fellowship with Orangeism. It is right to preach the Gospel anywhere and everywhere *if we have liberty to disclose the Message that God has given to us*. "Go ye into all the world, and preach the Gospel to every creature" (Mark 16. 15), is our Lord's command. "They went everywhere preaching the Word" (Acts 8. 4) indicates how the early preachers carried it out.

Some one has well said: "Wherever there are sinners, there is the work of the evangelist; wherever there are saints, there is the work of the teacher."

But should it be objected that by going into a denominational building and preaching Christ some brother who has left the denomination and is now associated with us might be stumbled, I would say he should be taken quietly aside and taught the way of God more perfectly. I have never known anyone who was *stumbled* through brethren entering these doors with the Gospel, though I have known some who were *offended*. But they ought to have rejoiced because Christ was preached (Phil. 1. 18).

It is impossible to build up a system of *error* by preaching *truth*, as is sometimes alleged, any more than one can build a house of wood by using stone as material. Going in to preach the truth and being yoked in membership must not be confounded.

A GOSPELLER.

*Ans. C.*—That such a question can be seriously asked is surely a cause for humbling and heart searching. Does the questioner know what idol worship is, its origin, and its goal?

How comes it that the minds of Christians can be so perverted and their vision so distorted that they can contemplate for one moment the awful suggestion that there can be any analogy between sharing in idol worship (which is Satan worship) and worshipping and serving our Lord Jesus Christ in the Gospel of His grace in any place or building on the face of the earth? Is the one who is the origin of idol worship not likewise the origin of the condition of mind in any child of God which leads to the asking of such a question?

L. W. G. ALEXANDER.

*Editor's Note.*—That the question is asked in sincerity we know. That there is just cause for asking anyone who attends Conferences and reads current literature must be aware that both the "idol temple" and the "Presbyterian Church," or other denominational building, have been treated as synonymous.

The answers make plain the difference between joining in *membership* with such, which the "unequal yoke" (2 Cor. 6. 14) would prohibit, as it would prohibit from any fellowship of "believers with unbelievers, light with darkness,

Christ with Belial," and the one who "serves the Lord Christ" (Col. 3. 24), going as His free-man with the glad and glorious Gospel of a full and free Salvation.

Whilst contending for the basal right of the Lord's servants to carry out the Lord's commission, the writers, as their long years of service testify, would be the last to discourage the pious claim of "their own company" (Acts 4. 23) to wholehearted assistance in their testimony and service in and out of doors. With the modern carpers who find everything to condemn in their own Assemblies, and everything to praise in other circles

we have not one atom of sympathy. But such are not the persons in the mind of the questioner.

A missionary in a heathen land, whose name is known and respected by readers of *The Witness* and *Echoes of Service*, indicates surprise at the asking of such a question, and adds, "I have often preached in temples, let alone in churches."

The testimony of the late Editor that "my business is to go wherever I can go with a good conscience and an open Bible" (page 24, last number) is fully confirmed by the teaching and practice of almost every one whose name, like his own, is a fragrant remembrance to-day.

## Home-call of Colonel A. O. Molesworth.

Readers of *The Witness* who during the last forty years have read the helpful papers from the pen of A. O. M. will be interested in having this account of his life by a friend of long standing. A Series of Papers on "Present Day Problems" dealing with The Canon of Scripture, The Genuineness of the Old Testament, The Apocrypha, The Word of God as to its own Inspiration, and kindred subjects, will be remembered by older readers. A recent gem sent by A. O. M. will be found on page 46.—Ed.

COLONEL A. O. MOLESWORTH was the son of the Hon. Capt. Molesworth, and grandson of the seventh Viscount of that name. He was born on 14th August, 1839, studied at Rugby, passed creditably through the Military Academy at Woolwich, obtaining a commission in the Royal Artillery in 1860. About that time he was converted to God, taking at once a decided stand for Christ. The Word of God became his daily food, and prayer his constant delight. A rich fragrance of Christ shed a rare redolence over his spirit and ways, and forthwith the power of God expressed itself in him. His private message was blessed to his brother officers and men.

Quartered first at Gosport, he began to deliver that message publicly, while in conjunction with a few Christian officers he preached in various places, large and small, there; and in PORTSMOUTH and villages adjacent God graciously sealed the Word with blessing. In the end of 1864 while conducting, with a young brother officer, a mission in RUGBY there attended the meetings an earnest Christian from Leicester called Cadman, who, struck by the unusual performance of the two military evangelists, and also by the fact that they represented a system of the highest order and discipline, conceived the idea of introducing, on a very limited scale, a like system into his Gospel work in his native town. He did so; he began a little "army." Presently there came to Leicester a Methodist preacher named Booth. This diminutive army was pointed out to him. The idea caught on, and to-day, though that "General" Booth is gone, the "Army" is no longer small, nor can it be said that it owed its origination to any suggestion made by the young Rugby evangelists. But this is the story as reported to them.

In 1865 Col. (then Lieut.) Molesworth married in Berwickshire his honoured wife, the younger daughter of Major Hope Smith, of Cruickfield,

who predeceased him in April, 1910. Soon after marriage they went to CEYLON, where they remained five years, doing not a little in spreading the Gospel in Trincomalee and other places.

In 1874 he was quartered at SHOEBURYNNESS, still personally and otherwise urging forward the work of the Gospel; then at MONTROSE, then CORK, then WEYMOUTH, where he retired from the service, and lived in BRISTOL for some years for the schooling of his family. Here, too, he left a deep mark in many hearts, chiefly, perhaps, in his pastoral work and ministry to Christians. He was greatly beloved and revered there. Afterwards he lived in Weymouth, bearing the same patient, gracious testimony to the Lord. There he lost the dear and cherished companion of many years of united labour, dependence, exercise, worship, and blessing. Finally he spent the greater part of his remaining years in CHELTENHAM till the longed-for Home-call met its glad response on the early morn of the Lord's day, 11th March, 1917.

His quiet ministry was appreciated everywhere. He paid a visit to HOLLAND in company with his well-known son-in-law, Col. Hanson Tapp, R.A., not very long before the outbreak of the war, in which he lost his dearly loved and highly promising son, Ernest (Capt., R.E.), who fell in the trenches, but fell ready to meet his Lord.

The only life worth living is that which begun by the grace of God through faith in the Lord Jesus Christ, and sustained by prayer the study of the Word of God and hearty devotedness to the interests of the Lord, having Him for its bright commanding object. This life was constantly seen by those who knew him in the subject of this brief record. The end was as that which preceded it. The half-century and more of growing acquaintance with the blessed Lord was closed by the beautiful confession: "Christ is a reality;" and, further, "The peace of God passeth all understanding;" and yet again, "I know whom I have believed."

Oh, ye to whom the Christ of God is nothing, and who see no beauty in the Nazarene, nor glory in the person of God's eternal Son, hearken to the living, dying testimony of His servant, Anthony Oliver Molesworth. x.v.z.



# Spiritual Remedies for War Shocks.

By A. T. SCHOFIELD, M.D., M.B.C.M., etc., Harley Street, London.

Author of "The Knowledge of God," "Nerves in Disorder," etc.

ONE point which should be made clear about the men at the front is that they do not, as a rule, suffer from nerves; they are so far free from them that the complaint is practically non-existent. It is not that the soldiers patiently endure what they have to go through, but they do not seem to think that, after all, there is very much to put up with. To us at home, with our increase of neurotics, it seems almost certain that we should have to send a nervous army to the front; but it is not so, and this in itself is a triumph over our national temperament. But there is more than this. Lord French said the other day when opening a Salvation Army hostel: "How came these men to be imbued with this wonderful spirit? There is something more than military training can put into them, and that is the great work of these hostels and kindred institutions."

## Shocks at the Front and at Home.

War shocks at the front are of two kinds, those caused by shell and shrapnel, and those caused from strain in actual trench fighting. In the same way, at home, war shocks may be divided into special and general. Special shock is from actual losses in the war, whereas general shock is what all suffer on account of the war itself.

Respecting the first class of sufferers we may only speak very briefly; the grief is of too sacred a character to be minutely described and dissected. Here it is the spirit that is shocked, and in some cases wounded even unto death. The mind and body may suffer in a secondary degree, but primarily the spirit suffers the most, and in this lies the difficulty of treatment, for my spirit is myself, and when it is touched, I myself am injured, for it is the "ego" of which we hear so much, and I am therefore wounded in the very centre of my being.

We are all familiar with the reply, in answer to the question, "Well, how are

you getting on?" "My breathing and my cough is still bad, and I am stiff all over with rheumatics, but, thank God, I am well in myself." That is it—"well in myself."

Now this is exactly what these sufferers are not, for it is just the self that is wounded, and "a wounded spirit who can bear?" (Prov. 18. 14). Here, indeed, no remedies but the best are of any avail; the symptoms may vary greatly; sometimes there is no outward injury, and the sufferer may spiritually bleed to death inwardly and show no sign save decreasing strength. I know that the worst of these sufferers are absolutely broken in heart and homeless in spirit, but I also know there is only One who binds up the broken-hearted.

## God Uses Broken Instruments.

Moreover, God uses most for His glory those people and things which are most perfectly broken. It was only when Jacob's natural strength was gone that God could clothe him with spiritual power. It was the broken rock at Horeb that gave forth the cool waters to the thirsty; it was when the three hundred under Gideon broke their pitchers, a type of a broken self, that the hidden light shone forth to the destruction of the Midianites; it was when Christ took the five loaves and brake them that the bread was multiplied in the act of breaking; it was only when His own precious Body was broken that His life was poured out for sinners to drink and live; and it is when the corn of wheat is broken up by death that it bears other grains.

God must have "broken things," broken in their self-will, in ambition, in ideals, often in affections, in health, in reputation, and seemingly left alone and forlorn for His service. For it is "the lame that take the prey" (Isa. 33. 23), and it is these the Holy Spirit uses to the glory of God.

Speaking more generally, it must be clearly understood that no amount of

breaking is in itself Salvation, for we are made "children of God," not by suffering war shocks at the front, nor by war bereavements and depression at home, but "by faith in Christ Jesus" (Gal. 3. 26). Great efforts have been made, perhaps more at home than in the trenches, to show that by works of righteousness which we have done and are doing, of which dying for one's country is a bright example, we are saved. But the Word is still insistent, and carries its truth indubitably into our hearts, "Not by works of righteousness which we have done, but according to His mercy He saves us" (Titus 3. 5).

It has been recently said in *The Times* that many have "seen the star in the 'West,' and are on their way to worship Christ," and we have already pointed out that the real has at present so largely replaced the artificial that man is face to face with his God in a way unknown in past times. This, however, is chiefly the case at the front and in the ranks; it is less seen at the base, and still less at home, and is not nearly so marked among the officers as amongst the men.

Another great point is the constant demand for and interest in the Word of God,

### **The Divine Medicine Chest,**

that alone contains all remedies for human ills. Cromwell knew its value in his fine army, for he wrote: "Truly I thinke hee that prayes best will fight best; I know nothing will give like courage and confidence as knowledge of God in Christ will, and I besse God to see any in this armye able and willinge to imparte the knowledge they have for the good of others."

The power of the Bible is that it is a living Word, which, like a wise physician, first searches out the disease in each man, and then pours in the oil and the wine in the right way and right place. We may sit by a bedside and quote texts or explain the faith, but when we have done the best, how frequently our want of skill and spiritual insight renders our efforts futile, and the sufferer lies unrelieved. It is often a question whether a marked Testament and

an earnest prayer for blessing on it may not be better than speaking, for it generally "touches the spot."

### **True Spiritual Remedies.**

The first great remedy for war shock is the Gospel of Christ, and for the following reasons amongst others:

1. It is the only means of Salvation from sin and Hell, and thus brings peace and happiness into a man's soul, unknown before, a therapeutic agent of immense value.

2. On its reception the man is "born again" (John 3. 3), and receives the Holy Spirit to guide him into all truth.

3. The Spirit as the Comforter (John 14. 26) is a great and direct Healer of wounds of soul and spirit in war time.

4. The Gospel gives us a Father and a Saviour; and it is the *personal* knowledge of these, so that they may "dwell in our hearts by faith" (Eph. 3. 17) that is the greatest of all remedies for war shock.

We must never forget in dealing with soldiers and other sufferers that, however careless the outward speech and life may be, they come after all from a country where Christianity is common, and this means a great deal. It will be found in many cases that deep down there is a simple, unintelligent, but real faith in the Saviour; and it is the work of the soul physician to recognise this, and make it become an efficient factor in the man's life, and a healing power to his spirit.

We know that, especially on returning home, most sufferers themselves turn to pleasures, some innocent, many, alas, otherwise, which certainly distract the mind and may serve as anodynes. The more serious may try to find relief in some of the many mind, spirit, and pseudo-religious circles that abound; but every-day experience shows that the true help for sufferers from war shock is in Christ Himself and "the Faith once delivered to the saints" (Jude 3), and this in no diluted form, but in its strong and soul-transforming truths of atonement, redemption, and deliverance from the judgment to come.

Wherever these remedies are faithfully used wonderful relief follows. Perhaps work is not all done at once, but let all Christian workers feel encouraged, and let them be absolutely assured that on spiritual, mental, and physical grounds there is no remedy for shock—from which all now suffer to some extent—to compare with the True Faith; not robbed of its Saviour and inspiration, nor watered down to meet the spirit of the age, but in all its ancient simplicity and power.

But there are those who have suffered so severely from bereavement or shock in other forms that they require even more than Christian doctrine, however sound and true.

### They Require God Himself.

In an officer's letter on the death of his brother I read: "There is no 'getting over sorrow;' I hate the idea; but there is a 'getting into sorrow,' and finding right in the heart of it the dearest of all human beings, the Man of Sorrows, and yet God. This may sound commonplace, but it is awfully real to me—I cling to God."

Faith, we know, is the assurance of the reality of the invisible; but to know the reality of God is not necessarily to know God. Philip had no doubt of the reality of Christ, and "Yet hast thou not known Me, Philip?" (John 14. 9). We are very fond in our conversation, in our prayers, and in our hymns of speaking of a future life, when "faith shall be changed to sight and prayer to praise;" but the remedy for profound sorrow and shock is to make that future life *present and now*; changing to-day faith to spiritual sight, and prayer to the praise that the practice of the presence of God alone produces.

The soul of the sufferer, unknown to himself, is crying out for God, for a living and personal Father, as a child crying in the night; and the blessed rest, relief, and joy when the broken heart and spirit really touch God has been perhaps best expressed in one word by Iole, princess of Attica, who, when asked how she knew that Hercules (to whom she was betrothed) was a god, replied, "Because *I was con-*

*tent* the moment my eyes rested on him.'" It is thus with these shock sufferers. God Himself, and not merely revealed truth about Him, must be the real rest of the soul in its last extremity.

It is futile to urge that all true Christians know this. It is because they do not, and are not content, that Christianity has with many so little therapeutic power. It is true that he who hears Christ's words stands upon a rock, but he whom Jesus loves has his head upon His bosom, and it needs no words of mine to say which is the better resting place for a sorrow-bowed head and a broken heart, the rock or the bosom.

### The Personal Knowledge of God,

therefore, and the enjoyment of the love of Christ, is the unfailing remedy for war shock.

In Psalm 86 we read in verse 7 about "my trouble," and in verse 2 we find the remedy in "my God;" but it is only when the "my" in verse 2 is as strong and real as the trouble in verse 7 that the remedy is effectual. Creator and creature are near each other, Saviour and sinner are nearer, Master and slave strikes a deeper note; but Father and child, Christ and the Church, the Beloved and His own are nearest of all, and such relationship affords the most blessed relief in sorrow, and in shocks otherwise incurable.

The margin of Psalm 57 is very wonderful. "In the shadow of Thy wings will I make my refuge until these wickednesses be overpast." A Russian hymn tells us:

"The darker the night, the clearer the stars,  
The deeper the sorrow, the nearer to God."

Nothing after all soothes an agitated child like its mother's breast. Counsels and words may do much to help in ordinary life, but "the love that will not let me go" must be personally known and enjoyed if some of us are to be healed of the wounds this war has inflicted.

As I have said elsewhere in other words, Christians in these days of shock show where they are

### In the School of God

as regards their knowledge of Him by the

different ways in which their losses are borne. They may be compared to the three metals—lead, silver, and gold. The first (*lead*) are never really healed, but repine and find fault with God, even if they do not temporarily lose their faith in Him altogether. The second (*silver*), on the contrary, show patience and resignation in tribulation, giving no utterance to rebellious thoughts, though often sorely tried and tempted to do so. But the third come forth as *gold*; they rejoice in God in their tribulation so truly and unaffectedly that friends who come to console stay to learn their secret.

Even in war shock such have hearts "at leisure from themselves to soothe and sympathise" with others. They do not ask for comforters, but for sharers in the deep joy that sustains them. They do not want to be told of the happiness of Heaven, for they dwell there in spirit now. They are not fearful about further suffering, feeling it better and wiser to trust God altogether than in part.

I have seen these golden children of Heaven in trial, and all I can say, as a matter of personal experience, is, while the light in which they live is dazzling, representing wholly unconsciously the sublime in suffering, they themselves are entirely natural, simple, and human.

One recognises that here is no devotee wrapt in the mystery of his own ecstasy, but a real and humble sufferer in such close touch with Almighty love and power that he is not only himself radiant with joy, but is filled to overflowing with the tenderest sympathy for others, and ever alert to share his blessed experience with all other sufferers.

Is it any wonder, then, that I believe in and extol this marvellous remedy at a time like this?

It is well that those who believe in its special value should seek to give to souls brought from darkness into light the further secret of this personal knowledge of the living God, which constitutes the greatest therapeutic power in Christianity in this day of trouble.

## The Centre of God's Eternal Purpose.

A Study in Proverbs 8.

By GEORGE HUCKLESBY, London.

WISDOM personified, setting forth Christ as "the Wisdom of God," and as such He is viewed as the centre of the divine counsels, the Alpha and the Omega of the Inspired Volume, the beginning and the end of all God's ways with man. In this sense He is said to be "**set up from everlasting**" (v. 23), that is, as the great purpose of the Divine Three-in-One.

It is this view which the apostle gives us of Him in Ephesians 1. 9, 10. God's eternal purpose is here revealed, viz., to head up all things in Christ, as the Anointed One." As a Man our Lord will take possession of all that He created as God, in order that His blood-bought bride may share it with Him. Then as

### The Object of God's Eternal Purpose

He is said to be "**brought forth**" (v. 24). "His goings forth have been from the days of eternity" (Micah 5. 2). He had set His heart upon us, and His holy purpose was to come where we were, and meet our deep need in order to bring us to God and to His throne for ever.

In 1 John 1. 1 He is seen getting nearer and still nearer to us, until He had fully reached us in our low and lost estate. "That which was from the beginning, which we have *heard* (before we could see Him), which we have *seen* (He has come nearer), which we have *looked upon* (that is, looked closely at and intently upon Him), and our hands have *handled* of the Word of Life." The latter is a personal and practical knowledge of Him, an experimental delight in possessing Him.

In the solitudes of the eternal past we hear Him speaking as the Uncreated One, who was coequal and coeternal with the ever-living, self-existing God, "**Before the mountains were settled, before the hills was I brought forth**" (v. 25). The testimony of the Holy Ghost is, "In the beginning was the Word (His *Eternity*),

and the Word was with God (His distinct *personality*), and the Word was God (His *Deity*)."

His disciples were invited to "handle Him," and so practically prove it was not an apparition standing before them in the upper room, but a real Man, with a real tangible body of flesh and bones. As the One who had conquered death and vanquished Hell, the devoted women were allowed to touch His pierced feet. As the Risen One, still bearing in His body the marks of Calvary's Cross, He was seen to ascend into Heaven, where we behold Him, the Glorified Man, "crowned with glory and honour" (Heb. 2. 9).

### The Glory About to be Manifested.

Like Joseph, who was brought from the prison to the palace, so Christ was raised from the tomb to the Throne, from the Cross to the Crown. We see in Him the true Melchisedec who is alive "for evermore," and ere long we shall gaze upon Him without a veil between, and see Him as He is, amid all the joys of the Father's house and amid all the splendour and glory of His everlasting kingdom. As the anti-type of David "He will purge out of His kingdom all things that offend, and that work iniquity" (Matt. 13. 41); and as the anti-typical Solomon He will bring in everlasting righteousness and universal peace, wielding the sceptre of supreme authority, holding the reins of universal sway. Finally, He is seen introducing that state of absolute perfection in the new Heavens and the new earth, when everything will be seen based upon an unshakable foundation, and be manifested in all its fadeless beauty and ineffable glory wherein "God will be all in all."

"A million years our wondering eyes  
Will o'er the Saviour's beauties rove;  
And myriad ages will adore  
The marvels of His grace and love."

All God's dealings with you—every joy He gives you, every sorrow that He sends—are for one end, that you may be partakers of His holiness (Eph. 1. 4).—DR. NEATBY. [*Gem for the Month.*]

## The Worth of the Lamb.

The Lord Jesus Christ as Martyr, as Sacrificial Victim, and as Mighty Victor.—II.

By CHARLES HICKMAN, London.

THE angels proclaim that He is worthy to receive seven things.

1. The Lamb is worthy to receive

### The Power.

This is intrinsic power, and should be distinguished from "strength," of which also the angels say He is worthy. He is worthy of the power, *i.e.*, of the power needed for the carrying out of the counsels of God.

In the Man Christ Jesus dwells all the fulness of the Godhead. In the Book of Revelation the Lamb is seen on the throne of the universe to administer for God. This glorious position is given to the Lord Jesus according to God's eternal purpose, and as the righteous answer to the work of Calvary. The Lamb is worthy to receive the power.

He will carry out the counsels of God in respect to millennial blessing, and eventually will bring in new heavens and a new earth wherein righteousness will dwell. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

2. The Lamb is worthy to receive

### Riches.

The apostle Paul says, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8. 9). He was poor, relatively, among men. But no created being will ever know what were the depths of His poverty at Calvary when forsaken by friends, hated by foes, and abandoned by God. Now the riches of the universe are His. He is God's glorious Heir. And all this wealth He will share with His people. We are "heirs of God and joint-heirs with Christ" (Rom. 8. 17). As we think of the poverty into which the Lord Jesus went we rejoice at His exaltation,

and with the angels we exclaim, "Worthy is the Lamb to receive riches."

3. The Lamb is worthy to receive

### Wisdom.

When Christ was nailed to the Cross there seemed a lack of wisdom in His claim to be the Messiah, the Son of God. His enemies mockingly said, "If Thou be the Son of God, come down from the Cross" (Matt. 27. 40). But now in the Cross and in Him that hung upon it is seen the wisdom of God. In Christ are hid "all the treasures of wisdom and knowledge" (Col. 2. 3).

Sometimes we are greatly perplexed at things permitted in the providence of God. Soon we shall be with Christ, and in Him is the wisdom of God. He will answer all our hard questions. We shall then see that God's ways—even those that seemed so inexplicable—were perfect in wisdom and perfect in love.

4. The Lamb is worthy to receive

### Strength.

On earth Christ was crucified "through weakness" (2 Cor. 13. 4). What marks the exalted Man is "strength." All the forces of the universe are His servants. His strength will be used for the upholding of the right and the putting down of the wrong. He will deliver the oppressed and cause the meek to inherit the earth.

His strong hand now holds firmly the feeblest believer, and in spite of the malice of Hell His saints are perfectly secure. How blessed the promise concerning His people: "They shall never perish, neither shall any (whether man or demon) pluck them out of My hand" (John 10. 28).

5. The Lamb is worthy to receive

### Honour.

In the days of His humiliation wicked men counted the Lord Jesus worthy of shame. His kingly claims were mocked. They spat in His face, plucked the beard from His cheek, and nailed Him to the Cross. But God has highly exalted Him. God has seated Him upon the throne, has placed a glorious diadem upon His brow, and has given Him the sceptre of universal do-

minion. The angelic host own Him as Lord, and exultingly exclaim, "He is worthy to receive honour."

6. The Lamb is worthy to receive

### Glory.

Glory speaks of renown. It is the fruit of honour, as contempt is the fruit of shame. If we would know the glory of the Man Christ Jesus we must add together the five things previously mentioned as being His, viz.:

(1) The intrinsic power of Godhead.

(2) The riches of the universe.

(3) The wisdom of God.

(4) The effective strength of His hand as wielding the forces of the universe.

(5) The position of honour that God has given Him as universal Lord.

That these things belong to the once despised and rejected Christ will be spread through earth, and Heaven, and Hell. His fame will fill the universe.

Gladly will the redeemed in Heaven and on earth join with angels to acclaim Him worthy to receive glory.

7. The Lamb is worthy to receive

### Blessing.

The word means to speak well of, and is inclusive of thanksgiving. On earth the Lord was the subject of reviling. In the hour of His sorrow He said, "Reproach hath broken My heart" (Psa. 69. 20). But now He is exalted and extolled. Elect angels and redeemed men rapturously speak His praise.

While in these bodies of humiliation we are often sadly conscious of the feebleness of our praise and thanksgiving. But soon we shall be taken to the Father's House. We shall see the Saviour with the effulgence of Godhead glory shining in His face, and at the same time catch sight of the nail-prints in His hands. Then, in bodies of glory, we shall praise Him even as we would.

After reading this copy of *The Witness* kindly post it to some Christian soldier at the front, sailor on the ocean, or worker in a lonely part. At a most opportune moment it may prove a real spiritual help to such.—ED.

## Gathering and Excommunicating According to the Scripture.

Brief Exposition of Matthew 18. 15-20.

By WILLIAM HOSTE, B.A.

IN Matthew 5. 24 the Lord prescribes the course to be followed "if thy brother hath ought against thee," and likewise in the passage before us, "if thou hast ought against thy brother." The former is an instructive illustration of the trespass offering,\* which was characterised by atonement to God preceded by amends to man. If Matthew 5. 24 were always carried out there would be no need for Matthew 18. 15, but here the offender may be supposed to have failed to acknowledge his wrong and must himself be dealt with.

It is important to note the character of the sin question. It must neither be very trivial nor very grave. Clearly the procedure here indicated is not intended as an outlet for frivolous accusation or petty grudge. There must be a certain seriousness about the offence, and the main facts must be wellnigh beyond dispute. On the other hand, the sin cannot be very grave, that is, of a clearly excommunicable character, otherwise no individual could deal with it on his private responsibility. It must be brought at once before the assembly.

The sin in question would rather be a personal offence likely to lead on to something excommunicable, such as evil speaking, light conduct, or shady dealings, which might develop respectively into railing, immorality, or positive fraud.

Possibly the failure to follow out the directions here laid down may account for much disorder and division in the history of the Churches. How many roots of bitterness might have been eradicated had the offended one gone straight to the offender before taking any other step! There should, however, be no undue haste in entering

upon the line here prescribed, for once entered upon, it must be carried out fully.

Verse 15. "*If thy brother shall trespass,*" usual word for sin is to miss the mark, "*against thee,*" surely the context favours the retention of the two last words, omitted by the Revised Version, for how could a man deal with sin against some one else and absolve the offender as here? "*go and tell him his fault* (lit., reprove him) *between thee and him alone,*" were the matter first spoken of to another, the success of the procedure might be prejudiced, "*if he shall hear thee, thou hast gained thy brother.*"

Verse 16. "*But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.*" There is nothing to justify the accused inviting some of his friends, thus simply turning the interview into a party discussion. The "two or three" are to be witnesses of what passes. See Deuteronomy 17. 1 as to a quorum of witnesses.

Verse 17. "*And if he shall neglect to hear them, tell it unto the Church,*" that is, the local assembly, "*but if he neglect to hear the Church, let him be unto thee as a heathen man* (lit., the Gentile) *and a publican.*" "*Unto thee,*" this emphasises the personal character of the offence, and indicates the individual attitude of the offended one, without prejudice to subsequent action by the Church, which need not necessarily take the form of immediate excommunication, if at all. There are other ways of dealing with an offender (e.g., 2 Thess. 3. 6, 14) which in most cases must precede the extreme penalty to be inflicted in any case, not by the elders only, though to them naturally belongs the responsibility of the inquiries, but by the whole Church.

From the ordinances in Leviticus 13 touching leprosy we may learn the need of patience and discernment in dealing with evil in the assembly. In the case before us, were the assembly at once to

\*The difference between the sin and trespass offerings is that while they both had to do with acts of wrong, the former was for wrong against God, not directly involving a fellow-man; the latter was for wrong against God, where man was directly injured, too. The ram of the trespass offering was brought to God, but first amends was made, in the case of the holy things, to the priest according to his "estimation," and in the case of a neighbour the principle restored and an interest of one-fifth its value added. So in Matthew 5 amends to the brother must precede the offering of the gift on the altar (see Lev. 5. 15; 6. 7).

excommunicate the erring one, the offence must have been from the start excommunicable, which I have sought to show could not have been the case. Very probably in the stubborn spirit manifested by the offender his offence would soon develop into one necessitating excision from the body ecclesiastic. This is provided for in the next verse, where it is important to notice that the plural "ye" takes the place of "thee."

### Binding and Loosing.

Verse 18. "*Verily, I say unto you, Whatsoever ye shall bind on earth,*" i.e., in scripturally judging the offender guilty and putting him away as in 1 Corinthians 5, "*shall be bound in Heaven,*" your action will be ratified by God. When a professed believer lapses into fundamental error, or grave moral sin, the question of his relation to Christ is raised, and this alone is recognised in Scripture as a ground for excommunication. The man put away in 1 Corinthians 5 was not put away as an erring brother, though he proved afterwards to be that, but as "a wicked person." "*And whatsoever ye shall loose on earth shall be loosed in Heaven,*" when, as in 2 Corinthians 2, the excommunicated person of the first epistle is received back (see 2 Cor. 7. 6-10) God will also ratify his restoration.

Sometimes one discovered in grave sin will allege that he has already confessed his sin to God and been forgiven as a reason why the assembly should pass over his fault, but this is a fallacy built on confounding personal forgiveness and ecclesiastical forgiveness. Divine restoration to Church fellowship in the case before us follows on the recognition by the assembly of true repentance in the erring one. Such restoration is the ultimate aim of all godly discipline.

There is not, it will be seen, the most distant reference to the evil and disastrous practice of "auricular confession," with priestly pretensions to grant or refuse absolution. Far from its being the case of secret confession to "a priest," it is a

refusal of public confession to the whole Church, and "a priest" is not once mentioned in the passage.

Verse 19. "*Again I say unto you,*" introducing a fresh aspect of united action among the people of God, "*That if two of you shall agree (Gk., be in symphony) on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in Heaven.*" And the next explains this marvellous power of united prayer.

### Gathering to the Name.

Verse 20. "*For where two or three are gathered together in My Name* (lit., where are two or three having been led together into My Name) *there am I in the midst.*" This is no mere fortuitous concourse of Christians, but a coming together "to the Name." The Name of Christ represents what He is, His Person, His work, His perfection. It is when He is the centre and object that the special presence spoken of here can be counted on. Doubtless Christ is with His people in Gospel testimony and works of charity, but it is when believers are gathered unto His Name for worship, prayer, or some kindred object that He is "in their midst."

The Revisers rightly make Matthew 28. 19 read, "*into the Name of the Father, and of the Son, and of the Holy Ghost.*" It is unfortunate that they have not justified their boasted uniformity of translation here and also altered "in My Name" in this case to "*into My Name,*" for the preposition is the same in both places.

I do not think it is right to ascribe believers who meet in a certain scriptural way as "Christians gathered to the Name of the Lord." I am not aware that Christians are ever so described in the Acts or Epistles, and the self-given appellation savours of pretension. The expression "gathered to His Name" describes a spiritual attitude to the Lord rather than an ecclesiastical position, and that attitude of soul must be continually fostered if formality is to be avoided in the gatherings for worship or prayer. May it be the earnest aim of all to gather only to His Name!



## Purpose in Service.

By J. R. CALDWELL, Glasgow.

TWO things are closely connected with service—lowliness and love. Don't let anyone "think of himself more highly than he ought to think" (Rom. 12. 1). "Have fervent love among yourselves" (1 Peter 4. 8). Lowliness and love were the two great characteristics of the Lord Jesus Christ. These two elements are essential in connection with all service for God.

God has mapped out service in the Church in great variety. He has not entrusted all the functions to one person. As each member in the body has its own function to fulfil, so in the Church each one has his own peculiar gift; another cannot do his work, and he cannot do that of another. "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4. 10, 11). Each one should learn from God what gift he has received, and the work that God would have him do, and be diligent about it.

God can use what instrument He pleases, but His usual way is to take up the spiritual and use such in His service. He uses the learner at the feet of Jesus; and the one who is characterised by lowliness, meekness, and love, God will use in blessing to His people. The spirit of the Master was fully exemplified in the apostle Paul, who said to the Ephesian elders: "I have been with you serving the Lord with all humility of mind, and with many tears and temptations" (Acts 20. 17-29). We see the deep lowliness of mind in which the apostle served the Lord in serving His people. Let us who have been serving the Lord see if these have been the spiritual characteristics of our service; see whether we have been each one ministering according to the grace given, and see whether we have sought of God the spiritual fitness and experience for the work. Have we been serving the Lord first, and serving the Lord in serving His people, and doing that in the lowliness and in the love that can only be got from the Fountain head—CHRIST HIMSELF?

## Gems from Half-Yearly Meetings.

GLASGOW, APRIL 7-10, 1917.

THE man who goes along with other people in their sins cannot witness against them.

In reading Acts you would judge that Paul spent all his time working, and in reading Ephesians that he spent it in praying. Yet both were well balanced in his noble life.

Loving and giving are as inseparable as living and breathing.

We may not *like* all the brethren, but we should *love* them all.

Love is the heart of all acceptable service. The measure of my love to the Lord is the measure of my knowledge of Him.

In John 13 we have the basin, bath, and bosom.

Joshua caused the Sun to stand still. The blind man caused the Creator of the Sun to stand still.

It was easy for Manasseh to lead the kingdom astray, much more difficult to get them back to God.

Worldliness is spiritual shortsightedness.

All saints are Heaven-born and Heaven-bound, but not all are Heaven-bent.

The secret of power with men is to have power with God.

The bane of to-day is Christianised Judaism.

There is no such thing as snap-shot holiness.

"Rejoice alway" (Phil. 4. 4). What could the devil do with a man who refused to be downhearted?

A gentleman is one of high birth. None higher, nobler, or greater than those born "from above."

If God places a Joseph in Egypt, a Daniel in Babylon, saints in Caesar's household, He will be with them there. But if a Lot deliberately chooses Sodom, God may have to burn him out.

The first man called a "sinner" was a Sodomite.

Aaron is called "*high* priest," but the title "*Great* High Priest" is reserved for our Lord.

"Make us a name," was the people's cry (Gen. 11. 4). Can you tell me the name of the architect, builder, contractor, for Babel's great Tower?

"I will make thy name great" (Gen. 12. 2) was God's promise to a pilgrim-stranger. Has He not done it? Shall it not yet be greater?

God separated Abram first, then used him afterwards. So with us.

Big talking and low walking are prevalent in our days.

Paul's enemies were plotting for his life, God was planning for his good, and said, "Be of good cheer, Paul" (Acts. 23. 10, 11).

Dr. Schofield once said he liked to see a Christian looking as though it agreed with him.

### Suggestive Topics.

For Bible Students and Christian Workers:

CHRIST THE "I AM."

1. Before Abraham was, "I am," John 8. 58
2. Jesus said unto her, "I am," " 4. 26
3. Except ye believe, "I am," " 8. 24
4. "I am," be not afraid, " 6. 20
5. Jesus said unto them, "I am," " 18. 5
6. Then shall ye know that "I am," " 8. 28

H. K. D.

### At the Cross.

By ALEX. STEWART, Glasgow.

AT the Cross where Mary stood  
When her Lord was crucified,  
Looking on the precious Blood  
Flowing from that wounded side.

We whose sins are manifold,  
Who have felt their burden sore,  
Hear the voice that bids us know  
They are gone for evermore.

And that we, to God made nigh  
By that precious Blood once shed,  
Live in Him who sits on high,  
Him that liveth and was dead.

At the Cross the song begins,  
Song that never shall have end;  
Earth may pass and time may cease,  
Yet shall that glad note ascend.

Praise we, then, the Lord who died,  
Now upon His Father's throne;  
While we wait the gathering shout;  
When He comes to claim His own.

### The Witness Watchtower.

LOOKING around us to-day there is much to cause soul-exercise before God. The hearts of men are being laid bare as never before. Here are a few startling statements.

**A Lifeless Religion.**—A writer of world-wide fame, dealing with the effect of war on religion, says in the *Expository Times*: "The war has been a disappointment. Before it began there had been for some time a depression in religion. Church-going was falling off. Meetings for prayer had often to be abandoned. When the war began it was believed that all that would be changed. It was thought that men would go to Church in order to understand the meaning of the calamity of war. Women, it was confidently expected, would go for strength and consolation. It has all been a disappointment. *After two and a half years of war and unparalleled suffering religion in the land is as lifeless as ever.*"

Let us not quarrel on minor points of expression, or suggest other causes, till we have examined our own hearts, homes, and meetings, and taken stock of our own *lifeless religion*, then let drastic remedies be applied to ourselves and suggested to others.

**A Gospelless Message.**—A minister giving his testimony as to the preaching of other ministers writes: "Say what you like, the Gospel is not preached in England. I have the best of all reasons for knowing. I have spent six months listening to preachers in various parts of the country, and, as God is my witness, *I did not hear a sermon in any Church that was even designed to lead a sinner to the Saviour.*"

A message without the Gospel, leading to a membership without conversion, has produced an organised religion without life, which in the end shall receive the portion of the "lukewarm" (Rev. 3. 16). To reform, revive, unite, or improve such is futile. Our duty is to examine ourselves and turn in true-hearted "first love" to the Old Gospel and the "hot" fervour of olden days.

**A Hopeless Outlook.**—Speaking at the American luncheon in London on April 12 LLOYD GEORGE, Premier of Britain, said: "I can see peace coming now—not a peace which would be a beginning of war, not a peace which would be an endless preparation for strife and bloodshed, but a real peace. The world is an old world, and it has never had peace. It has been rocking, swaying like the ocean, and Europe—poor Europe—it has always lived under the menace of the sword. . . . To-day we are waging the most devastating war that the world has ever seen. To-morrow—not perhaps a distant to-morrow—war may be abolished for ever from the category of human crimes."

This may sound well at a banquet, but we know, and according to his Christian profession the Premier ought to know, that it is neither practical nor prophetic. "Wars and rumours of wars must be" (Matt. 24. 6) till the Prince of

Peace returns. *Hopeless* is the outlook when we think of nations, armies, proposals, treaties, and such-like, as in the past, so in the future, all will fail. *Hopeful* is the outlook when we think of the Coming of "the King Eternal" (1 Tim. 1. 17), for then, and not till then, will "war be abolished." Under His beneficent sway "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2. 4).

"K.L.U."—A Christian signaller whom we know on board one of H.M. ships writes that he wanted to find out fellow-believers on another ship which approached them, so signalled "K.L.U." It was understood at once, and back came the signal "K.L.U.," leading to happy Christian fellowship. Midst the deepening gloom around we pass it on, "Keep Looking Up" (Heb. 12. 2). God is on the Throne (Psa. 45. 6). The Lord Jesus is coming quickly (Rev. 22. 20). Glory is assured (1 Peter 5. 10). "YET A LITTLE WHILE."

A Verse for To-Day for all our hearts:

"Lord, Lord, Thy fair creation groans,  
The air, the earth, the sea,  
In Unison with all our hearts,  
And calls aloud for THEE." HYP.

## QUESTIONS AND ANSWERS.

REPLIES ARE INVITED TO THE FOLLOWING:

**The Day Unknown.**—In what sense are we to understand Mark 13. 32, "neither the Son, but the Father?"

**The Russian Republic.**—The "King of the North" in Daniel is asserted by most expositors and prophetic lecturers to be a future Emperor of Russia. Does the "Revolution" not controvert this theory?

**The Supreme Test.**—Romans 8. 9 tells us that "If any man have not the Spirit of Christ he is none of His." Were the Samaritans spoken of in Acts 8 and the Ephesian disciples in Acts 19 not saved before they received the Holy Spirit?

## The Living Creatures.

**QUESTION 703.**—Help will be valued as to the meaning of the "four living creatures" of Revelation, chapters 4 and 5. What they represent and what their teaching is? Are they purely symbolic figures, and, if so, what or whom do they stand for?

**Ans.**—The four living ones of Revelation 4 and 5 severally represent a certain judicial character of the Throne of God.

1. The "LION," *majesty* (Dan. 7. 4; Amos 3. 8).  
2. "CALF" or OX, *patient endurance* (Prov. 14. 4; 1 Cor. 9. 9).

3. "Face of a MAN," *intelligence in administration* (Prov. 9. 24).

4. "A flying EAGLE," *keenness of vision and rapidity of action* (Job 9. 26; Hab. 1. 8).

These respective attributes are part and parcel of the Throne itself (see chap. 4. 6). They form the moral supports of the Throne of God in governmental action. They do their work in

fullest intelligence; this is denoted by the second member of verse 8, "full of eyes within." The living ones of the Apocalypse are substantially the same as the cherubim of Genesis and Ezekiel. The six wings and eyes (v. 8) are, however, seraphim in character (Isa. 6). The seraphim are only named once in Scripture. WALTER SCOTT.

## The Feast of Tabernacles.

**QUESTION 704.**—In connection with the Feast of Tabernacles (Num. 29. 12-30) the burnt offering was to be reduced in number by one bullock each day for seven days, *one* only being offered on the *eighth* day. What is the typical teaching in the reduction of the numbers?

**Ans.**—The Feast of Tabernacles sets forth the millennial glory of this earth in connection with Israel, when the following Scriptures will be fulfilled: "I will put My laws into their minds, and write them in their hearts" (Heb. 8. 10), and "All thy children shall be taught of the Lord" (Isa. 54. 13). Israel will accordingly have a much larger and deeper apprehension of the Lord Jesus and the work of the Cross than ever before, and this is signified in the increased number of the animals used in the seven days' sacrifices of this feast.

The separate additions of the animals offered during the seven days give the following: 70 bullocks, 14 rams, 98 lambs, and 7 goats, and it will be seen that all these numbers are the multiple of the figure seven, which is the perfect heavenly number.

The bullock represents Christ as the *perfect Servant*, all increase in agriculture in the East being by means of the ox: "Strong to labour" (Psa. 144. 14). And in the seventy offered during this feast we are taught the unlimited or infinite perfection of the *work* of the Son of God. In the reduction of one each day, making a variety of *numbers*, these would signify according to their meanings the various glories of our Lord's perfect service.

In the rams being increased to two each day we have set forth the very full *devotion* and *consecration* of our Lord to do the will of God unto death, even the death of the Cross. Also, in the doubling of the lambs, fourteen each day, we behold a fuller apprehension of the *personal character* of the Lord Jesus, of which the lamb is typical.

On the eighth day the sacrifices simply return to their normal number, similar to those offered before this feast, as given in verse 8.

J. W. JORDAN.

## Breaking Bread with the Sick.

**QUESTION 705.**—Is it in keeping with Scripture teaching or practice to go and break bread in his home with one who is unable through infirmity or sickness to gather with the assembly for this purpose on Lord's day mornings? Help on this subject would be greatly valued.

*Ans.*—The silence of Scripture on the details pertaining to the memorial feast is significant. After the record of its institution by our Lord in the Gospels it is only directly referred to four times. Twice in the Acts and twice in 1 Corinthians. In 1 Corinthians 10. 16 and 11. 20 it is seen to be an assembly act: "When ye come together in the Church." In Acts 2. 42 it seems to have partaken more of a social and private character: "Breaking bread from house to house," or, "at home" (r.v.). It would appear that the first Christians linked the ordinance with an ordinary meal. "They did eat their meat with gladness and singleness of heart." Probably the "love feasts" mentioned in Jude 12 were the occasion of the Lord's Supper. See also Acts 20. 7-11. This social character of the ordinance probably led to its abuse by the Corinthian assembly, each one making it "his own supper" (chap. 11. 21). "What? Have ye not houses to eat and to drink in?" It would therefore appear to be acceptable and well-pleasing to the Lord for two or three of His people to remember Him in "the breaking of bread," either in a sick room or during a sea voyage.

"The first day of the week" was plainly the primitive custom, but be it remembered that our Lord instituted it on "the same night in which He was betrayed," at least three days before His resurrection day.

As to our observance of the ordinance, we are not told *when* to do it, as to day or hour; nor *how*, as to form or manner—certainly "decently and in order;" nor *where*, as to place, evidently either in the home or elsewhere. It expresses the fellowship of the heavenly family. A true, grateful, and contrite heart is the all-important requisite.

T. ROBINSON.

## "Your Children Holy."

QUESTION 706.—Would be glad to have some light through *The Witness* question column on 1 Corinthians 7. 14: "Else were your children unclean; but now are they holy," especially in view of the use of this text in support of the doctrine of household baptism.

*Ans. A.*—The adjective translated "holy," used to describe the children, comes from the same root as the verb translated "sanctified," which is applied to the husband. Consequently, if the children be fit subjects for baptism the husband is also—and, conversely, if the husband be unfit for baptism, the children are equally so. But who would suggest that the husband of a believing Corinthian woman was fit for baptism, remembering that he was an unbeliever, an idolater, and in many cases grossly immoral as well?

The Israelites in the days of Ezra (Ezra 10) who had married women of the land were commanded to put them away and any children also that were the fruit of such unions. Consequently believers in Christ might think that they must separate from their unbelieving partners. Ac-

cordingly the apostle gives the necessary information with regard to this matter. It is entirely a family matter. For use of "HOLY," see Matthew 4. 5; Acts 7. 33; 2 Peter 1. 18; 3. 2, 11; Jude 20. For use of "SANCTIFY," see Matthew 23. 19; John 10. 36; 17. 17; 1 Corinthians 1. 2; 1 Timothy 4. 5; Hebrews 9. 13; 10. 29. J. C. M. DAWSON.

*Ans. B.*—In Old Testament days marriage between an Israelite and one of the outside nations was forbidden, and if contracted had to be dissolved (Ezra 10. 3-11). Divorce was also permitted between Israelites for trivial causes, for "hardness of their hearts." But our Lord in Matthew 19 emphasises the sanctity of the marriage relation, and forbids divorce on any pretext. This, however, must be taken with the exception laid down in chapter 5. 32; "Saving for the cause of fornication." In 1 Corinthians 7. 10 the apostle refers in verse 10 to the previous teachings of our Lord: "Unto the married I command, *yet not I, but the Lord*, let not the wife depart from her husband."

At Corinth a new question had arisen as to

### The Relation of a Married Couple

after the conversion of one of them. The apostle by the Spirit legislates for this new condition. "But to the rest speak I, not the Lord" (i.e., the Lord had not already dealt with the point), though the apostle's direction was none the less a commandment of the Lord. There was to be no withdrawal from the matrimonial relation on the part of the Christian in the compact, and verse 14 explains why. "The unbelieving husband is sanctified by the wife." This does not mean "made holy," but set apart by matrimony to a special object. And the same with the unbelieving wife. And then the apostle adds, "Else were your children unclean, but now are they holy." The same root as sanctified above. The children, too, would have had to be separated from as unclean, a contingency which seems not to have been contemplated by the Corinthians; but now they, too, are sanctified by their relationship to their parent, though not personally holy any more than the unconverted partner above referred to. This has been well called social sanctification.

There is no ground whatever from this passage for baptising infants or for teaching that a baby must then "be brought into the house of God." There is no mention in the whole passage either of baptism or the house of God. The whole question is merely one of being able

### To live under the same roof.

A losing sight of the fact that the root meaning of "sanctify" is not "to make holy," but "to set apart," has been one great cause of the misunderstanding of this passage (see Matt. 23. 17, 19; John 10. 36; 17. 19). The children in the verse before us are only sanctified in the same limited sense as their unbelieving father or mother, and are no more true subjects for baptism than they.

W. HOSTE.

# How the War Proves the Bible True.

By HY. PICKERING, Glasgow.

**THE** collapse of Christianity, the Bible proved untrue, religion a failure, and similar suggestive headlines in magazines, papers, or on newsboards indicate the trend of thought in certain circles. It leads to the query: Is this present Great War tending to the confirmation or the contradiction of the vital truths of the Scriptures?

We venture to affirm that any intelligent person with a knowledge of what the Bible teaches, taking a wide survey of the world of battle, is bound to conclude that the vital doctrines "of the Faith once for all delivered to the saints" (Jude 3) are being confirmed before our eyes as never before in the history of man.

Five of these BASAL POINTS may be named, with a quotation from the Saviour's own lips for each, although many more proofs could readily be given.

## I. The Truth of Revelation.

"JESUS went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down" (Matt. 24. 1. 2).

Think of that scene. One who is apparently a Man among men, pointing to the majestic buildings of the temple which had taken forty-six years to erect, saying to a group of humble followers, "There shall not be left *here* one stone upon another." Truly a tangible test of foretelling! If He be a false prophet the buildings shall remain. If He be a true prophet they shall pass away. What happens? Every student of history knows that within a lifetime from the utterance of that revelation every stone in that building was, as it had been forty-six years before, not one was found upon another. Christ's prophecy concerning a material

structure came true, therefore He is a true prophet.

But listen again to His words falling on the ears of these untutored followers: "And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (v. 6).

Not only does He reveal facts concerning things nigh at hand, but looking down the vista of the ages He declares what shall be their character and what "*must* be." Again we say, if these come true, the true prophet is manifest.

Anyone who knows the history of the last two thousand years will admit that in one portion of the earth or another "nation has risen against nation, kingdom against kingdom," and wars and rumours of wars have been. But was it not predicted by philosophers and reformers that when the twentieth century dawned, with its intercommunion of mankind by telegraph, telephone, express trains, and steamers; its federations of men in different lands interwoven as never before, its Palace of Peace, and sundry supposed millennium-producing forces, such a thing as war would be unknown. Yet just before or during the most enlightened century we had the Greco-Turkish War, the Spanish-American War, the South African War, the Russo-Japanese War, with many local wars, and now we have the sight of sixteen nations, involving the five continents, engaged in a war more bloody, more awful, and more devilish than ever before. He said it "*must* be." We, alas, know it *is*. Therefore He is a true prophet.

And if what He revealed concerning the material temple and two millenniums of time be true, it behoves us to give heed to all His Revelation concerning this life and the life to come (Luke 24. 44; Mark 10. 30).

## II. The Law of Reproduction.

"Do men gather grapes of thorns, or figs

of thistles?" (Matt. 7. 16). Here we have a plain assertion from the lips of the Lord Jesus of the great fundamental law of creation and revelation: "Whatsoever a man soweth that shall he also reap" (Gal. 6. 7). That law applies equally to the individual, the family, the tribe, the community, or the nation.

To be specific let us see how it is being manifested in the nations engaged in this great war. "I speak as to wise men, judge ye what I say" (1 Cor. 10. 15).

1. Take **Russia**. What rises to most minds at the mention of that land? Is it not the oppression of the Finns, the cruel treatment of her own ancient people the Poles, and, worse still, of God's ancient people the Jews. Who can forget the banishment of the Stundists to Siberia, the only crime of which many were guilty was that they loved our Lord Jesus in sincerity and truth. And even since the war began some of the most loyal and lovable of men have been driven to that inhospitable land. Now, behold the revolution, the proclamation of religious freedom to Jew and Gentile, the decree concerning self-government to the down-trodden Poles, and beholding the chaos and impotency of to-day, remember that this land shall yet loom large in the outworking of God's Prophetic Plan.

2. **France** has long been known as the cradle of infidelity, the land of Voltaire, Renan, Rousseau, and other noted blasphemers. As enunciated by the Prime Minister in the French Parliament, boasted by another leader in the French Tribune, and focused by the Director of Public Elementary Teaching, the ideal was "the State without God, the school without God, the municipality without God, science and morality without God" (*The Times*, Nov. 6, 1909). She is reaping to-day in blood and tears the sowing of such blasphemy. Well might *Le Matin*, the leading French newspaper, say: "France is under a cloud for the present, when the cloud has rolled away France will turn back to God." Soon may the cloud be lifted and faith restored.

3. **Belgium**. The very mention conjures up the soul-stirring photographs of Belgian Atrocities on the Congo, of mutilated natives, burned homes, ruined villages, and murdered men and women and children. So profusely did she sow that in fifteen years ten million of the peaceful inhabitants of the Congo were swept off the earth, till the iniquity reached high Heaven. Our hearts bleed for her inhabitants, our land welcomes her refugees, our homes and funds are at their disposal, but in the light of the law of reproduction we cannot but see that what she meted out to the Congo is being meted out again in identical form—pressed down and running over.

4. **Turkey** is for ever branded with atrocities even more terrible in their barbarity. Twenty years ago "the Great Assassin" had his hands dripping with the blood of 100,000 massacred Armenians, many of them nominal Christians. Recently not thousands, but millions of Armenians, Syrians, and others have been butchered by inhuman hands, driven into the desert to perish, or left to die of starvation. For the Crescent has ever used the most ferocious methods to overcome the Cross. It looks as if the reaping time had come, and we expect ere long to see the heralds of the Cross float the blood-stained banner over Jerusalem, Constantinople, and other cities and lands long dominated by the Crescent.

5. The plight of **Roumania** may be understood when we read that "no country has dealt more cruelly with the Jews during the past forty years." Her reverses may be her reaping. The spirit of Biblical criticism and infidelity has been strong in **Serbia**, along with other sins, but to these "heroes in rags and sandals," as they have been termed, there is hope of days of political and religious freedom.

6. **Germany**, amongst many other claims, rightly takes credit for the "Higher Criticism," which tears from us the Word of God, degrades the Christ of God, and in the long run would dethrone the Eternal and place man on an equality with God.

This she has sent forth in mighty streams, flooding the professor's chair, the pulpits, the pews, the homes and hearts of myriads in all lands. Professor Cramb gave their aim in a striking quotation: "One mighty issue is secured. Germany is delivered from the *loathsome burden* of the past, the *cancer* of the centuries (Christianity)." "Loathsome" and "cancer" applied to the only true Light! And the ruler of the Empire, the Kaiser, has declared himself a believer in this destructive Higher Criticism, as can be seen in a volume of his speeches entitled "The War Lord: A Character Study."

As spiritual evil is ever worse than moral evil, that nation which has sown in such profusion spiritual death and apathy shall reap at the hands of God as no other nation, by whomsoever He may choose as His agents. Rulers and ruled alike!

7. As for **Britain**, so prominent in the eyes of both enemies and allies, so highly favoured in the past with an open Bible, a preached Gospel, and religious freedom, has she sown, and shall she not reap?

Much might be said concerning crowds of 120,000 at a football match, 400,000 at a horse race, long queues at the doors of theatres, cinemas, compared with the decreasing attendances at Sunday schools, half-filled halls, and quarter-filled churches; of 250,000 shops open each Lord's day, of the willingness of the Government to associate themselves with patriotic parades, speeches, and cinemas on the Lord's day, and the unwillingness to join in a day of humiliation and prayer.

But let a contrast in figures speak for itself. Before the war there was spent annually in the British Isles: On golf, 5 millions; football, 7 millions; gambling, 20 millions; jewellery, 25 millions; tobacco, 30 millions; strong drink, 166 millions. Whilst the total known amount subscribed for foreign missions amongst the millions of heathen in her own dependencies and elsewhere was only two millions. Surely these are *facts* to weep over!

**More startling still!** With the thunder of war sounding in our ears, with the

spectre of death ever entering the homes of high and low, with hospitals for maimed, blinded, wounded, on every hand telling their silent tale of tragedy, in 1916 the enormous sum of £48,630,000 was spent in tobacco (an increase from pre-war years of over 18 millions), and on intoxicating drink the gigantic total of £203,989,000 (an increase of nearly 38 millions).

If these figures do not indicate a God-forgetting, pleasure-loving, lust-enslaved nation, then facts have no voice for our dull ears, and sorrow no place in our hearts.

Truly whatsoever a nation sows that shall it also reap, is God's demonstrated decree.

To be concluded in next number by •

III. **The Need of Regeneration.**

IV. **The Certainty of Resurrection.**

V. **The Hope of Restitution.**

## Comforted to Comfort.

By ROBERT STEPHEN, China.

THE devastating hand of death has of late fallen on many homes. Sorrow and bereavement brood over the world. Never in any age has there been such mourning. Lives, full of promise, have gone forth never to return, and bitter grief lies heavy on hearts of high and low. Perhaps saddest of all are those who do not know that their dear ones were ready when called into Eternity. We know that only one Sacrifice can take away sin, but who knows what may have taken place between the souls of those suddenly cut down and God during those last moments? We must leave that with the Lord absolutely. Eternity alone will reveal the secret. Others have the assurance that their loved ones have departed to be with Christ, and although their cup has been a bitter one it has been sweetened by the unfailing consolations of the Lord.

I. God is the Comforter of His people. He is "the Father of mercies, and

### The God of all Comfort"

(2 Cor. 1. 3, 4); "the God of patience and consolation." "Thou Lord art a God full of compassion, and gracious, and long-suffering, and plenteous in mercy and truth" (Psa. 86. 15). There is no need for

the distraught heart to go elsewhere, seeking comfort in diversion, or forgetfulness, since all makeshifts are but a mockery of real sorrow. He has made fullest provision in His love for the consolation of His own. He has given us:

1. A merciful and faithful High Priest (Heb. 2. 17, 18; 4. 14, 16).

2. The Comforter, the Holy Spirit, to be with us, enabling us to "walk in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts 9. 31).

3. His Word, with all its sure promises, "that through patience and comfort of the Scriptures we might have hope" (Rom. 15. 4).

4. A place in the "Body of Christ," so that the human sympathy, and spiritual help of fellow-members be ours. "Whether one member suffer, all the members suffer with it" (1 Cor. 12. 26).

Thus Father, Son, and Holy Spirit, the Word, and fellow-members of Christ are all for our comfort. "The depths of our misery are not so great as the depths of His mercy."

II. The God of all comfort is the Comforter in all our affliction.

### **"All Comfort for all Affliction."**

Could anything be more comprehensive? The provision is abundant for all emergencies. No call of need finds Him unready. We may be laid low, the troubles of the heart be enlarged, yet "though I walk in the midst of trouble, Thou wilt revive me" (Psa. 138. 7). His hand is near to succour. His heart ever feels, as none other can, for those whose pilgrimage is one of sorrow. He teaches one to join with Paul in his Spirit-taught estimate of suffering: "I reckon that the sufferings of this present time are not worthy to be compared with the Glory that shall be revealed to us" (Rom. 8. 18). And again: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory: while we look not at the things which are seen, but at the things which are not seen" (2 Cor. 4. 17, 18).

III. The purpose of this is "that we

### **May be able to Comfort**

through the comfort wherewith we, ourselves, are comforted of God." The heart that comes out of the school of affliction laden with sympathy and comfort is a rare asset in the service of the Lord. How quickly the afflicted discern this and respond to it.

Years ago there lived an aged Christian in a Banffshire fishing village. She was ever welcome in the homes of affliction. Her Lord had taught her that there were more reasons than perhaps had occurred to Solomon why it was "better to go to the house of mourning than of feasting" (Eccles. 7. 2). No doors were shut to her. Her key opened all. Few had experienced deeper sorrow than she, but comforted and triumphant in her Lord she had passed through all. She comforted believers and won unbelievers for her Master. As people made way for her they would say, "She kens a' about it." All her "men folk," husband and sons, had been drowned before her eyes, but she never doubted the love or wisdom of God. What weight her words had! What a holy privileged ministry is this ministry of the Word, which is opened up by the fellowship of affliction!

### **"Miserable Comforters."**

There is no room for those with untouched hearts here. When Job sat on the ash heap his three well-meaning friends went to "mourn with him, and to comfort him." "They lifted up their voices and wept, and they rent every one his mantle" (Job 2. 12). They evidently pitied Job, but they failed "to get there." They awoke no answering chord in Job's heart. They added to his trouble. They had much to say, so much that the weary and patient listener at last broke out: "I have heard many such things: miserable comforters are ye all."

"Job's comforters" were never less needed than to-day, but the true trouble-taught comforter has a service which lies near our Lord's heart, open as never before.



## God's Parable Gallery.

Unpublished Notes on the Seven Parables in Matthew 13.

By WILLIAM LINCOLN, London,

Author of "The Epistles of John," etc.

### 1. The Sower.

1. **T**HE first parable shows the two classes of hearers—the unsaved and the saved. Each of these is divided into three classes.

The **UNSAVED** hearers consist of (1) the *wayside* hearers, those who at once reject the Lord; (2) the *stony places* are the emotional hearers who are affected at the time, but it soon passes away; (3) the hearers *among thorns* are the intermixers, or those who jumble up the world and Christ together, but still keep up a profession.

2. The **SAVED** hearers are: (1) The *thirtyfold*, or those who when they have done wrong immediately go and tell Jesus, and so bring forth a little fruit; (2) the *sixtyfold*, or those who stand up boldly and confess Christ; (3) the *hundredfold*, or those who entirely separate from the world, and draw all their joy from Himself.

### 2. Tares and Wheat.

In the second parable we have the growth of the two classes in the "Tares and Wheat." Their similitude shows that a profession is still maintained by the unsaved, while those who are really Christ's are growing up into Him, and while they ripen upwards their connection with earth withers, as illustrated beautifully by a corn of wheat. Christ was the "corn of wheat" referred to in John 12. 24. He must die and rise again that we may rise with Him.

"THE HARVEST" (v. 30) has been sadly wrested to mean that Christ's first work when He returns will be to punish the wicked, but it will not be so. His first thought will be, and is, His Bride, the Church, which He will take home, as in 1 Thessalonians 4.

It simply means the tares must be bound in bundles *first*, then be burned.

### 3, 4. Mustard Seed and Leaven.

The third and fourth parables show the

growth of the wicked. Tree implies something Jewish and Babylonish. The king of Babylon is compared to a tree. Birds in Scripture always have a reference to destruction. **LEAVEN** always means something bad.

The three-measures was an ephah. There is an allusion in Zechariah; also in this parable a *woman* is to the front—the false apostate Church in the time of Constantine. But in parables five and six the *man* (Christ) is to the front, his proper place.

### 5, 6. The Treasure and the Pearl.

In these two parables the growth of the good comes out. Christ had been addressing the multitude, but now He is about to speak of more precious things. He comes into the house, nearer to His own beloved ones.

The *treasure* and the *pearl* are Christ's ones, not Christ, as is often thought.

1. The *Treasure* shows us Christ looking at us individually—reference to a vase of coin often lighted upon in a field—which if a man purchased he could not afford to lose one coin, so Christ can't afford to lose one of His jewels (Mal. 3. 17).

The fact of being *treasure* shows how precious and costly we are in His sight. (1) Because He bought us; (2) because God gave us to Him (John 17); (3) because of our wretched condition by nature, which enabled Him to show His great grace.

2. The *Pearl* shows the oneness of the Church, as well as the arbitrary value we are to Christ. Of no real value in ourselves; but He set His love upon us, and gave Himself to get us.

In outward manifestation the pearl is broken (Acts 27. 44). Christ is our rallying point.

### 7. The Drag Net.

In parable seven we have the final separation of the good and bad. When the Church is taken up Christ's kingdom will still go on. A remnant of the Jews will look for Messiah. Then Christ will come *with* His saints and purge from among the Jews and Gentiles all things that offend.

## The Glories of the Lord Jesus.

By T. ROBINSON.

WHEN we speak of the glories of the Lord Jesus Christ we mean His excellencies, perfections, beauties. His glories are threefold: (1) essential, (2) official, (3) moral. In other words, His Deity, His mediatorial offices, and His moral perfections as Man. It is ours through grace to know Him, and to know Him is to know the Father, and to be "in Him" that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (John 17. 3; 1 John 5. 20). Consider—

### I. His Essential Glories.

He is credited in the evangelists with possessing the attributes of Deity.

His OMNIPOTENCE is seen in His power over the winds and waves; He commanded them saying, "Peace, be still," and there was a "great calm" (Mark 4. 39). He proved His power over demons, disease, and death (Mark 5). He walked upon the sea, fulfilling Job 9. 8.

His OMNISCIENCE is seen in that He knew the thoughts of others. "He needed not that any should testify of man, for He knew what was in man" (John 2. 25). He saw and knew Nathaniel when he was under the fig tree and before he came to Him. He knew the history of the Samaritan woman whom He met at the well (John 4). He foresaw that Peter would deny Him. He foretold the siege of Jerusalem and the destruction of the temple. He foretold the history and apostasy of this Christian age, and that its close would be marked by wars and commotions. He proclaimed Himself to be the Judge and King of nations.

### II. His Official Glories.

As PROPHET, He "became flesh" to declare God. "God hath spoken unto us in these last days by His Son" (Heb. 1). "I will raise them up a prophet from among their brethren like unto thee" (Deut. 18. 18). Secondly, after His sacrificial death, purging away our sins, He ascended into the sanctuary not made with hands.

As PRIEST, "He there appears in the presence of God for us" (Heb. 9. 24).

Melchisedec, "priest of the Most High God," shadowed forth His divine Sonship and Kingship, whilst Aaron set forth in type His priestly work (Heb. 7).

As KING, He will rule over all the earth. He is seen in His glorious Advent coming from the opened Heavens, having on His vesture and on His thigh a Name written: "King of kings and Lord of lords" (Rev. 19. 16). His kingdom is to be an everlasting and universal kingdom (Dan. 7. 14).

As *Prophet*, He is the "Faithful Witness;" as *Priest*, "the Firstborn from the dead;" as *King*, the "Prince of the kings of the earth" (Rev. 1. 5).

### III. His Moral Glories.

The evangelists present to us a character superior to any in history, sacred or profane—a *Sinless Man*. He claims to be this: "Which of you convinceth Me of sin?" (John 8. 46). Twice did God audibly witness from Heaven: "This is My beloved Son, in whom I am well pleased." Paul testified that He "*knew* no sin;" Peter, that "He *did* no sin;" John, that "*in* Him is no sin." His character displays a harmonious blend of every moral virtue. In Him was no unevenness. He was like the "manna" and the "fine flour" of the meat-offering.

Every grace was evenly balanced; majesty and meekness, mercy and truth, faithfulness and forgiveness, were possessed in equal proportions. He had words of tenderness for the broken-hearted sinner, and of severe censure for the proud Pharisee. Never one word too many or too few, nothing to withdraw, nothing to add; all were "words in season."

Little children gathered round His knees, and He blessed them, while hypocritical scribes shrank conscience stricken from His presence. He was the only superman that ever lived. Peerless perfection distinguishes Him from all men. He towers above all, like the mighty mountains do above the molehills, and rises above human vision to the heavenly heights of eternal glory. GREAT PROPHET, PRIEST, AND KING, MY LORD AND MY GOD.

# The Man of Sorrows in the Midst of the Sorrowing.

Notes of a Lord's Day Morning Address on the Visit to Bethany. By J. R. CALDWELL.

**T**HE Lord Jesus was no stranger to that household at Bethany. He was personally known to each member of it. Not only was there always an open door, but also open hearts for the blessed Lord there.

## Luke 10. The Home at Bethany.

40. **"But Martha was cumbered about much serving."** Although Mary and Martha both loved the Lord, Martha was occupied more with her service than with the Lord. How often the Lord's servants are thus "cumbered about much serving." The Lord Jesus should always be the object of our service, and we should ever seek to please Him in all that we do for Him.

39. **"Mary sat at Jesus' feet, and heard His word."** This yielded more joy to the Lord's heart than all Martha's active service. When we get occupied with our service, or anything about ourselves, it invariably leads to judging others. It is a low sign of grace in the soul when we are occupied in judging our brethren. It is easy to go the round of all we know, and not to have a good word to say of any.

41. **"Jesus said unto her, Martha, Martha, thou art careful and troubled about many things."** The Lord gently rebukes Martha and tells her of the **one thing needful**, *i.e.*, personal intercourse with Himself. We may be laid hold of and put into prison for faithfulness to the truth, as the apostle Paul and many others, but even in such circumstances we can hold sweet communion with the Lord. If we do not sit at the feet of the Master we are sure to become cumbered with our service. The world, with its cares and deceitful lusts, will, if we allow it, come in and hinder us from sitting at His feet to hear His word. But when we are fixed in heart to take our place at the Master's feet, then nothing can take that good part from us. That is what we may enjoy through sunshine and cold, through evil and through good report.

## John 11. The Sorrow at Bethany.

5. Note these words: **"Now Jesus loved MARTHA, and her sister, and Lazarus."** Although Martha had not risen to the height of Mary in communion with the Lord, and although the Lord had cause to rebuke her, nevertheless she was a very special object of His love. They were all alike loved of the Lord Jesus. The message they sent to Him was: **"He whom THOU LOVEST is sick"** (v. 3). It was this consciousness of Christ's love that made that household happy. So will it ever be wherever there is a household or an assembly, each member of which realises the love of Christ; that will be a blessed and a happy circle.

Here we are gathered around our Lord to remember Himself, each having tasted that the Lord is gracious. How blessed to know that however the Lord may have had to chasten and rebuke us for our naughty ways, however little we may have risen to His desire for communion with Himself, yet, even as we sit here before Him, we know that He loves us. The consciousness of His love produces blessed fellowship and love one to another.

## John 12. The Feast at Bethany.

1. **"Then Jesus, six days before the Passover, came to Bethany."** Evidently He delighted to come here. It was a green spot in the wilderness to Him. There those dwelt who seemed to know Him best.

2. **"There they made Him a supper."** The supper was made for Him. It was not for their friends and acquaintances, but for Jesus. And so I trust we have not come together this morning merely to have happy fellowship with each other; but, making Him the centre of attraction, to bring Him the worship of loving and true hearts, the precious fruit that His own grace has begotten in us. If His glory is our first object He will see that we lack nothing. If during the past week and this morning we have been sitting at the feet

of the Master hearing His Word, and having communion with Himself, then we shall be in a fit condition to worship and serve Him. Coming with our basket of first-fruits we shall have something to present, "by Him," which shall indeed be well pleasing to God.

### **A Feast to His Heart.**

There were in that household three true hearts that knew His love, and had drunk in His grace, who prepared a feast for their Lord. It was the most blessed service that any could be engaged in. What condescension that He should accept it. It is a feast to our Lord to have His beloved ones gathered around Him to pour out before Him the gratitude and worship of their redeemed hearts. The Lord said to His disciples when gathered for the first time to eat the Lord's supper: "With desire I have desired to eat this... before I suffer" (Luke 22. 15). He had been looking forward to this feast with joy. There they sat at His feet and heard His word (see chaps. 13 to 17 of John), and is it not so still? An occasion which He desires, a joy that He anticipates of fellowship with us, as well as we with Him.

2. "**Martha served.**" She was not serving alone here. When each Israelite brought his basket of firstfruits to the tabernacle to present to Jehovah it was not done without preparation. When the Lord comes, others come with Him; therefore there needed to be preparation. The supper is not made "on the spur of the moment." That supper had been the subject of their forethought, and care, and happy ministry. They did not turn round and say that Martha did it; but all had a share in it. It was a fellowship of those who loved His Name and found their joy in His presence.

"**MARTHA SERVED;**" but, whilst serving, we do not read here that she was *cumbered*. She was now realising that the Lord Jesus was the object of her service.

### **Seated at His Table.**

2. "**Lazarus was one of them that sat at the table with Him.**" The one

who had been dead was now raised from the dead and seated at the table with the Lord Jesus. What a blessed place that was. God has not merely raised us from the dead, out of the corruption of the grave, but He has seated us with Him at His table. David called lame Mephibosheth from his place of distance and separation to sit at his own table. This is a little picture of the honour put upon us. As those raised with Christ we are seated at His table, and our fellowship is with the Father and the Son, and with one another by the Holy Spirit.

3. "**Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus.**" "Thy Name is as ointment poured forth" (S. of S. 1. 3). What is it that gives sweetness and fragrance in the Assembly of God? Is it not the infinite merits of that blessed Name made known in all its preciousness to our hearts by the Holy Spirit? The pouring out of this ointment is just a type of the worship, the outpouring of hearts filled with the love and enraptured with the loveliness of Christ. May the Lord give us to know *the value* that He has set upon that precious Name.

### **The Centre of Peace and Bliss.**

4. "**Then saith one of His disciples, Judas Iscariot.**" Judas, who had no love in his heart to the Lord, could not understand this act of Mary; he regarded it as waste. The more fully we are devoted to the Lord the less we shall be understood by the world, and even by carnal Christians. Judas, who thus spake against this act of a loving heart in fellowship with Christ, was not alone in his opposition; even the disciples appear to have chimed in with him, and the chief priests consulted that they might put Lazarus to death. Judas within, the priests without, were all opposed to that little household because Jesus was there. We may make our minds up for this, that if our hearts are occupied with our Lord, if we are seeking to follow, or to honour Him, we are sure to have the world against us. But it is blessed to have Him

in our midst. He answers all the accusations of Satan.

7. **"Then said Jesus, Let her alone."** The Lord answers Judas. He takes up the cause of Mary. She had no need to defend herself. May we learn from this to leave our Lord to plead our cause against the enemy. If we looked to Him more to undertake for us against Satan and the world we would find how surely He would step in and plead our cause.

10. **"But the chief priests consulted how they might put Lazarus to death."** The enmity of the chief priests was stirred up because the resurrection life in Lazarus was leading many to believe on Jesus. Beloved, if the resurrection life of Christ is manifest by us in love to Him, and fellowship with Him, that will bring out the enmity of the world toward us; but in the midst of it all we shall know His presence with us, His love to comfort our hearts, and His power to enable us to confess His Name and maintain His truth, and thereby glorify Him.

### **"Well Worth the Risk."**

By ARCHIE PAYNE.

THE Cornish Express was fast picking up speed as it left a small Devonshire station when a farmer rushed across the platform and jumped upon the footboard of the moving train. Helping him safely into my compartment, he sat for some time evidently overcome by excitement and the hurry. After a while he expressed his thanks for the helping hand which had dragged him from a perilous position, and said, "It was a great risk, but well worth it!"

I could not help expressing wonder at what could be well worth such a terrible risk, and in answer he produced the familiar form of a telegram, and read the message which informed him of the expected speedy death of a brother. Seeking to express my sympathy with him, I soon found that he was a saved man, and then his story came out.

Both brothers had been saved, and for years had everything in common. Then

they quarrelled over business matters, and bitter words were spoken. With a deep groan the farmer cried, "God keep him alive till I get to him."

Nearly ten years had passed since the quarrel, and they had never spoken to each other. Now the urgent call had come, and stirred him to the depths.

"Sir," said he, "do you believe in the Judgment Seat of Christ?"

My answer received, he went on: "And if I don't see Robert before he dies we will have to settle it at His Judgment Seat. That will be terrible." And again in real soul agony he prayed:

**"God keep him alive!"**

At Exeter he left the train, and the sequel may well be imagined; but his words, "Well worth the risk," left a deep impression on my mind.

The Judgment Seat of Christ is a great fact (Rom. 14. 10), but how often it is lost sight of, and how sadly belittled by others. But the great fact of death, and the still greater fact of the Speedy Return of our Lord Jesus (Rev. 22. 20) will fix for ever the record of that Day.

In the awful light of that Day we do well to read again the commands of God. "Let not the sun go down upon your wrath" (Eph. 4. 26); "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3. 13), and to pray, "Lord, teach us to number our days that we may apply our hearts unto wisdom." (Psa. 90. 12), remembering "we must all appear before the Judgment Seat of Christ."

### **Supremely Supernatural.**

GEM FOR THE MONTH.

THE Bible is a supernatural *Book*, containing a supernatural *record* of a supernatural *Person*, who experienced a supernatural *birth*, who lived a supernatural *life*, performed supernatural *acts*, and who ultimately died a supernatural *death*, crowned by a supernatural *resurrection*, and followed by a supernatural *ascension*.

T. BAIRD.

## "Clear Shining after Rain"

(2 Sam. 23. 4).

BLESSED weakness 'twas that drew me  
To the everlasting arms;  
Blessed storms that wrecked life's prospects  
Opened eyes to Jesus' charms.  
Blessed lonely desolation  
'Twas that led to Jesus' feet,  
There to learn His full salvation  
In communion true and sweet.  
Oh, how blest to hear Heaven's music,  
'Mid the discord all around!  
Oh, how safe to know my Anchor  
Holds on resurrection ground!  
Yes, on Christ, within the Holiest,  
Who prepares for me a place,  
Where with joy I'll praise for ever  
All His wisdom, love, and grace. J.W.L.

## The Witness Watchtower.

A WELL-KNOWN Zionist who set himself to make special investigations of the extent to which the Jews are involved in the War, concludes "that of the 13 million Jews in the world, all save some 2½ millions are involved as belligerents."

**The Tragedy of the Jew.** As in the past and in the future, so *to-day*, God's dealings with the Nations of earth are ever in relation to the Chosen Nation (Deut. 32. 8). His dealings with Jew or Gentile are ever centred in the Cross on which the Son of His love (Col. 1. 13) was crucified.

"His Blood be on us, and on our children" (Matt. 27. 25) was the deliberate choice of "all the people" when Pilate endeavoured to release Him whom he declared to be "this Just Person." Never was this more manifest in Jewish history than *to-day*. According to the testimony of the *Jewish Chronicle*

**The Jews of Palestine** are suffering severely. "All Jews—German, Austro-Hungarian, and Bulgarian—were ordered to leave Jaffa. 8000 were ejected, and were not allowed to take any of their belongings or provisions. Their houses were looted and pillaged even before the owners left. Two were hanged. Many wealthy Jews have been found dead in the sandhills. Thousands upon thousands are literally starving. The Turkish Governor has proclaimed the intention of the authorities to wipe out mercilessly the Jewish population of Palestine."

**The Jews in the Eastern War Zones** of Russia and Poland are reported by DAVID BARON to be caught and crushed in the maelstrom of two great opposing armies in the terrible European struggle. The horror, the desperation of their position is unrealisable. Thousands upon thousands have been reduced to sheer, stark beggary. With ruin and starvation rampant, death has

indeed an easy task. No greater tragedy, either in extent or character, has ever befallen our brethren in the faith throughout the whole of their tragic career.

**The Daystar.** As the darkest pages of their history ever preceded their revival and restoration, it may be that this, the blackest page of all, like the gloom of night, may herald the rising of "the daystar" (2 Peter 1. 19). hyp.

## CORRESPONDENCE.

### Work Among the Soldiers.

MUCH Christian work is being done among the soldiers in the training camps, huts, barracks, hospitals, and battlefields. It is perfectly true that Salvation by patriotism has been proclaimed to the men instead of Salvation through the Blood of Christ. Notwithstanding, there are, thank God, numbers of true and faithful servants of Christ who are seeking to make known the "glad and glorious Gospel," and are being used of the Lord in winning souls to the Saviour.

Though there may be differences of judgment as to the duty of Christians taking up arms there is none as to our responsibility to do our utmost to carry the glad tidings of God's matchless grace to the dear fellows who are seeking

### To Defend our Homes, Lives, and Liberties.

When we scan the casualty lists and think on the many who have been maimed, wounded, and blinded; when we contemplate the tens of thousands of the flower of the Empire suddenly ushered into Eternity, it behoves us to redouble our efforts to help in *every way we possibly can* all Christian workers who are seeking to emulate the Scriptures and win the men for Christ, our soon coming Lord. Various societies and agencies have done noble service. Among others, the British and Foreign Bible Society, Scottish National Bible Society, Pocket Testament League, and the Scripture Gift Mission. The latter has supplied *tons* of Scriptures to labourers known to us. These societies are worthy of our liberal support, and all of us ought to do our "bit."

Mr. Francis C. Brading, Secretary of the Scripture Gift Mission, paid a visit to Canada last winter. At meetings in the city of Toronto he told a number of interesting and striking incidents regarding the work and the workers, two of which I would seek to mention.

### The Salvation of Singing Jim.

A young lady bought some things from a Christian shopkeeper to send to her sweetheart at the front. The merchant offered to pack the articles carefully and despatch them, and the lady gladly accepted his offer. When packing the box the Christian thought of the *soul* of the young man, and put in the parcel a booklet entitled "Soldiers' Armour," a compilation of suitable passages of Scripture. Soon after the receipt of the package the young man wrote his friend a letter of thanks

for the suitable and timely gifts, and specially for the book. The young lady went to the merchant's shop and expressed her surprise and indignation at his conduct, and asked why he had inserted the book without her permission! The shopkeeper sought to show her that soldiers, as well as civilians, had souls, and needed the Word of God above everything else. The soldier believed the "good news" contained in the booklet, and was, as some say, "soundly converted to God." He witnessed a good confession, and sought to show forth the excellencies of Him who had called him out of darkness into his marvellous light. The love of God filled his heart, and his comrades called him "Singing Jim."

Not long afterwards, at the close of a terrible engagement, he volunteered to bring in a wounded soldier who was lying near the enemy's lines. He succeeded in accomplishing his task, but was mortally wounded. There was found on him an unfinished letter to his *fiancee* telling her how he had been saved through faith in the precious blood of Christ. When it was suggested that the letter be sent to the lady, the wounded soldier whom he had rescued said, "Give the letter to me. I will go and see her, and give it to her. He laid down his life for me." "Yes," said the others, "and don't come back without a copy of the little book for each of us." How true are the Master's words: "The words that I speak unto you *they are spirit and they are life.*" (John 6. 63).

#### Conversion of an Officer and his Family.

Another incident was related by Mr. Brading. One day whilst an officer was going his rounds he observed a soldier reading a copy of the Gospel by John. Addressing the man, he said, "Are you interested in these things? I am not. I should throw it away if I were you. There is nothing in it." The soldier looked up, replied as follows: "Sir, in this book I have found peace, joy, comfort, and eternal life. The fear of death has been taken from me. You should be interested in such things."

The officer had not gone many yards when a shell burst, and looking back he saw the man's head rolling away! He was so awed by the sight that he returned to where the lad's body lay, searched his pocket until he got the Gospel, and went to his dugout to read it. He was *there and then convicted of sin*, and was led to see by faith Christ bearing *his* sins in His own body on the tree, and found rest and peace in believing. Mr. Brading said he wrote and told his wife, and both she and her three daughters were led to accept of Christ as their Saviour and Lord. The officer was wounded, went home on leave, and on his return took a large number of Gospels with him to distribute among the men.

Let us not only *pray* much for the soldiers and sailors, let us also *help* those who are furnishing them with Scriptures, Gospels, and Gospel books, so that they may know Him whom to know is life eternal. A. MARSHALL.

#### QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

"**The Zeal of Thine House.**"—Please shed some light on John 2. 17: "The zeal of Thine house hath eaten me up." Making particular reference to its original setting in Psalm 69. 9.

**The Supreme Test.**—Romans 8. 9 tells us that "If any man have not the Spirit of Christ he is none of His." Were the Samaritans spoken of in Acts 8 and the Ephesian disciples in Acts 19 not saved before they received the Holy Spirit?

**Have We Apostates?**—Have we apostates to-day, as at the beginning? If not, how can we explain that brethren who were in the forefront for twenty to thirty years are now entirely devoid of Christian testimony and interest in spiritual matters?

**To Give the Light.**—Some Greek scholars say that the words "to give the light" ought to be "to give *us* the light," and that it refers to God's work in the soul, while others look upon it in the aspect of responsibility on those into whose hearts the Gospel of the glory has shone to let the light shine out to others.

#### The Father's House and the Kingdom.

QUESTION 707.—Is there any difference between the Father's House in John 14. 2 and the Father's Kingdom in Matthew 13. 43?

Ans.—"The Father's House" is the children's home, a place where His rule and authority will be implicitly acknowledged by all within it, no doubt, but an expression bringing up rather before the soul the perfect intimacies and affections which we all associate with home.

"The Father's Kingdom" is surely a much wider sphere. In it the heavenly saints will shine forth in glory; agents, too, of that heavenly government which will reach throughout the universe of God. It is not merely the Millennium (the Kingdom of the Son of Man), but it is that spoken of in Matthew 6. 10, and takes in God's own rest when His will will be done on earth as it is in Heaven.

The prominent thought in the "House" is surely "relationship," and in this all are equal; whereas in the "Kingdom" it is rather "administration," and here there will be differences.

W. R. LEWIS.

#### The Russian Republic.

QUESTION 708.—The "King of the North" in Daniel is asserted by most expositors and prophetic lecturers to be a future Emperor of Russia. Does the "Revolution" not controvert this theory?

Ans.—Great changes have quickly taken place both in the Near and in the Far East, and greater changes will yet take place in both, and that in the near future. The present rising tide of law-

lessness will yet carry before its mighty current all present governmental bounds and barriers; yet out of that seething mass of lawlessness the "ten kings" will be elected to govern the revived Roman Empire, and these again will be governed by the Great Imperial Power, who will be raised up by satanic influence.

So it is possible, and probable, that the present Russian Democracy will in days yet to come elect "THE KING OF THE NORTH" (Dan. 11. 7, 8, 11, 13, 15, 40, etc.) to rule their mighty Empire. And this man is to figure so prominently in the world's coming crisis. It will be this man who will lead the eastern world against the western world at the real "ARMAGEDDON" (Rev. 16. 16) at the close of the age. The present alliance between Russia and Great Britain therefore cannot last.

GEORGE HUCKLESBY.

## Submission of the Wife.

QUESTION 709.—What is the meaning of Colossians 3. 18 and 1 Timothy 5. 14? Does it require the wife to submit to the husband in every detail and domestic arrangement? Has the husband any right to deprive the wife of all power or authority in the house as regards children and servants, or withhold household moneys or goods?

Ans. A.—Unbalanced conceptions of truth are detrimental to all true expositions of Scripture.

There are three distinct headships taught in 1 Corinthians 11. 3. (1) The headship of God. (2) The headship of Christ. (3) The headship of man. But "headship" in neither of these three cases implies or sanctions despotism. We could never conceive of God as "lording" it over Christ, or Christ as tyrannising man, or husband terrorising his wife. The apostle Paul refers repeatedly to the *headship* of the husband (Eph. 5. 23), but the apostle Peter puts us in remembrance of the *heirship* of the wife (1 Peter 3. 7). Some husbands push their headship to a most unscriptural extent, and persistently ignore the thought of heirship. If a wife is a wife at all she is worthy of every consideration at the hands of her husband, and she should be consulted in everything that appertains to the welfare of the children, including the management of the servants, and the disbursement of all moneys.

T. BAIRD.

Ans. B.—In Genesis 2 we find God instituting the holy rite of marriage, and not only so, but graciously condescending to conduct the first marriage ceremony, thus filling Adam's cup of blessing to overflowing. But it was the purpose of the beneficent Creator that Eve was also to share that cup of bliss with him.

Then in John 2 we have our blessed LORD sanctioning the rite of marriage by gracing a marriage feast with His own presence. By inviting Him to share their marriage joy that married couple found it was heightened and enhanced, and by having Him as their guest they proved that their trial was lessened.

Again, in Ephesians 5 the HOLY SPIRIT honours the rite of marriage by using it as a figure of that close and eternal union which exists between "Christ and the Church." And it is in this application of the marriage rite that we learn the true secret of real joy and fellowship between husband and wife all through their married life. Their married life should be, and may be, one prolonged "honeymoon."

## The Husband's Love

to the wife is to be after the pattern of the love of Christ to the Church. Christ chose His love, and He loves His choice, despite all her faults and failures. He knew that He would not find perfection in His spouse, neither do we discover perfection in each other. But as He bears with our frailties and infirmities, so the husband and the wife are to bear and to forbear with the shortcomings discovered in each other. The husband is still to love his wife, notwithstanding all the frailty and imperfection he may find in her.

## The Wife's Behaviour

in the home circle is to be a reflection of the Church's love to Christ, and of her willing and loving subjection to the husband's God-given authority. True love will ever be the same in such a husband, and that love which delights to serve will ever characterise such a wife. If the husband (or house-band) is the "head" of the house, the wife is the "heart" of the home. Their hearts should be one, and their interests should be mutual, "helpmeets" one to the other.

God did not take the "bone" of which He "buildd a woman" from Adam's *head*; she was not to rule over the man. Neither did He take it from Adam's *foot*, for she was not to be trampled on by the man; but it was taken from his *side*, near his heart, and under his arm. She was to be loved and protected by him, to stand by his side, and be the partaker of his pleasures and the sharer of his sorrows. By thus seeing God's design and desire in instituting marriage, this will smoothen many difficulties which may arise in

## The Married Life,

and solve many problems which may confront husband and wife in the management of home matters. If their hearts are one, then all their interests will be mutual, and there will be a yieldingness on the part of each for the Lord's sake and their own blessing. They are heirs together of the grace of life, and their prayers must not be hindered through personal misunderstandings and friction, but they are to share each other's burdens and add to each other's joy. As two lamps are lighted to give forth extra light, and as two musical instruments are played together to give forth sweeter melody and greater volume of sound and harmony, so should it be with husband and wife day by day until called up to the Father's House to share the joy and melody of the Marriage Supper of the Lamb.

GEORGE HUCKLESBY.



# Christ on the Throne.

The Lord Jesus Christ as Seen in the Epistle to the Hebrews. By J. R. CALDWELL.

**R**EAD with me a few passages in the Epistle to the Hebrews which direct our hearts to the Lord Jesus Christ on the Throne of Glory.

CHAPTER 1. 3: ‘When He had by Himself purged our sins, sat down on the right hand of the Majesty on high.’

## The Sin-Purger on the Throne.

We have here before us, at the outset of this epistle, the Lord Jesus as the risen and glorified One. He is seen here seated on the right hand of the Majesty on high. But He is there in a certain character, viz., as the One who has *purged our sins*.

That is the very first aspect in which, as believers, we were made to know Him. He took our place, took our guilt upon Him, became answerable for our transgressions, and by His own blood made a cleansing (or a purging) of them all. It is the very same expression that we have in Revelation 1. 5: ‘Unto Him that loved us, and washed us from our sins (made a purging of our sins) in His own blood.’ It is well for us to seek to make it the habit of our souls to look up to the throne of God and to discern there the One who purged all our sins.

To be on the throne is to be in the place of highest authority; as He said before He left the world, ‘All authority is given unto Me in Heaven and on earth’ (Matt. 28. 18). The One who was crucified is now in the place of power, and what an immense fund of grace, strength, and blessing is there for us in Him! Authority over angels, over the powers of darkness, over the affairs of the world, over the winds and the waves. All authority in Heaven and on earth is committed to the One who loved us and bore our sins.

Then notice how perfect must be that work, how perfectly accomplished, how thoroughly finished and completed! He became answerable for our sins on the Cross. He was forsaken by God as the Sin-

bearer. He was delivered for our offences; and that word DELIVERED means, one that was taken and delivered up into the hands of justice to bear the sentence, whatever it be. ‘He was delivered for our offences,’ and therefore God in His inflexible righteousness forsook Him. But ‘when He had by Himself purged our sins,’ He ‘sat down on the right hand of the Majesty in the heavens,’ and there He has been ever since, ordering all things, controlling all things. ‘Head over all things to the Church which is His body’ (Eph. 1. 22); so that He can make ‘all things work together for good to those that love Him’ (Rom. 8. 28); so that we might glory in the tribulations He permits and sends, so that in those very things that seem against us we can learn the most blessed lessons.

What a beautiful opening for a book!—Sin-purged, and the Sin-purger on the throne!

## The Victor on the Throne.

CHAPTER 2. 5: ‘For unto the angels hath He not put in subjection the world to come, whereof we speak.’ That is the world which shall be ordered and blessed after this dispensation is past. ‘But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?’ (v. 6). This is a quotation from the 8th Psalm. ‘Thou madest him (that is, Adam) a little lower than the angels: Thou crownedst him with glory and honour (that is, Adam), and didst set him over the works of Thy hands’ (that is, Adam) (v. 7). ‘Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things under him’ (v. 8).

We do not see Adam, or the sons of Adam, triumphing and reigning and governing in this world. We do not see the fulfilment of that for which God created man at first. Sin came in, and the dominion was dashed

from the hands of Adam. Sin and death have marred the whole creation. But what do we see? "We see Jesus." Here is the Man; here is the second Man; here is the last Adam, the Head of the new creation. "We see Jesus, who was made a little lower than the angels," who came down to take the very position that Adam had at first. He became partaker of flesh and blood because the children were partakers of it. "We see Jesus crowned with glory and honour" (v. 9). There is the pledge of the ultimate dominion of man; there is the pledge of the fulfilment of God's purpose concerning man; and though at the Cross it would seem as if God had allowed Satan to go on without restraint, yet at the end we see Jesus exalted and "crowned with glory and honour." There is the pledge that those who trust Him will be crowned with glory and honour too. There is the pledge that sin and misery will come to an end.

In the first chapter He is exalted as the Sin-purger; and in the second He is crowned as the mighty Victor.

### The High Priest on the Throne.

CHAPTER 4. 12, 13: "For the Word of God is quick (the old-fashioned word for living), and powerful, . . . and is a discerner of the thoughts and intents of the heart. 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." May we allow the Word of God to search us and to expose us to ourselves. It is not pleasant, but it is good for us to be detected and exposed to ourselves, to show how unlike Christ we are; and that is the process of sanctification.

"Sanctify them through Thy truth: Thy Word is truth" (John 17. 17). But how does the Word sanctify? It enters into the heart like a sword. Sometimes Nature would take one course and the Spirit of God would take another. The Word of God comes in to show what is natural and what is spiritual; but Satan is constantly watching to take the edge off it. Never does he better succeed than when he gets us to apply it to others and not to our-

selves. "Now is that not a right hint to brother So-and-so? I wish he were here to hear it;" and "That suits sister So-and-so." Let us cease judging one another, and allow the Word of God to search us. Let it get home, and let it have its whole effect upon conscience and heart. Satan does not object to us reading the Word of God with a cold heart and a hard head.

But you say: "I am afraid of the light." What does verse 14 say? Look at it: "Let us hold fast our profession (don't give it up, don't sink down in despair), for we have not an High Priest which cannot be touched with the feeling of our infirmities." We have not got a lofty, indifferent High Priest.

CHAPTER 2. 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." In order that He might be perfected, not perfected in the sense of being better than He was, but perfected as "the Captain of our Salvation;" perfected as the High Priest to enter into our sorrows and temptations, now that He has passed through the heavens up to the very throne of God.

There is an Advocate for God within our hearts, that is the Holy Ghost; and there is an Advocate for us in the bosom of God, and that is Jesus Christ the Righteous. Oh, how near God has brought us to Himself, and how near He is brought to us.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (chap. 4. 16). When we draw nigh to God in prayer it is well always to get one steady look at this merciful and faithful High Priest, this One that has suffered being tempted, this One who is touched with a feeling of our infirmities, now at the right hand of God. He bears our names upon His breast, He makes intercession for us, He lives for us, and is prepared to supply to us all needed grace.

Do you not know what it is to bow the knee and try to approach God and yet feel as if you were afar off? If you feel like that just look right away to the Person of the Great High Priest, the Sin-bearer on the throne. When you feast for a moment or two on His love, you will find you are insensibly drawn near to God. The Spirit would thus direct every eye to Him there.

To be followed by "The Forerunner" and "The Minister of the Sanctuary" on the Throne.

## A Cure for Over Anxiety.

Suggestive Thoughts on Luke 12.

By WM. BALFOUR, S.S.C., Edinburgh.

THE Lord prescribes a cure for over anxiety, in answer to an abrupt question. He rebukes covetousness, and advises His disciples to lay up treasures in Heaven.

The heavy crops of the rich farmer, instead of leading him to look up and thank God, led his eyes no higher than his crops. He thought only of "I," "I," and "my fruits," "my goods," "my room," "my barns." He duly considered his position, and decided to build and provide for and retain on the earth his over production. His foresight made him look ahead to many years of ease, of eating, drinking, and enjoying himself. He could have saved his treasures by scattering his overplus among widows, orphans, and those in need. God *heard* his thoughts, and replied: "Thou fool, this night they require thy soul" (v. 20, R.V., marg.). He deserved such a name.

The Lord's comment on such short-sighted policy is: "So is he that layeth up treasures for himself, and is not rich toward God" (v. 21). These riches include treasures laid up in God's presence.

Then the Lord teaches His disciples not to be over anxious about food or clothing. Why? Because their Father knows their needs. Note the words used: "YOUR FATHER KNOWETH." The Lord wanted them to realise that they were God's children, and thus entitled to depend on Him for supplies. It is sufficient that the Father knoweth, and it follows, therefore,

that He will supply. When a child requires some article of food or clothing he is not disturbed because he has no money—his father is able, and pays. Our Heavenly Father is anxious that His own should look up to and trust Him in the same simple, childlike way.

To make this lesson very plain the Lord selected

## Two Objects of God's Care,

the raven and the lily, and compared their condition with that of the rich farmer.

The FARMER thought of nothing but of sowing, reaping, storing, and enjoying himself for many years, but he died the same night.

The RAVEN neither thinks, sows, reaps, nor has storehouses, or even "allotments," and yet lives, it is said, over a hundred years, and is fed by God.

The LILY neither toils (applicable to men) nor spins (applicable to women), and yet Solomon in all his magnificent dress and splendour was not arrayed like one of these.

The Lord's object was to get His disciples to like heavenly things, to get their affections set on things above, to lay up their treasures in Heaven, and not on the earth. He gently rebukes their little faith, advises them not to be unduly anxious about their personal needs, to put God's things first, to have their lights burning (v. 35), and to be waiting and watching for their Lord's Return (v. 36). The Lord will be so pleased with those servants that He finds watching for Him that on His return, instead of their serving Him, He will gird Himself and make them sit down at His festive board and serve them (v. 37). They will then enjoy for ever the treasures they have laid up in advance in Heaven.

What a grand opportunity, and, if taken advantage of, what a blessed and happy prospect to which we may look forward!

**FAITH makes the Christian. LIFE proves the Christian. PEACE and JOY are the possession of the Christian. TRIALS test the Christian. GLORY crowns the Christian.** [*Gem for the Month.*]

## The Old Man and the New Man.

By WILLIAM SHAW, Maybole.

THE day in which I was born again I became in God's reckoning a *dead man*; and God told me that in *my* reckoning I was to be a dead man too. This Adam nature of mine would not *improve*. It was utterly corrupt. There was nothing for it but *death*. And so I found God pointing me to Calvary, where Jesus died, and saying to me, "You are crucified with Him" (Gal. 2. 20)—"reckon yourself dead" (Rom. 6. 11). This left not the slightest provision for the flesh. It was a clean cut; and there and then, to all intents and purposes, there ceased to be such a person as — (Read *your* name in).

The last Adam, the Lord from Heaven, had come upon the scene. My earthly tabernacle had now a *new tenant*; and He was to be

### Lord and Master

in everything. The old tenant would start up to oppose the claims of the new one; but the Lord told me I was not to fight with him at all. *I was simply to pay no attention to him whatever*. God had put the old tenant in the place of death, and I was simply to *let him remain there*.

Now it must be clear that if I have entered into God's thoughts about the flesh, if I am practically a dead man, then the world (see 1 John 2. 16) has lost its attraction for a dead man? None. The fact that I am a dead man settles a thousand questions which might otherwise have some little doubt about them. The point simply comes to be: Will this minister to the old man or to the new? Will this please the old tenant or the new one? Death to the flesh, you see, must

### Regulate my Whole Life.

If it is a question of expenditure, the old man would like to do the thing in style, and have a good bit of the lust of the eye and the pride of life in the matter, and perhaps get into debt over it. But when the new man is consulted his thoughts are entirely different. If it is a question of giving, say, for the Lord's work, the old

man suggests a very small coin, seeing *nobody knows*; but if it is a subscription sheet, by all means put down five shillings, or a sovereign if you can manage it. The old man positively objects to being peculiar, and would fain be at the world's entertainments and great days, and have his hand in at the world's reformation schemes to show that he is not narrow-minded, and so on. But the new man gets his thoughts from God, and has no confidence in the flesh. Such a one says a hard word to me, and the old man is ready to take the sword at once and pay him back. But the new man has the "more excellent way," and beareth all things. The old man goes in for great appearances in the things of God, and gets quite impatient for crowds and success, and making a name. The new man commits his way entirely to the Lord, and takes everything from Him. If things are out of sorts at home, the old man can do nothing but grumble. It is the new man who pours oil on the troubled waters. The new man is

### So Different from the Old.

Why? Because the new man is Christ, the last Adam, the Lord from Heaven.

May God Himself so teach us what it is to have Christ living in us, that we will be dead in practice as well as in theory, that there will be no room found for the old man at all. Then shall the new man do all the speaking, and the seeing, and the hearing, and the walking; and thus shall we truly confess that He is *Lord*, to the glory of God the Father.

### Work and Reward.

REJOICE in a free salvation; exult in that doctrine of unmerited grace by which you have been accepted and justified. But remember that work can only grasp reward. Then visit the sick, feed the hungry, bear the burdens of the oppressed, suffer and sacrifice for the poor, and preach the Gospel to the perishing, that your Lord when He sits upon the throne of glory may say, "Inasmuch as ye did it unto the least of these, ye did it unto Me." DR. A. J. GORDON.

# How the War Proves the Bible to be True;

or, The Confirmation of Christianity. By HY. PICKERING.

**THREE** weary years have rolled by since the World Calamity of War burst over Europe. It was to be over in a few months! in the spring of 1916! in May, 1917! IT STILL RAGES, and with 24,000,000 men engaged on various battle fronts; with millions speeding from the United States to join in the fray; with the dead already counted by millions, the wounded, maimed, blinded, insane, and helpless by tens of millions; with revolution, anarchy, abdication, and upheaval increasing—*who knows when the end will be?* Only ONE. He who "declareth the end from the beginning."

Two of the basal points showing how the War confirms (1) the Truth of Revelation, and (2) the Law of Reproduction were given in last number. Three more are now adduced.

## III. The Need of Regeneration.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3. 3). So decreed the Christ of God. The need in His day for spiritual life here and enjoyment in the Home above was birth "from above." Is anything more requisite to-day?

Linked with the claim to the "loftiest moral culture" are the crimes of Louvain, Malines, the "Lusitania," "Laconia," and a black list too long to print. One act of brutality has been followed by another, till the very conscience of humanity has been roused as never before. "Man at his best" has clearly manifested himself in all spheres to be, as declared, "altogether vanity" (Psa. 39. 5).

The Method of Christ was change the man, and you change the home and the slum; change the unit, and you change the community and the country. For "if any man be in Christ he is a *new creature*; old things are passed away, all things are become new" (2 Cor. 5. 17).

The Gospels of human betterment, improved environment, socialistic salvation, and similar human schemes, which have

raised hopes of the evolution of an early Millennium, have been dashed to the ground. The Gospel of God as set forth by Paul, Luther, Wesley, Spurgeon, Moody, and multitudes of our humble readers is manifesting itself as the alone "power of God unto Salvation" (Rom. 1. 16) in trench, hospital, home, and to the uttermost parts of the earth. "The Cross it standeth fast, Hallelujah!"

## IV. The Certainty of Resurrection.

"The Hour is coming, in the which ALL that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5. 28, 29). There are two great receptacles for the dead—the sea and land. Of the former the Bible says, "The sea gave up the dead which were in it" (Rev. 20. 13); of the latter it says, "Them that sleep in the dust of the earth shall awake" (Dan. 12. 2); of ALL Christ says, "They shall come forth."

Where is the street corner orator who used to propound the Gospel of no hereafter; that man was only material, as dieth the dog, so dieth his master? Gone, we hope, never to return.

See that aged couple in the stately castle in the south of England. Wealth, power, fame, and all are theirs, yet their hearts are sad. A War Office intimation tells of a loved son in the Guards "killed in action." Speak not of possessions of earth, one ray of hope alone shines through the gloom. "Thy brother shall rise again" (John 11. 23) comes fresh from the Saviour's lips, as when spoken to Martha of old, and tells of a hope and a Home beyond the clouds and beyond the tomb.

Visit that weeping widow in her humble cot on the heather hills in the north of Scotland. Tears flow as she again and again reads the casualty list telling of her only boy in the Gordons being listed with the dead. What message dare you give?

Only this: "Jesus said, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live" (John 11. 25). RESURRECTION and RE-UNION are the stay and comfort of millions of broken hearts and bowed down frames in this dense, dark hour of tragedy and gloom.

### V. The Hope of Restitution.

"Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19. 28). Without going into details as to the prophetic setting, it is clearly indicated that in a regenerated earth some now serving here shall rule and reign there. As Peter declared: "He shall send Jesus Christ, whom the Heaven must receive until the times of restitution of all things, which God hath spoken by all His holy prophets since the world began" (Acts 3. 20, 21). Not the "restitution of *all things*"—men, angels, demons—as some falsely teach, but "the restitution of all things *which God hath spoken by His holy prophets*."

All through the ages, in numerous places and by innumerable persons, has the Restorer been looked for. Kingdoms and empires have risen and fallen, Nero, Napoleon, and all their compeers have come and gone. The head of gold, Babylon; the breast of silver, Persia; the thighs of brass, Greece; the legs of iron, Rome, are gone. The feet of iron and clay becoming more manifest day by day will follow in their train, only to leave "the whole creation" with its groans under sin and birth-pangs of sorrow—as ever and "now" (Rom. 8. 22). But

### The King is Coming.

As "spoken by the prophets." Harken to a few:

1. **Moses.** The seed of the woman, "it shall bruise his heel" (Gen. 3. 15).

2. **David.** "He shall have dominion also from sea to sea, . . . and unto the ends of the earth" (Psa. 72. 8).

3. **Isaiah.** "In that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles

seek; and His rest shall be glorious" (Isa. 11. 10).

4. **Jeremiah.** "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment in the earth" (Jer. 23. 5).

5. **Daniel.** "The Son of Man, . . . the Ancient of Days; . . . and there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed" (Dan. 7. 14).

6. **Zechariah.** "And the Lord shall be King over all the earth: in that day shall there be one LORD and His Name one" (Zech. 14. 9).

7. **Malachi.** "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings" (Mal. 4. 2).

The Lord Himself shall descend from Heaven with a shout, raise the dead, and change the living saints, who shall all be caught up to be for ever with Himself (1 Thess. 4. 16, 17). The Lord shall manifest Himself to His own people, who, perceiving the wounds in His hands (Zech. 13. 6), shall own their Messiah. "The stone cut out of the mountain without hands"—the uncreated Christ of God, by whom all things were created—shall break in pieces and subdue all that causes to offend. The Rightful Heir will take the throne of the Universe in the city of the Great King (Psa. 48. 2). Nations, instead of as now beating their "plowshares into swords, and their pruninghooks into spears" (Joel 3. 10), shall reverse the order, for peace shall be so abundant and the harvest of peace so plentiful that instruments for tilling and reaping will become scarce, then shall they "beat their spears into pruninghooks, and their swords into plowshares" (Isa. 2. 4). Better still, peace and plenty shall be so assured by a Kingly rule of righteousness and equity that:

"No longer hosts encountering hosts  
Shall crowds of slain deplore,  
They'll hang the trumpet in the hall,  
And study war no more."

## The Witness Watchtower.

"The last days" are truly upon us. Amongst the marks are "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3. 13). The spread of false doctrines and false religions were never more alarming than to-day, even heathen lands and remote corners of the earth being deluged by doctrines of demons.

**Death of the Founder of "Millennial Dawn."** Usually a man's faith shines brightest as he hears the confines of Eternity. The test of all tests is then applied. The self-styled "PASTOR" RUSSELL, founder of the movement known as *Millennial Dawn*, or as it now designates itself, *International Bible Students' Association*, seems to have miserably failed at the supreme moment. He died in the Sante Fe train on its way to Kansas City on Oct. 31, 1916. His travelling companion, Mr. Menta Sturgeon, alone being with him. The published details of his last days indicate how the gloom of Night settled on the prophet of *Millennial Dawn*. Here are extracts (*italics ours*):

Oct. 16.—"The public meeting at Lansing was well attended; but for some reason the interest waned and *many left*; so much so that Brother Russell spoke of it afterwards and *seemed puzzled*."

Oct. 24.—"He went to dinner with us, talking pleasantly to every one, and was *as humorous as usual*; but he ate nothing, although the dinner was excellent."

On Oct. 30, evidently realising that death was approaching, Mr. Sturgeon says:

"We inquired respecting the Seventh Volume (*of Scripture Studies*), and received his answer, '*Some one else can write that.*' We were satisfied. He had spoken concerning the *smiling of the Jordan*, the *payment of the penny*,\* and the writing of the Seventh Volume; and this was enough."

On Oct. 31 the conductor and the porter of the train were called in by Mr. Sturgeon, who said: "We want you to see how a great man of God can die."

Alas, alas, he who had so well "staged" his system and "boomed" himself, failed in the drama of the last moment, and so passed into Eternity silent and sombre.

No "dawn" on his horizon, no farewell note of victory, no reconciliation to his divorced wife, no recantation of his numerous denials of the Deity of Christ, the value of His atonement, His bodily resurrection, the Second Coming, eternal punishment, and other cardinal truths; no sorrow for the thousands whom he had turned from *light to darkness*, not even an admission that his prophecy that "The harvest of this age . . . ends with the overthrow of Gentile power in A.D. 1914" had passed unnoticed by God or man. Thus closed the career of one of the greatest of the "many false prophets" (1 John 4. 1) of these last days.

HYP.

\* We had not before read of the introduction of this Romish custom into *Daenism*.

## QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

**The Day Unknown.**—In what sense are we to understand Mark 13. 32, "neither the Son, but the Father?"

**The Right Side.**—What are we to understand by "the right side of the ship" (John 21. 6), and has it a spiritual lesson for to-day?

**The Right to Minister.**—Does 1 Cor. 14. 31 indicate that every brother who breaks bread has the right to minister thereat? or can restrictions be imposed?

## The Abomination of Desolation.

**QUESTION 710.**—If the abomination that maketh desolate is set up in the middle of the seventieth week of Daniel's vision, wherein does the discrepancy of thirty days come in in Daniel 12. 11?

**Ans.**—In the closing verses of Daniel 12 there are three different dates mentioned. In verse 7 we have 1260 days referred to, and in verse 12 another month of 30 days is added to them, making a total of 1290 days; then in verse 12 we find another month and a half added to this period of time, bringing up the number of days to 1335, or three years and eight and a half months.

All these number of days begin with the anti-christ setting up the abomination of desolation spoken of in Daniel 9, and referred to by our Lord in Matthew 24. 15, and it will be at the end of the three and a half years, or the 1260 days, that the beast and the false prophet will be destroyed according to Revelation 19. 19, 20.

But the "King of the North" is also mentioned in Daniel 11. 40, and it is he, who is also called

"The Assyrian,"

who will invade the land, and will plant the Tabernacle of his palace between the Mediterranean on the west and the Dead Sea on the east of Jerusalem, when he also will be punished by the hand of the Lord, as is stated in Isaiah 10. 12. This second act of judgment on Israel's foes may possibly take place at the end of the added month, or the 1290 days.

The City of the Great King will then have to be ceremonially cleansed, according to the law of Moses, and this process of cleansing Jerusalem may occupy the additional forty-five days, making a total of 1335 days. The full "beatitude" of Daniel 12. 12, 13 will thus be enjoyed by those who come to the end of this total number of days.

Then, as in the type, when "there was neither adversary nor evil occurrent," Solomon began to build the Temple in Jerusalem, so will it be again in that day, the Temple so minutely described in Ezekiel 40, etc., will be erected, and will become Jehovah's earthly sanctuary, and the house of prayer for all nations. G. HUCKLESBY.

## Have we Apostates To-Day?

**QUESTION 711.**—Have we apostates to-day, as at the beginning? If not, how can we explain that brethren who were in the forefront for twenty or thirty years are now entirely devoid of Christian testimony and interest in spiritual matters?

**Ans. A.**—An apostate is one who has abandoned that which he once professed to believe, with the intention not to return—a derelict.

### Modern Apostates.

Judging from the writings of some, both men and women, we may conclude that there are apostates to-day. Who but an apostate could write or speak about the Person and work of our Lord Jesus Christ in the way He is spoken of by the teachers of Millennial Dawnism, Christian Science, Seventh-Day Adventism, and other like cults?

Could one who has been "born again" of the Holy Spirit teach that "the blood of Christ which He shed on the Cross was no more able to cleanse from sin than when it flowed through His veins as He walked along the lanes of Palestine?" Impossible! Yet such is the teaching of Christian Science.

Could a true child of God teach that "Our Lord's human body was supernaturally removed from the tomb, we know nothing about what became of it, whether it was dissolved into gases or whether it is still preserved somewhere...no one knows?" Such is the teaching of Millennial Dawnism. I repeat it would be impossible for a man or woman who is indwelt by the Holy Spirit of God to give expression to such awful blasphemy.

The mere fact of believers becoming "devoid of Christian testimony," etc., is no proof that they are apostates. The explanation the questioner is seeking is to be found in Mark 4. 19; Proverbs 22. 5; 1 Timothy 6. 9, 10. It is possible for a child of God to become so much like a worldling that if he is saved at all none but God knows it (1 Cor. 3. 3). Take the history of Lot, as also that of the five wise virgins (Matt. 25). When the Bridegroom came they "went in," but why did they go in? Not because of their bright testimony; as far as outward conduct was concerned the whole ten were alike. "They all slumbered and slept." They "went in" because they had "oil in their vessels." In other words, they were indwelt by the Holy Spirit. The Scriptures which apply to apostates could not apply to a child of God born of the Holy Spirit (Heb. 6. 4-8; 2 Peter 2; Jude 10, 13, 16).

W. H. JACKSON.

**Ans. B.**—That there not only were apostates in the apostolic churches, but that there shall be such in the last days is clearly foretold. False teachers, heretics, may be God's children temporarily in the "snare of the devil." "The Lord knoweth them that are His." We do not know

with absolute certainty. Hymenaeus and Philetus are examples (2 Tim. 2. 16-26). Or such may be "deceivers, abominable, disobedient, and unto every good walk reprobate" (Titus 1. 10, 16). "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ, whose end is perdition" (Phil. 3. 18). "Whosoever goeth before you (Alford) taketh the lead (R.V., marg.), and abideth not in the doctrine of Christ, hath not God" (2 John 9).

Once he had his standing in it, but abides not in it. He is an "apostate." We are warned that before the day of the Lord arrives there shall come "the falling away" ("*apostasia*," i.e., "*stasis*," standing; "*apo*," from). Referring apparently to this, "the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. 4. 1, R.V.).

Again, "Some of them of understanding shall fall, to try by them, to purge and to make white" (Dan. 11. 35). "For there must be also heresies (schisms) among you, that they which are approved may be made manifest" (1 Cor. 11. 18, 19). The outlook is solemn indeed; hence the exhortation: "Hold fast till I come" (Rev. 2. 25). There is much to overcome, but the "righteous shall hold on his way." The feeblest sheep of Christ "has eternal life, and shall never perish" (John 10. 28). T. ROBINSON.

### A Solemn Suggestion.

**Editor's Note.**—Three classes have been counted as included in the question:

1. **ORDINARY BELIEVERS** who fall away, backslide, or lack to manifest interest in spiritual things, of such the Scripture ever gives hope of "restoration" (Psa. 51. 12; Gal. 6. 1).

2. **BLATANT BLASPHEMERS**, as indicated in **Ans. A.**, who without doubt come under the category of "the apostasy." Others may, but we have never known a steadfast, Bible-loving Christian of any standing caught in these Devil's wiles (1 John 2. 18-23).

3. **PRONOUNCED RETROGADES.** Those who, not for months, but for long years, were leaders or teachers, looked up to, respected, and had influence beyond many. Then abandoned principles apparently once held dear, deny the vitals of the Christian faith, live questionable lives, join worldly associations and ways, and as the question says, become "*entirely devoid of Christian testimony and interest*." And, saddest of all, not only live, but die without any change. And such are evident in "these last days."

2 Peter 2. 1 clearly indicates that as at the beginning, so at the close of the dispensation, there shall be those "denying the Lord that bought them." May we not take it that these recurrent apostates proclaim that "the Coming of the Lord draweth nigh," and urge us with renewed vigour to "stand fast" (2 Thess. 2. 15) and "hold fast" (Rev. 2. 25) till He come.



# Eighth Day Men.

And the Eighth Day Experience open to all. By C. H. HINMAN, Auckland, N Z.

FOUR different classes of men in Old Testament Scriptures were eighth day men, and the fact that this has been noted and emphasised by the Holy Spirit is not without significance to us. God's covenant with Abraham had for its sign the rite of circumcision, and this took place on the eighth day (Gen. 17. 9-14), thus the circumcised child became an eighth day man; the leper, again, in the day of his cleansing (Lev. 14. 10) had an eighth day; so also had the Nazarite in connection with his consecration (Num. 6. 10); and the priest (Lev. 9. 1) in his approach to God by way of sacrifice. These four characters, each of which has his antitype in the believer of the present dispensation, convey to us valuable and important lessons.

## I. CRUCIFIED MEN.

Circumcision was the sign of God's covenant with Abraham (Gen. 17. 9-14), an "everlasting covenant," to be observed under all conditions, and the significance of the sign was *death to the flesh*. "The reproach of Egypt" was the fact that during the latter years of their bondage it had not been observed, and it was further neglected during their wilderness wanderings (Joshua 5. 5). The rolling away of the reproach of Egypt (Joshua 5. 9) was the submission on the part of Israel, under Joshua, to this separating and death-dealing ordinance. In Egypt, and during their wilderness disobedience, there was not sufficient spiritual power to deal with the flesh, but after crossing Jordan, under Joshua, type of Christ risen, the flesh could be, and was, dealt with; thus "the reproach of Egypt" was rolled away.

The counter part of this for us is a true and real experience of the truth of Romans 6 and Galatians 2. 20—"I am crucified with Christ." In our baptism we outwardly profess death to the world and to the old man, but with very few is this known in actual experience, as the

life afterwards abundantly testifies to the contrary. Where death is really known—crucifixion and burial with Christ—a new character is given to life and experience. Death is the doorway to resurrection life, power, and fruitfulness. Where this is not known separation may be taught with great vigour, but it is only of the legal and ecclesiastical sort; hence it can be enforced and carried out in the energy of nature, quite apart from the Spirit and power of God.

At Jordan the Israelites were cut off from wilderness wanderings, wilderness murmurings, wilderness weakness, sin, limitations, reproach, and failure, and put under Joshua on resurrection ground. At Gilgal they submit to circumcision, hence they become eighth day men again. This was a matter of immense importance for them, as it took up again the sign and seal of the covenant with Abraham, and it certainly conveys equally important lessons for us.

The one who is

## Living in Egypt,

as though a true citizen of that country, will never have power to appropriate the truth of Romans 6, neither will the believer who is wandering aimlessly in the wilderness when he should be in occupation of the land. It is often painfully manifest around the Lord's Table where the believers have come from, and where they have been living during the week. If we are living over Jordan, in the land, *eighth day men*, we can bring the good things of the land to offer to the Lord, and He Himself will fill our vision; hence there will be true and acceptable worship. But if the other places have been our habitation, the smell of them will be on our garments, and their words on our lips. Eighth day men are those who have died with Christ, and know it in practical experience. Such can say with Paul, "I am crucified." Not only is Christ crucified for us, but we are cruci-

fied with Him. This known experimentally will put the subject under Christ risen. This is where we need to be for power in walk, work, and worship.

The eighth day signifies resurrection, and all eighth day men should be in the power of resurrection life, because connected with the Man who is beyond Jordan. "If any man be *in Christ* he is a new creature; old things have passed away, and all things have become new" (2 Cor. 5. 17). After crossing Jordan *Joshua was magnified before the eyes of the people* (Joshua 3. 7); and after the counterpart of this in our experience the Lord is magnified before our vision and in our life. When this is known true separation is known. The real thing—separation in heart to the Lord Himself. For this the apostle Paul counted all things but loss; while concerning circumcision, he said: "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3. 3). Again, we hear him saying: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6. 14). Here we have three crucifixions—the Lord upon the Cross, the world's, and mine in Him. For the profit of all we need to know this better.

## II. CLEANSED MEN.

The leper in his leprosy was the living symbol of sin, and set forth in type the condition and helplessness of every man by nature. The three things connected with him in Leviticus 13. 45—rent clothes, bare head, and covered lip—set forth death to the flesh, utter helplessness (1 Kings 6. 30), sorrow and affliction (Lev. 10. 6, 7), shame and confusion (Micah 3. 7); but the leper in the day of his cleansing had a seventh day and an eighth day, and was pronounced "clean." He stood and saw what God through the priest did on his behalf, and heard the joyful news, "Clean." We, too, like him, are cleansed lepers, have got our seventh and eighth day, and have heard the word "Clean!"

## III. CONSECRATED MEN.

The cleansed leper should at once become a Nazarite, separated unto the Lord. The word 'Nazarite' means "consecration," and the *vow of the Nazarite was a voluntary act*; thus, after the vow was taken, he was an individual who in no sense belonged to himself, he was the Lord's. Samuel, Samson, and John the Baptist were Nazarites from the birth.

The Nazarite vow meant separation from the vine, from death, and no razor to touch the head. God was to be the source of his joy, not the vine tree, and he was not to come into contact with death. This spiritually should have been the condition of the Church. She should have followed the Lord in holy separation to God; but, alas, she has taken strong drink, has eaten and drunk with the drunken. It was on the eighth day the Nazarite was consecrated (Num. 6. 10-12); and the believer of this age, as an eighth day man, should respond to the Lord's claims and yield himself and all his members (Rom. 6. 13) to the Lord. All this, of course, involves death to the flesh, that the power of God may be manifested through us.

## IV. RESURRECTION MEN.

Again, the believer is not only a cleansed leper and a Nazarite, he is also a priest to offer sacrifice; hence we see the priest was an eighth day man (Lev. 9. 1), and it was on the eighth day that God said: "To-day shall the Lord appear unto you." On the ground of the four sacrifices—sin, burnt, peace, and meal offering—typical of Christ in the full value of His person and work before God for us, the Lord could appear unto them in mercy and not in judgment.

Everything connected with the eighth day suggests death to the flesh, death to natural energy and experience, in order that resurrection life and power may be known. The man of the world, and, alas, many believers, too, live to die; but the right thing is to die to live. "Ye are in our hearts," says Paul, "to die and live with you" (2 Cor. 7. 3). Resurrection can only be reached through death, hence

crucifixion is an absolute necessity for the old man in every one if we would know experimentally the power of a resurrection life.

Oh, for more eighth day men and

### **Eighth Day Experience**

in our assemblies! Lepers that have been cleansed and know it, Nazarites that are separated unto the Lord in true purpose of heart, priests that can bring the full value of Christ and His work to God in holy worship on resurrection ground, and circumcised men who have been to Gilgal and rolled away the reproach of Egypt! From Gilgal Israel went forth to victory, but when they failed to return to this divine starting point they suffered defeat (Joshua 7. 2, etc.). Power for God to-day depends upon the measure in which individual believers enter into the truth of death (Rom. 6. 1-11; Col. 2. 20; 3. 3); and apart from this resurrection life will only be known as a theory. Brethren, "the time is short," shall we not seek to become eighth day men in fact as well as theory, in order that we may live for the profit of others and for His glory!

### **Half a Life for Christ.**

AT the Canton hospital one woman, who was very ill, heard of Christ and learned to love Him. One day she asked:

"Doctor, how much longer can I live if I stay in the hospital?"

"About four months," was the doctor's reluctant reply.

"And how long if I go home?"

"Not more than two months."

"Then I am going home."

"But you will lose half of the life which is left to you," the doctor objected.

A glad light flashed over her face, and she cried in a tone of exultation:

"Do you not think I would be glad to give half of my life for the sake of telling my people of Christ's love?"

She accordingly left the hospital, and went home to spend the short span of life left to her in spreading the glad tidings which had been such a source of comfort to her. Truly "she loved much." L-F-A.

## **Christ on the Throne.**

As Seen in the Epistle to the Hebrews.

By J. R. CALDWELL,

Author of "Things to Come," "Christ in Hebrews," etc.

HAVING viewed Christ on the Throne as SIN PURGER in chap. 1. 3, as VICTOR in chap. 2. 5, and as HIGH PRIEST in chap. 4. 12, 13, let us look at Him as

### **The Forerunner on the Throne.**

CHAPTER 6. 17: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath." Oh, it is a blessed thing to know that all our prospects, all our blessings, all our hopes are secured to us by the Word of Him with whom it is impossible to lie!

"How firm a foundation, ye saints of the Lord,  
Is laid up for your FAITH in His excellent Word!"

The strength of our consolation is the impossibility of God telling a lie. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (v. 18). Now that verse is completely spoiled when you read, "The hope set before us in the Gospel." It is rather that we who have believed have fled for refuge from the ruin, the death, the corruption, and misery of all connected with Nature, with the first Adam, with the first creation; we have fled for refuge to the hope that God has set before us. There are not two hopes in the New Testament. *The hope* is the Coming of Christ. It is not the hope of world reformation; it is a thing that God has promised, and He cannot lie; and though it may seem to some that there is no appearance of it being fulfilled, yet God has promised it. "The hope set before us" we have "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest for ever, after the order of Melchisedec." We saw that Jesus had passed *through* the heavens. The high priest went in through the door of the tabernacle into the holy place, and from that into

the holiest of all. That is but a type. Jesus has gone within the veil into the immediate presence of God. The Son has gone into the bosom of the Father. And in this passage we learn that He has gone in there in the character of the Forerunner, and, by and by He is going to bring the priestly family there. He is going to bring them all there, for He has gone in there as the Forerunner; that means there are others to follow after. The Lord Jesus is the hope that God has set before us, and we are to wait till He comes to take us to be with Himself.

### “The Ministry of the Sanctuary on the Throne.”

CHAPTER 8. 1: ‘Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens.’ Here He is the Minister of the Sanctuary in behalf of the worshipping people. We are to gather around Him in Spirit, and we are to be in the true tabernacle which the Lord pitched and not man. In spirit we follow the Lord Jesus within the veil—worshippers around the throne, with the Great High Priest in the midst—Jesus in the midst of the seven candlesticks. Not a prayer, not a hymn, not a single word of worship, that we present can enter the ear of God except by that “Minister of the Sanctuary.”

“By Him, therefore, let us offer to God the sacrifice of praise continually.” I believe we often forget this; for as the Israelite came with his basket and gave it to the priest, and the priest offered it, so we have to come to our Great High Priest, because nothing we can offer is fit to come before God except He presents it. That is the only ground of acceptance. As the high priest of old had a golden plate, and in that plate was graven “Holiness to the Lord,” so the Lord Jesus Christ bears on His brow “Holiness to the Lord.” May He lead us with more diligence and more and more devotion to “consider the Apostle and High Priest of our profession, CHRIST JESUS.”

### Sufferings Now, Glory Soon.

By HENRY PAYNE, Barcelona.

I AM often brought into close contact with others who are sufferers, and by grace I am learning to sympathise with them. The Lord Jesus Christ, the Head of His Body, the Church, suffered. There is not a pain of any member which is not known to Him, and in which He does not bear a part. What the connection is between sufferings now and glory hereafter is something beyond our present ken; but we know it must be very close.

The apostle tells us that “our light affliction and momentary worketh for us a far more exceeding and eternal weight of glory, while we look” (2 Cor. 4. 17). The weight and the Eternity of the glory make the affliction light and short. But there is something more than this for us. Our adorable Lord Jesus has a sympathy with His suffering ones which is immeasurable, for His tender heart of love was never damaged by sin. He was ever the Holy One of God, but such was His love that He willingly came to suffer and die for us. Hence “we have not an High Priest who cannot be touched with the feeling of our infirmities, but who was in all points tempted as we are; sin apart” (Heb. 4. 15).

But soon, very soon, we shall see Him. And then, O what will be the rapturous joy of the heart when our redeemed eyes shall look upon the Man of Sorrows, glorified and crowned, but possessing the same heart of love and sympathy as when He stood and wept by the grave of Lazarus! “the same yesterday, and to-day, and for ever.”

### Christ, God's only Centre.

1. The centre of the *material* world, - John 1. 3
2. The centre of the *patriarchal* world, John 8. 5, 6
3. The centre of the *prophetical* world, Acts 10. 43
4. The centre of the *sacrificial* world, - John 1. 29
5. The centre of the *ecclesiastical* world, Rev. 1. 13
6. The centre of the *millennial* world, - Rev. 20. 6
7. The centre of the *eternal* world, - Rev. 5. 6

I centre my centre in Jesus,  
And He is the centre of God;  
He circles my life with His presence,  
I live through the wealth of His blood.

T. B.

## The White Queen of Okoyong.

By ALEX. MARSHALL.

THE attractive volume bearing the above title is “a true story of adventure, heroism, and faith.”\* In our judgment it is one of the most fascinating and thrilling biographies that has been issued from the press of late years.

The volume is dedicated:—“To all girls and boys who are looking forward and dreaming dreams.” We can scarcely imagine a Christian reading “The White Queen of Okoyong” without becoming interested in the noble men and women who have left their country, home, and relations to spread the glorious Gospel among the millions who are sitting in midnight darkness.

MARY SLESSOR, the “white queen” heroine, was born of humble parents at Gilcomston, Aberdeen, Scotland, on 2nd December, 1848. Her mother was a whole-hearted, devoted Christian, but her father, alas, was a slave to strong drink. Mrs. Slessor sought to bring up her children in the ways of the Lord.

The Presbyterian Church of which Mrs. Slessor was a member carried on mission work in Calabar, West Africa. Mrs. Slessor took a deep interest in the work and the workers. On her return from missionary meetings she used to gather the children about her knees and tell them what she had heard. As Mary listened to the tales of cruelty and suffering in the “Dark Continent” she inwardly resolved that she would become a missionary to the heathen.

On account of Mr. Slessor’s drinking habits the family removed to Dundee, hoping that new environments would help to enable him to renounce the drink. But no change for the better was effected.

Mrs. Slessor, in order to provide food and clothing for her children, sought and obtained employment in a factory. Mary was a great help to her mother in looking after the children during her enforced absence from home. At the age of eleven Mary was brought to know Christ as her

Saviour, and great was the mother’s rejoicing when she heard from her daughter’s lips the good news. Eventually Mary, though only eleven years of age, was compelled to work in the factory to supplement her mother’s earnings. One half of the day was spent at the factory and the other half she attended school. Through diligence and perseverance, at the age of fourteen, she was put in charge of a machine, and earned good wages. Her hours of labour were from six in the morning till six at night, two hours being allowed for meals. Mrs. Slessor had a hard battle to fight, but in the strength of the Lord she overcame. Mary was a great cheer to her, and mother and daughter were enabled to cast their care upon the Lord and leave it there.

In spite of innumerable hindrances Mary found time for reading good literature. On the way to work she bought up her opportunities and read a book as she walked. Her biographer says: “She did not then know about Dr. Livingstone, the African missionary and traveller, but she did exactly what he had done when he was a boy—she propped a book on a corner of the loom in the factory, and read when she had a moment to spare. *But she never neglected her work.*” The Book that she prized above all others was the Bible. She read it so diligently and pored over it so frequently that she remembered much of it by heart.

Through close attention to her duties she became one of

### The Cleverest Weavers in the Factory,

and undertook extra work to save more money so that she might obtain a better education. When a small girl she taught a class of Sunday school children, and when a mission hall was opened she threw herself heart and soul into the work of soul-winning. Mary had a marvellous influence among young people, who became greatly attached to her. For fourteen long years she toiled in the factory at Dundee, and during that period sought to fit herself in every possible way for the mission field.

\*“The White Queen of Okoyong,” by W. P. Livingstone. To be had of *Witness Office*. 2/4, post free.

When tidings of the home-call of Dr. Livingstone reached Scotland she offered her services to the Mission for Calabar, and was accepted as a missionary teacher. When she asked her mother's consent to go to Africa, the reply that she received was this: "My lassie, I'll willingly let you go. You'll make a fine missionary, and I'm sure God will be with you."

In the autumn of 1876 Miss Slessor landed at Duke Town, Calabar, and that long, wonderful missionary dream of hers became true. After a brief sojourn in her new field of labour her eyes were opened to the horrors of heathenism. She immediately set to work to master the Ebik language, and did so with such success that the natives declared that she was "blessed with an Ebik mouth." After three years of toiling she became so run down with fever that she was sent home. Under the invigorating breezes of her native land, and her mother's tender care, she speedily recovered, and was soon on her return journey to the "Dark Continent." On arriving at Duke Town she was appointed missionary among the women at Old Town, two miles up the Calabar River. In the goodness of God she was much blessed to the natives, and became a great power in the district. She spoke to all that she came in contact with about the Lord Jesus Christ.

Mary Slessor was a true Gospel pioneer, and her heart went out to the bush districts stretching for hundreds of miles where no white man's foot had gone, where the "natives lived almost like wild beasts, and where the most terrible crimes against women and children were done without any one lifting a finger to stop them." After ten years' toil she removed to a district called Okoyong, which was considered by the mission authorities as

### Exceedingly Dangerous.

Mary went in the strength of the Lord, and was agreeably surprised by the warmth of her reception by the people. She started schools in the open air, and men and women attended. She built a house for

herself, taught a day school, held Gospel meetings, and conducted Bible classes. The results of her efforts as recorded in the volume are simply wonderful, and Okoyong became a land of peace and order. We are told that the fame of her labours was carried far and near, and "people living hundreds of miles away left their villages and travelled through forests and across wide rivers and creeks, risking capture and death at the hands of hostile tribes, to seek her advice and help. Chiefs in districts she had never heard of sent her messages: 'O great mother, come and dwell with us, and we will be all God's men.'"

When the British Government took over the territory they appointed Consuls in the various districts, and Miss Slessor was appointed Consul at Okoyong. This was the first time in the history of the British Empire when a woman was appointed to such an important post. The people had implicit confidence in her judgments, and acquiesced in her decisions. Mary Slessor

### Always Put First Things First,

and although she waged relentless warfare against the slave trade and the drink traffic, twin murders, poison ordeals, and other heathen customs, she never forgot that her business in Africa was to make known God's mighty, tender, and matchless love to sinners, and her labours in the Gospel were crowned with abundant success.

King George, having heard through Sir Frederick Lugard, the Governor-General of Nigeria (as the whole country was now called), of the marvellous work accomplished by Miss Slessor, gave her a Royal Medal with a silver cross.

After labouring for thirty-nine years at various stations in West Africa, this noble Christian missionary was called to be with Christ on 13th January, 1915, at Use. We heartily commend the book to the readers of *The Witness*.

THE cry of Calvary was unheard and the prayer of bitterness unanswered for your sake and mine.—*Malcolm M'Kinnon*.

## Members of Christ, or—?

[In view of the Crisis Days in which our lot is cast, and the Near Return of our one Lord, the following weighty words almost from the deathbed of a veteran saint call for heart consideration by all as to the communion of all saints, sound in the Faith and godly in life.—ED.]

**THE** extract which we print below is from a recent letter by our beloved brother WILLIAM BARKER. It expresses his ripened judgment after a long experience in the service of our Lord Jesus Christ; and it was thought to be of such present value that others should be given the opportunity of reading it.

The letter was dated 13th September, 1915; just one month before he departed to be with Christ. The extract reads thus:

“I think the question may well be asked: On what ground do we break bread? for, I fear, all unconsciously to ourselves, we have slipped on to a sectarian ground, or, at least, some have. Do we break bread simply as Christians, members of Christ? or as members of Christ *and something else*? A Baptist Christian breaks bread in his Chapel as a Christian and member of Christ, but also as belonging to the Baptist community. So also a Wesleyan; he breaks bread as a Christian, but also as belonging to the Wesleyan Society. Do we break bread as members of Christ *and as belonging to one—out of the seven groups of exclusive brethren*? I fear this is *de facto* the position of many. But if we decline all additions, and avow that we break bread simply as Christians, members of Christ, then on what scriptural ground do we refuse fellowship to a fellow-member, known and commended as sound in the faith, godly in walk, and not associated with anything of a heterodox nature? If there is Scripture to justify a refusal, I should like to know what it is.”

Those who desire to follow our rejected Lord faithfully, and to walk in the truth, will do well to weigh this matter before God. Our brother's words flow from a matured knowledge of God's Word, and from a deepened communion with Him as to the pathway marked out for the members of Christ's body.

T. S.—H. J. V.

## The Witness Watchtower.

**TWO** classes of persons are named among the outstanding marks of the Last Days—“*silly women*” and “*evil men*” (2 Tim. 3. 6, 13). Two great figures appear in bold outline in the future outlook—“the scarlet woman” and “the *super-man*.” Everything around is tending in this direction.

**Woman to the front** is evident in most branches of commerce, politics, and religion. Women sandwichmen, conductors or drivers of all kinds of vehicles, including taxis, motor cars, buses, tramcars; women railway porters, ticket collectors, guards, station-masters; women munition workers abound, and farm hands are increasing. Women doctors, lawyers, councillors, congressmen, mayors; women have filled prominent pulpits in London, Glasgow, and many other towns; Anglican, Presbyterian, and other denominations are openly advocating their increased use in public assemblies. In fact the “votes-for-women” spirit is increasing on all hands and in all lands.

To discuss how far they are fitted or becoming the work is not our object, but rather to point out how the tendency of all is counter to the definite Bible exhortations to Christian women.

“Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home” (Titus 2. 4, 5).

The ideal testimony of the woman of three-score and ten was one “well reported of for good works; if she have brought up children, if she have lodged strangers, . . . if she have relieved the afflicted, if she have followed every good work” (1 Tim. 5. 10, see also verse 14).

**Man to the front.** Not man in the position given him from the beginning by God. Not man in dependence and under the guidance of God. But man as man, apart from God. Man, intellectually, morally, politically, and universally throwing off all allegiance to his Maker, submission to Him as Ruler, or reference to Him as Redeemer.

Man with his gigantic combines and federations, with his huge fleets regulating the seas, and his potent “militarism” dominating almost all the lands of earth. Men “covetous, boasters, proud, traitors, heady, high-minded, seducers, waxing worse and worse” (2 Tim. 3. 2-13).

So different to the spirit of the Christian man, who is to be “meek and lowly in heart, sober, grave, temperate, sincere, sound in speech” (Matt. 11. 29; Titus 2. 2, 7, 8).

The ideal testimony of the man who is an elder is one who is “blameless, vigilant, sober, of good behaviour, given to hospitality, patient, not covetous, ruling well his own house, having his children in subjection, having a good report of them that are without” (1 Tim. 3. 3-7).

The Bible path for brethren and sisters may be unpopular, and even unprofitable, but if it is “approved of God,” what else matters? **HYF.**

## QUESTIONS AND ANSWERS.

Quite a number of able and accredited brethren have manifested their willingness to help others on points of difficulty in the Scriptures, and to answer questions likely to be of profit to all. Such are invited by the Editor.

REPLIES ARE INVITED TO THE FOLLOWING:

**The Right to Minister.**—Does 1 Cor. 14. 31 indicate that every brother who breaks bread has the right to minister thereat? or can restrictions be imposed?

## The Millennium Saints.

**QUESTION 712.**—When will the saints who live in the Millennium and the short season be raised?

**Ans.**—The first resurrection is a comprehensive term, embracing all the righteous dead from Abel till the introduction of the Kingdom. These may be divided into three classes: (1) Old Testament saints; (2) New Testament believers; (3) the Apocalyptic martyrs. The two former are spoken of as "the dead in Christ" (1 Thess. 4. 16) and "Christ's" (1 Cor. 15. 23), terms exactly meaning the same thing (see last and first clauses of Gal. 3. 28, 29). Those two classes of saints are raised in glory (1 Cor. 15. 43) when the Lord descends into the air (1 Thess 4. 17). The Apocalyptic saints who die are all martyred. No saints in the coming satanic crisis die a natural death. The Apocalyptic martyrs are raised *after* the marriage of the Lamb (Rev. 19. 7), and on the *eve* of the assumption of the Kingdom (Rev. 20. 4). No saints of the first resurrection dwell on the Millennial earth, but have their place *in* the Father's Kingdom, *i.e.*, in the heavens.

WALTER SCOTT.

## "The Zeal of Thine House."

**QUESTION 713.**—Please shed some light on John 2. 17: "The zeal of Thine house hath eaten me up." Making particular reference to its original setting in Psalm 69. 9.

**Ans. A.**—Old Testament quotations found in the New Testament ought to be studied in their original setting. John 2. 17 is a quotation from Psalm 69. 9. When the two portions are carefully weighed together we see the Lord Jesus deliberately choosing between the house of His earthly relation and the house of His Heavenly Father.

When He saw His Father's holy house desecrated by cattle dealers, money changers, and dove mongers, He seized a scourge of small cords, and, unmindful of all earthly claims and relationships, He set Himself vigorously to purge His Heavenly Father's house with a zeal which only could be compared to an all-consuming fire. This same zeal carried Him forward to the Cross, where the temple of His body was consumed (see John 2. 21).

T. BAIRD.

**Ans. B.**—Our Lord is here seen as the Son of David in holy anger and burning zeal, protesting against the mercenary spirit of the Jews in desecrating His Father's house, for it was not yet forsaken by Him, as it was afterwards, when

He left it, saying, "Behold *your* house is left unto you desolate" (Matt. 23. 28). Degraded, self-seeking man has ever sought to make

## Merchandise of Religion,

Christian and heathen alike. The making of silver shrines for the goddess Diana at Ephesus "brought no small gains unto the craftsmen" (Acts 19. 24). See also Malachi 1. 10; Ezekiel 34. 2; 2 Peter 2. 3. The action here fulfilled (Psa. 69. 9, also Isa. 59. 17), "clad with zeal as a cloak." Zeal is a fine moral quality. "It is good to be zealously affected in a good thing" (Gal. 4. 18).

T. ROBINSON.

**Ans. C.**—Read Psalm 69. 8, 9 with John 2. 12-18. While in a general sense "His own received Him not," even those whom we should expect to see drawn to Him by the closest earthly ties were not with Him, although they sometimes accompanied Him, as in verse 12. See their attitude towards Him in John 7. 3-5; Mark 3. 21. This was due to the Lord's singleness of heart for God, variously expressed in Psalm 69. 9; 119. 139; 16. 8, by reason of the distance sin had placed between divine and human thought.

Zeal is a flame, and force is added to the meaning of verse 17 by contrasting it with what we read of human motive in James 5. 3.

Beyond the particular action before us, John 2. 17

## Expresses the Principle

which characterised the blessed Lord's course throughout His sojourn on earth, culminating on the Cross.

The latter part of Psalm 69. 9, although not cited in John 2, is nevertheless very suggestive of how He would view the scene in the temple. That such traffic could be conducted in this holy place was a terrible reproach; it amounted to treating God with contempt, and the Lord felt it as His reproach, even as a son feels stung by an insult to his father. This reproach followed the Lord throughout His ministry, and its bearing upon our conduct is seen in Romans 15. 3. In this connection we are God's house (Heb. 3. 6), and we have to guard against repeating the reproach of John 2. 14 by using God's house in our own selfish interests.

F. ORTON SMITH.

**Editor's Note.**—These answers dealing with a commodity sadly lacking to-day—ZEAL—are lucid and stimulating. We once heard Mr. Caldwell say there would be

## Few Martyrs in the Future,

because there would be little worth dying for. Alliance with the world, a false charity, lack of definiteness in testimony, and even assumed politeness may quench zeal. May our cold hearts be stirred up by the Saviour's example to increased zeal, and to zeal for "Thy house" (the Temple, all saints, Eph. 2. 19-23). "Thy truth" (John 17. 17), "Thy ways" (Psa. 24. 4), and "Thy glory" (Psa. 63. 2). So stirred that *we* in our turn may "do exploits" (Dan. 11. 32).



# The Great Prophetic Revival

OF LAST CENTURY. By ALFRED H. BURTON, B.A., M.D.

IT has occurred to me that not a few of your readers may be interested in a rehearsal of the *early* commencement of that remarkable movement of God's Spirit that took place in the second quarter of last century, especially connected with the revival of the Hope of the Lord's coming.

We are well aware that aforesaid God has been graciously pleased to send seasons of revival and "times of refreshing" for the uplifting and blessing of His people. The Old Testament contains abundant evidence of this very thing. The days of Hezekiah, Jonah, and Nehemiah may be adduced as instances.

I shall not enlarge upon these beyond pointing out what a mighty influence for promoting these revivals was found in UNITED PRAYER AND THE READING OF THE WORD OF GOD. This, I believe, will always be found in every real movement of God's Spirit whatever the dispensation may be.

May I confine myself now to some of the great and striking

## Revivals of the Christian Period?

Few, if any, would hesitate to describe the great Reformation of the sixteenth century as a mighty and gracious work of God's Spirit. Imperfections there may have been, and doubtless were, in those whom He used as His instruments, but the work was His, and certainly the need was great.

We are all familiar in these days of commercial push with price lists of various saleable commodities. Often have I held in my hand a book which might truly be called a price list of sins.

Pope Leo X., in order to fill his coffers, proclaimed pardon from the pains of purgatory on payment of so many pence. Any sin, past or prospective, might be forgiven, so said Pope Leo—each had its money equivalent. When ecclesiastics had reduced the professing Church to such depths of moral degradation, God raised

up from amongst them His own chosen witnesses. Converting their souls through His own Word, He sent them forth energised by His Spirit to preach that Word which proved itself mighty through God to the pulling down of Satan's strongholds.

Thank God for MARTIN LUTHER and his noble band of fellow-workers! Had it not been for their bold and courageous testimony to the truth of

## Justification by Faith,

we might all have still remained in the bondage of Romish darkness and priestcraft.

The whole Church of God is to-day rejoicing in the light which God gave to His servants in the sixteenth century. We do not glorify the instruments, we exalt the Lord alone who raised them up to do His work and will.

Again, take the times of GEORGE WHITFIELD and JOHN and CHARLES WESLEY. What times of revival which spread through our land, converting myriads of souls and refreshing God's weary inheritance!

A long lost truth was then revived in the power of God's Holy Spirit.

## The Necessity of the New Birth..

A noble band of preachers went up and down the land proclaiming "Ye must be born again" (John 3. 3). "In season and out of season," as JOHN BERRIDGE told his Bishop, who accused him of preaching everywhere and at all times outside his own parish, were the only two occasions on which he preached.

Not for filthy lucre's sake, but from love to their Master and yearning desire for the souls of their fellows they spent themselves in His service. I have seen a letter of John Wesley's in the British Museum to one of his fellow-labourers, in which he exhorts him "not to please the Devil by preaching himself into Heaven." Are

there not preachers of our times whose lives the Devil would fain prolong?

I thank God for John Wesley and his helpers of the eighteenth century. We might still have been lying amidst the dead formalism of Protestantism had it not been for their faithful testimony.

I do not need to be a Lutheran or a Wesleyan to recognise in these men chosen instruments of God for the accomplishing of His work. The whole Church of God is to-day reaping the benefit of their labours.

To come nearer to our own times, I believe a movement took place last century which was as distinctly a work of God's Spirit as was the great Reformation of the sixteenth century, or the Methodist revival of religion in the eighteenth. A movement, I might almost say, more remarkable than either, and possessing features which lead me to think that it is THE LAST ONE BEFORE THE COMING OF OUR LORD AND THE CLOSE OF THE CHURCH'S EARTHLY PILGRIMAGE.

In Luther's day God revived one long lost truth—justification by faith. In Wesley's day God revived another long lost truth—the need of the new birth. But a striking feature of the movement to which I now allude is this—the revival of

### The Whole Circle of Divine Truth

connected with the glory of Christ with reference to the Jew, the Gentile, and the Church of God. I need not now enlarge upon this nor enter into any detail, but the Gospel in all its parts, truth connected with the Holy Spirit, with the Church of God, as well as prophetic truth, were brought to light in a way they had never been since early apostolic times.

Having known the late J. N. DARBY intimately, journeyed with him often, and being privileged to be present at many of his Bible conferences in many lands, and being one of three trustees (the only one now living) of his library and papers, I have had perhaps as good an opportunity as any now alive of making myself acquainted with the character of the movement with which his name has been associated.

When the late WILLIAM KELLY, to whom

I owe under God my deliverance from infidelity, undertook the task of editing the collected writings of J. N. Darby in the early part of 1865 it became necessary for the author to hunt up his older pamphlets. After his death a note was found in his own handwriting under date October 18, 1865, in which he says:

"I have been profoundly moved in seeing on reading over old tracts (some quite forgotten), for the desired publication, all the principles, on which the fate of the Church and the world now turns, brought out thirty to thirty-nine years ago. God was in it in a way I did not know, though I felt it personally to be God's truth. But what a solemn thing! But then it has made me feel the responsibility of bringing it all out systematically before the professing Church; before it only came out occasionally as particular truths pressed. But the main point is the truth itself then coming out; what progress in disruption has been made since."

Thirty years before 1865 takes us back to the memorable Powerscourt meetings for prophetic study, as to which, with your permission, I may later on have a few remarks to make.

But may I express my own personal gratitude in having been brought in contact with this movement? The whole Church of God has come under its influence. You do not require to be one of the "brethren" for that, any more than you need to be a Lutheran or a Wesleyan. Indeed, I myself refuse the name of "brethren,"\* as distinguishing a certain set of Christians as apart from other Christians. But I am as fully convinced that the God who raised up Martin Luther and John Wesley for the much needed work of their day likewise raised up John Nelson Darby and his associates for a work that has brought spiritual light and blessing to the whole Church of God.

\* *The Witness* has ever stood for the repudiation of any sectarian or party title, a stand more needed in these militarist days than ever before. In view of the present world calamity, and the serious problems of the future, such distinguishing names as Plymouth, Exclusive, Open, and others should be everywhere avoided, and "Christians," "Brethren," "Believers," and other God-given titles alone used, as He gave them to be used.—F.D.

## Wholehearted or Halfhearted Service for the Master.

By J. R. CALDWELL, Glasgow.

**E**LIJAH THE TISHBITE, an unknown man, comes forward, and says to the king of Israel, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain for three years, but according to my word" (1 Kings 17. 1).

### "Out and Out" for God.

Elijah stands there as a witness for the living God amid an apostate nation, and false religion abounding. True, there were seven thousand who had not bowed the knee to Baal. God knew them, but Elijah knew them not; yet he stood forth alone, a witness for God. We read nothing here of the "fervent prayer" (James 5. 17, 18) that went up before this bold confession of the lonely and unknown Elijah. He had been "before God" ere he dared to stand before the king of Israel; there in secret earnest prayer he had gained the settled assurance that God was with him, and that it would even be as he had asked. Such is the man of faith; he learns God in secret before he serves Him in public. Elijah had not a tithe of the precious promises that we have, nor a fraction of the wondrous revelation of God that has been given to us in the person of His Son, Jesus Christ our Lord; but his faith laid hold of the living God, and the result was a testimony that shook the land from end to end.

### "Hiding" and "Showing."

"Hide thyself by the brook Cherith" (v. 3). There is solemn teaching here. Afterwards the Lord says to him: "Go, show thyself unto Ahab" (ch. 18. 1). The man who is brought prominently forward as a witness for God is in the place of danger. We need the "hiding" time as well as the "showing" times; but what took place between? Was it not "the trial of faith." Then he goes away to the brook, soon it dries up; then he is sent to the widow at Zarephath, and finds she has no more than one morsel left for herself and her son; then the widow's son dies—it is trial upon trial.

The trial of faith, that is "much more precious than of gold that perisheth, though it be tried with fire" (1 Peter 1. 7). If God gives faith he will surely try it, and if He leads us out into service and testimony for Him He will surely try us and prove how far we are depending upon Him alone. He will not be mocked by a profession of faith, He will test it to prove whether it be real; and all that is divine will surely stand the trial, even as the gold comes forth purified, not destroyed.

But let the tried one take courage from the servant of God. If the brook dries up, the widow awaits him with the "cruse of oil and the handful of meal, and if the widow's son dies the God of resurrection is there to make Himself known as the living God, a very present help in trouble.

### "Half and Half" for God.

OBADIAH was a man who "feared the Lord greatly" (1 Kings 18. 3), but being in an influential position at the court of Ahab he had not dared to show his colours as a witness for God. His heart was toward the Lord and towards His people; but had he identified himself openly with the Lord's prophets it might have cost him his situation and even his life, and Obadiah was not prepared for this.

Obadiah was indeed known as one who loved the Lord by those whom he had befriended and helped. He was like Nicodemus, who "came by night," or a Joseph who was a disciple, but "secretly for fear of the Jews," or like the many who believed in the Lord Jesus, but did not confess Him openly. Let those who have much boldness not despise those who have less. The more timid may have the greater grace and tenderer love; it is for each to "esteem others better than himself."

Obadiah had a profound respect for the servant of God (v. 7); and there are still those who, lest they should lose position or respectability, decline to identify themselves with others whom in the depths of their hearts they respect, knowing that they are witnesses for the truth of God, albeit the world may acknowledge them not.

But it is an awkward thing for such Obadiahs to meet with a man that is out and out for God.

### Counting the Cost.

To every Obadiah I would say: Count the cost. "If any man will live godly in Christ Jesus, he shall suffer persecution" (2 Tim. 3. 12). You may be half and half, and keep your place like Obadiah, but to be out and out for God you must be prepared to take your place side by side with the despised Nazarene, the Man who was the friend of publicans and sinners, and in the presence of all declare "that despised and cast-out One is *my Lord*." The foundation Stone is a rejected Stone, and such is every stone that is built upon it, and the more so the more the likeness of Christ is seen in it.

### The Supreme Hope.

"For our conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3. 20; see also Col. 3. 4, Heb. 11. 16, 1 Thess. 1. 10).

**T**HE believer is dead and risen with Christ. He belongs not to earth, but to Heaven; and is exhorted to live as a stranger and pilgrim here, waiting for Jesus the Son of God from Heaven; declaring manifestly that he seeks a country and is looking for the Saviour from Heaven.

Our bodies are getting frail. They are not so vigorous as once they were. We have tried doctors, specialists, herbalists, and quacks, and have spent a good deal of money, all to little or no purpose. Now there is one hope. It is this—we look for the Saviour, the Great Physician. He can cure and heal. The eyes are getting dim, the teeth are gone, rheumatism racks the joints, the lungs and tubes are clogged and failing; all things pointing to decay and dissolution. But we look for the Saviour to change all these. Our vile body, the home of disease, lust, corruption, and decay, changed and made like unto the body of His glory! No disease, no weakness, no unholy desires or evil thoughts—**ALL CHANGED** (1 Cor. 15. 51-57; 1 Thess. 4. 13-18).

☞ The above notes were found in the Bible of the late John Tulloch, of Kirkwall, Orkney, who, after a long illness, was called Home, 13th June, 1917.

## The Church as Viewed in Ephesians.

By W. E. VINÉ, M.A., Bath.

**I**N the Epistle to the Ephesians the Church is figuratively described in seven ways, as (1) a body (1. 23), (2) a city (2. 19), (3) a household (2. 19), (4) a temple (2. 21), (5) a family (3. 15), (6) a full-grown man (4. 13), and (7) a bride (5. 23-32). Associated with these is the subject of "the unity of the Spirit" mentioned in chapter 4. 3, and defined by seven unities: "There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all." The order of correspondence is not the same in the two groups, as that in the list of the unities has its own significance. Let us take the order of the

### Descriptions of the Church,

as this subject occupies the general teaching of the Epistle.

1. **The Body.** "We were all baptised into one body" (1 Cor. 12. 13). There is *one baptism*.

2. **The City.** Of this Jew and Gentile in Christ are made "fellow-citizens" (2. 19). It is the object of hope. Abraham "looked for the city which hath the foundations, whose builder (architect) and maker is God" (Heb. 11. 10, r.v.). This city God has prepared for the saints, whose position in this world is that of strangers and pilgrims (vv. 13-16; cp. 1 Peter 2. 11). "We have not here an abiding city, but we seek after the city which is to come" (Heb. 13. 14, r.v.). There is *one hope*.

3. **The Household.** The Church is called "the household of God" (2. 19). Christ is Lord over it. "Moses was faithful in all God's house as a servant for a testimony of those things which were to be spoken after; but Christ as a Son over His (God's) house" (Heb. 3. 5, 6). There is *one Lord*.

4. **The Temple.** The Church is "a habitation of God in the Spirit" (2. 21). The Spirit of God dwells therein. There is *one Spirit*.

5. **The Family.** Our former character as prodigals is described in the second chapter. In the third chapter the prodigal is found in the family. The word rendered "family" is connected with the word for "father;" and from the Father of our Lord Jesus Christ "the whole family in Heaven and earth is named" (3. 15). There is *one God and Father*.

6. **The Full-grown Man.** The growth and development of the Church are attained by means of the faith and the knowledge of Christ, and the measure of the stature is that of His fulness (4. 13). For this development the risen and ascended Lord has provided apostles, prophets, evangelists, pastors and teachers to perfect the saints in their service and to edify them (4. 11, 12). The full maturity will be attained when "we all come in the unity of the faith and of the knowledge of the Son of God." There is *one faith*.

7. **The Bride.** "The husband is the head of the wife, even as Christ is the head of the Church: and He is the Saviour of the body" (v. 23). "Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the Church; because we are members of His body" (vv. 28-30, R.V.). There is *one body*.

### Certain Characteristics

may be associated with these seven descriptions:

1. With the body, **vitality**—activity directed by the Head.

2. With the city, **organisation**—regulated by divine government.

3. With the household, **control**—exercised by the Lord.

4. With the temple, **holiness**—only compatible with the presence of the Spirit of God.

5. With the family, **relationship**—derived from a common fatherhood.

6. With the full-grown man, **maturity**—produced by the care of the ascended Lord.

7. With the bride, **affection**—bestowed by Christ and reciprocated by the Church.

Surely all this speaks of "the exceeding riches of His grace." And well may we pray the apostle's prayer, "That the God of our Lord Jesus Christ, the Father of Glory, may give unto us the Spirit of wisdom and revelation in the knowledge of Him; the eyes of our understanding being enlightened, that we may know what is the hope of His calling, and what the riches of His glory of His inheritance in the saints, and what the exceeding greatness of His power to usward."

### Keep in Touch with God.

By GEORGE HUCKLESBY, London.

A WORKING man in Essex became so troubled about his soul that he became quite ill while at his work, and told a fellow-workman "he thought he was going to die, and that he was not ready to go." His companion said: "You had better go and see old John Smith; he is a Christian man, and perhaps he can help you." He went to him, but was met with the discouraging words: "I cannot do anything for you." But said the anxious soul: "Are you not a Christian?" "Yes," he replied, "but, alas, *I have been a backslider for a long time now*. You had better go and see Mr. White, who lives at —, some distance away." He went to Mr. White, found him at home, and said: "I want to be saved, can you help me?" He invited him into the house, took the Bible, and pointed him to Christ, and before long the burden rolled away, and he went home rejoicing.

The next Sunday the young convert brought his companion to the Gospel service, and he, too, was saved. They then went and pressed the aged backslider to attend the meetings. He came, and was restored, and a few weeks after all three joined Mr. White at the Lord's Table.

How important it is to keep in vital touch with God. We never know the moment He may want to use us. Eternal loss or eternal gain depends upon a prompt response to His call: "WHERE ART THOU?"

## Vanishing Crowns.

By T. BAIRD, New York.

OUR day is unique and phenomenal. Our history is unprecedented. We are confronted with disrupted kingdoms, tottering thrones, trembling rulers, powerless sceptres, vanishing crowns. The world has reached a colossal crisis. The *blue* blood of monarchy is intermingling with the *red* blood of democracy. Royal personages, with all their ancient prerogatives and privileges, are being gradually lowered from their high pedestals of power.

FRANCE led the van, and left a gory trail behind. ITALY overthrew the Vatican, but still submits to the Quirinal. PORTUGAL shook off the shackles of subjection. CHINA, after ages of the most conservative administration, suddenly adopts a republican principle of government. RUSSIA, the sloth bear among nations, mysteriously arouses itself, and deposes its "Little Father." GREECE has dethroned Constantine in favour of his second son. SPAIN is in the throes of a revolution.

The same God who *numbered* Belshazzar's kingdom and *finished* it is numbering and finishing other kingdoms less famous in history. God has written that ominous word "*Ichabod*" over the portals of the mansions of monarchs.

But why these references to monarchical matters in a Christian publication? A momentous lesson is involved. As *earthly* crowns are being snatched from royal heads, so *heavenly* crowns are in danger of being stolen from Christians' heads.

**"Let no man take thy crown"**

(Rev. 3, 11). Our quickly Coming Lord utters these impressive words. How can I allow a man to deprive me of my crown? By not holding fast what I have. There are many crowns promised to Christians who will fulfil the conditions attached to the obtaining of such crowns. The same solemn train of thought is found in Colossians 2, 18: "Let no man beguile you of your *reward*."

Oh, brother, watch your crown! Oh, sister, look well to your diadem! If I give up loving the appearing of my Lord I will

lose "a crown of righteousness" (2 Tim. 4, 8). Should shepherds cease to feed the flock they will forfeit the "crown of glory" (1 Peter 5, 2-4). If I permit a fellow-athlete to outstrip me on the course, he will receive an incorruptible crown (1 Cor. 9, 24, 27). He who was thorn-crowned extends to us glory crowns.

## The Still, Small Voice.

"After the fire a still small voice" (1 Kings 19, 12).

DID I hear Him whisper to me  
Sweet and low?  
Did His voice go thrilling through me?  
Did I know

That His precious self was near me,  
That He'd brought His love to cheer me  
As I go?

When my bleeding heart was aching  
For my loss,  
And my clinging love was making  
Gold of dross,

When my heart with pain was throbbing,  
Then Thy love the weight was robbing  
From my Cross.

Yea, His love can make a Heaven  
Anywhere.

When my heart with grief was riven  
He was there;

In my wildest moods restrained me,  
In my weakest hours sustained me  
With His care.

Did my heart forget its seariness?  
Did it glow?

And my life-work lose its dreariness  
And its woe?

Did my path, so rough and lonely,  
Seem the way to Heaven only?

YES—'TIS SO! J. A. W. H.

## Is Your Lamp Burning Brightly?

It is a fearful sin to be going through the world with a light kindled by the Holy Ghost to guide sinners to Jesus, and yet to carry this as a dark lantern, which can give no benefit to any one. But, ah! how vain is it, on the other hand, to hold up a lamp to one when the light is almost out and the oil is nearly done.

## The Witness Watchtower.

"**SEPTEMBER, 1917!** What an eventful month if the prophecy comes true and we are all caught up together. Hallelujah!" Thus wrote one whose name is revered, and whose Home-call was recently intimated in *The Witness*.

Blessed event indeed, if it takes place; not because of the prophet, but because of the promise: "I go away. I come again" (John 14. 3). But if it turns out to be one more added to the many false alarms, what then? Leave the falsifiers to their Master, and keep "looking for that Blessed Hope" (Titus 2. 13), as if the great Promiser had uttered the words yesterday and might fulfil His promise to-day.

Numerous dates have been fixed in the past. The year 1000 was, as might be expected, looked upon as an eventful year, and called "the year of the terror." Should 2000 come it will be the same. Who has forgotten MOTHER SHIPTON'S lines:

"And this world to an end shall come,  
In eighteen hundred and seventy-one."

Probably rhymed with 21, 51, or 61 also, yet used to raise many hopes, and then to beget many fears as to the verity of the Promise.

About 1886 a number of enthusiasts congregated in Jerusalem and arranged themselves in white robes and went forth to the Mount of Olives to meet the Bridegroom. Most have exchanged that robe for the shroud, and still the cry goes forth: "The Bridegroom Cometh" (Matt. 25. 6).

The date fixed by the late J. B. DIMBLEBY, Astronomer Royal of Britain (was it 1890?) attracted more than ordinary notice by earnest Christians, some of whom sold their possessions, and did other extraordinary things. Dimbleby and his date are alike dead, to the disgust of many, and the disheartening of more, who were thus lightly turned aside.

MICHAEL BAXTER, of *Christian Herald* fame, known to us personally as an earnest and good man, fixed more dates than one. An aged brother once approached him, and said: "Mr. Baxter, I once heard you say the Lord would come in 1886, and He did not! Then you said He would come in 1872,\* and He did not! Now you say He is coming in 1888! How do you explain it?" The man of times and seasons drew himself up, and simply said: "Truth is progressive."

One of the last, but by no means the least, of the false prophets was "PASTOR" RUSSELL, of *Millennial Dawn* or *International Bible Students' Association* fame, who foretold that "our Lord's second advent was due when the Times of the Restitution were due to begin, viz., in October, A.D. 1874." The year 1874 has gone, the one who fixed the date has gone, the Lord has not come, yet His promise is true—"I AM COMING" (John 14. 3: Newberry, Ellicott, Diaglott, and others).

\* The brother thinks 1886 is correct, but cannot vouch for the other dates, although different years were fixed.

Strange to say, two vastly different minds have centred on this month. One, by much calculation as to years and months, based mainly on the order of the Feasts, fixing *Monday, 17th September, 1917*, being sure as to the "month," but leaving the "year" optional. So that if the Lord does not come this month, the event must be put back to *September, 1918*, or some more distant year. The other, claiming to have "a special revelation from the Lord," asserts that the Lord's Coming for His saints will take place on or about *Saturday, 29th September, 1917*.

Put over against these would-be prophets this one fact: **Not one of them has any further data from which to calculate than the Lord Jesus Christ**, who knew all about Jehovah's Feasts, Daniel's seventy weeks, the Times of the Gentiles, yea, "who knew the end from the beginning." Yet He said: "Of that day and that hour knoweth no man, no, not the angels, neither the Son, but the Father" (Mark 13: 32).

Had it been for our good "to know the times and seasons" (Acts 1. 7)—

1. THE SAVIOUR could have given an idea of the time, but He was satisfied with saying "I will come again" (John 14. 3), and we may well be satisfied to keep watching and waiting;

2. THE ANGELIC MESSENGERS direct from Heaven could have fixed a date when "This same Jesus shall so come" (Acts 1. 11), but they left the Person and not the period as the Hope of the soul;

3. The APOSTLE PAUL, with his special Revelation from the Throne, could surely have comforted the sorrowing Thessalonians with a fixed period for the reunion. Yet he was content to declare, they were content to receive, and the saintliest of the ages have been comforted with the revelation: "The Lord Himself shall descend;...we.. shall be caught up together...and so shall we ever be with the Lord" (1 Thess. 4. 16, 17).

Let feeble prophets rise and fall, fixed dates come and go, settle this clear in your heart: "The Lord is Coming," the only fixture is "**quickly**." Thus moment by moment may the life correspond and the heart respond, "Even so, COME, Lord Jesus." HYP.

## QUESTIONS AND ANSWERS.

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

## The Supreme Test.

QUESTION 714.—Romans 8. 9 tells us that "If any man have not the Spirit of Christ he is none of His." Were the Samaritans spoken of in Acts 8 and the Ephesians disciples in Acts 19 not saved before they received the Holy Spirit?

Ans. A.—Never allow a Scripture you cannot understand to affect one you cannot misunderstand. "If any man have not the Spirit of Christ he is none of His." This is clear, and can

be understood by all. Therefore neither the men in Acts 8 or Acts 19 were true Christians until they received the Holy Spirit. J. S. COLLINS.

*Ans. B.*—Another question may throw some light upon the above. Were the apostles not saved before they received the Holy Spirit? In the light of Matthew 16, 17 we judge they were. On the day of Pentecost they received this further gift.

The Samaritans believed the Gospel and consequently were saved, though they did not receive the Holy Ghost until Peter and John had laid their hands upon them (v. 17).

On the Gentiles who believed, the Holy Ghost fell immediately (Acts 10). The disciples of John (Acts 19) received the Holy Ghost when they had been "baptised in the Name of the Lord Jesus, and Paul had laid his hands on them" (vv. 5, 6).

Thus, in this introductory period, each different class who believed was distinctly acknowledged by God, so there could be no doubt as to whether they were in the Church or not. The epistle to the Romans, written *after* this introductory period, says, "If any man have not the Spirit of Christ, he is none of His." A. R. N.

*Ans. C.*—The possession or the non-possession of the Holy Spirit is the great determining factor in salvation. In the case of the cleansed leper, the oil was soon smeared over the *sprinkled blood* (Lev. 14, 25-28). "The Spirit of Christ" referred to in Romans 8, 9 is not the *disposition* of Christ (although that will undoubtedly follow), but "the Spirit of God," as the same verse states.

The Samaritans in Acts 8, and the Ephesians in Acts 19, stood exactly where the apostles themselves stood prior to Pentecost. They had the Holy Spirit breathed on them by Christ (see John 20, 22), and yet they were commanded by Christ to wait for the Spirit (Acts 1, 5). There were remarkable and

### Miraculous Effusions

of the Holy Spirit bestowed in those early days which Scripture does not now warrant us to expect. T. BAIRD.

*Ans. D.*—The disciples in Acts 19 are not there called "Ephesians," and it is a mistake to speak of them as "Ephesian disciples." They were assuredly Jews, of whom there were many at Ephesus (note "the synagogue" in v. 8). It had not been long revealed to the Church that the door of faith was opened to the Gentiles, and it is in the last degree unlikely that its proclamation had forestalled Paul and his companions. Had it been so there would almost surely have been some record of the work and also better results than we see in the opening verses of Acts 19.

It should be observed that neither the Samaritans of Acts 8 nor the disciples of chapter 19 were left without the gift of the Holy Spirit, received by the laying on of the apostles' hands. The work was God's, and His seal must follow. Nothing can vary the plain promise of eternal life to the believer. There is no recall of God's

promise, and the moment a Samaritan believed, the Holy Spirit was his prospectively, although not received in power, even as it was with the disciples to whom the Lord gave the Holy Spirit in John 20, 22. He was theirs from that moment, although He did not come upon them in power until Acts 2.

But further, there is

### An Important Truth

connected with the way in which the disciples in the two cases before us received the Holy Spirit. This truth is often missed, but ought to throw light upon the question raised. "The Jews require a sign," and hence God's work in the Gospel was only sealed on the exercise of an external act in the case of those who took Jewish ground, which would include Samaritans. There was no laying on of hands (and hence no waiting for a visit from apostles) in the case of Gentile believers. The Ethiopian (Acts 8, 39) went on his way rejoicing, a sign in itself that the work in him was complete. The Gentiles who believed in Acts 10, 44 received the Spirit without even being baptised. And there is no record of the laying of hands on any Gentile that he might receive the Holy Spirit, although many Gentiles believed. Hence the special circumstances of the disciples in Samaria and at Ephesus may be left out of account in our understanding of Romans 8, 9. F. ORTON SMITH.

*Ans. E.*—All true believers are indwelt by the Holy Spirit. Even the carnal Corinthians were told: "What, know ye not that your body is the temple of God?" "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. 4, 6). The Samaritans who believed were saved, and therefore were baptised and possessed the indwelling Spirit. The praying and laying on of the hands of the apostles, Peter and John, conferred the Holy Spirit in a special way, peculiar to those days.

See also Acts 10, 45, 46 and Acts 19, 5, where miraculous signs of speaking with tongues and prophesying accompanied the act of the apostles. Thus God, to confirm the testimony of the Gospel, bore witness "both by signs and wonders, and with gifts of the Holy Ghost, according to His own will" (Heb. 2, 4). Such signs ceased with the apostolic testimony (1 Cor. 13, 8).

T. ROBINSON.

*Editor's Note.*—On these points, as on many others, relating to the transitory or introductory period of Christianity, it is well that we do not dogmatise too strongly. Various other ideas are expressed in other answers kindly sent in, but above convey clearly that all true believers are saved, possess the Holy Spirit, but that special operations or effusions of the Spirit may be given in different ways at different times. Hence the bald statement of Romans 8, 9, like other portions of Scripture, means what it says and says what it means.



# "Love That Will Not Let Me Go."

By A. CHARLES ROSE, Colombo.

**T**HERE is a unique expression recurring in the closing chapters of John's Gospel upon which we might meditate briefly.

Ch. 13. 23: "**One of His disciples whom Jesus loved.**" The sinister shadow of the Cross was creeping over the threshold of the upper room. Its gloomy spell was striking cold upon the loving hearts of the Lord's companions. Treason was whispered amongst the very nearest, and they signalled to John to discover the traitor. In describing the happening under the Holy Spirit's guidance he speaks of himself as "one of His disciples whom Jesus loved."

Evidently John had won a special place in his Lord's affections. That is to say, he had appropriated richly of the love so freely lavished upon all. His had been a mighty response to the revelation of divine grace. The same experience was open to all the members of that chosen band, but it was not until afterwards that they realised this, and entered into their rightful inheritance. So before we can truly love our Lord we must first appreciate and appropriate the fulness of His love to us. Love that eventide was in the place of wonderful nearness. John, son of thunder, had found a haven of rest, as if he were a tired child in his mother's embrace.

"Beloved, let us love,  
For love is rest;  
And he who loveth not  
Abides unblest."

Ch. 19. 26: "**The disciple standing by, whom He loved.**" The love that could rest while the storm was slumbering, now stands at the Cross to receive a sweetly solemn charge. To occupy that place of love and sonship which His Lord was resigning with Mary His mother. A lingering loyal love was John's. A love strong to endure and swift to dare. Love that was an echo from God's own heart. Afterwards he could write: "We love Him because He

first loved us." The marvel of that personal love had overwhelmed him and dislocated his soul from earthly delights.

Ch. 20. 2-8: "**The other disciple, whom Jesus loved.**" Love that has learned to rest amid deepening shadows, and learned to stand beneath the shameful Cross, will be ready to run swiftly when need be. On that first Easter morning love lent wings to lingering feet, and caused them to outstrip even stalwart Peter in the race to that conquered grave. "Love wists to pursue" when the Lord is concerned. If a little bashful at first, it is but native delicacy, and will soon explore and believe with a wonder too deep for words.

Ch. 21. 7: "**That disciple whom Jesus loved saith, It is the Lord.**" Love knows a secret eye salve which penetrates distance and disguise. From the heaving deck of that unladen barque, at the end of a fruitless cruise, John saw and cried, "It is the Lord!" Again keen eyed Peter is forestalled. Trust love to recognise that "marred but lovely form" on any shore, in any clime. Whether clad in vestment of glory, girded with gold, or in the homespun of Galilee. Whether alone at the breaking of the dawn, or enthroned amid adoring hosts in His Father's house. Lord, give me that vision even at the cost of earthly perspective.

Ch. 21. 20: "**The disciple whom Jesus loved following.**" Love may not loiter when the Lord moves on. As the steel is attracted by the magnet, so the true heart sings, "Draw me, we will run after Thee" (S. of S. 1. 4). Thus the path of Patmos was robbed of its terrors, and life became one long leaning on his Master's breast in the trysting-place of love and power. The love that lingered at the dreadful Cross followed hard in the track of the pierced feet, and so received the message of hope which caused the other disciples to say that he should escape the grave. How much that hope must have

meant to John as the years rolled on and others won their martyr crown, while he was left marooned upon those desolate shores, his sufferings robbed of their sting by the expectation of any moment exchanging his prison for the immediate presence of his beloved Lord. No wonder almost the last words to fall from his pen were: "EVEN SO, COME LORD JESUS."

May we so follow his example and abandon ourselves to the marvel of God's perfect love, that whether He comes or waits a little longer, we shall be found manifesting His grace in all our words and ways.

### "Another Comforter."

Notes of an Address in Hebron Hall, Glasgow.

By J. R. CALDWELL.

THE Lord Jesus Himself had been their Comforter; He had been their Friend and Defender, and the One to whom they looked to on all occasions to interpose between them and the Father-God. He instructed them, He cared for them, but He is no longer to be with them, so He says: "I will pray the Father, and He shall give you **another Comforter**" (John 14. 16), and He will remain with you for a few years. No! He will abide with you until the end of the Dispensation. No! He "will abide with you *for ever*."

"**Even the Spirit of Truth**" (v. 17). A lovely expression. It is the Spirit of Truth that is the Comforter. Sometimes people try to comfort one another with things that are absolutely false, but the comfort that God bestows is always true, and the more we know of the Truth the more will our comfort abound.

"**Ye know Him, for He dwelleth with you, and shall be in you**" (v. 17). How did they know Him? How had He been with them? He had been with them in the Person of Christ. The Holy Ghost descended like a dove, and abode upon Him, and in Him was the fulness of the Spirit. Every word the Lord Jesus spake was by the Spirit, every step was led of the Spirit. He was the perfect expression of the mind of the Spirit. The same Spirit that de-

scended upon Christ as He was baptised by John in Jordan, the same Spirit was to be given to dwell in and remain for ever in those who put their trust in Him.

"**I will not leave you comfortless**" (v. 18), or, I will not leave you orphans. "I will come to you." There was to be a union set up between them and Christ, the Head in Heaven, a union which made them practically one; they were to be in Him, and He was to be in them, and that was by the Spirit.

"**He shall teach you all things, and bring all things to your remembrance**" (v. 26). The critics exercise themselves much to discover from what source the writers of the New Testament got their information. How did they get it? What manuscripts did they refer to? It seems that they altogether forget that the Lord Jesus promised that the Spirit would come, and would bring to their remembrance all things that He had said unto them. *There was the divine inspiration of the writers of the New Testament.* They were not depending on Moses' manuscripts, they were not depending upon scribes with their parchments. They were promised that the Holy Spirit of God would bring to their remembrance all things which Jesus Himself had spoken unto them.

I do not believe it was either by notebooks, or manuscripts, or anything else, but by the Holy Ghost that there was brought to their memories and caused to be written in words which the Holy Ghost taught them the subsequent New Testament writings.

"**But when the Comforter is come, whom I will send unto you from the Father**" (John 15. 26). You notice the unity in these passages of the Father and the Son. In one it is whom the Father will send in My Name. In the other it is whom I will send you from the Father. In one it is the promise of My Father that I am going to send you another Comforter; in another it is the promise God has given that He will send the Holy Spirit down upon His people. Thus you see the Father and the Son and the Holy Spirit in perfect

unison; it falls beautifully in with all the purposes and counsels of God.

**"If I go not away the Comforter will not come unto you"** (John 16. 6). Mark that the coming of the Comforter is as real as the going away of the Lord Jesus. He says, "If I do not go to the right hand of the Father, then the Holy Spirit, the Comforter, won't come down to make you His temple." In short, He says it is better for you that I go away because you are going to get a better gift than even My presence on the earth; you are going to have the Holy Spirit, and He is coming to dwell in you and never leave you."

Now that is the work of the Holy Spirit. He has brought us out of darkness into His marvellous light; and the light of the Holy Spirit and the anointing shows us the glory of Christ, the work of Christ its perfect adaptation to all our needs; His own precious Blood purging the conscience, His own Person with all His love and grace and power meeting the need of our hearts; and, oh, the Hope of seeing Him and being like Him, and being with Him cheering us and making us to rejoice through the difficulties and trials and conflict of the way.

## God, the Helper of His People.

By J. E. HAWKINS, London.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness" (Isa. 41. 10).

**T**HERE is an infinite fulness of comfort and assurance in this verse. It contains "strong consolation" for those who have learned their own weakness, and look to the Lord for strength. There is a twofold exhortation to banish fear, and a threefold promise of divine succour.

It is spoken to failing Jacob, the one who wrestled all his life against God and His purposes, up to the time when at Peniel he was made to feel his own strength was gone, and he was ready to cling in all his weakness to the Almighty One who was proving and testing him. He is called Israel My servant, Jacob My chosen, the

seed of Abraham My friend; thus he becomes, through the wondrous grace of God, the recipient of the comfort and blessing contained in this message from the Lord, and it is our privilege and joy to claim the same.

Note first the double assurance, "I AM THY GOD, I AM WITH THEE." What more can we need? God for us and with us. His "I AM" is an unfathomable ocean of blessing, a pledge of His almighty power, His infinite wisdom, and His unchangeable love. He is "for us" in all the plenitude of His being, for His "I AM" includes everything the believer needs, and His presence "with us" is our guide and stay all through the wilderness journey.

Then we have all fear removed. Fear not, nor be dismayed, and the words "Fear not" are twice repeated in the following verses, and to crown all we have the promise of STRENGTH, HELP, and of being HOLDEN UP. Strength for every step of the way, help in every difficulty and emergency, and kept and upheld on to the end by His right hand.

This promise of help is twice repeated to the "worm," Jacob by Jehovah the Redeemer in verses 13, 14. Oh, may we be found resting in Him, and saying in response of faith, "THE LORD GOD (JEHOVAH, ELOHIM) will help me, and I know that I shall not be ashamed."

From the *Golden Grain Diary*. Edited for 31 years by the writer.

## The Joy of the Believer.

By T. L. ROGERS, Central Africa.

Notes of a Bible Reading given 23rd July, 1916, the Sunday before he died.

### THE SOURCE OF JOY.

1. With the Holy Ghost, - - Acts 13. 52
2. In the Holy Ghost, - - Rom. 14. 17
3. Of the Holy Ghost, - - 1 Thess. 1. 6

### FULNESS OF JOY. THE JOY OF

1. His presence, - - - - Psa. 16. 2
2. Surrender, - - - - John 3. 28, 30
3. Obedience, - - - - John 15. 10, 11
4. Prayer, - - - - John 16. 24
5. Protection, - - - - John 17. 11-13
6. Fellowship with the Father, 1 John 1. 3, 4
7. Brotherly love, - - - - 2 John 5. 12

## A Stimulant to Faith.

By ALEX. MARSHALL.

THE seventy-eighth Annual Report of the remarkable work carried on at ASHLEY DOWN ORPHAN HOMES, Bristol, is as interesting, *instructive*, and *stimulating* as ever. The prediction that the work would cease when the beloved founder was called home has been abundantly falsified.

**Over Two Millions.** The sum received since Mr. Muller's death amounts to £601,119 5s. 1½d., and the total amount since the commencement of the work is £2,058,272 2s. 7d. A report having been circulated that an appeal was made for funds, Dr. Bergin replied as follows: "No appeal for funds has ever been made by the Institution, and it is our purpose, by His grace, to continue in dependence upon God only."

In spite of the war the sum of £32,874 0s. 3½d. was received for all purposes of the work of the "Scriptural Knowledge Institution for Home and Abroad" during the past financial year.

**New Helpers.** Though death removed the names of many donors from the books, 1049 new ones have been raised up by the Lord, and more gifts have been obtained than in any other year. Over 2500 gifts not exceeding 5s. were received; 2129 above 5s. and not exceeding 10s.; and 2159 above 10s. and under £1; 2433 above £1 and under £5.

**Health.** During the year the health of the young people was wonderfully good, there being only one or two cases of infectious disease. Of the five deaths, three of them were tubercular. During the same time 133 boys and girls were admitted to the Homes, and 125 were sent out to situations or trades. The total number of orphans during whole or part of the year has been 1642.

**Gratitude.** The letters and gifts sent by former orphans show their deep gratitude for the love and care manifested to them when they were inmates of the Institution. Thousands of them were led

to acknowledge Christ as their Saviour during their stay at Ashley Down, and numbers of them have been devoted Christian workers in various parts of the harvest field.

**Faith.** The reading of the Report is pre-eminently calculated to strengthen faith in God, and lead us to see that He still answers the prayers of His believing people as of old. The extracts of the letters received accompanying the gifts must gladden and cheer the hearts of the noble band of workers at Bristol, and encourage them to persevere in their blessed service for the Lord. One of the donors speaks thus of the blessing he obtained through reading the Annual Report. He says: "I must tell you what a blessing the Report was to my soul. I felt one night I must give up, life seemed so hard and trying, when I took the Report and read a few pages ere going to bed, and my anchor was dropped again in the sea of God's love and faithfulness, and I took courage, and I know that God, a living God, is still on the throne for His people."

**Gifts.** The gifts are sent from many parts of the world. On December 26 there is the following entry: "To-day the Lord has sent us in safety gifts from China, India, South Africa, Canada, United States, West Indies, Australia, Tasmania, France, and the British Isles."

**Thankofferings.** This is a department of Christian service that might be more cultivated. Most heartily do we sing the lines:

"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."

And spend threepence a week in spreading His Gospel! Loving and giving are as inseparable as living and breathing.

Some of the 'thankofferings' are exceedingly suggestive. Amongst such we select the following: From *France*, £1., "being a thankoffering for many mercies during fourteen months of active service." Another sends 10s. "as a small thank-offering for exemption from military ser-

vice." From *Scotland*, £1, "In remembrance of our little girl's two year old birthday." *Swindon*, 2s. 6d., "First-fruits from increased wages." A *farmer* sends 10s. as "a thankoffering to God for His goodness in sending fine weather to save a rick of hay." *Fishponds*, 10s., "as a small thankoffering for another happy year of married life." *Old Cumnock*, £2, "a thankoffering for life spared on two occasions of great danger in the mine." From *another*, £1 6s., "being one-tenth from my old age pension." From *New Zealand*, as "a thankoffering for protection from fire." A *mother* forwards £1 as "a thankoffering for keeping her boy at the front from physical and especially spiritual dangers." Many "*do without*" articles have been sent, such as £7 "by sale of a diamond pin." A specially interesting gift of £10 10s. was received from *Swansea*, with the following: "I have much pleasure in enclosing cheque as a thankoffering. I used to smoke, but God in His mercy showed me my sin. How often I tried and failed to give up the bad habit. But when I sought Divine help He took away the taste and desire. To Him be the glory." Amen!

In addition to work among the orphans, missionary, Bible circulation, and tract distribution work is dealt with. We hope that many of the readers of *The Witness* will secure copies of the Report\* and sow it broadcast. Lonely labourers in the regions around and beyond would be greatly helped by it. And above all, let us pray for the work and the workers that they may be richly and abundantly blessed of the Lord.

### Christian Perversity.

It is God's will that I should cast  
My care on Him each day; (1 Peter 5).  
He also asks me *not* to cast  
My confidence away. (Heb. 10).  
But, oh, how stupidly I act  
When taken unaware;  
I cast away my confidence  
And carry all my care. T. BAIRD.

## The Welcome Home.

By JOHN GRAY, Glasgow.

WE were sitting in our home-going train the other evening at one of the Glasgow terminal stations waiting the time for starting when presently there arrived at a parallel platform an express train from the South, from which there alighted a number of passengers, including some soldiers. Their bronzed faces, well used rifles, and burdensome military outfit, and not the least their clay besmeared boots clearly indicated that they had come straight from the trenches in France. All eyes turned with a kindly interest towards the young men, many of whom were met by friends, and hearty greetings were exchanged.

One scene attracted our attention. A pleasant-looking soldier boy, not long out of his teens, walked down the platform anxiously looking for some one, when presently we saw an elderly lady rush forward, throw her arms around his neck, and imprint a loving kiss on his weather-beaten face. It was his mother.

A gentleman in the compartment, with a lump in his throat, remarked: "That sort of scene

### Touches the Heart."

The whistle blew, and our train moved off, but the sight of that boy meeting his mother and the mother welcoming her son remains with us. It was perfectly clear the mother was glad to see her son, and the son was as pleased to meet his mother. It was a mutual joy.

One could not help thinking that if natural relations can produce such a joyful scene on earth, what must the meeting be on a Coming Day between the Saviour and the sinner saved by grace? We read that He "for the joy that was set before Him endured the Cross, despising the shame" (Heb. 12. 2). In order to realise the joy of having His redeemed ones with Him in Glory He left Heaven's highest height, walked through this scene of sin and death, died a Sacrifice for sin on the Cross of Calvary, and being raised from the dead

by the glory of the Father awaits the appointed "moment" (1 Cor. 15. 52) when He will burst the heavens and call from a warring earth His tried and weary saints to meet Him in the air. "So shall we ever be with the Lord" (1 Thess. 4. 17).

Our blessed Lord will accord us a heavenly welcome, while we on the other hand will be right glad to "see Him as He is and be like Him" for ever (1 John 3. 2).

"He and I in that bright glory,  
One deep joy shall share;  
Mine to be for ever with Him,  
His that I am there."

## The Secret of Spiritual Power.

By Dr. A. T. PIERSON.

"I AM full of power by the Spirit of the Lord" (Micah 3. 8). This power is given for service. Disciples are appointed to witness, and all true efficient testimony depends on the power of the Spirit. We cannot convince by our logic, but He can by His demonstration; we cannot make men tremble by our threatenings, but He can shake them with His convictions. We cannot give life to the dead, but He can make men to be born again.

We see the effect of this power in Peter, who on the day of Pentecost so spake that three thousand souls were saved. Peter, who shrank before a maid and denied Christ, now bold before rulers to denounce their crucifixion of Christ Jesus and defy them to do their worst toward His followers and witnesses.

From the day of Micah to this, the anointing of the Spirit has been the one secret of prevailing power with men. This power was the secret of Charles H. Spurgeon's forty years of ministry in the metropolis of the world, filling the great tabernacle by the simple attraction of the Gospel, without even choir or organ. By the same power D. L. Moody also awakened multitudes of souls in two continents.

Ye who would serve God, rest not without this power. Without it work for God is failure and defeat. Christ promised that we should receive this power, and bade His

disciples *tarry until* they were so endued. One day of witness and work after this enduement and endowment is worth more than years of work before it is received. A new motor is introduced into the character and life when the Holy Spirit is thus bestowed in holy unction. Power becomes immeasurably increased when we have been endued with the very Spirit of Power Himself.

## Analysis of Gospel by John.

By ARCHIE PAYNE.

1. **The Presentation of Christ.** The Gospel. Ch. 1. (A) The Word, vv. 1-3, 11-14; (B) The Light, 3-10, 15-28; (C) The Lamb, 29-51.

2. **The Failure of Man.** Chs. 2 and 3. (A) Failure of Human Joy, 2. 1-12; (B) Of Religion, 2. 13-25; (C) Of Culture, 3.

3. **Man's Failure Met by Christ.** Chs. 4, 5, 8, 9. (A) Awakening the Conscience, ch. 4; (B) Giving Power, ch. 5; (C) Justifying the Sinner, ch. 8; (D) Producing Worshipers, ch. 9.

4. **The Fivefold Revelation of Christ.** "I am." (A) "The Bread of Life," ch. 6. 35; (B) "The Light," ch. 9. 5; ; (C) "The Good Shepherd," ch. 10. 11-14; (D) "The Resurrection Life," ch. 11. 25; (E) "The Vine," ch. 15.

5. **Progressive Doctrine.** Progress Godward. (A) The Brazen Altar—The Cross, ch. 12; (B) The Laver, ch. 13; (C) Communion, chs. 14, 15, 16; (D) High-Priestly Intercession, ch. 17.

6. **The Fourfold Triumph of Christ.** Chs. 18-20. (A) Gethsemane: "I am." Deity revealed in place of surrender, ch. 18. 1-11; (B) Before Pilate: Innocence declared in place of judgment, ch. 18. 12-40; 19. 1-13; (C) Golgotha: Royalty proclaimed in place of death, ch. 19. 14-37; (E) Empty Tomb: Divine power manifested in place of weakness, ch. 20.

7. **The Epilogue.** "After these things." Ch. 21. (A) Result of Self-will: No fruit, no vision, vv. 1-14; (B) Result of Self-Esteem: "Lovest thou Me?" vv. 15-17; (C) Divine Rule for Service: "If I will," vs. 18-25. FOLLOW THOU ME!"

## "Joined to idols—let alone."

### THE WITNESS WATCHTOWER.

**T**HE most terrible calamity which can befall an individual or a community is for God to let them alone.

**"Ensamples."** When ISRAEL was "greatly impoverished because of the Midianites," Gideon rightly discerned the cause when he said, "Now the Lord hath forsaken us" (Judges 6. 8, 13).

When DAVID was offered three methods of chastisement for his sin—(1) seven weary years of famine; (2) three months to be relentlessly pursued by his enemies; or (3) three days' pestilence in the land—he wisely chose to "*fall into the hand of the Lord*" rather than be left alone to fall "*into the hands of man*" (2 Sam. 24. 41).

Of EPHRAIM, representing the Northern Kingdom as being its dominant tribe and leader in idolatry, it is said: "Joined to his idols; *let him alone*" (Hosea 4. 17). Sad words!

Concerning the CHOSEN SEED, God says: "For a small moment have I forsaken thee," but with great mercies will I gather thee" (Isa. 54. 7). What that "small moment" has meant to the Jewish race in its dispersion, oppression, and persecution was never more manifest than to-day, as the "gathering" moment draws near.

The DOOM of ALL DOOMS, the "vengeance on them that know not God," is to be banished "from the presence of the Lord" (2 Thess. 1. 9), joined to sin and left alone by God for ever.

These cases abundantly demonstrate that at certain stages of sin, indifference, idolatry, God adopts the method of withdrawing His guidance, power, and presence, leaving the rebel to his own devices. We have a conviction, which grows stronger each day, that He who ruleth in the heavens is adopting this course with the Nations at the present time, probably as a last resource to see if they will yet "humble themselves under His mighty Hand" (1 Peter 5. 6).

**Evidences.** During the first staggering and unexpected blow of war there was an apparent sobering and humbling of men and women. Since then the tide has flowed the other way. Full vent has been given to pride, pleasure, lust, passion, and riot in sin. The crowded theatres, packed cinemas, alarming increase in drink and tobacco bills, growing prevalence of juvenile crime, hospitals filled with diseased soldiers, abounding cases of unfaithful wives, and other sins and signs which cannot once be named, indicate the casting off "the fear of God" or the restraint of the "judgment to come," and the adoption of the "fool's" motto, "Eat, drink, and be merry" (Luke 12. 19). Joined to their manifold idols, God may be saying, "Let them alone."

**Expectations.** Have not hopes been centred on more men, more munitions, Russia's millions, Italy coming in, Greece falling into line, a victory loan, the great push? Now eyes are

turned across the Atlantic! Have they ever been turned *upward*? Has God not been officially and persistently left out of count? May He not be leaving the Nations to realise the impotency of master minds, huge fleets, great armies, immense capital and colossal national combines. A fog, a mist, a thunderstorm, and all their planning and preparing go for little or nought. Expectations raised only to be again and again blighted.

**What is the Outlook?** For the WORLD, blacker and blacker, only to end in "the blackness of darkness" (2 Tim. 3. 13; Jude 13). For the CHRISTIAN, brighter and brighter. The living God, "a very present help in trouble now, the hope of His people, and their portion for ever" (Psa. 46. 1; Joel 3. 16). Well may the saved say to one another: "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength" (Isa. 26. 4).

HYP.

## QUESTIONS AND ANSWERS.

**The Right Side.**—What are we to understand by "the right side of the ship" (John 21. 6), and has it a spiritual lesson for to-day?

**The Right to Minister.**—Does 1 Cor. 14. 31 indicate that every brother who breaks bread has the right to minister thereat? or can restrictions be imposed?

**To Give the Light.**—Some Greek scholars say that the words "to give the light" ought to be "to give us the light," and that it refers to God's work in the soul, while others look upon it in the aspect of responsibility on those into whose hearts the Gospel of the glory has shone to let the light shine out to others.

## Who Has Immortality?

**QUESTION 715.**—To whom does the "who" of 1 Timothy 6. 16 refer—to God or to the Lord Jesus Christ?

**Ans. A.**—It seems clear that the "who" refers to God, because it could not be said of the Lord Jesus, "Whom no one hath seen nor can see." It is God who will "show" or "exhibit," or "manifest" the Lord Jesus in His glory, as we read in Hebrews 1. 6, marking the proper position of the word "again." "And when He again bringeth the First-begotten into the world He saith, And let all the angels of God worship Him." The fact that the titles here given to God—"King of kings and Lord of lords"—are also borne by the Lord Jesus (Rev. 19. 14) is calculated to impress upon us the unity and equality of the Father and the Son, and to remind us of the will of God that all should honour the Son even as they honour the Father (John 5. 23).

W. H. BENNET.

## Aspects of the Love of Christ.

**QUESTION 716.**—Is John 15. 13 in line with Romans 5. 7 and 8, and does the former verse set forth Christ's love to lost sinners as the latter does?

*Ans.*—A distinction is to be observed between the teaching of John 15. 13 and that of Romans 5. 7, 8, though there is a point of connection between them. In the former passage Christ was given commandment to His disciples that they should love one another. He measures the utmost extent of that love by the sacrifice of one's life. His own sacrifice would be a pattern to them, not in its vicarious character as a sacrifice for sin, but in the manner indicated in the exhortation He was giving them. John bears this out in his epistle: "Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren" (1 John 3. 16, R.V.). Paul similarly points to the sacrifice of Christ when exhorting to brotherly love: "Be ye imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us" (Eph. 5. 2, R.V.).

In the epistle to the Romans Paul is outlining God's plan of salvation in the Gospel, and in the fifth chapter is pointing to the death of Christ as an atonement for sins. Here it is not a matter of the expression of love for one's friends, but for the love of Divine condescension and grace towards sinners in the sacrifice of His Son as the only possible remedy for guilt. "Christ died for the ungodly" (v. 6). "God commendeth His own love towards us, in that while we were yet sinners, Christ died for us" (v. 8). The *distinction*, then, lies in the fact of sin which is absent from the former passage, but forms the basis of the latter. The *connection* lies in the subject of love as expressed in the death of Christ. W. E. VINE.

## When to "Break Bread."

QUESTION 717.—As Christians, are we right in breaking bread in the morning instead of the evening?

*Ans.*—There is a tendency in some unexpected quarters to-day to be occupied with the "accidents"\* of things, instead of the essentials. It is as though at breakfast we were so occupied with the exact time of the meal, or with the size and shape of the loaf, as to forget we had come together to eat.

As to the time of "breaking of bread," it is true that the Lord instituted His supper in the evening. This was natural. It was a new thing, destined in a sense to supersede the Passover as the memorial of a greater deliverance, so it could not well be instituted until the last Passover had been celebrated, and this was necessarily in the evening, for Judaism was distinctly a religion of times and seasons, and it was ordained that the Passover should be slain in the evening (between the two evenings) (Exod. 12. 6). It would have been disobedience to have slain it at any other time. But Christianity is not a "system" worked on a time-table, and it is noticeable that our Lord, the antitype of the

Paschal Lamb, was not slain "between the two evenings," but some time before 3 p.m.

In Acts 20 the solitary instance in the New Testament where

### "A Breaking of Bread"

is described (for it can hardly be seriously maintained that Luke 24. 30 was a formal coming together to remember the Lord in His death) the gathering was in the evening; but this is only to be gathered incidentally, whereas the day on which they came together, "the first day of the week" (v. 7), is specifically mentioned, and this seems intended in connection with other mentions of the same day to convey to us the mind of the Spirit.

However, this instance, and the fact that the Lord did institute His supper in the evening suffices to brand as unscriptural the Ritualistic agitation against what we called "evening communion." But there is not a word in Scripture which commands us only to break bread in the evening, so let us shrink from the attempt to be "wise above that which is written" and from adding to the commandments of the Lord. We must remember, too, that the early Christians had not the whole Lord's day free, as we are mostly privileged to have, and would probably find the evening the most convenient time for assembling, though there is nothing said as to this in Acts 2. 46, which, taken with verse 42, and the fact that ordinary meals would need no special mention, refers, I believe, undoubtedly to the Lord's table.

But in any case mere examples are not commands, and the apostle Paul does not lay down for the Church a special time for "breaking bread," but simply says,

### "As often as ye do it,"

which seems to leave the matter of the hour an open question. It is true that the word translated supper in 1 Corinthians 11, does\* usually, though not always, mean an evening meal. But in any case "the Lord's Supper" was not intended to be a literal meal to satisfy the cravings of appetite, as is clear from its institution after a meal—the Passover supper, and from the words of 1 Corinthians 11. 22. A material supper is to sustain the body through the hours of the night till the next day. *The Lord's Supper has nothing to do with a literal night*, but is to strengthen our souls through that "night which is far spent" (Rom. 13. 12), "until the day dawn and the day-star arise" (2 Peter. 1. 19). Instead of being occupied with points of ritual, such as questions of hour, place, frequency, the exact composition of the loaf and the wine, etc., which are at best but secondary matters, let us be taken up with the great *object* of the gathering, the worthy remembrance of Christ, and the showing His death in the breaking of the bread and the drinking of the cup "till He come."

W. HOSTE.

\* The "accidents" of a thing are its outward and tangible properties.

\* The same word is translated in Matthew 23. 6. and its parallel "feast" in our version.



# Democracy:

Its Rapid Development and Ultimate Doom. By THOMAS FITZGERALD, London.

ONE of the distinctive signs of the approaching end is the rapid rise of the democracy to the place of power and control in national affairs.

The recent Revolution in Russia, the most autocratic nation of modern times, has carried forward the advance of democracy with a tremendous bound, the effects of which cannot yet be measured. Believers in these days do well to solemnly consider the trend of events, and to be deeply exercised in heart as to their attitude toward the democratic spirit which is developing in so striking a manner. Grace must be sought to enable the child of God to walk in the path of separation from the spirit of the age. The strongest incentive for the believer now, as in the past, but never more so than now, is the daily expectancy of the Lord's return.

## World-wide Democracy.

As that period, marked out in the Scriptures as "the times of the Gentiles," advances we cannot fail to discern the lineaments of **the feet and toes** of the image in Daniel 2 becoming more clearly defined. The various forms of government depicted in that great image have proceeded, stage by stage, from the despotic and autocratic to the limited monarchy and republican, until we now behold a world-wide movement towards the widest form of democratic government.

This last form of government, whilst *seeming* to cohere, really lacks cohesion, and is accurately described in Daniel 2. 42 as "partly strong, and partly brittle."

The question may be asked: "Why does God allow the rise of democratic government?" May not the answer be: "That in the final judgment, men shall be **without excuse**."

In the course of history nations have frequently been plunged into evil and ruin through the folly and misgovernment of their rulers, and the subjects of those

rulers might well hold them responsible, as most surely they were. But under a democratic form of government the responsibility must be shared by every individual in the State who exercises the franchise, and this will include the **women**, to whom under the latest acts the franchise is to be extended.

## The Climax of Democracy.

No longer then will the people be able to blame their rulers for the nation's sins. All alike will be responsible, for all will have a voice in the affairs of the nation. Hence in the future great struggle of **Armageddon** the peoples of the kingdoms will vote for war, and will wage war with a ruthlessness far beyond what the world has ever witnessed in the past.

This will bring about the culmination, and our patient, long-suffering God must at last carry out His "strange work," and pour out His judgments upon the nations. "Then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man will say to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand?" (Rev. 6. 15-17).

## Development of Democracy.

We see signs of that day approaching, and we repeat that one of the signs is the rapid rise of democracy. "The will of the people" is the rallying cry.

The new oath taken by the Ministers of **Russia** in the Senate at Petrograd runs: "In the capacity of a member of the Provisional Government *created by the will of the people*, I promise to serve faithfully and justly *the people of the Russian State*. I swear to take all measures for the convocation of the Constituent Assembly in the shortest possible time on the basis

of universal, direct, equal, and secret suffrage, and to *bow before the people's will* as expressed by that Assembly."

In **Britain** Ministers employ similar language, and before taking action in dealing with one of the greatest evils of our time it must be ascertained "which of the proposals was most feasible and likely to secure the greatest measure of national assent."

We may assume that **Germany** cannot remain uninfluenced by this wave of democracy, and it is conceivable that Britain and her Allies may refuse to enter into peace negotiations with the Kaiser and his present Counsellors. They may make it a primary condition before opening negotiations that the *German people* should be granted the fullest facilities for expressing their will and to elect their own representatives for the Peace Conference. Whether this will be so or not, it is certain that a measure of electoral reform will be granted to the German peoples at no very distant date.

### Democracy in the Church.

Alongside all this democratic national movement, there has been a similar movement in the professing Church, which must lead to the ripening of **Christendom** for judgment. Ministers are becoming increasingly subject to the will of their congregations, and the things they teach must be palatable to their audiences. "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" (2 Tim. 4. 3, 4).

### The Remedy for Democracy.

What then is left for the child of God to do under these conditions?

1. He is to preserve a loving desire for **the Lord's return**. His life, walk, and testimony are to be dominated by that supreme Hope. Loyalty to his Lord and loyalty to the Word of God are to be the aim and purpose of his life.

2. He is to exercise a gracious loving

care for **every child of God**. Passing on in love the truths discovered to him in the Scriptures, and seeking to stir the hearts of his fellow-believers to adopt a watchful and waiting attitude for the returning Lord.

3. He is to faithfully declare to his **fellowmen** in the world the purpose of this dispensation, and urge them to "flee from the wrath to come," and receive the "Gift of God" (Rom. 5. 23). So that perchance some may be rescued from the impending doom, and be brought into the circle of those whose hopes are heavenly.

No doubt all this will entail a measure of resentment from worldly-minded, professing Christians, also open ill-will from the world, but there will be the compensating **peace and joy** of communion with our absent Lord, and a closer union of hearts amongst the faithful.

There is a phrase one often hears in these war days amongst the people of the world. They greet one another or part with the words, "Cheer O!" and the evident intention is to hearten one another, for there are many sad, sad hearts to-day. Let us also cheer and comfort our fellow-believers with a "be of good cheer!" "The Lord is at hand!"

### Deliverance from Democracy.

Some words of the late beloved Dr. M'Killiam form a fitting close to this article. They are very significant, and worthy of our earnest consideration: "Amongst many of us there is the deepest conviction growing day by day that the end of the age is upon us. If the Holy Ghost is doing one thing more than another to-day, it is this: There is going on quietly, almost imperceptibly to some under its influence, a spiritual movement of *heart* separation from the visible and tangible, to the unseen Presence of the Lord Himself and Eternal Realities. To those who are capable of discerning it this movement, entirely spiritual, is *the proof* transcending all others, that our Lord's Coming is imminent. It is to many a new experience. This spiritual movement—felt rather than

understood—is perhaps the first note of warning that our departure is indeed at hand—the first faint, far-off sounding of the Lord's shout, which is to call up His own to the meeting place in the air. Friends, brothers, *do we hear* this whisper? Every day seems to us to throw over all present conditions and circumstances a deepening hush. To God's own, earth's din is being silenced that we may hear more readily the rallying Cry of the descending Lord."

O brothers, stand as men that wait,  
The dawn is purpling in the east,  
And banners wave from Heaven's high gate,  
The conflict now—but soon the feast.  
Mercy and truth shall meet again,  
Worthy the Lamb that once was slain;  
We can suffer now; He will know us then—  
What will it be when the King comes?

## "Holding the Head."

By J. R. CALDWELL.

"NOT holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God" (Col. 2. 19). There is the Head, the Lord Jesus Christ in Heaven, and His work is to nourish and cherish that Church for which He shed His Blood that He might redeem it to Himself. And it is only as abiding in Him, "holding the Head," that we, as members, can convey nourishment one to another. Even such nourishment as will knit together, build up, and sanctify, making happy in the Lord.

"That we may grow up into Him in all things, who is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4. 14-16). A godly and gracious brother once said to me: "If you want to be a blessing to the Church of God

### Keep Your Own Soul Right

with God." There is more than a man's doctrine to be received. You may catch a

man's *spirit* before you receive his doctrines from his lips. We want to be so walking in communion with Christ that our intercourse one with another shall be a blessing as we go along the way.

As we meet at the Lord's Table, or wherever we be, we should be edifying and blessing one another; but it is only through the Head that we are enabled to do so. If we let go the Head we are just like branches cut off from the vine, communion is broken, the supply is cut off for the time being, and good cannot be conveyed to us. "Keep your own souls right with God."

These two passages speak of something that comes down from God to us. *Ministry* is for our blessing, for our sanctifying, and for our edifying. It comes from the Head through the members, by the Holy Ghost, down into our hearts. *Worship*, on the contrary, *ascends* from our hearts by the Spirit of God. Let this distinction be carefully observed.

When our Lord spoke with the woman of Samaria, He said: "The time cometh when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." God is seeking worship; God is wanting praise. The whole of God's plan of creation and redemption is to result at last in one great eternal thanksgiving psalm.

### God loves Praise.

The heavens are filled with praise, and the firmament showeth His handiwork. He is worthy to be praised. He has brought forth in us and for us the richest of all His treasures, and given up His beloved Son to redeem us from Hell, in order that He might get the highest praise which could be given to Him for ever—that we, wretched rebels of the dunghill, taken from the mire of this world, might form that congregation in the midst of which shall stand the Lord Himself. God wants to be worshipped, and worshipped with our hearts, with our lips, and with our lives; our whole lives being presented unto God, and acceptable through Jesus Christ our Lord, to whom "be honour and glory for ever and ever" (1 Tim. 1. 17).

## The Security of His Own.

By CHARLES HADDON SPURGEON.

That able man of God years ago wrote the following, which is worthy to be passed on at this time of sorrow and unrest.

**D**IVINE love is rendered conspicuous when it shines in the midst of judgments. Fair as the lone star which smiles through the rifts of the thunder-clouds; bright as the oasis which blooms in the wilderness of sand; so fair and so bright is love in the midst of wrath.

When the Israelites provoked the Most High by their continued idolatry He punished them by withholding both dew and rain, so that their land was visited by a sore famine; but while He did this He took care that His own chosen ones should be secure.

If all other brooks are dry, yet shall there be one reserved for Elijah; and when that fails God shall still preserve for him a place of sustenance; nay, not only so, the Lord had not simply one Elijah, He had "a remnant according to the election of grace," who were hidden by fifties in a cave, and in a cave were fed, and fed from Ahab's table, too, by his faithful God-fearing steward, Obadiah.

Let us draw from this the inference that, come what may,

### God's People are Safe.

Let convulsions shake the whole earth, let the skies themselves be rent in twain, yet amid the wreck of worlds the believer shall be as secure as in the calmest hour of rest. If the world becomes too hot to hold them, then Heaven shall be the place of their reception and their safety.

Be ye then confident when ye hear of wars and rumours of wars. Let no agitator distress you, but be quiet from fear of evil. Whatsoever cometh upon the earth, you beneath the broad wings of Jehovah shall be secure. Stay yourself upon His promises, rest in His faithfulness, and bid defiance to the blackest future, for there is nothing in it direful for you. Your sole concern should be to show forth to the world the blessedness of hearkening to His voice, and watching daily at His gates (Prov. 8. 34).

## Our Great High Priest

And His Unfinished Work for us.

By W. W. FEREDAY.

**W**E all appreciate the death of Christ in some measure, but I am afraid there are many believers who do not appreciate the life of Christ—His life beyond the grave. In Romans 5. 10 we read: "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life." And the Lord Jesus Christ Himself said: "Because I live, ye shall live also" (John 14. 19). His life is the guarantee of our preservation as we pass through this world. It is a very blessed thought that the Lord Jesus Christ is interesting Himself in us. We speak rightly of His finished work for us—the work of atonement; but there is also

### His Unfinished Work

for us—His priestly ministry in the sanctuary above. The work of atonement is completed, but the priestly ministry will be carried on so long as the saints are down here in all their weakness. We shall never know how much we owe to the intercessory work of the Lord Jesus Christ until in the Glory above we read the story of our lives in the light of God. Then we shall learn how often we were in danger and were not harmed; how often we were near falling and yet did not fall.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest" (Heb. 3. 1). A person must become a partaker of the heavenly calling before he has any interest in the Lord as High Priest.

"CONSIDER," let us pause and examine.

### "The Apostle and High Priest."

As Apostle He fulfils the type of Moses; as High Priest He fulfils the type of Aaron. As Apostle He came down from God to man, even as Moses came down from the Mount with words from Jehovah. As High Priest He has gone in on behalf of man to God. In Hebrews 1 we get His qualification as APOSTLE—He is divine,

He is God. In Hebrews 2 we get His qualification as HIGH PRIEST—He is Man.

A suitable High Priest for you and me must be a person who can take into account our circumstances through having passed through them himself. As High Priest our Lord fulfils two types. He fulfils the type of Aaron and also the type of Melchisedec. Aaron's duties were to burn incense and to offer sacrifice. So far as we know Melchisedec never burned incense or offered sacrifice. His was a ministry of blessing.

In Hebrews 2, 17 we have propitiation (for reconciliation in verse 17 read "propitiation"); in Hebrews 4 we have sympathy; in Hebrews 7 we have intercession; and in Hebrews 13 we have the presentation of our spiritual sacrifices.

### Propitiation.

Aaron made propitiation on the day of atonement. He took the blood and carried it within the veil and sprinkled it before God, and that put the people right for twelve months. Now the Lord Jesus Christ has fulfilled that type; and just as the eye of God saw the blood of the goat and of the bullock, so the eye of God to-day sees the blood of Jesus. He can never forget that blood. But there is a vast difference between Aaron's propitiatory work and that of the Lord Jesus. Aaron's work put the people right for twelve months; our Lord's work has put us right for ever, and so He has "sat down" in the very sanctuary of God. There was nothing provided for Aaron to sit upon. His work was never done.

### Sympathy.

In chapter 4 you get three distinct aids for God's pilgrims. There is, first, the Word of God, and it is living and powerful. Secondly, there is the High Priest, Jesus the Son of God; and, lastly, there is the throne—the throne of grace. How do these act? The Word searches us; the High Priest sympathises with us; and the throne succours us. As High Priest He assists us with His sympathy. "We have not an High Priest who cannot be touched with

the feeling of our infirmities." Does He sympathise with us in our sins? Most certainly not. I do not need sympathy, and I do not seek it when I sin. I judge myself. The Lord acts as Advocate and not as High Priest when we sin. He acts before God with a view of restoring us to communion, but He does not extend sympathy to us.

What is meant by "infirmities?" They are connected with these bodies in one way or another; they include everything which hinders us from realising our privileges and discharging our responsibilities as a heavenly people.

### Intercession.

"He is able to save to the uttermost." God presented the children of Israel with a beautiful type, but it miserably failed. He bade Aaron wear a breastplate on which were inscribed the names of the twelve tribes. He was also to wear shoulder plates with six of the names of the tribes on each shoulder. And these Aaron was to wear when he entered into the presence of God, and God would thus be reminded of the names of all His people. But the whole thing broke down, and God forbade Aaron to enter into His presence but once a year, and on that day Aaron never wore the breast or the shoulder plates. But there is no failure with Christ. Our names are well known in Heaven. They are better known up there than they are down here; for they are being mentioned there continually. Our Great High Priest never forgets one of His people. He has pledged Himself to carry us through to the finish. He is "able to save to the uttermost." It is salvation in the broadest sense, salvation from the difficulties and dangers and trials that beset us. "Seeing He ever liveth." There will be no change in the High Priest. He is the changeless One. He lives in the power of an endless life.

### Presentation.

Our Great High Priest also presents our spiritual sacrifices. Not only is Christ our High Priest, but we are all priests. Aaron's sons were priests in view of their relation-

ship with their father. We are all sons, and are all connected with the Great High Priest. We are encouraged to draw near with a true heart. The veil is rent, and we may go in. When we go in we go to offer up sacrifices. Perhaps we are too much taken up with being blessed ourselves and too little with offering up praise to God. "By Him let us offer the sacrifice of praise continually." God would rather have five words from a true heart of appreciation of His Son than an offering of a thousand pounds from a cold heart. The Lord help us so to praise Him.

*[Notes of an Address contributed by a hearer.]*

## "Worse and Worse."

THE WITNESS WATCHTOWER.

**EIGHTEEN** hundred and fifty-one years ago an aged veteran awaiting execution in a Roman prison was granted a forecast of the Days to come. Writing to his "dearly beloved son," he sums up the many marks of "the last days and perilous times" with words indicating a growing multiplicity of evil. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3. 13).

As with most Divine truths, the Devil's lie of the inherent good in man and the upward progress of the Race was gradually accepted, and plain statements like above completely ignored.

**Fifty years ago** if anyone spoke of the world waxing "worse and worse" he was laughed at for his folly. For was there not evidence for the general theory of pulpit and pew that the march of progress was steadily, if slowly, leading to the land of Utopia.

**To-day** the worst of wars has very largely shattered the faith of man in the progress of man. Yet it is remarkable how intelligent and experienced leaders in State and Church continue to talk about "the end of all war," "the permanent peace" which must be secured, the "regeneration of the world" (meaning thereby better environment, education, sanitation, etc.), the "prolonged period of prosperity," for which all must be prepared, the coming "revival in the Churches," and similar terms of expectancy of the world's "golden age"—long expected, looming on the landscape at last!

**The Future.** Let us be clear as to this. There is nothing in prophecy to hinder a long period of peace and prosperity being enjoyed by the present war-weary world. The "longsuffering" of our good God may extend days, weeks, months, years, or centuries. The interregnum of grace is an undated period.

## "Waxing Worse and Worse."

Let us also be clear of the unmistakable signs

of a condition of things "worse and worse." Take two out of many that could be given.

**At Home.** Placards bearing the suggestive words "EAT LESS BREAD" abound all over the country. A new Director of Food Economy is leading a campaign for the saving of bread and other staple articles of diet. "SUGAR CARDS" are being issued throughout the kingdom. Yet the Government sanctions the output of 10 million barrels of beer per annum, requiring 367,200 tons of barley and 44,700 tons of sugar. Then "worse and worse," "on the ground of the necessity for providing munition and harvest workers with beer during hot weather, an increase of 33½ per cent. was permitted during the summer months." "Worse and worse," this increase is now extended during the cold weather to meet "legitimate demands of those engaged in heavy munition work," involving an additional quantity of 61,203 tons of barley and 7450 tons of sugar. The call to "eat less bread" is met by the demand to "brew more beer," and thus a Nation so greatly blessed of God progresses on the path of "lust," to the goal of oblivion, as did the great empires of Greece and Rome in days gone by.

**At the Front.** In an illuminating article in *The Christian* of Oct. 11, describing the sad havoc of human lives at the Front in France, and the noble efforts to relieve such, D. J. FINDLAY, a worker of experience and sound judgment, writes: "Alas! for the thousands of fair young lives from the homelands, and from all our dependencies and colonies, which have been blighted and broken in France! Crowds of young men who left their sheltered homes utterly ignorant of such sins have here learned to yield to drink and worse evils, the very existence of which some of them scarcely knew of. Friends at home have no idea of the awful temptations to which these boys are daily exposed. In France licentious sin is no more thought of than drinking a glass of beer in England. What this leads to the enlightened will readily understand; in every camp there are large hospitals for specific diseases, and these are kept filled to the doors. The wrecks of to-day and the entail of to-morrow are too sad to contemplate with quiet mind."

Surely these words should stir the hearts of parents, S.S. teachers, Christian workers, and all who have an interest in their fellowmen, remembering that "ONE died for ALL" (2 Cor. 5. 14).

**Worse ahead!** If to-day is bad, "evil men and seducers" of every kind "shall wax worse and worse" in days to come. More abounding vice and sin, more revolutions, more piling up armaments, more bloody battles, ending with the worst battle of all—"ARMAGEDDON" (Rev. 16. 16).

**Meanwhile** the one safe guide is the Word of God, the only regenerative power is the Gospel of God, the only Hope mid deepening gloom, the Coming of the Lord; and the only cure for a war-worn world, THE KING whose right it is to reign. Till then "OH LORD, HOW LONG!" hyp.

## QUESTIONS AND ANSWERS.

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

**Delivered from the Lion.**—To what does Paul refer in "out of the mouth of the lion?" (2Tim. 4.17).

**What Resurrection** had Paul before his mind in Philippians 3. 11: "If by any means I might attain unto the Resurrection of the dead?"

**The Right Side.**—What are we to understand by "the right side of the ship" (John 21. 6), and has it a spiritual lesson for to-day?

**Praying to the Lord Jesus.**—Is it Scriptural to pray and give thanks to the Lord Jesus? It is evident that George Muller, Andrew Murray, and other great writers on prayer did so in public and private; also other living preachers of high repute do the same.

## The Right to Minister.

**QUESTION 718.**—Does 1 Cor. 14. 31 indicate that every brother who breaks bread has the right to minister thereat? or are restrictions be imposed?

**Ans. A.**—It would be difficult to dispute the *right* of any brother to minister, but it would be easy to question the *ability* of every brother to do so. Therein lies an important distinction from which may be deduced the fact that where a brother has not the *ability* he has not the *right* to minister. Restrictions can be imposed when such ministry is not "edifying" (v. 26), and, we may add, not "suitable." For what may be edifying on another occasion would not be suitable at the Breaking of Bread. Alas, how many such meetings are marred by unedifying and unsuitable ministry. It is for those who are "spiritual" to *instruct*, and when there is no profiting by the instruction, then to *admonish* the offender, for surely it is an offence.

JAMES STEPHEN.

**Ans. B.**—The *right* to minister can only be exercised by such who have the *gift* of ministry. Verses 29 to 32 make special reference to *prophets*. All who are saved have their *place* at the Lord's Table, but as to any *right* to minister there is a separate consideration. Our worship meetings must of necessity be kept *open*. Their very constitution demands this. But they are

## Not Open for the Flesh

to act arrogantly, ignorantly, or independently. All *unspiritual* ministry should be suppressed with the same firmness as we would discountenance *unscriptural* ministry. Many highly intelligent Christians are prevented from attending our meetings because of prominence given to untutored and unspiritual persons, and many have been driven away for the same reason. *Divine firmness*, well tempered with *divine tenderness*, would soon overcome this much-to-be-deplored condition.

T. BAIRD.

**Ans. C.**—Several verses in the chapter may help in answering. Verse 29 says that two or three only are to "prophecy" or minister the Word at

a meeting. Verse 30 (and also 1 Cor. 12. 10) teaches that those who do minister need careful exercise of heart and mind that their ministry be of the Holy Spirit's prompting and leading, and not the restlessness of one's own unquiet spirit. Verse 31 shows that the ministry must be instructive and comforting, and (v. 12) to the edifying of the Church, and (v. 33) must not cause confusion or strife, but peace. Further, those who minister are to be known as

## Self-controlled Men

(v. 32), and they must be subject to the judgment of their brethren who listen regarding their ministry (v. 29). It may be evident to the listeners that a brother has not the gift or ability to minister the Word, and is wasting valuable time, hindering instead of helping, or his ministry might be quite unsuitable. It would not be good for elders and brethren to allow such things to continue. They have the responsibility of "judging," although they must ever avoid harshness, narrowness, or partiality. In Titus 1. 10 we read of "many unruly and vain talkers and deceivers." Of such the apostle writes in verse 11: "Whose mouths must be stopped." And 1 Corinthians 14. 37 shows that a man may be mistaken in thinking himself a prophet and spiritual. If he is self-willed and lawless it is evident that he is unfitted to minister.

JAS. ENNIS BEVAN.

**Ans. D.**—Once let us realise that *edification*, "the upbuilding of the body of Christ," is the object of all ministry, and it must be admitted that there are limitations both as to its character and those who exercise it.

As to the character, the apostle's "profitable" (Acts 20. 20) must be the rule, and as to its exercise, two general principles should guide. The first of these is "intelligence." To speak in an unknown tongue was condemned in the Church at Corinth, therefore it surely follows that unless a brother can minister so as to be understood he should be silent. The second is

## The Question of Moral Fitness.

Under the old economy some of Aaron's sons might eat of the bread, but were prevented from ministering in the priest's office. In Paul's instructions as to bishops and deacons, emphasis is put on moral character. What is true of these is no less true of the teacher, and it is conceivable that there are in many churches brethren who may be quite in place as children at the table, but who on account of past failures have so destroyed confidence in themselves as to render their ministry unedifying.

As to how these principles may be enforced, we have only one guide: "Let the other judge." The Church, and not the minister, is the judge, and a true minister will be guided by the judgment of others.

The question opens up the entire subject of ministry and ministers, which is doubtless a

pressing problem in our assemblies, largely, we fear, the result of failing to recognise ministers as well as ministry, given of God. J. HAWTHORN.

*Ans. E.*—The question is a very important one, for in my experience many

### Miscalled "Open Meetings"

have been spoiled by unprofitable ministry, partly resulting from a misunderstanding of this and other Scriptures.

It is never wise to establish doctrine and practice on a single verse, or on a few verses wrested from their context, and without reference to others on the same subject. It is often thus that error is *apparently* supported by God's Word.

In this case it is those who *can prophesy* that are addressed, and in verse 1 the saints generally are exhorted to "desire earnestly" (R.V.) that gift, so that it is manifest they should *obtain* it before they can use it.

Their condition in apostolic times differed from our own, because the Scriptures were then incomplete, and "revelation" (v. 30) was direct.

In 2 Peter 2. 1 we are taught that "false prophets" would be followed by "false teachers," thus the latter are *now* to be guarded against. "Are all teachers?" (1 Cor. 12. 29) is a question intended to exclude many.

In Acts 13. 1 there were in Antioch, then a numerous Church, *five* prophets and teachers *named*.

James in his epistle, chapter 3. 1, exhorts: "Be not *many* teachers," and adds, "We shall receive heavier judgment" (R.V.). To revert to 1 Corinthians 14. In verse 29: "Each one having a psalm, teaching revelation," etc., is condemned, and the remedy is: "Let all things be done unto edifying." Thus the abuse of liberty is checked.

The *certain sound* was needed, and even prayer and singing were to be with understanding (vv. 8, 15).

It would be easy to multiply God-breathed words, but if we are subject to divine teaching these will suffice. Those who are fitted to minister the Word need to be subject to one another (v. 32), as well as to Him who is their *one* Lord.

It is not my contention that

### Only Exceptionally Gifted Men

should teach, though such should be primarily encouraged, but that *all* who speak should so serve that their *profiting* (progress, R.V.) will be manifest to all (1 Tim. 4. 15), and that they should submit to the judgment of their brethren.

J. A. OWLES, M.D.

*Editor's Note.*—Those who travel much amongst Assemblies in general bear witness that two things cause sadness of heart in connection with the Morning Meeting. The *dearth* of brethren fitted to minister to edification and comfort, and the *abundance* of unprofitable talk, misnamed ministry. The latter may be largely the result of the former. The remedy lies in accredited

elder brethren bestirring themselves to more study, prayer, and preparation in the knowledge of the Word, so as in some measure to be "able ministers."

The answers from vastly different parts and parties indicate the importance of the question, and summarise the points thus:

1. The liberty of "all" under the guidance of the Holy Spirit to take part (vv. 23, 26, 29, 31). Women are restricted (vv. 34, 35).

2. Self-control of the speaker is also clearly stated (v. 32). Not only the impress of the Spirit, but the suitability of the message for the occasion will be considered by the spiritual. Avoid undue haste. Musing for other seven days may add to the edification of all.

3. The judgment of the hearers must in no wise be ignored. "Let the *other* judge" (v. 29); "*another* that sitteth by" (v. 30); "thinketh *himself*" (v. 37). "A man's gift maketh room for him" (Prov. 18. 16). Alas for the man who has to make room for his gift!

4. The definite product of ministry is threefold: EXHORTATION, EDIFICATION, and COMFORT (vv. 3, 5, 26, 31). How little of the ministry of "comfort" in these days of abounding "sorrow!" If each speaker asked himself Paul's question: "*What profit*" has my message been to His Own? there would be less readiness to fill in time.

5. Ministry *before* the breaking of the bread should lead up to the object of the gathering: "Ye do show the Lord's death till He come" (1 Cor. 11. 26). Wholesome practical words are quite to be commended *after*, as in many places this is the only time when "the whole Church be come together" (v. 23).

6. The restriction of ministry is rightly suggested in each of the answers. Limitations not only of lack of *ability*, but of definite *disability*. 1 Corinthians 5. 11 gives a list of those with whom we are "not to eat." If happily such were "restored" "the effect of righteousness" would surely be "quietness" (Isa. 32. 17) till confidence was fully restored. 1 Timothy 3. 1-7 gives the qualifications for a "servant" of the Church in rule or ministry. How could one with a brawling wife, unruly children, an ungovernable temper, a bad report of them that are without, or similar disqualifications be "apt to teach"? (v. 2). Minor defects such as murdering the King's English, incoherent rambling, objectionable side-tracking, personal comments, and minor blemishes in life and walk should certainly induce to a ministry of "five words" (v. 19) rather than to prolonged addresses. "Elders that rule well" (1 Tim. 5. 17) will give attention to this vital matter of ministry in the Assembly.

7. The wise words of our aged brother, Dr. OWLES, may well be pondered, and the wise command of our "beloved brother PAUL"—nay, of the Lord through Paul—be more diligently enforced: "Let all things be done unto edifying. Let all things be done decently and in order" (vv. 26, 40).



# “At Eventide—Light!”

A Word in Season for Hearts and Homes. By HY. PICKERING.

**AND** it shall come to pass in that Day that the light shall not be clear, nor dark: but it shall be one Day, which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light” (Zech. 14. 6, 7).

A certain day (it is known to Jehovah), a day unique in its aspect of unbroken gloom till the late even, ending in the shining forth of a glorious light. Three things are apparent—the allotted day, the deepening darkness and gloom, the bursting forth of light at last. DAY—EVENTIDE—LIGHT!

To what Day does this refer?

I. It is usually applied to

## The Individual Eventide.

If asked what individual is referred to in the Bible few could reply, for that is not the setting of the verse. Yet we make no objection to the application of the principle underlying the text to the eventide light which dawns upon many a sorely tried saint.

JACOB-like they pass through their sorrows, and with broken heart can use equivalent language to “Joseph is not, and Simeon is not, and ye will take Benjamin away. *All these things are against me*” (Gen. 42. 36). If asked to sum up their three score years and ten, or by reason of strength their four score years, they would probably use Jacob’s words: “*Few and evil* have the days of the years of my life been. I have not attained unto the days of the years of the life of my fathers” (Gen. 47. 9).

Yet see how the eventide of gloom at the end of his 130 years of a crooked path breaks forth in light. Hear the aged pilgrim as he blesses the mightiest monarch in the world at that time (Gen. 47. 10); listen to his grand prophetic utterance concerning “the twelve tribes of Israel” and “the last days” (Gen. 49); hearken to the triumphant note of praise of the dying patriarch: “And Israel said to Joseph, I had not thought to see *thy* face; and, lo,

God hath showed me also *thy seed*” (Gen. 48. 11); see the sons that “were not,” and the sons that had brought down his grey hairs with sorrow in visible unity around his dying bed; behold how hope springs eternal in his breast as he speaks of MACHPELAH, which means “double doored,” telling of entrance and exit, death and resurrection; and finally commends his loved ones to the covenant-keeping God in the assuring words, “Behold I die; but God shall be with you, and bring you again unto the land of your fathers” (Gen. 48. 27). Truly in this, as in every other individual case where the honest heart turns to God, it can be said, “AT EVENTIDE—LIGHT.”

II. Others see in the promise a reference to

## The Family Eventide,

to which we make no demur, for it has thus been evident in many families all down the ages.

Like the loved family at BETHANY (John 11), given to hospitality; the fragrance of the costly ointment of adoring worship ever fills heart and home (v. 2); service, even to being cumbered that the Master may have the best, is followed by sickness, sorrow, death, and weeping.

Yet in the eventide of gloom the “two days” end, the Master appears, the majestic words, which have comforted countless families beyond Bethany, are uttered, “I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live” (v. 25), the loved brother “comes forth,” and the glory of God is “seen” (v. 40).

Nay, more, the sorrow of chapter 11 is superseded by the *supper* of chapter 12, with the happy trio drinking anew with their Lord in the Home so loved by all.

Had there not been the family eventide of sorrow we should never have had the threefold cord which has bound up many a broken heart: (1) A weeping Saviour, (2)

a risen brother, (3) a reunited family. Truly in the family aspect it was "AT EVENTIDE—LIGHT."

III. Once more we may apply the principle to

### The National Eventide.

Think of that lone man chosen of God "on the other side of the flood" (Joshua 24. 2), led, preserved, and multiplied, until a 3,000,000 host marches out of Egypt, "redeemed by great power, and by a strong hand" (Neh. 1. 10), traverses the desert, crosses the Jordan, enters the Promised Land. Then think not only of the dark days of the Judges, of the time when God gives them a King in His anger, of David in the cave of Adullam, and of his numerous battles and towering sins remembered unto this day, but remember how the eventide of kingly gloom was followed by the light of "SOLOMON in all his glory" (Matt. 6. 29).

How much we dwell on David's dark days, how little on Solomon's bright reign, when there was "peace on all sides round about," when "every man sat under his vine and under his fig tree, from Dan to Beersheba," nay, when "they lacked *nothing*" (1 Kings 4. 24-27). Upon the gloom of the kingly period of Israel's history LIGHT burst forth AT EVENTIDE.

IV. This brings us to the Divine setting of the Eventide promise. For the words appear in Zechariah, the Apocalypse of the Old Testament, the Prophet of the Restoration, the meaning of his name being "*Jehovah remembers*," and of Berachah, his father, the consequent result "*Jehovah blesses*." The true setting distinctly relates to

### The World's Eventide.

In chapter 13 we have the eventide of sorrow. "Sin, uncleanness, idolatry, and the unclean spirit" (vv. 1, 2) requiring "a fountain to be opened to the House of David"—the "fountain filled with Blood" of which we love to sing.

The Jewish nation, brought face to face with the dark tragedy of Calvary, and the untold sufferings of the two millenniums

during which that Blood has been upon them and upon their children, exclaims, "What are these wounds in thine hands?"\* Hear the answer and explanation in the heart-cry of Jehovah of Hosts: "Awake, O sword, against My Shepherd and against the MAN that is MY FELLOW; smite the Shepherd and the sheep shall be scattered" (v. 7). "A Man—My Fellow—smitten." The mystery of the Atonement made clear to Israel at last, so clear that Jehovah cancels "Lo Ammi" (not My People) and says "MY PEOPLE," with the resultant response, "Jehovah, MY God" (v. 9).

### It shall be Light.

In chapter 14 (the last chapter of the last prophetic book of the Old Testament) the long, dark eventide of the world's history is illumined with a radiant light at last. Solomon in all his glory, Israel in all her prosperity is as the candle to the sunlight compared with the "greater than Solomon" who "is here" manifest in power and great glory.

Adore, my soul, thy Redeemer, as those beautiful feet, pierced on thy account, once more touch the slopes of Olivet, and living waters gush forth with unceasing flow (v. 8), causing even the deserts of earth to blossom as the rose. See the brow that once with thorns was bound crowned with many crowns as Jehovah-Jesus is proclaimed KING OVER ALL THE EARTH.

The day of creation when the morning stars sang together, or the day of incarnation when the Angelic Hosts heralded forth the glad message, "Peace on earth, goodwill to men," will be eclipsed a thousandfold on the day of manifestation of "Jehovah, my God, and all the saints" (v. 5), when the Messiah-expecting Jews out of all the tribes of Israel, the blood-washed Gentile multitude which no man can number out of all kindreds, and tongues, and peoples, and nations, joined by every creature which is in Heaven, and on earth, and under the earth, re-echo the "Glory

\* We are inclined to accept the suggestion that these words of verse 6 are addressed to the false shepherd—the Antichrist, thus contrasting strongly with the Good Shepherd, "My Fellow," of verse 7. Yet whatever view be taken there can be no doubt that "the sacrifice of Himself" (Heb. 9. 26) is in view.

and goodwill" note in "Blessing, and honour, and glory, and power, be unto

**Him that sitteth upon the throne,**  
and unto the LAMB for ever and ever"  
(Rev. 5. 13; 7. 4, 9).

Thus to the individual heart bowed and broken; to the family whose ties have been rudely rent asunder; to the Nation, bleeding, crushed, devastated; and *especially* to this present war-weary world, as ointment poured forth, comes Jehovah's promise: "AT EVENTIDE—LIGHT."

## The Value of Friendship.

By JAMES STEPHEN, Paisley.

ONE of the results of the present war is the new value being attached to friendship. Many a brave man has found comfort in the parcel or letter sent by a friend. Anxious mothers have been cheered by the kindly inquiries of friends. Bereaved widows have had their sorrows lightened by the sympathy of friends.

The Scriptures speak about the "things that accompany salvation" (Heb. 6. 9), and under this heading many are enabled to add that of friendship.

These musings, together with the knowledge of so much sorrow and suffering on the face of the earth at present, have suggested some thoughts along this line.

### "There is a Friend."

This is the definite statement found among the many pithy utterances of the Wise Man in the book of Proverbs (chap. 18. 24). This terse assurance at once affords comfort by the knowledge that such a Friend exists. The Gospel narratives record many instances of the kindly and considerate acts of this Friend. He was the Friend in joy when He appeared at the marriage in Cana, the Friend in sorrow when He wept with the bereaved sisters, and the companionable Friend as He walked and talked with the two on the way to Emmaus, and whose offer of hospitality He accepted, and then more than recompensed. Other instances will occur to students, and when they have all been enumerated we may remember and rejoice

that this Friend is "the same yesterday, and to-day, and for ever" (Heb. 13. 8).

### "This is My Friend."

Happy the individual who, reading over the Gospels and following the movements of this Friend, can recall the time when "the Friend of sinners" (Matt. 11. 19) said, "Come unto Me," and when, accepting His invitation, they found "rest to the soul." So that now, through grace, they can utter the words of the Song of Solomon 5. 16, "THIS IS MY FRIEND."

Earthly friendships have been formed and broken. Those who were once friends have now turned foes. This is history and experience. Not one solitary person has ever been able to say that about this Friend, because

"Round my heart still closely twine  
Those ties which nought can sever,  
For I am His, and He is mine,  
For ever and for ever."

The recollections of the faithfulness and lovingkindness of the Altogether Lovely One should surely cause us to bow our hearts in grateful worship before writing or reading another word. Here we have found the One to whom we can tell all, because He understands all. Here is the One who is touched with the feeling of our infirmities. Here is the One who alone can succour. Oh, the joy this affords! Oh, the light it sheds upon dark places! Oh, the peace and calm it administers to the heart!

### "I Have Called You Friends."

Friendship is reciprocal. Yet these words from John 15. 15 are circled round by grace. Once enemies, now friends. Once careless, now cared for. Once solitary, now never alone. Once dejected, now cheered. The most of us have found a measure of joy in being permitted to refer to this and that one as "my friend;" but no greater honour and joy could be ours than to have these words of the Son of God and Man of Sorrows addressed to us: "I have called you friends." The blessings of this relationship should enable us to comply with the conditions of the previous verse: "Ye are My friends, if ye do whatsoever I command

you" (John 15. 14). May all seek to be really worthy of being numbered among the friends of the Man of Calvary.

### Paul and his Friends.

There are one or two fine touches in the journeyings of the great apostle. In the course of his adventurous voyage to Rome Paul was given "liberty to go unto his friends to refresh himself" (Acts 27. 3). How cheering this must have been! What a joy and honour for friends to refresh the passing missionary! Yet history has been repeating itself in all ages. Many a family in the homelands cherish kindly remembrances of the visit of the tired missionary, and still recall the fireside confidential talks. And in the far-off and lonely parts of the great harvest field there steals across the memory of a burdened toiler the recollections of his visits home on furlough, and how these were sweetened by friendship.

### The Life-Long Friend.

Some person remarked lately at a burial that he thought he had more friends in Heaven than on earth. Quite possible. Some may have been disappointed in their friendships. But the Lord Jesus Christ, who was dead and is alive again, is the Eternal Friend. He never dies. He never fails. At death He does not forsake. Let all then find their comfort and joy in fellowship with this Friend. We may each get to know Him, love Him, and serve Him better as the days go quickly past. But coupled with this, might we not increasingly acquaint ourselves with those whom He calls His friends? Thus greater joy might be found in life and true fellowship deepened.

The friendship begun on earth continues in "the Home over there," for—

"He and I in that bright glory  
One deep joy shall share;  
Mine to be for ever with Him—  
His, that I am there."

THE Spirit of God will bring the Word to our remembrance, but He will not read the Bible for us, we must do that for ourselves.—*Wm. Stephen.*

## Gathered Gleanings

From the corners of many fields (Lev. 23. 22), by HyP.

WHILE we are to do nothing to *become* sons of God, we are to do everything that *becomes* the sons of God.—*I. M. Haldeman.*

One thing I like about David, he never said he killed Goliath. Some of us would never have ceased telling of our victory.—*A. Brown.*

There is no stagnation in nature. There ought to be none in the Christian life, hence we are exhorted to be "perfect and entire, wanting nothing" (James 1. 4).—*C. W. Goodson.*

The Devil gives all the sweets first, then the sorrows afterwards. God gives all the bitter first and the sweet after. Always "the evening before the morning" (Gen. 1. 5).—*J. W. Jordan.*

### "I Come Quickly."

These lines were written on 25th October, 1875, the day after hearing Mr. Henry Dyer on the thrice written "I come quickly" of the last chapter of the Revelation.

LORD, we love the habitation  
Where Thy glorious honour dwells,  
Built on Christ our strong foundation,  
Every stone Thy glory tells.  
Once in darkness, dead and silent,  
Raised by resurrection might;  
Soon to shine with Christ resplendent,  
Heirs of God and sons of light.

In Thy Holy Name, Lord Jesus,  
Thus we meet to worship Thee;  
Lowly as but dust and ashes,  
Bent the head and bowed the knee.  
Yet in Thee, thro' grace accepted,  
With these glorious garments on;  
Lo, we stand erect, victorious,  
Comely in the Holy One.

Strong the Rock once laid in Zion,  
Glorious grace that built us there,  
Of our God the living temple,  
Thus Thy praises we declare.  
Soon the shout, the voice, the trumpet,  
Soon the last one gathered in;  
Morning Star and Root of David,  
Bid the glorious Day begin.

Glasgow.

ALEX. STEWART.

# How Will the Lord's Second Advent Affect You?

or, **Signs are not Wanting.** By PHILIP WILLIS.

THAT the second advent of our Lord to the earth will be in personal majesty and great power and glorious display, the first chapter of 2 Thessalonians makes very plain. That His coming *into the air* is the immediate hope of all believers, and therefore of the whole Church, is also as plain. When the Thessalonians were converted by Paul's ministry they were converted to serve and please God, and to wait for His Son from Heaven, who would deliver them from the Wrath which shall be governmentally poured out on this world of living men and women (1 Thess. 1. 9; 4. 13, 18).

It is quite possible for people to be interested in an intellectual way about prophecy, and be totally unconverted and have no saving interest in Christ. In a certain town an evangelist was announced to speak on "The Lord's Second Coming" and the establishment of His kingdom in power on earth. A lady in the town, hearing of it, sought an introduction to him at his lodgings. She was not long in the room until she began to ask questions on prophecy, whereupon he asked her what she knew about the Lord's first advent. Did she know and believe that Jesus died for her, and that all her sins were washed away in His precious Blood? "No, I do not," was her answer. "Well, madam, so far as you are concerned, if the Lord came now the door of mercy and God's Salvation would be closed on you, and your doom be sealed for ever," rejoined the preacher.

## **Peace and Safety a Delusion.**

Just before the awful storm bursts upon this world, with its living inhabitants, men will be so deluded by satanic influence that they will think they never had such a good time before. But it will be the calm before the storm and deluge of destruction. Just fancy them rubbing their hands and saying to each other: "Well, things were never so peaceful as now, and things never were so prosperous." Then "sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape" (1 Thess. 5. 3).

Such is the teaching of the sure word of

prophecy! Look back over history and witness the destruction of BABYLON, while the inhabitants thought themselves secure against all invasion. So undisturbed were they in their false security that they were feasting, with riotous wine-bibbing, the very night the city fell. Yet all that was foretold by the prophets.

Witness the destruction of NINEVEH and the great Assyrian power. The prophets also foretold its doom.

Witness also the utter and desolating destruction of JERUSALEM, so long and patiently borne with, and tenderly pleaded with! In the days of King Solomon could the wildest dreamer have imagined what the Jews have suffered for the last eighteen hundred years? At the destruction of Jerusalem so many were crucified that the Romans at last could not find wood enough to make crosses on which to put them to death. Between butchery and slavery over one million perished.

## **Signs are not Wanting.**

Yet signs are not wanting that God's ancient people, the Jews, so long scattered, peeled, beaten, and down-trodden by the Gentile nations, will go back in great numbers to their ancient inheritance—Palestine.

Signs are not wanting that society is being rapidly prepared by evolution, socialism, and higher criticism for the Antichrist—the Man of the people.

Signs are not wanting of the near approach of the revival of the Roman Empire—the beast that was, and is not, and yet will be, with its ten-kingdomed confederacy—under satanic power.

Signs are not wanting of the time when God will send men strong delusion, and they shall believe a lie, the lie of the Antichrist, and utterly reject the truth.

Signs are not wanting in the masses of society to-day of that hardening process allowed by God, because the Gospel, so long preached, has only been tampered and trifled with.

Signs are not wanting that the professing Church, as a mass, is utterly Laodicean

and lukewarm, and hence indifferent to the claims of Christ; and that she is about to be spued out of His mouth, as utterly distasteful and nauseous to Him, and unworthy longer to bear His holy Name.

Signs are not wanting of the revival of the Romish Church (with its mixture of paganism and Judaism) seeking to override the civil power and determined to be its absolute dictator.

Signs are not wanting that there is another power—socialism and infidelity combined—rising side by side with her, which in the end will be her awful scourge (as in the French Revolution) and finally compass her utter destruction.

"The morning cometh, and also the night" (Isa. 21. 12). Yes, indeed, there is a bright and happy morning coming for all who believe in Jesus. Everlasting blessedness will be ours then. But the night cometh—night of weeping and night of woe—a night that will never know a morning with light to cheer and gladden.

### Which will it be with you?

If the Lord comes to-day, or at midnight when you are fast asleep, would it be to you "a morning without clouds" or a night of woe and black despair? The present condition of things will not go on for ever. This present age with its wickedness and pleasure must soon come to an end. The sooner the better, for those who love Christ and believe in Him. Theirs will be the morning of joy that will know no more sorrow, nor sighing, nor tears. We may have tears and sorrow now, because this is the night of our weeping, but joy comes in the morning. We shall then see His face. What joy!

One of the greatest scholars and Biblical students of the nineteenth century is reported to have said: "If I knew for certain the Lord were coming to-morrow I should die with joy to-day." He loved Christ deeply, adored Him profoundly, served Him in humility, stood for Him unflinchingly, suffered for Him gladly, followed Him devotedly, walked with Him in obscurity, and would have died for Him willingly.

## Gloom Preceding Glory!

THE WITNESS WATCHTOWER—XV.

**THIS FATEFUL YEAR** of 1917 closes with a cloud of gloom settling darker and darker on everything pertaining to man—his thoughts, his ways, his schemes, his religion, his politics, his wars, his all. Yet when we turn to "our own God" (Psa. 67. 6), intensified by earth's gloom, we behold the radiant beams of a threefold Hope.

1. **A Hope that the World-War**, having reached the plummet of its intensity, may cause the war-weary to turn to God.

According to LORD CURZON, whilst in 1914 only five "allied" nations were at war, in 1917 "the number has increased to 17, while 9 additional States have broken off diplomatic relations with the common enemy." Seventeen "allied" and 4 "enemy" nations, or 21 of the more powerful nations of the Eastern and Western Hemispheres surely means a "world-war" of such magnitude as to indicate a world climax "at hand."

But as the young ravens in their hunger (Psa. 147. 9), as the mariner in his distress (Psa. 107. 28), and as Israel in their affliction (Acts 7. 34) cried unto God, and He heard and delivered, so in the dire distress of nations multitudes "without hope" may turn the weary eye to "the God of Hope" (Rom. 15. 13), and thus out of this "wrath of man" many may be led "to praise Him."

The Americans have already had a day of national recognition of God, Britons are urged by King George to observe *January 6* as a Day of Prayer. A portion of that Day, or other convenient time, might well be utilised by Assemblies in earnest supplication to God on behalf of the sick, suffering, wounded, dying, mourners, and all afflicted or affected by this great scourge.

2. **Hope for Dispersed Israel.** Long persecuted, scattered, and divided, that Chosen Race at last has Hope of a national existence in the Land of their fathers. Given a few years of peace under a stable Government, with the latter rain as fertiliser, the land may once more blossom as the rose. See how Palestine is becoming the centre of all lands, how longing eyes are turned to the City of the great King, how the bones, dry with materialism and unbelief, are coming together in "Zionism," how, like Joseph's, they are finding their way back to the Land—ready for the breath "when the King Comes."

3. **The Hope of the Scattered Saints**—that "blessed Hope" (Titus 2. 13). Two thousand years wellnigh past, the "League of Nations" openly advocated in the Parliaments of the world powers, the Times of the Gentiles drawing to an end, the darkest close to the darkest year of the world's history, all bespeak the rising of "THE MORNING STAR." Beloved fellow-pilgrim,

"Know the darkest part of night  
Is before the Morning light;  
Press along, you're going right,  
Look up—He comes!"

## CORRESPONDENCE.

**Central Missionary Conference.**

THE Annual Missionary Meetings were held at KINGSWAY HALL, London, October 25, 26, 1917. The following brethren took part in ministry: Messrs J. S. Anderson, A. E. Green, R. E. Sparks, Alexander Stewart, W. E. Vine. Missionary reports were given by Messrs. Anton, Central Africa; Ashdown, Malay Straits; Butcher, Hungary; Clifford, Argentine; Conde and Harris, Spain; Hoste, returned from Central Africa; Lester, China; Lammond and M'Kinnon, Central Africa; MacLaine, India; Roberts, Argentine; Shallis, Spain; Smith, British Guiana; Walton, West Indies; Wiles, Serbia.

The meetings were of a most helpful character, and a very high spiritual tone prevailed throughout. The ministry was timely and fresh, while the missionary brethren had heart-stirring stories to record of the Lord's work.

A special feature on the second morning, after the first hour had been spent in prayer, was a two minutes' testimony from thirteen missionaries of some

**Signal Answer to Prayer**

in connection with their missionary service. It was somewhat novel and unique, and had a most cheering effect on the gathering.

It had been suggested by many that the meetings should be postponed to a later date owing to the possibility of air-raids. This was not possible, and the conveners felt it would be dishonouring to God to cancel them. Much prayer was offered that God would overrule all, and grant such weather conditions as would prevent interference with the Conference. Through mercy the high winds prevailing stopped enemy aircraft coming over, and all fell out for the blessing of the Lord's servants and the furtherance of the Gospel. G.H.

**Ministry in the Morning Meeting.**

THE following letter from our esteemed brother, Dr. A. T. SCHOFIELD, London (whose long experience in what are known as "Exclusive" and "Open" meetings, gives weight to his words), must be taken as *suggestive*. In this, as in oral ministry, "let the other judge" (1 Cor. 15. 29).—ED.

TO THE EDITOR OF *The Witness*.

In your discussions on ministry at the Lord's Supper, is it possible that its Divine place, as instituted by our Lord Himself, may have been unaccountably overlooked?

And if the Saviour's own commands are obeyed, will it not solve the question now being raised in the Scriptural manner and in the twofold way that is wished, namely, the promotion of spiritual ministry and the checking of that which is unspiritual and unprofitable?

It is quite clear that the purport of the gathering in the Upper Room was to eat the Passover, according to Christ's own words. His own purpose

included the institution of the Christian Passover as well, which we know as the Lord's Supper.

Without going into proofs (which are abundantly forthcoming) that Judas went out before the Lord's Supper, though after the Jewish Passover, it is quite clear that the washing of the feet (John 13) was instituted immediately before the breaking of bread by Christ. It is also quite clear it was given as an example both as to time and place for us to follow. This none may dispute.

In God's mercy those for whom I write are not slaves to the letter, but clearly understand that no literal washing of feet is here enjoined, but the washing of water by the Word, and this not of our own feet, but those of others. This is clearly

**A Special Ministry of the Word .**

for the distinct purpose that at the Supper our feet may be cleansed. Here, then, is the Divine order, and the place for the ministry of the Word.

The few whom I know who obey our Lord's command in this, find the greatest blessing to their own souls flowing from it. The fact of definite ministry of the Word (for half an hour or so) being given before the Supper by some ministering brother (a pastor or teacher) has a twofold effect of a most blessed character.

First, the quiet ministry has a spiritual cleansing and uplifting power on those who hear. Not only are the feet washed, but "the flesh" is checked, and there is far less danger of unspiritual ministry following.

Secondly, the fact of souls having been refreshed by the Word, there is less need felt for subsequent ministry, and the meeting is more devoted to praise and worship.

The objection advanced by some that the disciples came together "to break bread" and not for ministry, though unintended as such, is surely a grave reflection on the wisdom of our Lord Himself, who although the disciples were assembled for this purpose, definitely preceded it by this washing of feet, or ministry. So far from making the Supper a secondary thing or of minor importance, we shall find the wisdom of God is greater than our own, and that when done in faith and obedience the result is to raise the whole tone of worship.

Of course the obedience involves a larger supply of ministering brothers than exists. Once, however, the principle is seen to be Divine, the supply will come, and pastors and teachers everywhere will seek that as few gatherings as possible shall be deprived of this ministry on the Lord's day morning.

In practice it is found that meeting at eleven and using the first three-quarters of an hour in definite ministry (more or less of the special character indicated by the Lord and by the occasion of the Lord's Supper), and the next equal length of time in the breaking of the bread and worship is the best. Yours in Christ,

ALFRED T. SCHOFIELD.

## QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

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

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

**Praying to the Lord Jesus.**—Is it Scriptural to pray and give thanks to the Lord Jesus? It is evident that George Muller, Andrew Murray, and other great writers on prayer did so in public and private; also other living preachers of high repute do the same.

## The Cock Crowing.

**QUESTION 719.**—Why does Mark's Gospel differ in statement concerning the cock crowing to the other three Gospels, especially Luke and John, which mention "shall not." See Mark 14. 30; 66-72. Compare Matthew 26. 34; 69-75; Luke 22. 34; 55-62; John 13. 38; John 18. 15-18; 25-27.

**Ans. A.**—Each of the four evangelists relate the incident of the cock crowing, and Peter's thrice denial of the Lord. Mark's account is the most circumstantial (chap. 14. 30): "This day in this night, before the cock crow twice, thou shalt deny Me thrice." Mark has before him the whole of that terrible last night. The first cock crowing was at midnight, and that is the point in the three Gospels. Mark looks further on till the eve of the morning, when you have the second cock crowing. Both accounts are absolutely correct. Peter thrice denied his Lord ere the *first* cock crowing or midnight was reached. Peter thrice denied his Lord ere the cock crowed *twice* before midnight and morning were reached (See Mark 13. 35). — WALTER SCOTT.

## The Day Unknown.

**QUESTION 720.**—In what sense are we to understand Mark 13. 32, "neither the Son, but the Father?"

**Ans. A.**—In the Gospels we have a fourfold picture of the Son of God on earth. Mark was chosen to write the account of our Lord as the obedient Servant. Therefore the statement is explained by the Lord having taken the place of humiliation as a servant, for the "servant knoweth not what his lord doeth." This is why the statement appears only in Mark. It does not affect the truth of His Person. PAUL W. WALKER.

**Ans. B.**—The fact that this statement is found in the Gospel by Mark is suggestive, as it presents the Lord Jesus as "the Perfect Servant of Jehovah," the absolutely "Dependent Man" of Psalm 22; and it is as such that neither day nor hour of His

return has been given to Him as Jehovah's Servant to announce to men. — GEORGE HUCKLESBY.

**Ans. C.**—Is there not light upon the passage in such words of Scripture as "He wakeneth mine ear morning by morning" (Isa. 50. 4), showing the perfect dependence of the Son? "I have not spoken from Myself; but the Father which sent Me, He gave Me commandment, what I should say, and what I should speak."

Our dear brother, HENRY DYER, when speaking of this passage, said: "The Lord does not know the hour when the Father will bid Him step into the air to call up His sleeping saints, and to change the living saints to be for ever with Him, showing His perfect dependence on Him in that particular thing as in all others." Though we do not forget:

"All the Father's council claiming

Equal honour for the Son." J. H. HAKE.

## Sons and Daughters Prophesying.

**QUESTION 721.**—What is the meaning of Acts 2. 17, 18: "Your sons and your daughters shall prophesy. And on My servants and on My hand-maidens I will pour out in these days of My Spirit; and they shall prophesy."

**Ans. A.**—The object before the apostle Peter, under the guidance of the Holy Spirit, was to give an explanation of the miracles which were taking place on the day of Pentecost. He reminds his Jewish audience that what was happening resembled what was promised in the book of Joel. It is to be noted that he does not say Joel's writing was being fulfilled, and it is obvious (see Acts 2. 19-21) that the *fulfilment* of Joel is yet future. If Israel had not rejected the Holy Spirit's outpouring at Pentecost, she would have had the blessings here indicated.

*Your sons and your daughters* mean Israel's sons and daughters. It is they who will prophesy when they are nationally restored. There will then be an outpouring of the Spirit upon all flesh, irrespective of sex or age. As the primary interpretation is for Israel in a coming day, we have to be careful how we apply these verses to support any argument in reference to what is permitted in the Church.

In the early days of the Church the prophets were more markedly than now a special gift from the Lord, and their ministry appears to have been to communicate a Divine Revelation made to them. Their service was not primarily to foretell or speak regarding the future, but it was to tell out the mind of the Lord. The Scriptures being not yet completed, help of this kind was graciously given.

Some women were among the prophets, but they cannot have prophesied before men or in the Church, or Scripture would contradict itself. How beautiful it is to notice in Acts 21 that immediately after we are told of four *women* who could prophesy, we learn that a *man* named Agabus came many miles to prophesy to Paul. God did not use these women prophets to convey His mind to the apostle. J. T. CHURCHILL.