

“Counsel is mine, and sound wisdom” (Prov. 8. 14).

GOODLY COUNSEL

— FOR —

THE EDIFYING OF THE BODY OF CHRIST

(1 Tim. vi. 3, 4).

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

EDITED BY

J. R. CAIDWELL,

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



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GOODLY COUNSEL

FOR THE EDIFYING OF THE BODY
OF CHRIST.

The Coming Political Struggle.

By J. R. CALDWELL.

THE things which God has revealed belong to us and to our children. Whether it be His precepts or His counsels they are our heritage, and it is our duty and our privilege to ponder them and to allow them to have their proper effect practically upon our lives.

But when God observes silence it is our wisdom to own that His reasons for not speaking must be good and sufficient. His silences are as pregnant with meaning as His words, had we but the spiritual intelligence to discern the significance of them.

In view of the coming political struggle, the issues of which must be more important and far reaching than any within the memory of most men now living, we would seek to utter a word of warning in order that the children of God may not become entangled in the strife, but may be kept in perfect peace.

The conflict among political parties is wholly of the world, and is perhaps the most exciting and absorbing of all controversies.

We should count it folly for a ship's captain to sail his vessel in seas for which he had no chart. If asked to do so he would say, "No; my chart extends from the Arctic Circle to the Equator, but not beyond. Into southern seas I dare not venture, I have nothing to guide me. I should only be courting certain disaster."

What then is the danger of a child of God who launches out into the political conflicts of to-day without one syllable in the Scriptures to guide him as to what party he should vote for, or as to what political principles God would have him support?

We have before sought to emphasise the fact that whilst God has legislated for the behaviour of husbands and wives,

parents and children, masters and servants, and thus touches upon every department of social life, He is absolutely silent, as far as instructions to the Christian are concerned, with regard to the sphere of politics. The one instruction given is to *subjects*, to be law-abiding, submissive to every ordinance of man, to pay tribute, to render unto Cæsar the things that are Cæsar's, and to honour the king and all in authority over us.

Not one word of guidance or instruction is to be found in the New Testament to kings or rulers, or magistrates, or to those in any sphere of worldly authority. Is it not a reasonable, indeed an unavoidable inference, that God does not contemplate His children occupying such positions in this evil age? In the age to come the saints will indeed rule and judge under Christ the King, but in this world they are "strangers and pilgrims," their citizenship (*polituma*, enfranchisement or politics) is heavenly, their real interests are apart from it all, they wait the coming of the kingdom of God, when His will shall be done on earth even as it is done in heaven.

But if we enter the arena of politics, what have we to guide us? The government of to-day may announce certain measures and principles, and on these may be elected by the people, whose voice is rapidly coming to be regarded as the voice of God and of higher authority than His Word. But within a few years that same government which we have helped to put in power may have whirled round to other ways and measures. A government may receive its power from the majority of the electorate, because it is pledged to reduce the number of licenses, to further the interests of dissenters in matters of education, &c., to procure old age pensions for the poor, and many other excellent reforms. Who could know beforehand that such a

government would seek to alter the British Constitution, to set class against class, to attack the rights of property and introduce legislation that was never dreamt of three years ago or hinted at in their political programme? We take no part in such matters; these later developments may perhaps be all for the good of the nation, but our object in alluding to them is only to show that, if a believer is to enter into the contest and record his vote, before the government has been three years in office those considerations which induced him to vote for one party in preference to another may be altogether changed, and as has often been the case, the voter may bitterly regret his choice. Clearly a Christian elector is absolutely without guidance from the Word of God as to what party he ought to vote for. He may act up to the best of his knowledge and belief, but without the Word of God to guide he cannot act in faith, and "whatsoever is not of faith is sin."

But has God left His people utterly powerless? Must they stand idly by and see before their eyes the principles at work, and rising in influence and popularity, which are preparing the platform for the final apostate Gentile dominion? No; God has entrusted His people with a mighty power, mightier far than "the franchise." Our appeal is to Him before whom "all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand from working, or say unto Him, 'What doest Thou?'"

It is the expressed will of God that supplications be made for all men: "for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Alas! how sadly has this command been neglected in our assemblies. How often in a year are our rulers prayed for? But clearly as it occurs in 1 Timothy ii., it is a public responsibility, devolving upon the assembly as such; a definite instruction, which to neglect is to be losers of blessing to which as the children of God we are entitled in this world of which Satan is the prince and the god.

The Claims of Christ.

By PHILIP MAURO.

Author of "The World and Its God," &c.

WE hear a great deal in these days about the rights of man. It is a very popular topic. The Bible, however, has nothing to say about the rights of man; but it has much to say about the rights of God; and all those rights are vested, so to speak, in His Son, Jesus Christ the Lord. We read in the 1st chapter of Ephesians of "the purpose which He has purposed in Himself, according to His good pleasure, in the dispensation [or administration] of the fullness of times, to head up in one all things in Christ." And to show how widespread, how universal this purpose is, we are told in the tenth verse that it includes "all things, both which are in heaven, and which are on earth": and we read in the 2nd chapter of Philippians, that "every knee shall bow to Him, both in heaven and on earth and under the earth: and that every tongue shall confess Him Lord to the glory of God the Father."

The subject of the Claims of Christ, as indicated in these two scriptures (even if we limited our consideration to them only) would be far too vast, I take it, for us to consider in one paper. It would therefore be well for us to concentrate our attention upon one specific portion of the claims or rights—the vested rights—of the Lord Jesus Christ.

In the 18th verse of this 1st chapter of Ephesians we have a prayer of the Spirit of God through the Apostle Paul, based upon what precedes in the revelation of that wonderful chapter; and one of the clauses of that prayer will serve us as a starting point for our meditation. The apostle prays that the eyes of the believers' understanding might be opened, that we might know three things; *first*, what is the hope of His calling; *second*, what is the riches of the glory of His inheritance in the saints; and *third*, what is the surpassing greatness of His power toward us who believe. Now, if we examine the subsequent portions of this Epistle, we will find in it something corresponding to each of these three clauses. We find something about the one hope of our calling;

and we find a great deal about "the surpassing greatness of the power of God toward us who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." It is not, however, with these two clauses of that prayer that we are now directly concerned, but with the other, the second one, namely, that we may know "the riches of the glory of His inheritance in the saints." We naturally compare this with what precedes in the 11th verse, where we are told that in Him we have an inheritance; *our inheritance in Him*. This is a subject we often consider, and we cannot make too much of it. But we do not hear so often about *His inheritance in us*, which is the correlated truth; "His inheritance in the saints." If we compare the two, oh, what a difference there is between *our inheritance* in that glorious One, in Whom it has pleased the Father that all fulness should dwell, and what He calls the riches of the glory of *His inheritance in us*, unworthy as we see ourselves, and as we know ourselves to be! And yet, the desire of the Spirit of God is that we should know something of the riches of the glory of His inheritance in the saints; and it is our purpose now to enter into that knowledge, as far as we may be enabled to do so by the grace of God.

What is His inheritance in the saints? Well, looking at the immediate context, the first thing we see is, that it is *His fulness*, "the fulness [or the completeness] of Him who filleth all in all." The chapter ends thus: "God . . . has given Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." The church is His body, the fulness or completeness of Him; and so far as we come to understand what the church, the company of the called-out ones is, to that extent we will learn what is His body; what is the fulness of Him; to that extent we will be entering into the apprehension of the riches of the glory of His inheritance in the saints.

That expression, "the fulness of Him," occurs again in the 4th chapter and the 12th verse, where we read that "The perfecting of the saints, for the work of the ministry,

for the purpose of edifying (or building up) the body of Christ,"—which is the fulness of Him, or, in other words, is the riches of His inheritance in the saints—is to go on until we all come to "the perfect man" (another name for His inheritance), "unto the measure of the stature of the *fulness* of Christ." There we have it again, His "fulness"; and that fulness is the riches of His inheritance in the saints.

And is not that what is meant, too, by that rather obscure verse in the 3rd chapter, the 18th verse, the second of these two great prayers in Ephesians, where Paul's desire is that we "May be able to comprehend with all saints, what is the breadth, and length and depth and height"; and there it breaks off, not telling us to what *these dimensions relate*? But what can it be but His fulness? What can those measures be but the measure of the stature of the fulness of Christ? Does it not seem that *that* is the desire of the Holy Spirit, that we might understand what is the fulness of Him, what is the riches of the glory of His inheritance in the saints? What is the measure—the breadth, the length and depth and height of the body of Christ; the mature, the perfect, the full-grown man; the Head and all the members; that wondrous body which the Spirit of God is now forming through the preaching of the Gospel, by calling out from all nations a people for God's name?

Here, then, is the first relation which we will consider, namely, that of the saints, the members of the body, to their Head; and from that we will go to the rights or the claims of the Head over the members of His body. They are precisely the rights that we exercise constantly through our wills and intelligences over the members of our own bodies. The first thing that is requisite for the well-being and for the proper discharge of the functions of all the members of the body, is that there should be but *one will in the body*, and that every member of the body should be wholly and instantly responsive to that will, without any hesitation, without any question, without any delay, without any reservation. We exercise those rights ourselves, so spontaneously and so continuously

that we do not realise what we are doing. We do not realise what a stupendous thing it is, that all the members of this extraordinary, complex body of ours, made up of an infinitude of parts, more than the wit of man could possibly enumerate, should respond to all the motions of our will, and that will so constantly in action, that there is hardly a time when some part of the body is not called upon to respond to it. Such is the instruction that the Word of God gives us with reference to the relation between the glorified Head and those who are called to be the members of His body; baptised by the one Spirit into the one body.

(To be continued in our next.)

The Ministry of Intercession.

By SAMUEL H. STRAIN.

"And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And He said, I will not destroy it for ten's sake" (Gen. xviii. 32).

THIS is the first recorded instance we have of the wondrous privilege granted to the child of God, namely, the ministry of intercession.

If there is a truth which the Church of God requires in these latter days to get a hold of, it is this truth regarding intercession. Few, very few, of God's people realise their duty and unspeakable privilege in this matter of prayer on behalf of others; and yet, is there any form of Christian work so profitable to the believer and so profitable to the world as this? No; absolutely none. One great blessing regarding this work of intercession is this, that from it none are debarred. Many of God's people, owing to business engagements, have not much time for engaging in Christian work. Many, owing to home duties, cannot, as they would wish, do much work for the Lord; and again, many confined to their home, yea, perhaps confined to a bed of sickness, are, against their will, kept from engaging in some form of Christian labour; but, oh, blessed thought! be our circumstances in business, in home, in sickness what they may, from none of us is withheld the privilege of being interceders with God for a perishing world.

Sabbath or Sunday?

By Dr. ANDERSON-BERRY.

"DO you keep the Sabbath?" is a question sometimes asked.

"No, I do not!" I reply; "why ought I?"
 "Because God commands us to do so. The Fourth Commandment says, Remember the Sabbath Day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath Day and hallowed it."

"But do *you* keep the Sabbath Day? Do *you* and all yours rest on the seventh day? Think for a moment before you answer."

"Well, if you mean, Do the servants rest . . . ?"

"No, I mean do *you* rest on the seventh day, that is, on Saturday?"

"Oh, no! that is for the Jews. We are Christians, so we have the Christian Sabbath on the first day of the week. We rest on Sunday!"

"But where is the commandment to rest on Sunday? You said, 'because God commands us.' Where does the Bible speak of the 'Christian Sabbath'? Where within its boards do you find that God said, 'Christians shall keep the first day of the week, which is the Christian Sabbath'? No, you need not turn over its leaves or consult a concordance. The place where you will find the term 'Christian Sabbath' is in the Shorter Catechism, but that is not the Bible. And the Bible alone is the Christian's rule of faith, because it and it alone is the Word of God."

Exodus xvi. 23 is the first place where the word occurs: "To-morrow is the rest of the holy Sabbath unto the Lord." Some people talk as if the word occurred in the account of the creation. It does not. Hence references to the Babylonian or the Persian Sabbath are beside the mark. Here in the

wilderness, after the redemption of the Pass-over and the Red Sea triumph, God gives a rest day to His own redeemed people. Here through Moses He lays down the law of the Sabbath. Thus in verse 30 we read, "So the people rested on the seventh day." That does not read as if they had been in the custom of resting on that day. In fact, in spite of what Moses said, some of the people went out on the seventh day to gather manna, and significantly it is added, "and they found none." There is a note of astonishment here. Just like some of us who go to dwell in a place where the early closing day is Wednesday instead of Thursday. We go out in spite of having been forewarned, expecting to find the shops open, and we find none. They are all closed. Then we remember what had been told us. But in such cases memory counts for little. It is custom that tells. Even so with these Israelites. Unaccustomed to keeping the seventh day as a Sabbath of rest, they go out as usual to gather manna, "and they found none."

Then in chapter xx. we have God taking the Sabbath He has now appointed, and of it making a covenant sign. Thus through Ezekiel the prophet He declares: "I gave them My Sabbaths, to be a sign between Me and them" (xx. 12).

Thus the seventh day becomes a Sabbath, and so is a sign between Jehovah and His earthly people. Hence we find in the Epistle to the Hebrews this pregnant statement: "There remaineth therefore a rest [literally a keeping of Sabbaths] to the people of God" (iv. 9). What people? The whole context shows—His earthly people. By them, even in their present cast-off condition, is the Sabbath kept; and this keeping of Sabbaths remains to them as a sign of God's faithfulness. He will not for ever cast off His people. He will not for ever forsake the lot of His inheritance. So when returned to that land (Immanuel's Land), the temple re-built, their Messiah will come in glorious majesty, and the millennium will witness a true keeping of Sabbaths by the restored people of God. It is *this* the writer of the Hebrews envisages. In spite of present unbelief, the

prospect is undimmed. "There remaineth a Sabbath-keeping for the people of God." Thus the Sabbath instituted in the wilderness, and kept by the people redeemed by God and delivered from the tyranny of the monarch of Egypt, whose aim was their total destruction, will dawn afresh in cloudless splendour when, led by their peerless Prince, great David's greater Son, they will witness the defeat and total overthrow of Antichrist, that false prince.

In the course of time there came a Sabbath on which the Son of God, the Lord Jesus Christ, rested quietly in a tomb hewn-out of the living rock embosomed in a garden.

It is here in the Bible that we begin to read of the "first day of the week." On that day our Lord Jesus Christ rose from the dead; on that day He appeared to His disciples; on that day the Paraclete, the representative of the risen, ascended, enthroned Christ of God, descended upon these disciples, finding them as previously the Lord had found them, gathered together on that day; and on that day believers were accustomed to come together to remember their Lord in "the breaking of bread" (Acts xx. 7; 1 Cor. xvi. 2). And ever since it has been the Christian's privilege to gather together in holy delight with fellow believers to commemorate the central fact of redemption, gathered by the Holy Spirit to the Person of Christ as the only centre of the Church which on that same day was born through the descent of the Holy Spirit.

The continued existence of the Sabbath amongst the Jews is recognised (Acts xiii. 14; xvii. 2), but for the Christians there is established a new day, "the first day of the week," or as it became known later, "the Lord's Day." Now in those days there existed a Roman calendar, in which each day of the week had its own name. As is the case with our own calendar, this was in household use throughout the Empire. Now the first day of the week was dedicated by the Romans to the Sun. Hence in the calendar its name was "Dieſ Solis"; or as it has come to be known amongst us, "Sun's Day" or Sunday. An early Christian father excuses his use of the

common name, "Day of the Sun," by saying that he means "the day dedicated to the Sun of Righteousness."

Some of the early disciples called it the "eighth day." We have handed down to us a very old uninspired manuscript. It is called the "Epistle of Barnabas." Now in his epistle Barnabas writes, "We keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested, ascended into the heavens." Later on occasionally Ascension Day and the Day of Pentecost were kept together on the first day of the week, and this passage throws light on that occurrence. Barnabas and all who come after him keep the two days separate. There is a "seventh day" or "sabbath," and there is a "first day of the week" or "Lord's Day" or "Sunday." The former they declare is for the Jews, and is to be kept by them. The latter, they just as emphatically declare, is for the Christian and is to be kept by him. Nowhere is the term "Christian Sabbath" to be found. The line separating the two is rigidly drawn. For they recognize that the principles embodied by these two days are diametrically opposed. With Israel labour comes before rest. With the Christian rest comes before labour. They never tire of repeating this. And they were right.

"Am I then to do anything I like on Sunday? If in the Bible there are no commands to keep that day holy; if, after all, it is only 'the first day of the week' without the sanction of the Law for its honouring, may I not use it as any of the other days? I am very busy all the rest of the week, so occupied with toil that brings its oft precarious wage that I have no time to study the beauties of Nature or the wonders of literature and science, or to cultivate that friendly intercourse with my fellows which elevates and educates. May I not, then, on this Day of Rest leave the stifling streets and feast my senses on the green and leafy splendours of the lands beyond the horizon of my daily toil? May I not read my newspaper? or peruse the classics of our tongue? or study the hand-books of entrancing science?"

Is that the way in which you would keep the birthday of your soul (Eph. ii. 5, 6)? Is that the manner in which you would celebrate the Church's nativity (Acts ii.)? "Shall we continue in sin that grace may abound?" is the voice that interrupts the flow of Paul's impassioned eloquence. It is an echo of what he himself had just said, "Where sin abounded, grace did much more abound." It is the natural echo. The thought uttered by man's natural heart. What is the apostle's reply? Did the apostle reply as the later fathers did by declaring that all sins committed after baptism had to be answered for? It is in accordance with the reasonings of the natural mind that suggested such a question to suggest such a reply, to keep saints from sinning by threatening the dread fires of purgatory. No; from the illustration of baptism itself Paul shows that justification is no mere annulment of the sentence of condemnation; that it is no mere declaration of an amnesty that leaves the rebel a rebel still at heart. No; justification implies a union of the justified with a Saviour who took his place in death that he might take that Saviour's place in life, and so walk in a life that is new indeed. For such a one to continue in sin was to deny the truth of justification; to deny his vital union with One of whom he writes, "for in that He died, He died unto sin once; but in that He liveth, He liveth unto God" (Rom. vi. 10).

Let me assume the same principle here. The day inscribed on the calendar as Sunday is the Lord's Day. It is His day specially for worship and service (Acts xx. 7; 1 Cor. xvi. 2; Acts ii. 40). He honoured that day by appearing to His disciples. The Holy Spirit honoured that day by descending from heaven to dwell with men. It is consequently for us to withdraw ourselves from the contemplation of things worldly, and from occupation with the pleasures, pursuits, and amusements of life to contemplate Him, our risen Lord, and in conscious union with our Head by every good word and work to proclaim the glory of His Name, and to extend His kingdom over the hearts and lives of our fellows.

Did you say, "There is no law for this"? Are you not mistaking the dispensation we live in? Such "law" implies what is external; a kingdom that is visible, and therefore earthly. Such is not this dispensation. Under it the law which is external is supplanted by the life that is internal. *Life!* that is only a sharper way of saying LOVE. He loved, He loves the Day that is called His own. So, if we are truly His, we should love it too.

So did the early believers who were chiefly slaves, or labourers—less privileged than slaves. At the risk of their lives they assembled on this Day to "sing praises to Christ as God."

Alas! in these days we are oftener finding ways by which we may escape the Day and its opportunities—sembling together, breaking bread, teaching each other, instructing the young, visiting the sick, distributing tracts, and preaching the gospel.

My friend, it is not the Day we evade but the Lord Whose Day it is. At the Judgment Seat of Christ the Lord all such evasions will be seen in their true character.

Suggestive Topics.

FOR PREACHERS, TEACHERS, AND STUDENTS.

"MY PRESENCE SHALL GO WITH THEE."

- A *saving* Presence, - - - - - Psa. xlii. 5, mar.
 A *sanctifying* Presence, - - - - - Exod. xxxiii. 16.
 A *strengthening* Presence,
 Isa. xli. 10; Matt. xxviii. 18-20. R. T.

SURELY.

1. Surely of death.
 "Surely die," - - - - - Gen. ii. 17.
2. Surely of manifestation.
 "Known surely that I came," John xvii. 8.
3. Surely of substitution.
 "Surely He hath borne," - Isa. liii. 4.
4. Surely of faith.
 "Most surely, believed," - Luke i. 1.
5. Surely of blessing.
 "Surely blessing," - - - - - Heb. vi. 14.
6. Surely of goodness.
 "Surely goodness," - - - - - Psa. xxiii. 6.
7. Surely of return.
 "Surely I come quickly," Rev. xxii. 20. T. B.

"Greater Works Than These."

By the Late J. G. M'VICKER.

DEVOTIONAL THOUGHTS ON JOHN xiv. 12-14.

"**V**ERILY, verily, I say unto you, He that believeth on Me, *the works that I do shall he do also*; and greater works than these shall he do *because I go unto My Father*" (v. 12). "If ye shall ask anything in My Name I will do it" (v. 14).

Faith is surrendering one's own strength and using the strength of God. You see, it is not, he that trusts in Me to strengthen *him* to work, but, he who trusts *Me* to work. When Moses trusted God to divide the Red Sea, he didn't trust God to strengthen *him* to divide it. I know he struck it with a rod, but *that* did not do much to divide it. *When Moses brought the water out of the rock* he didn't trust God to strengthen *him* to do it. Of course he struck the rock: but you or I might have struck the rock, and Moses might have struck the rock, but apart from God it would have been entirely in vain. Of course God does work through us: but it is He Himself that works. Remember the Man with the drawn sword was at the head of the armies of Israel fighting for them.

We think it very humble when we talk of our own weakness, our own nothingness. If you are nothing, what are you talking about yourself for? you don't talk about *nothing!* It is a sort of pride to talk about your own weakness and nothingness; if you would spend the time in talking about the power of Christ it would be a great deal better.

"**T**HE WORKS THAT I DO^s SHALL HE DO ALSO." They were works of power, of love, of self-denial, of patience. Taking up a child in His arms was amongst Christ's works as well as quelling a storm when it was raging. And, certainly, Christ's works did not get Him much honour, wealth, distinction or applause—except once for a very little time. But oh, how full Christ's works were of love to man, and of glory to His Father!

Has that life any attraction for you?

Would you like to go on doing the works that you have seen Him doing? Remem-

ber, He went down among the publicans, the despised ones, the lepers, the outcasts. Has that life charms for your heart? Would you like to live that life over again? I wonder what response the hearts of those eleven faithful disciples gave to Jesus. I wonder what response do our hearts give to the Lord Jesus? He will work, He must work, and He works through us; but observe, it will be *Christ's* works over again through us and in us. You might detach a wheel in a machine and the wheel remains at rest: but when the wheel is joined it revolves, and it does work. And the moment we are joined by this faith we are *bound* to work; we can't help it. Christ says, "I am not going to stop working. I am going to work on as truly when I go to the right hand of God as I did when I was here in the flesh."

"GREATER WORKS THAN THESE SHALL HE DO." How a promise like this searches our heart and convinces us of unbelief! "*Because* I go to My Father." You would expect that if Christ went on working on this earth He would do greater works from the right hand of God than when He was here in weakness—I say deliberately in weakness. All power is given Him now in Heaven and in Earth: then if He does go on working here in the world you would expect that He would do greater works. You remember the Day of Pentecost. There never was a work done in Christ's lifetime like the work done on the Day of Pentecost. And you observe Peter doesn't say that he did it. "It is not we; it is He whom you rejected that has shed forth this that ye see and hear." When was there a work done in Christ's lifetime like the conversion of Saul of Tarsus? That was one of Christ's greater works. *We* are to do these greater works. How much this convicts us of unbelief! I have often read this verse and pondered it over. I knew it must be true, for Christ spoke it: and I said to myself, I do believe in Jesus for salvation, but, there must be a believing in Christ beyond what I know much about, and beyond what I fear many Christians know much about. Why shouldn't we, if we so believe on Christ as He meant, lead the life He led?

It was a beautiful life, a life of self-denial, of love, and a life of patient suffering.

The cure of unbelief is this—"WHATSOEVER YE SHALL ASK IN MY NAME THAT WILL I DO THAT THE FATHER MAY BE GLORIFIED." What do you suppose Christ meant by that expression, "That will *I* do"? I think a good many understand this promise as meaning the same as that one in chapter xvi. 23, but it is entirely different. It has the meaning, "I, *Myself*, will do it." Whatever work you have to do, that you can't do, a work that the Father has given you to do, Christ says that *He*, from the right hand of the Father will do it. You see, it is, "I do," "*I* work." You remember that expression in the 1st of the Acts, "The works that Jesus began to do." Luke, the writer of the Acts, had recorded some of those works in his Gospel, and now he writes another book which—for what reason I don't know—has been called the Acts of the *Apostles*. Then in Acts iii. 16, "His Name hath made this man strong." Then Acts ix. 34, "Jesus Christ maketh thee whole." This principle runs through the whole New Testament, this oneness with Christ. It is not the branch that bears the fruit. Severed from the vine it can do nothing.

An All-Sufficient God.

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter v. 10).

O GOD of all grace,
My springs are in Thee;
Through Jesus they flow
Unceasing to me.

O God of all peace,
The Blood speaks to Thee;
And peace, like a river,
Is flowing to me.

O God of all hope,
By faith I foresee
My heavenly home
With Jesus and Thee.

O God of all love,
To glorify Thee,
Enable me till
Thy glory I see.

The Greatest of all Graces.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS xiii. 1-5.

LOVE is the subject of this chapter. Charity is just the old-fashioned word for love; but its meaning has become obscured, and it has degenerated into the mere idea of giving to the poor. We get to know the true meaning of the word from God's use of it. The Greek word translated "charity" occurs in no other book but the Bible. It is not found in any of the works of classical Greek writers. God has used this word, *agape*, to express His own character—"God is love."

It is remarkable that man's conceptions of God, whether the poor ideal embodied in the idols of the Hindoo, the Chinaman, or the African, all agree in this, that the thought of God being a god of love is nowhere to be found. Thus we see how utterly Satan has deceived the hearts of men, and libelled and misrepresented the character of God. Love is one of His glorious attributes, and it is manifested to us in the gift of His Son.

Natural affection springs from the instincts of mere natural life. The love of a mother to her offspring is a faint shadow of Divine love; but it is not Divine love. Human love seeks to enjoy its object rather than to bless it. Hence, parents spoil their children by seeking their own pleasure in them rather than their good. God's love never spoils its object. He abounds towards us not merely in love, but "in all wisdom and prudence" (Eph. i. 6). Hence, God often has to exercise severe means to effect His gracious purposes towards His children. He cannot sacrifice His righteousness to His love. We are liable to suppose that Divine love is a sentiment or feeling akin to that which we entertain towards other persons or things; but this is a mistake by which many true earnest souls have been brought into great bondage.

Some one once said: "I love my wife, my children, my friends—I know it, for I feel it; but I cannot say that I feel the same love to God." The answer was: "Read God's description of *love* in I Cor. xiii., and

see whether there is in you anything which answers to *that*." As the doubting, troubled soul began to read verses 4, 5, 6, 7, the shadows passed away, for it became evident that Divine love is not a mere *sentiment*, but a principle in the soul akin to the love of God; and the doubting soul began to see that, by God's grace, there was a little of that fruit which is so beautifully portrayed in this chapter, albeit there was little of the *feeling* that is so prominent in human love, even when it is defective and evanescent.

Let us look at a few scriptures which refer to this Divine love. I John iv. 7: "Love is of God; and every one that loveth is born of God, and knoweth God." We see from this passage that there is no Divine love in the heart of any unregenerate person. It is a far higher thing than mere natural affection. We read in Rom. i. 31, that one of the signs of the unregenerate is being "without natural affection." God never intended grace to do away with natural affection. But Divine love comes from God, and is produced by the Spirit in the hearts of those who are born again. It is because we mistake the one for the other that we are often disappointed in one another. We have known brethren in Christ most affectionate to each other, but by and by something happens by which they become bitter enemies. Divine love does not come and go with circumstances. If a man does not know God he cannot possibly have the life of God in him. Knowledge of God implies likeness to Him. Just as it is written: "We shall be like Him, for we shall see Him as He is." When a poor, guilty sinner trusts in Jesus Christ he knows God, and there is implanted in his soul the Divine principle of love—he becomes "a partaker of the Divine nature."

I John iv. 9: "In this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." Divine love is here seen in activity. It says more than that "God is love"; He manifested His love. It is the very nature of love to manifest itself. "God sent His only-begotten Son." This is the measure of His love—love proved by an unspeakable gift. Many of the world's gifts are no evidence of love

on the part of the giver. Men have various motives for bestowing their gifts; they don't want to be behind their neighbours, or they show favour in order to gain the commendation of their fellow-men. God gave His Son from the deep, unfathomable love of His heart. When He gives His love-gift it is for ever—never to be withdrawn. We should not judge God's love by circumstances, but ever by the Cross of Christ. "He that spared not His own Son" is the measure of it.

1 John iv. 10: "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins." These are the characteristics of God's love. It was not manifested on account of anything in us, for everything in us by nature is obnoxious to God. It is the nature of Divine love to search out its object, and to expend itself upon it. God's love could not be fully told out in connection with unfallen beings. Poor, guilty man, sunk in sin, was the object of the infinite love of God. That is not like mere human affection, which discovers, or fancies it discovers, something lovable in its object.

1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren." To love others as long as they love us is no evidence of our having "passed out of death into life." Look at 2 Corinthians xii. 15, where we have an evidence of real love to the brethren. The apostle says to the Corinthian saints—"I will *very gladly* spend and be spent for you; though the *more* abundantly I love, the *less* I be loved." This is a man who is "dwelling in God," and therefore "God is dwelling in him." This is one, the source of whose love is in God Himself. This love is unquenchable, and many waters cannot drown it. Human love is not like that.

John xiii. 34: "A new commandment I give unto you, That ye love one another; as I have loved you. . . . By this shall all men know that ye are My disciples, if ye have love one to another." It is not "if ye go to the same meeting, and hold the same doctrines"; but it is, "if ye love another." That is a mark of life and discipleship. It is vain for any one to talk of being a disciple

of Christ, and not to have this Divine love. Jesus says: "Except a man deny himself, and take up his cross daily, and follow Me, he cannot be My disciple." Mark the two sides of this truth—*self-denial* and *Christ followed*. Divine love makes nothing of self.

1 John iv. 16: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." In connection with these words read Jude, verse 20: "Keep yourselves in the love of God." John xv. 9, 10, tells how we may keep ourselves in the love of God: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." I can only keep myself in the love of God by walking in the path of obedience (2 John verse 6; 1 John v. 2, 3; John xiv. 15).

You see from these passages how love is bound up with obedience. The love which consents to the setting aside of the revealed will of God for the sake of peace is not Divine love according to these Scriptures.

Verses 1-3 show that outward acts of service and self-denial have no value in the sight of God if they have not the element of love in them. As I am drinking in God's love to me—basking in the sunshine of this Divine love—I am like an empty vessel let down into the sea; it is in the water, and the water is in it. Thus it is that dwelling in God, His love fills our souls, and flows out to fellow-saints and to sinners. Thus God's character is reproduced in us.

1. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." This shows the worthlessness of those gifts which amongst men are highly esteemed, if they be not exercised in the power of this Divine love.

2. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." This shows that the possession of knowledge and understanding, and even the faith that works miracles, all leave the man, in God's estimate, a mere cipher

if he be not actuated by this principle of Divine love.

3. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." This shows that human philanthropy may go the length of giving all to the poor, and religious zeal may go so far as to yield the body to the flames, and yet if *love* was not the motive it will secure no recompense; "it profiteth me nothing." Thus are we shown that love is superior to gifts—that it is indeed the "more excellent" thing. Not that Divine love will undervalue gifts or knowledge, or faith, or self-denial. Love will rather avail itself of all for blessing to others; but we do well to learn the lesson of these verses, viz., that God can only set His seal upon that which is stamped with His own character.

4. "Love suffereth long, and is kind." It is possible to suffer long and yet to be far from "kind." "The long-suffering of God is salvation." "He maketh His sun to rise upon the evil and the good, and sendeth rain upon the just and on the unjust." Thus is God kind, while He suffers long. And love, if it be of God, will act after this manner, and nothing else is "worthy of the vocation wherewith we are called" (see Ephes. iv. 2); and, more wonderful still, in Colossians i. 11 we are taught that the very highest and most precious fruit a saint can yield unto God is "all patience and long-suffering with joyfulness." Alas! how often are our attempts at longsuffering accompanied with impatience rather than "kindness," and complainings rather than "joyfulness." Only that grace which comes from God can act like God.

4. "Charity envieth not." "Who is able to stand before envy?" (Prov. xxvii. 4). For envy the chief priests delivered Jesus unto Pilate (Matt. xxvii. 18). It was, doubtless, envy that brought Satan into the garden of Eden, that by his subtily he might mar the blessedness of the favoured pair. But love rejoices in the good of others, and envies not. Envy will be driven out of our hearts if we are drinking at the fountain-head of all true love—the heart of God.

4. "Charity vaunteth not itself." Divine love ignores self. The Lord Jesus never thought of Himself, of His honour, or of His ease. His one thought ever was how He might glorify God and bless others. If we are to manifest divine love, self must, even so, be set aside. It is the way of love to be ever doing good to others, yet never claiming the credit of it. So it is added—"is not puffed up." Pride from within would "vaunt itself." Applause from without "puffs up." But love goes on its way in meekness.

5. "Doth not behave itself unseemly." Divine love is ever unassuming, modest, retiring.

5. "Seeketh not her own." In writing to the Philippians Paul complained that "all seek their own, and not the things of Jesus Christ" (Phil. ii. 20, 21). This is a subtle snare, and subversive of the love that is of God. It may be our own honour, or our own ease, or our own influence, or our own kindred, or our own meeting, or our own schemes, and so under pretext of serving the Lord there may be an apparent zeal and love, and yet so circumscribed by "that which is our own," that it lacks the very essentials of the real grace.

5. "Is not easily provoked." One who is easily provoked, or, in other words, "soon angry," is disqualified for taking a place as an overseer in God's assembly (Titus i. 7). If a man is easily provoked he only proves that the element of *self* is predominant, and the love that ignores self is, for the time being, extinct.

5. "Thinketh no evil." To think evil of another is the next thing to speaking evil. "Out of the abundance of the heart the mouth speaketh." If evil thoughts concerning another are in the heart they will soon be on the lip. It is written, "charity shall cover the multitude of sins" (1 Pet. iv. 8). Ham was cursed in Canaan, his first-born, for his sin in exposing his father's folly. Shem and Japheth, in grace and love, walked backward and covered their father's shame. Thus, whilst love covers the sin, it has no fellowship with it.

Under the law God said: "Thou shalt not hate thy brother in thine heart: thou

shalt in any wise rebuke thy brother, and not suffer sin upon him" (Lev. xix. 17). There are two ways of dealing with sin in another. You may take no notice of it to the one who commits it, but talk of it as a talebearer—this is to "hate thy brother." The way of love is to speak of it to the one who has sinned, but to tell it to no one else. Such love as this comes only from God, and is the manifestation in His children of His own character, therefore it is greater than all gifts.

The First and the Last.

DUAL TITLES OF OUR LORD JESUS CHRIST—I.

By T. BAIRD.

GOD has been graciously pleased to dignify Christ with very many precious and highly suggestive names, and every such name is expressive of some distinctive attribute or prerogative of His nature, character, wisdom, power, or glory. But it is to His *dual* names that we crave your attention and interest in this and succeeding papers. There are seven such significant dual titles recorded in the Sacred Writings, and these we propose to review in consecutive order.

I. THE FIRST AND THE LAST. This majestic title—or its equivalent—is seven times used in Holy Scripture, and is applied interchangeably both to God and to Christ. Nothing can more clearly and conclusively establish Christ's equality with God, both in deity, dignity, and eternity. This awe-inspiring title is to be understood and accepted as an irrefutable affirmation of absolute Godhead. Past, present, and eternal infinitude of might and majesty are all comprehended in its magnificent embrace. There are variations of it in Revelation i., such as, "Alpha and Omega"—"The Beginning and the End," but the meaning is always one, and the purpose ever the same. Thus would God display the proper deity, high dignity, and eternal continuity of His beloved Son in terms of complete equality with Himself.

The careful reader of Scripture will have noticed that this title is confined to the books of Isaiah and Revelation. Three

times in the former (xli. 4; xlv. 6; xlviii. 12). Four times in the latter (i. 8, 11, 17; xxii. 13). It is the prerogative of Godhead alone, and expresses the same truth as, "I AM THAT I AM" (Exod. iii. 14). "I continue to be, and will be what I continue to be and will be" (Newberry Margin). The ever was, the ever is, the ever will be. No created intelligence, however holy and exalted, would ever dare to arrogate or appropriate such a superlative title to itself, nor presume to confer it upon another. From everlasting to everlasting God is God. From everlasting to everlasting Christ is God. His Sonship has inherently within itself all the exalted dignities of Godhead, and all the enduring elements of eternity. He *was* the beginning, and *began* the beginning (John i. 1-4). He is the end, and will end up the end. All this has been beautifully expressed for us by a spiritually minded believer of a former generation: "The First and the Last. The First, before any Creation; the Last, in final retribution. The First, because before Him there was no God; the Last, because after Him there can never be another. The First, because *by* Me are all things; the Last, because *to* Me are all things. By Me as the Beginning; to Me as unto the End. The First, because I am the cause of the beginning. The End, because I am the end of the end."

"I am the First, I am the Last,
Time centres all in Me;
The Mighty God which was and is,
And evermore shall be."

Fishers of Men.*

By ALEX. MARSHALL.

"**C**OME ye after Me, and I will make you to become fishers of men" (Mark i. 17, r.v.) is Christ's first recorded command. His last is somewhat akin to the first: "Go ye into all the world and preach the Gospel to every creature" (Mark xvi. 15). Our privileges and responsibilities as servants of the Lord Jesus are described under various figures. Believers are spoken of as soldiers, stewards, witnesses, ambassadors, and fishers.

*Notes of an Address at the Annual Conference of London Saturday Afternoon Village Workers in Clapton Hall, October 16th, 1909.

The first of these two commands was delivered to two illiterate Galilean fishermen. They did not excuse themselves on the ground of their unfitness for the work to which they were commissioned, for we are told that "straightway they forsook their nets and followed Him" (verse 18). Their subsequent equipment for service was conditioned on their following Christ.

ALL CHRISTIANS CALLED TO BE FISHERS OF MEN. We have been saved in order that we may serve the Lord Jesus Christ. To obtain a "permit" to fish in a salmon river requires considerable influence, and a "license" is somewhat expensive. While it is true that all believers are called to be "fishers of men," it is to be feared that comparatively few heartily engage in the work. Personal unfitness or natural timidity is no excuse. Though there are numbers of so-called "self-made" men, there are no self-made "fishers of men."

TO CATCH MEN. It is not enough for the angler to know that there are plenty of fish in the river or lake; he is not satisfied unless he secures some of them. In Luke v. 10 the Lord promises success to Peter—"From henceforth *thou shalt catch men.*" What a wonderful "catch" he had at Pentecost! It is God's wish that we too should "catch men." Has He not declared that it is His desire that "*all men* should be saved" (1 Tim. ii. 4-6)? If sinners are eternally lost it is not because He has decreed their damnation, but because they would not accept of His pardoning mercy.

QUALIFICATIONS FOR THE WORK. The principal qualification of a "fisher of men" is love for the souls of those he seeks to reach. Whatever else a man has, if he lacks love, he will never be a successful soul-winner. To pity or patronise the perishing falls far short of loving them. Love is the attractive power; it is the power that melts and moulds. "God so loved the world, that *He gave* His only begotten Son" (John iii. 16). How much do we love the "world"? Love is manifested by what it is prepared to do or suffer.

The apostle of the Gentiles expressed the intensity of his "passion for souls" in the words—"I made myself servant of all that

I might gain the more. . . . I am made all things to all men that I might by all means save some" (1 Cor. ix. 18-23). Is it any wonder that he was such a successful soul-winner? It is love that wins. Envy, jealousy, or emulation may put us on the strain, but it is only love that constrains. The compulsion of fear, duty, conscience, or hope of reward may keep us working, but the constraining power of love is absolutely necessary for "fishers of men." Love for the souls of men makes us blind to the accidents of a man's birth, education, or social position. "Love brings others near to us by bringing us near to others."

That valiant soul-winner, Duncan Matheson, said: "Never for many minutes together was the thought of the conversion of *souls out of my view.* . . . I have served the Lord for two and twenty years; I have sought to win souls; it has been my passion." Mr. Macpherson, his biographer, asks—"What was the secret of his (Matheson's) success in winning souls? Was it intellectual gifts? No. Was it his ready utterance or force of speech? No. Was it the holy consistency of his life? No. Many saintlier men are less useful. All these things, and especially his prayerfulness and faith, doubtless contributed to his success in the Lord's work, but the great secret, I firmly believe, lay in his *intense self-denying love for souls.* In his love to souls he constantly tore himself away from the endearments of home, the pleasures of society, and the comforts of life. For souls he cheerfully sacrificed the favour of the lukewarm, and incurred the hostility of the world. To win souls he suffered hunger and thirst, heat and cold, weariness and pain, the loss of friends and reputation, was willing to be counted a fool and even a crafty imposter, endured hatred, scorn, and calumny; was mobbed and beaten, and disgraced and cast out, and finally fell a sacrifice to his Christ-like compassion for perishing men."

PATIENCE AND PERSEVERANCE. Anglers have a wonderful stock of patience and perseverance. They will stand all day up to the waist in water, and though they may not even obtain what the Londoner called a "glorious nibble," they continue

in quest of the fish. Again and again they are at it as enthusiastic and as patient as ever.

Much patience is needed in men-fishing. Though we have toiled all night and "caught nothing," we are to continue "steadfast and unmovable" in the blessed service. Carey, Moffat, and Morrison worked seven years in their respective spheres of labour ere they saw fruit. Dr. Chalmers called twenty-four times on an infidel, and on each occasion was rudely repelled. On the twenty-fifth time the door was opened, and he received a message that the dying man wanted to see the one who loved his soul so much as to stand twenty-four rebuffs. The result was that he was caught in the Gospel net. "In due season ye *shall* reap, if ye faint not" (Gal. vi. 9).

TACT. Successful trout-fishers are wonderfully tactful. Tact is equally needed in men-fishing. "He that winneth"—not he that *scareth*—"souls is wise" (Prov. xi. 30). A good fisherman seeks to understand, and then adapts himself to, the habits of the fish. If they bite in the morning or evening he is sure to be there. Sometimes they take the fly; at other times the worm. The angler tries each in turn, and uses what he finds secures most fish. Fishers of men ought to be equally wise. Souls have to be *reached* in order to be *won*. All this demands a certain amount of knowledge of human nature, and waiting on God for wisdom and guidance. Generally speaking, arguing produces but little result. "I wish to discuss with you your beliefs," said a sceptic to a "fisher of men." "I don't see any good," was the reply. "I am convinced, and you are not willing to be."

A splendid illustration of tact is found in the biography of Sir George Williams, the founder of the "Y.M.C.A." When a young man he was much used of God in the London warehouse where he was employed. A scoffer named Roger was in the habit of pouncing on converts with the threat that he would soon "take that nonsense out of them." Most of an evening was spent in prayer and conference by the young men as to what should be done to win the opposer for Christ. Finally George Williams asked, "Can any

one tell me of anything he is specially fond of?" One said, "He has a passion for oysters." "Then let's give him an oyster supper," said Williams. Roger was "casually informed" that the Christian young men were having an oyster supper, and they would be pleased if he would join them. It was decided that there was to be no "button-holing" that night. In a spirit of bravado he accepted the invitation, and discovered that the Christians were not so black as they were painted. In return for their hospitality he attended a prayer meeting, and was "soundly converted" to God. These "fishers" studied their man, and won him for the Lord Jesus Christ.

In Mr. C. G. Trumbull's interesting book, "Taking Men Alive," a good illustration is given of fishing with the bait of "honest commendation." A man who was passing through an American town observed an old negro working on the roadway. After greeting him he said, "Uncle, that's a good piece of work that you have been doing." The old fellow stopped working, and straightening himself, said, "Say, boss, you don't live in this town, do you?" "No; why?" "I have been working hyar twenty years, and ye're the first man that eber told me anything like that." The bait took. The stranger had secured an open and an attentive ear through his tact. Surely there is something that we can commend about every soul we seek to take in the Gospel net! When interest is obtained and prejudice disarmed, it is much easier to deliver our message.

CORRESPONDENCE.

Pioneering in Russia.

"I found in Siberia such openings for the Word as I have never found anywhere before, both among Russians and among the widely scattered German settlers. As they are nearly all recent immigrants from Russia, I found everywhere people I knew from all parts of Russia, and this gave much opportunity of getting among the people generally.

I was on my way later through Central Asia, driving from Omsk *via* Semipalatinsk, &c., into Turkestan, intending to revisit the workers there and return to Europe by the Caspian, but in a little Cossack village I was struck down by

smallpox, which is exceedingly prevalent just now in all these parts. I lay for some time very ill on a waggon in an open yard, for it was a place where no help of any kind was available. I am now thankful for the experience of the reality of the comfort and help of the presence of God, which only circumstances of such a character give us the opportunity of entering into. A faithful brother from the Crimea, who was with me, brought me slowly back to Omsk, some hundreds of miles, and I am now gradually getting home and feeling stronger every day."—

Berlin, 22nd November, 1909.

E. H. BROADBENT.

Work in Whitechapel.

To the Editor of THE WITNESS.

FOR the last thirteen years we had the use of the Baptist Chapel in Commercial Street for our Jewish meetings, but the place has lately been sold to the Police. I am glad to say that now we have secured the use of Brunswick Hall, 210 Whitechapel Road. I believe it is a gift from God, as it is one of the best centres we have ever had, the surrounding neighbourhood is full of Jews and mostly those who have recently arrived in this country. The accommodation of the new hall is excellent, containing several more rooms than our former place, and this, of course with God's blessing, will help forward the work.

Very many Jews are still flocking to this country from all parts of the world, especially from Russia and Roumania, for the persecution is still very great in those countries.

The East End of London is crowded with Jews, and the poverty and distress amongst them is beyond description; at all times they are more or less poor, but now, with the lack of employment, some of the sights are indeed heartrending.

Might I again ask for new and old garments (the latter if possible mended), and boots and shoes are most acceptable; also socks for men and stockings for boys are greatly needed.

The only address for letters and parcels is 21 Lee Terrace, Blackheath, S.E. Will the senders kindly put their names inside and out of all parcels and bales, so that no mistake may be made in acknowledging them.—Yours faithfully in Christ,

ISRAEL ISAIAH ASCHKENASI
Rapoport.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

DID CHRIST DIE OF A BROKEN HEART?—Is it scriptural to say that Christ died of a broken

heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

THE LORD'S PRAYER.—What is known as "The Lord's Prayer" recorded in Matt. vi. and Luke xi? Why is it not used in our meetings?

THE SACRIFICE OF ISAAC.—Many teachers of the present day seem to admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age, but explain its position in Scripture on the ground of the development of revelation. Is the idea of the evolution of revelation a scriptural one?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

"GOING IN AND OUT."—How are we to understand the "going in and out" of John x. 9?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

The "Days" of Scripture.

QUESTION 567.—Help is asked in connection with 2 Peter iii. 12, and 2 Thessalonians ii. 2. Are "the day of God" in Peter and "the day of Christ" in Thessalonians the same?

ANSWER A.—In answering this question it is necessary first to consider MAN'S DAY. This is spoken of by the Apostle Paul when he says: "But with me it is a very small thing that I should be judged of you or of man's day" (1 Cor. iv. 3, Greek). Looked at from a dispensational point of view, man's day began when the Jewish people sent a message after Christ saying: "We will not have this Man to reign over us" (Luke xix. 14; Acts vii. 59), and will run on until the coming of Christ in glory to set up His millennial reign. That which gives its character to "man's day" is lawlessness; that is the determination of man, instigated by Satan to have and do his own will rather than the will of God. In striking contrast to this it is said of our blessed Lord: "Thou hast loved righteousness, and hated lawlessness" (Heb. i. 9, Greek). See also Matt. xxvi. 39; John iv. 34; vi. 38. "THE DAY OF CHRIST" (2 Thess. ii. 2) should in this passage be "the day of the Lord" ("so all the oldest authorities," Alford). The day of Christ, or of Jesus Christ, is for the heavenly saints, and for them *alone*.

It begins when they are caught up to meet the Lord in the air (1 Thess. iv. 13), and ends when the Lord comes "to be glorified in His saints, and to be admired, or wondered at, in all them that believe" (2 Thess. i. 10). This is the day the Apostle Paul was anticipating when he should see the fruits of his labours amongst the people of God (Phil. i. 6, 10; ii. 16; 1 Cor. iii. 14). "THE DAY OF THE LORD" begins when the Lamb opens the seven seals of the book of God's judgments on the earth (Rev. vi.). Its crisis is when the Lord comes from heaven with all His saints in glory (Dan. vii. 14; Matt. xxiv. 30; 2 Thess. i. 7; Jude 14; Rev. xix. 11). It ends with the judgment of the great white throne (Rev. xx. 11). "The day of the Lord" is frequently alluded to in the book of Isaiah by the prepositional phrase, "in that day," and runs on through the millennial reign; the righteous rule of which implies sin judged, rebellion suppressed, wrongs righted, oppression prevented, and weakness and poverty protected. There are heavy judgments on the nations which refuse to send representatives to worship the Lord in Jerusalem (Zech. xiv. 16-19). "THE DAY OF GOD," or dispensation of the fulness of times (Ephes. i. 10), begins after the judgment of the great white throne, and continues as far as we can judge to the eternal state. The apostle (2 Peter iii.) speaks in almost identical terms of the end of "the day of the Lord" and the beginning of "the day of God," thus showing that the latter immediately succeeds the former.

F. P. S.

Answer B.—The context must in most instances decide the meaning of the terms used. In 2 Peter iii. 12. "The day of God" is evidently the day of final judgment on this world, "wherein the heavens shall be dissolved," A.V., and is the same as "the day of the Lord" in verse 10. This agrees with Rev. xx. 21. In 2 Thess. ii. 2, "day of Christ" should be as generally allowed "day of the Lord." This is, as shown, "pre-millennial." It is the period of the Lord's active interference in this world's matters.

A. O. M.

Answer C.—We meet with these four expressions in the N.T.—"the day of Christ," "the day of the Lord," "the day of the Son of Man," and "the day of God," and they would all appear to refer to the same period, though in a limited sense they are sometimes used in connection with the crisis characteristic of "the day." "The last day" (spoken of in John vi.) would seem to be the whole period from our Lord's coming for His saints, to the time of the presentation of the kingdom to the Father (1 Cor. xv. 24-26), and would thus begin

before "the day of the Lord," for it takes in at its commencement the resurrection of the saints in their different ranks, which "the day of the Lord" does not seem to do. Between John vi. 39, 40 and xii. 48, the Millennium intervenes, so that "the last day" embraces the Millennium, but begins before and extends after it, and like the "hour" of v. 28, comprises the resurrection of the "just" at the beginning and the resurrection of the "unjust" at the close. It denotes the entire closing scene when man's day is over and God acts in power, whether in blessing or in judgment. "The day of Christ" (1 Cor. i. 7, 8; v. 5; 2 Cor. i. 14; 1 Thess. ii. 19; Phil. i. 6, 10; ii. 16), brings to our minds the day of the shining forth of His coming (2 Thess. ii. 8), when He comes with His saints, and connected with this is the appraisal of their service and the assigning of reward (2 Thess. i. 10, 12; 1 Tim. vi. 14, 19; 2 Tim. i. 12, 18; iv. 8). The day of Christ has its special relation to the saints of this dispensation; while "the day of the Lord" belongs more to Jewish prophecies and times. Nevertheless they cannot be separated—though they may be distinguished in thought—for both are connected with His revelation (2 Thess. i. 7-12). "The day of the Son of Man" (Matt. xxiv. 30, 31; Luke xvii. 24, 30) will be a discerning day (Matt. xxiv. 40), when unexpected judgment will do its separating work, and leave behind the wheat (Matt. iii. 12) for blessing on the earth. This judgment is Redemption to the expectant Jewish election (Luke xxi. 28). The One who suffered at the hands of men will rule triumphantly. There remains "the day of God" (2 Pet. iii. 12). This apparently is not another period, but in its wider sense seems to denote the entire course of *Divine intervention* from the appearing of Christ in glory till the new heavens and the new earth. It thus comprehends "the day of the Lord" (verse 10), and properly begins with the rising of the sun (Mal. iv.) prefiguring the return of the Son of Man (Rev. xix., 1 Thess. v. 2), and lasts through the Millennium (2 Pet. iii. 8), and includes at the close the passing away of the heavens and the earth.

W. R. L.

Editor's Note.—To answer this question fully would require a volume, and we regret that we are unable through lack of space to give the whole of several answers received. So much as we are able to submit will afford food for thought, and may elicit some helpful correspondence. We do not think that in Scripture these several "Days" can be ruled off as altogether distinct from each other or consecutive. The expression used in each case appears to us to depend to a great extent upon the aspect in which the future periods are looked at.

Present Perplexities

CONCERNING THE CHURCH; ITS FELLOWSHIP AND DISCIPLINE.

By GEORGE F. TRENCH

(Revised and Reprinted),

Author of "The Life that is Life indeed," &c.

I. THE Church has, as is manifest, lost many of its distinguishing characteristics. its *place* as a corporate witness of the "manifold wisdom of God" it has lost. Its manifested *unity* has given place to every kind of division. Its *order* has become a scandal. Its *authority*, which depended on these other features being maintained, is gone too. Its power of *government* necessarily has been forfeited. Its *holiness* and *truth* are only to be seen in its very earliest history, and nothing is left us but a wreck with living souls upon it, a ruin, displaying, indeed, beauty and grandeur of design, and the remnant of former magnificence, but a *ruin* affording us cause, as we gaze upon it, for heart-broken confession of the sin which has brought us to this, our low estate.

II. When these lost characteristics are *assumed*, "there is always a mess and a failure. God cannot take such a place with us. Where it is attempted, we see that conscience is utterly gone, save in those who are utterly miserable."

III. When a dispensation fails, our blessing and strength is to *own* that failure, and to take a *lower*, not a higher, place than others.

IV. The rallying point for saints in this evil day is not any reconstruction of the shattered and ruined assembly on earth, nor even the precious truth concerning the body of Christ, but the Lord Jesus who remains unchanged, as our object and centre of gathering, though the church has so lamentably failed in the place He gave her.

V. Nothing now, not even owning the truth of "the one body," as taught in Scripture, can give back to those who do so the original place and powers of the church.

VI. To yield to an unscriptural or unjust judgment of an assembly would be as wrong as if a child should obey his father's direction to do what was sinful in the sight of God.

VII. Much confusion arises from not

properly distinguishing between things that differ. For example, the saints' authority and qualification for meeting together, their bond of association in so doing, and the purpose and the result of so meeting together are, one and all, called "the ground" of gathering. To exemplify the difference, the *authority* is such a command as, "Do this in remembrance of Me," or "not forsaking the assembling of ourselves together." The *qualification* is life in Christ and holiness of walk; the *bond of association* is that all have been baptised by one Spirit into one body—that all have one Father and one Lord, &c. (Eph. iv. 4-6); the *purpose* is the remembrance of the Lord Jesus in His death; and the *result* is the manifestation, to a certain extent, of unity.

VIII. The fact of persons meeting in the name of the Lord only does not establish any essential unity among them that does not exist between them and other saints.

IX. In endeavouring to keep the unity of the Spirit we need to recognise, as far as possible, all saints, including those who do not even make it their aim to keep this unity.

X. No particular association of saints or of assemblies is to be regarded as constituting the habitation of God by the Spirit (Eph. ii.). All who have received the Spirit are by Him "built together"; and to meet in the name of the Lord is to *own* this truth. But failing to recognise our position does not alter our position.

XI. The church of God includes all the saints of every name. Therefore, to belong to any ecclesiastical body in which *all saints* are not recognised is a practical disowning of the truth of the body of *Christ*.

XII. A confederation of assemblies composed only of Christians who have, or profess to have, more knowledge or consistency than others, is the setting up of an inner body in the church of God and is therefore to be denounced and discountenanced as sectarian (Eph. iv. 4).

XIII. Excommunication or rejection from the fellowship of the saints is tantamount to the assertion on the part of the meeting, that the person so dealt with, has sunk to the level of a blasphemer (1 Tim. i. 20) or of a "heathen man and a publican"

(Matt. xviii. 17). Until, therefore, the condition of the individual may be thus described, excommunication is an extreme of severity, not to be resorted to.

XIV. Any system which demands the excommunication of persons who are sound in doctrine, and whose walk is uniformly godly, because of a different line of conduct as to church discipline and fellowship, is on its face, an ungodly system. Differences of judgment as to church discipline and fellowship are not taught in Scripture to be offences demanding excommunication.

XV. In differences of opinion as to discipline each gathering ought to consider its responsibilities to be *first* to the Lord to do as He directs. The advice and judgment of others ought in grace to be accepted *where it is possible consistently with obeying the Lord*. Nothing is universally binding except what Scripture directs.

XVI. The text that "whether one member suffer all the members suffer with it," does not teach that "if one member sin, all the members sin with it."

XVII. Unity of action that is not perfectly spontaneous and unforced, is not the unity of the Spirit, even though the action should be right. The Spirit's unity is produced by His moving the hearts of all alike, and needs no church rules to maintain it.

XVIII. Scripture precept cannot be demanded for every act of our lives, but is absolutely necessary, where a universal rule, to be observed on pain of excommunication, is insisted upon.

XIX. Before any principle is accepted it should be tested by Scripture, and if it involves disobedience to the precepts of the Lord should be rejected.

"He Saved Others"

"He saved others: Himself He cannot save"
(Matthew xxvii 42).

HE saved others from death and judgment dread,
He took the sinner's place, on Calvary's
Cross He bled; [free,
No guilt is left on me, He died, and I am
"Tis Finished!" and "Forgive!" He cried,
As on the sinner's cross the Saviour died.

E. M. U. H.

The Claims of Christ.

By PHILIP MAURO.

PART II.

NOW, the rights or claims of the Lord Jesus Christ are what lawyers would term property-rights. They are in the highest sense

PROPERTY-RIGHTS.

Rights of this character involve always the question of *title*. What, then, is the title of the Lord Jesus Christ to the property we are considering? On what title or titles are His claims based? Is His title valid? Can it be scrutinised? Will it stand and bear the investigation of all the intelligences of the universe? Can any flaw be found in His title? These are questions of deep interest and importance.

A title may arise in various ways.

I. It may arise by CREATION; what a man creates or produces—though of course it is hardly proper to use the word "creation" in connection with what is wrought by a man—what a man makes or produces is his by the right of production.

II. Title may arise by PURCHASE. One may acquire property by paying an adequate consideration, and thus secure a good title to property not originally his own. Or that purchase may be in the nature of a repurchase, or a buying back, or a redemption of property which has passed out of the possession of the original owner, and is now reacquired by paying the forfeit or amount for which the property was pledged.

III. Title may arise by DISCOVERY. That claim is recognised. We do not have many applications of it in modern times; but when this country [America] was *discovered*, as it is called, by the civilised peoples of Europe, the titles here originated by *discovery*. The English explorers discovered certain parts of this continent, and the title inured to their sovereign, the sovereign of Great Britain. Spaniards made discoveries, and the titles inured to their sovereign, and so on. So a title may arise by *discovery*.

IV. Title may arise by CONQUEST. "To the victor belong the spoils." We see constantly exemplifications of title arising in that way.

V. Title may arise by INHERITANCE. A person may have perfectly valid title to a piece of property, because it came down to him from his parents, descending from father to son.

VI. Title to property may also arise by GIFT. The donation of property from one person to another passes as a valid title.

Now, we find by the Scriptures that the title of Jesus Christ in His saints arises in all these six ways.

I. It rests upon CREATION. Colossians i. 16: "By Him were all things *created*"; and lest we should not realise the scope of that statement, it is expanded for us—"For by Him were all things *created*, that are in heaven, and that are on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers; all things were *created* by Him and for Him." And to the same effect, John i. 3: "All things were made by Him; and without Him was not any thing made that was made." Also in Isaiah xliii. 1 we have a pertinent Scripture, "But now thus saith the Lord that *created* thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have redeemed thee; I have called thee by thy name; *thou art Mine.*" This is the assertion of a property right; the assertion of absolute, unqualified ownership. 2 Corinthians v. 17 also applies: "If any man be in Christ, there is a new *creation.*" Created anew, created again in Him. All these passages assert the title or claim of the Lord Jesus Christ as based upon *creation.*

II. Then He has title to His saints by REDEMPTION; by PURCHASE, but by a purchase in the nature of a redemption, a buying back, a repurchase. 1 Peter i. 18: "Forasmuch as we are *redeemed* [bought back], not with corruptible things, . . . but by the precious blood of Christ, as of a lamb without blemish and without spot." And again, in 2 Peter ii. 1, we have a reference to certain false teachers who should come amongst the Lord's people, bringing with them damnable heresies (as our Authorised Version has it; or destructive parties or sects, as it may be more literally rendered), even to the extent of denying the Lord who *bought* them. That is the point we want in this connection; denying the Lord

who *bought* them; who paid the price and has a right to His property. Hebrews ix. 12: By His own blood He entered into heaven itself, into the holy place, "having obtained eternal *redemption.*" And in Titus ii. 14, we learn that He has "*Redeemed* us from all iniquity, that He might purify unto Himself a peculiar people"—that doesn't mean an odd people—but a people for His own possession, or as Rotherham beautifully renders it, "a people as His own treasure." So in these Scriptures we clearly see His title based upon *redemption.*

III. His title is also based upon DISCOVERY. Luke xv. 6, "I have *found* the sheep that was lost." Verse 24: "This my son was lost and is *found.*" And Luke xix. 10, "The Son of man has come to *seek and to save* that which was lost."

IV. His title is based upon CONQUEST. Luke xi. 21, 22: He is the "stronger than the strong man" who has come to bind the strong man, and to "spoil him of his goods." And in the Epistle to the Ephesians, the 4th chapter, we read, that He has ascended up on high, "*taking captivity captive.*" In Colossians ii. 15, "Having spoiled [or stripped] the principalities and powers"; despoiling them by His might, or by His own power.

V. Again His title to His saints arises by INHERITANCE. We have already seen this in the verse with which we started, Ephesians i. 18, "The riches of the glory of His *inheritance* in the saints." The same truth is put before us in Hebrews i. 2, "Whom He hath appointed *Heir* of all things." And in Luke xx. 13, 14, where the Lord of the vineyard sends his only begotten son, we read, "I have one Son, I will send Him; perchance they will reverence Him," and when they see Him coming, they say, "This is the *Heir*; come let us kill Him, and the *inheritance* will be ours." By right of *inheritance* the saints are His.

VI. In the next place His title arises by GIFT. This is so important that I will ask you to look at several verses. 6th chapter of John, verse 37: "All that the Father *giveth* Me shall come to Me"; and in the 39th verse, "And this is the Father's will, which hath sent Me, that of all which He

hath *given* Me, I should lose none." Has it ever impressed you before that we, His people, are the Father's gift to His Son? I think a great many consequences follow from that, and a great deal of blessed truth is wrapped up in it. But let us look now to the 17th chapter of John. In that wonderful prayer of the Lord Jesus we find this fact of the *gift* of the Father mentioned seven times, beginning with the second verse: "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast *given* Him." It is the Father's purpose, that He should give eternal life to as many as the Father has *given* Him. Then the sixth verse—the statement is made twice—"I have manifested Thy name unto the men which Thou *gavest* Me out of the world; Thine they were, and Thou *gavest* them Me." Again in the ninth verse mention is made of the saints being the Father's *gift* to His Son. "I pray not for the world, but for them which Thou hast *given* Me, for they are Thine." In the eleventh verse, "Father, keep through Thine own name those whom Thou hast *given* Me, that they may be one as We are." In the twelfth verse, "Those that Thou *gavest* Me I have kept." And lastly, in the twenty-fourth verse, "Father, I will that they also whom Thou hast *given* Me be with Me where I am."

In the sixth chapter of this gospel there is a reference to what the Father has given *us*, and also a reference to what He has given His Son. In the thirty-second verse we read: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven." Then in verse 37 we read: "All that the Father *giveth* Me shall come to Me." So we see it is reciprocal. The Father gives the Son to us, and He gives *us* to the Son. Then see John iii. 16: "God so loved the world, that He *gave* His only begotten Son"; and, on the other hand, God so loved His only begotten Son, that He *gave* to Him those who are redeemed by His precious blood.

Such, then, are the six titles by which the rights of the Lord Jesus Christ in His saints are vested in Him. But there should be another title to complete the series of

seven. The particular property which He has thus acquired in His saints has a will of its own. Each one of us has a will of his own; a will that is actually capable of being exercised in opposition to all the claims and rights of the Lord Jesus Christ, resting upon these six titles. And here we may learn the difference between *title* and *possession*. One may have a valid title to property; he may have a title arising in all of these six ways that I have mentioned, and yet he may not be in possession of his property; he may not have the use and enjoyment of it. And so it is with the rights of the Lord Jesus Christ and His claims upon His people. Although He has a right to them by *creation*, by *purchase*, by *discovery*, by *conquest*, by *inheritance* and by *gift*, nevertheless, if our wills are not subdued to Him and submissive to Him, though He has the title to the property, He does not enter into the possession and enjoyment of it.

VII. So here is where the responsibility comes to each one of us to add to those six titles, the seventh one, namely, that of a voluntary, joyful surrender to His lawful claims. That will make a complete series of seven titles. Oh, that we may truly know the riches of the glory of His inheritance in the saints, and the value which He attaches in grace to that property!

At the Breaking of the Day.

"And they came to Hebron at break of day" (2 Sam. ii. 32).
 "All these men . . . came with a perfect heart to Hebron, to make David king" (1 Chron. xii. 38).

THEY fought by the pool of Gibeon,

Ere the truce of battle sounded

In the death of Asahel.

Then travelling through the darkness,

Till the night had passed away,

Footsore they came to Hebron*

At the breaking of the day.

'Twas sweet to rest at Hebron

When all the strife was o'er,

For in that holy mountain

The sword devours no more.

And there the host of David,

Which all around him lay,

Renewed their strength in Hebron

At the breaking of the day.

* Hebron signifies fellowship.—Ed.

If I would fight life's battle,
 If I would overcome,
 And breathe a heav'nly fragrance
 While yet I'm far from home,
 I must go forth in secret,
 To wait, and watch, and pray—
 Oh, I must come to Hebron
 At the breaking of the day.

Though long the watch we're keeping,
 The morn shall come at last,
 And the night shall flee and the weeping,
 Like a dream when it is past.
 Then why art thou discouraged
 By the trials of the way?
 Oh, thou shalt come to Hebron
 At the breaking of the day.

For thee, O child of glory,
 The heav'nly Hebron waits,
 To welcome thee for ever
 Within its golden gates,
 To meet thy soul's Redeemer,
 To dwell with Him for aye,
 When thou shalt come to Hebron
 At the breaking of the day.

And when we reach that mountain
 Where ends the desert road—
 The morn of high communion
 In the city of our God—
 We'll gaze upon the Fairest One
 In all that bright array,
 And crown Him "King in Hebron"
 At the breaking of THE DAY!

MAYBOLE, Jan. 10, 1910.

W. SHAW.

All my Springs are in Thee.

Psalm lxxxvii. 7.

O BLISSFUL knowledge, now by faith
 I see
 The souls Thou savest all are kept by Thee.
 No more I fear my future path to tread,
 My steps are ordered by my Living Head
 From day to day.

My hourly need of strength and peace and
 love
 Is freshly met from living springs above.
 A well within! How soon would it run dry!
 But God, my God, will all my needs supply
 From day to day. LUCY DEAN.

Conversations on Christian Baptism.

By Dr. ANDERSON-BERRY.

I SHOULD like to say that the following "conversations" are from notes of actual conversations with fellow-Christians, from letters written in reply to similar questions, and from self-communings. In reading the Scriptures, and what others have written in explanation of the Scriptures, there ever arise in the reader's mind questions and questionings that cannot be silenced. Hence in walking along the road, in awaiting sleep that is so long in coming, in the quietness of the twilight hour, one is conscious of conversations taking place in one's mind. From these much of the material used in the following pages has been taken.

For a blessing upon them we look up to the Father, Son, and Holy Ghost.

I. I have been reading lately some little books on "Baptism," and my mind is troubled. Do you think, sir, that the subject is one of sufficient importance for me to allow my mind to be thus troubled and perplexed?

Certainly I do. With but few exceptions all Christians agree that baptism is a Christian ordinance. That is, it is a thing established by the authority of Christ. And you know that He said: "Ye are My friends, if ye do WHATSOEVER I command you" (John xv. 14). But allow me to ask, What is there about baptism that troubles you?

II. The mode of baptism for one thing. Should I be sprinkled or immersed?

Before I answer your question I would fain ask you one: Are you a subject for baptism? Our Lord Jesus puts the subject before the mode. He says: "He that believeth and is baptised shall be saved." And to show that the emphasis does not lie on the being baptised, He adds: "But he that believeth not shall be damned" (Mark xvi. 15, 16). Thus our Lord links faith and works, belief and obedience, together, yet making it clear that faith is the dominant partner. A man who is baptised may be lost; a man who believes NEVER.

III. Then baptism is an act of obedience, and infants cannot be baptised?

That is so. Baptism is an act of obedience.

An obedience the principle of which is faith. A little child is crying. It disturbs you. You shout at it to stop crying. The child stops. It obeys through fear. So might we compel it to be baptised. Would that act have any value in the sight of God? Surely not, although "to obey is better than sacrifice." All through Scripture the obedience that pleases God is the obedience that springs from faith. That obedience alone is of any value in His sight, for it is faith externalised, made visible, given substantiality. A beautiful illustration is seen in the use by Paul and by James of the words: "Abraham believed God, and it was counted to him for righteousness" (Rom. iv. 3; James ii. 23). For Paul uses them in connection with Abraham's *faith* in God's promise, whilst James uses them in connection with Abraham's *obedience* to God's command. To Paul, apparently, the faith is everything ("to him that worketh not but believeth"), whilst to James, similarly, the work is everything ("by works a man is justified, and not by faith only"). Shall we say, as some too hastily do, that one of the two must be wrong in his use of Genesis xv. 6, for both cannot surely be right? Nay, we may not say so, even though it may seem an insurmountable paradox. Look closely and you will see that Paul speaks of Abraham's humble acceptance of and hearty belief in a promise (that he should have a son) given fifteen years before his prompt obedience to a command (that he should sacrifice his son) of which James writes. His faith thus manifested was the hidden root which bore long years after the glorious flower of self-sacrificing obedience. Even as David's slaughter of the lion and the bear in the privacy of the concealed pit preceded his triumph over Goliath amid the publicity of the arena between two armies. So says James: "Thou seest how faith wrought with his works, and by works was faith made perfect." And in the Greek there is a little play on the words—"sunergei tois ergois": *worked with his works*. Having given faith its proper place—the first place—ever after in the believer's life, faith and works must go arm in arm as comrades. In every bright mirror of a deed there is reflected the stead-

fast face of the faith that inspired that deed.

Hence Christian baptism is an act which presupposes faith in the living Christ of God. So Paul tell us: "So many of us as were baptised into Jesus Christ" (Rom. vi. 3). Yet he adds, "were baptised into His death," for it is not a blind faith this that is manifested by the act of baptism. It is an intelligent, instructed faith; it grasps the meaning of His Name—*Jesus*, Saviour, Sufferer; *Christ*, Anointed, Appointed, therefore living, enthroned with all authority to save. Some say it is the baptiser that obeys, not the baptised one. If a parent bids an elder child to take a younger one to the dentist to get a tooth stopped, is the act of obedience only on the part of the elder one? Does not the younger one also obey, and that intelligently, knowing that the elder was only acting out the parent's instructions? Granted that it is the baptiser who in the first instance obeys, does the one baptised not also obey, knowing that the baptiser is only carrying out the Lord's command?

IV. Is it true that these words should be read "unto His death"?

No; for the little Greek word *eis* (translated unto or into) when it denotes object or purpose is translated *unto*. Now, is that the meaning here? Are we baptised with Christ's death as the object or the purpose of our baptism? Surely not; yet *eis* does mean object in Matthew iii. 11: "unto repentance"; and purpose in Acts ii. 38: "for the remission of sins." But our baptism does not lead up to or procure Christ's death, therefore we translate it here "into."

V. What then does it mean here in Romans vi. 3?

Eis when translated *into* in such a connection as this ("into His death") denotes inward union or participation. "Into His death"—as He died to sin, so we die to sin, just as if we were literally members of His body.

Godet tells a beautiful story about a converted Bechuana whom a missionary was questioning as to the meaning of Colossians iii. 3: "For ye are dead, and your life is hid with Christ in God." He said: "Soon I shall be dead, and they will bury me in my field. My flocks will come to pasture above

me. But I shall no longer hear them, and I shall not come forth from my tomb to take them and carry them with me to my sepulchre. They will be strange to me, as I to them. Such is the image of my life in the midst of the world since I believed in Christ."

How vividly does the immersion of the believer under the dark waters of baptism show this forth! For our union with Christ began in the darkness and solitude of the garden tomb; for "even when we were dead in sins," God "hath quickened us together with Christ (by grace are ye saved), and hath raised us up together" (Ephes. ii. 5, 6).

VI. I read somewhere that there are at least four different kinds of water baptism mentioned in the New Testament. Is that so?

Do you refer to (1) divinely-appointed levitical baptisms; (2) traditional baptisms of the elders; (3) baptism of John; and (4) Christian baptism? If you do, then you are confounding *baptisma* with *baptismos*. You have no scriptural authority to call the levitical and traditional washings "baptisms." When the Scriptures speak of baptism they employ the word "*baptisma*"; when they speak of washings they use the term "baptismos."

VII. But "these different ceremonies or washings in the Old and New Testaments are all alike called baptisms." Is that not so?

No, it is not so. For notice the three following facts;

(1) The word "baptism" does not occur in the Old Testament.

(2) The word "*baptisma*" always used by the Holy Spirit in the New Testament for "baptism" and for nothing else, is never translated "washings."

(3) *Vice versa* the word "*baptismos*" always used in the New Testament by the Holy Spirit for "washings" and for nothing else, is never translated "baptism" except by a manifest mistake in Hebrews vi. 2. And even there, where the Revisers put "washings" in the margin, it cannot refer to Christian baptism.

Even in scientific writings, where the authors are most punctilious in the use of

terms, you will not find any finer differentiation in the use of terms than in this instance. *Baptisma* is baptism and *baptismos* is washing: there is no confusion here for there is no confounding of the things that differ.

VIII. Did the Jews have any "water baptism"?

They did. Before the time of Christ and His Forerunner there was the "Baptism of Proselytes." Three things were required of the Gentile who had become, not only a "proselyte of the gate," but a "proselyte of righteousness" before he could be called "a perfect Israelite," "a child of the Covenant," "an Israelite indeed." (1) *Milah* or circumcision; (2) *Tebhilah* or baptism; (3) *Corban* or a sacrifice. And this baptism, the only "water-baptism" known to the Jews before John came, was complete immersion, so that the water came into contact with every part of the body. Then as the immersed one rose up and stepped out of the water he was called by the Rabbis "a little child just born" or "born anew." Nay, more; they instructed him that he must consider his past to be as completely gone as if he had died and been buried.

IX. Do you assert then that ALL the "water-baptisms" in the Bible are immersions or dippings?

Most solemnly I do. John's baptism was by immersion. "John also was baptising in Ænon near to Salim, because there was much water there" (John iii. 23). "And Jesus, when He was baptised (by John) went up straightway out of the water" (Matt. iii. 16). To be continued.

The Root and Offspring of David.

DUAL TITLES OF THE SON OF GOD—II.

By T. BAIRD.

IN our last meditation on the dual titles of Christ we dwelt particularly upon His title as "The First and the Last," and sought to demonstrate therefrom the eternity of His divine nature and character, and all that in fullest terms of complete equality with God. Under the present title of "Root and Offspring" we propose to demonstrate equally clearly and conclusively the *duality*

of His nature, and will endeavour to prove that Christ as the "Root of David" was David's absolute God and Creator, while as the "Offspring of David" He was David's personal Son and Seed by lineal descent. Rotherham's helpful translation reads thus: "I am the *Root and Race* of David." Every sincere Christian ought to subscribe heartily and intelligently to the duality of Christ's nature and person. In the profound words of the ancient and inimitable creed we say Christ was "God of the substance of His Father begotten before the worlds, and Man of the substance of His mother born into the world." Christ was *all* God, and *always* God. There never was a time when Christ was not God (John i. 1-3). He *became* Man (John i. 14). He was *not always* Man. We never read of Him taking "the form of God"; that He always had. But we do read of Him taking "the form of a Servant" (Phil ii. 6, 7). But even when He did condescend to assume human form, His absolute Godhead remained unimpaired, unchanged, unchallenged. His Deity was not converted into flesh, but His immaculate humanity was mysteriously incorporated into His eternal Godhead. In the words of the aforementioned creed, "Christ became Man not by the conversion of His Godhead into flesh, but by taking His Manhood into God." At this point we will now adduce a sevenfold evidence of the duality of His nature and person.

	DEITY.	HUMANITY.
1. The <i>Root</i> ...	and the offspring of	<i>David</i> . Rev. xxii. 16.
2. Our <i>Lord</i> ...	sprang out of	<i>Judah</i> . Heb. vii. 14.
3. The <i>Word</i> ...	was made	<i>Flesh</i> . John i. 14.
4. <i>God</i> ...	was manifest in the	<i>Flesh</i> . 1 Tim. iii. 16.
5. The mighty <i>God</i> .		The Child born. Isa. ix. 6.
6. The everlasting Father (or Father of the everlasting age).		The Son given. Isa. ix. 6.
7. The Son of God with power.		The seed of David. Rom. i. 3, 4.

We grant at once that the truth revealed in this wondrous title is entirely contrary to all human thought, human nature, human law, and even human reason, but that which is so utterly obscure and inconceivable to human reason is supremely luminous and reasonable to faith. No earthly parent can beget a child, and at some future time become a child again. No human being can possibly be the parent and the child. The parent is the parent, and the child is the child, having separate entity of being. No

tree in nature can be the root and the branch in the same tree at the same time. Root is root, and branch is branch. It is invariably so in nature. But when we come to handle divine things, and consider Christ as the "Root and Offspring of David," we must be prepared to see the natural order of things completely reversed and eclipsed. As God, Christ was David's *root*, the root out of which He sprang. As Man, Christ was David's *shoot*, the rod out of the stem of Jesse. In His Godhead Christ was David's divine Progenitor; in His Manhood Christ was David's human Progeny. Astounding and reason-baffling mystery! It was on this very subject that Christ so effectually silenced the cavilling Pharisees in the days of His flesh. "What think ye of Christ? Whose Son is He? The Son of David! How then doth *David* in Spirit call Him *Lord*? If David then call Him *Lord*, how is He his Son?" (Matt. xxii. 42-45). Christ was both David's *Lord* and *Son*. He was David's *Lord* because He was *God*; He was David's *Son* because He was *Man*. Profound and inscrutable mystery!

Suggestive Topics.

- LOOKING UNTO JESUS (Heb. xii. 2).
 Looking unto Jesus for *salvation*,
 Matt. i. 21; Heb. vii. 25.
 Looking unto Jesus for daily
strength, - - - 2 Cor. xii. 9, 10., R. V.
 Looking unto Jesus for *support*, Psa. lv. 22.
 Looking unto Jesus for
security, Isa. xxv. 4; 1 Sam. xxii. 23.
 Looking unto Jesus for
succour, - - - Heb. ii. 18.
 Looking unto Jesus for *supply*, Phil. iv. 19. R. T.
- CALVARY—THE ACCOMPLISHED WORK.
 C Christ died for the ungodly, Rom. v. 6.
 A Abolished in His flesh the
 enmity, - - - Ephes. ii. 15, 16.
 L Laid down His life, - - - John 10. 15.
 V Victory gotten,
 Psa. xcvi. 1, 2; 1 Cor. xv. 3, 4, 54.
 A Atonement made, - - - Rom. v. 11.
 R Reconciliation complete, - 2 Cor. v. 18.
 Y Ye who sometimes were far
 off are made nigh by the
 blood of Christ, Ephes. ii. 13. E. A. H.

The Greatest of all Graces.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS xiii. 6-13.

6. "Rejoiceth not in iniquity [unrighteousness], but rejoiceth with the truth." Thus love takes its stand ever on the side of "the truth," as against all unrighteousness and error. God is light as well as love. Love is the heart of God; light is the mind of God. And love that is of God can never consent to the setting aside of the truth at any price. Thus may the difference between love that is genuine and love that is spurious be tested.

7. "Beareth [or covereth] all things, believeth all things, hopeth all things, endureth all things." How lovely the character thus depicted! How opposite to that which is the ordinary way of the carnal mind! Ever seeking to cover evil rather than to expose it, or, like God Himself, if exposing it, only that it may be effectually and for ever covered. So also in "believing all things" and "hoping all things" charity will think kindly if at all possible, being in this the very opposite of that carnal judgment which imputes the worst motives, and puts the worst construction upon everything. "Enduring all things" implies patience as well as endurance.

8. "Charity never faileth; but whether there be prophecies, they shall fail." This cannot possibly mean that anything which God has spoken can possibly fail of its accomplishment. The connection leaves no doubt as to the meaning, which is, that the gift of prophecy would pass away, not being a permanent endowment of the Church, but like the other gifts, bestowed for a specific and temporary purpose, which purpose being fulfilled they would no longer be required, and would consequently cease. Thus prophecies and tongues or gifts (*Karismata*), would be "done away," and as a matter of fact have been "done away"; whilst knowledge, which is in part, is caused to vanish away by clearer, fuller knowledge, as the stars vanish before the rising sun.

As to the gift of prophecy, it must be borne in mind that the infant Church had

not the completed Word of God as we have it. The gift of prophecy was God's ordinance for the edifying of the Church till such time as the Scriptures should be completed; after which the work of edifying through the ministry of the Word devolves not upon the prophet but upon the teacher. The prophet spake by direct inspiration of the Spirit of God. The teacher deals only with the written Word. Prophets uttered that which God spake through them, often not understanding what they uttered, but inquiring the meaning of it afterwards. The teacher, on the other hand, whilst he requires the enlightenment and power of the Spirit, effectually to minister the Word, is nevertheless the intelligent exponent of the Scriptures; and whilst the prophet might utter things that God had kept secret from the foundation of the world, the teacher has no warrant to go a syllable beyond what he finds in the Scriptures of truth.

"The faith" in its entirety has been "once for all delivered to the saints." God has given to us "all things that pertain to life and godliness." This it is our privilege to guard and contend for; and woe to him who, on the false assumption that he possesses the prophetic gift, dares to add to it.

8. "Whether there be tongues, they shall cease." As to the gift of tongues, God gave it at Pentecost. The God who in judgment had confounded men's speech at Babel, now in grace bestowed this gift so that every man might hear in his own tongue the wonderful works of God. That gift has long since ceased, and though some have professed to speak in other tongues by divine gift, the "tongue" in which they spake never yet found an interpreter, or was of any value in making known the Gospel to those of other languages. The Lord's servants have now the laborious necessity of learning the language of the people whom they propose to evangelise. So much depends upon the intelligent rendering of the thoughts of God in other tongues, we feel that this ought always to be a special subject of prayer on behalf of foreign labourers.

8. "Whether there be knowledge, it shall vanish away." The gifts of "prophecy," "tongues," and "knowledge" are

here regarded as pertaining to an *immature*, condition of things. Like the scaffolding of a building, or the education of a child, they serve a necessary purpose until a point is reached at which they are no longer required.

9. **"For we know in part, and we prophesy in part."** This is the period during which we have only "that which is in part"; during which our vision of the divine and spiritual is as in a mirror obscurely, and our knowledge or apprehension of them partial or imperfect. It is the time, so to speak, of the Church's infancy, and the administration of it is of the nature of education or discipline with a view to future maturity. The time is coming when, in place of the obscure mirror, there will be the face-to-face vision; in place of the partial immature infantile powers of speech, understanding and reasoning (alluded to in verse 11), there will be the power to fully know, even as now we are fully known by God.

12. **"For now we see through a glass darkly,"** or "in a mirror obscurely":—this is characteristic of all the present methods by which the knowledge of God is communicated to us. In the Scriptures we see Christ the image of God from first to last, but always "as in a mirror," in contrast to the time when we shall "see Him as He is." We see Him in the types and shadows of the books of Moses. There His sacrificial work and spotless character are seen reflected in numerous different aspects. When the anointed eye looks into the mirror of the Word, precious indeed are the views we get of Christ and of God. And though our vision is at best "obscure," and our knowledge "in part," yet how far short do we come of that which might be ours in the knowledge of God and of Jesus our Lord! To how many of God's children have these types and shadows been long sealed up, and to how many are they yet an enigma without a key to unlock its treasures?

In the PSALMS, we are, as it were, permitted by God to enter into the presence-chamber of the Father and the Son, and, as in John xvii., to listen to the breathing out of the very heart of Christ into the ear of His Father and His God.

In the PROPHECIC SCRIPTURES we have

His sufferings and His coming glory and kingdom all predicted in minuteness of detail that strikes the reverent inquirer with astonishment, whilst yet "the mystery" of the present age is kept a secret, "hid in God."

Then, in the GOSPELS, we have those four most precious records of His words and ways; His sufferings and death; His resurrection and ascension, all as witnessed and historically recorded by men, chosen and inspired of God to do so infallibly.

Much there is in all this which, by the Holy Spirit's teaching, may be known of Him; and yet, will not all the knowledge acquired thus be as the "obscure vision in a mirror," compared to the knowledge we shall have of Him, when, seeing Him as He is, beholding Him "face to face," we are changed into His image, and caught up to meet Him in the air?

12. **"Now I know in part: but then shall I know, even as also I am known."** "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Thus we see that to know God is the very essence and end of the eternal life that God has given us. To reveal Himself is His great object in creation, redemption, and glory. To know Him as revealed is the highest blessing of the creature. In creation, God has made Himself known; by the works which He has made, "His eternal power and Godhead" are clearly seen" (Rom. i. 20); man is thus left "without excuse." The scientific infidel and the idolatrous heathen are alike "without excuse," though the former has by far the greater guilt, and will receive the severer judgment.

But in Christ and in redemption God has revealed Himself, so as creation with all its wonders could never have told Him out.

"I write unto you little children, because ye have known the Father." This first experience of the little babe in Christ, this knowledge of the Father's love in Christ the Son, is something higher than all that can be gained from creation. In creation we learn something of the *attributes* of God, but in Christ we learn the love and grace that are in the *heart* of God. And God has laid hold of fallen men, even of the vilest and

guiltiest, that through the redemption which is in Christ Jesus, He might manifest "throughout the ages to come, the exceeding riches of His grace." If "the morning stars sang together, and all the sons of God shouted for joy" as creation sprang into being at the Word of God, what deeper joy and praise must ascend from the angelic myriads, as they behold the working out of the glorious redemption plan, and as throughout eternity they see the infinite love of God to those that were His enemies, in the person of Christ as the One who suffered for us on the Cross, and in whom we are blessed and glorified?

None ever knew God as Jesus knew Him. He was "in the bosom of the Father." He knew the joy of dwelling in that love. And He came forth in order that He might bring us into that same knowledge of God, and fill us with His own joy.

Hereafter "we shall know even as also we are known." That does not mean that we shall ever have as full a knowledge of God as He has of us. But that our knowledge of Him will in its measure be a perfect and true and unclouded knowledge, even as His knowledge of us now is.

Here, we know Him, and blessed is that knowledge; what is there to compare to it, partial, clouded, faintly realised as it is? But our present knowledge of Him is dependent upon our obedience to His will. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and manifest Myself to him" (John xiv. 21). "Then shall we know, if we follow on to know the Lord" (Hosea vi. 3). Paul's desire was, "that I may know Him." He counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He had known the Lord for years, but still he longed for a deeper, fuller knowledge of Him. Still he says, "I know only in part"—and he pants for that goal when he shall know even as also he is known. And there is real *power* in this personal knowledge of the Son of God; as we read, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

Worldly knowledge will not increase our "grace and peace." Even the knowledge of divine truth will not add either to our grace or our peace, if learned apart from Christ. What avails all the teaching we hear, if it leads us not into a deeper personal acquaintance with the Lord Jesus, and with God our Father? Perhaps some, if they were to confess the truth, would admit that they knew the Lord better in the days of their early Christian experience than they do now, notwithstanding all the truth they have learned. There was a nearness and an intimacy then, that there is not now. But it is in the path of obedience and of faith, difficult though it be, yet blessed, that acquaintance with God is gained.

13. "Now abideth faith, hope, love, these three; but the greatest of these is love." Faith is like the root, hope the stem, and love the fruit. Love is the fruit for which the root and the stem exist. Love is of God, for "God is love." Precious and acceptable was the worship of that woman who washed the feet of Jesus with tears of contrition, and wiped them with her hair, and anointed them with ointment. Sinner though she was, she knew Him as her Saviour and her Lord, and she "*loved much.*" If we don't love Jesus much, it is because we don't know Him well. And if we do not know Him well, it is because we fail to keep His Word, we fail to do His will.

But He knows us. He knew us thoroughly before He undertook our cause. He measured the depths of our iniquity, and weighed the burden of our guilt, before He undertook to save us. Having set His heart upon us, nothing can stay the current of that mighty love till we know Him and love Him as He knows and loves us, and till He sees reflected His own likeness in us, and has brought us to be for ever with Himself.

THE DOUBTING HEART.—John the Baptist said of the young Carpenter from Nazareth: "I have seen, and have borne witness, that this is the Son of God"; yet at a later time he sent messengers to Jesus saying: "Art Thou He that should come, or look we for another?" Faith, like Giant Despair, has its fainting fits.

Fishers of Men.

PART II. By ALEX. MARSHALL,

Editor of *The Herald of Salvation*.

KEEP OUT OF SIGHT. Mark Guy Pearse, an authority on trout-fishing, gives what he calls three "essential rules" to anglers. The first is "Keep out of sight," and the second and third are the same. An experienced angler, addressing his fellows, gave this instruction as a "golden maxim"—"Let the trout see the angler, and the angler will catch no trout." How prone we are to obtrude self. Satan seeks to puff us up by leading us to imagine that we are better, or more successful, "fishers" than others. Too often we swallow the bait; then we commence to blow the trumpet and sound our own praises. Self is like the children's toy "Jack-in-the-box," which soon pops up unless pressure is continually kept on it. If we were more occupied with Christ we would talk less of ourselves, our attainments, failures, achievements, or successes.

Doctor Andrew Bonar—M'Cheyne's biographer—remarked that he could tell when a Christian was growing:—"In proportion to his growth in grace he would exalt his Master, talk less of what *he* was doing, and become smaller and smaller in his own esteem, until, like the morning star, he faded away before the rising sun," said the old saint.

CAST THE NET ON THE RIGHT SIDE. The disciples of Christ had been fishing all night in the sea of Galilee, and had "caught nothing." The Lord stood on the shore and said to them: "Cast the net on the *right side* of the ship and ye shall find" (John 21. 3-6). On doing what the Lord commanded, they had such a haul of fish that they were not able to draw the net to the shore. Let us as "fishers of men" cast our nets on the right side of the ship. There is an avenue to every man's heart. If we begin on points of disagreement with those we seek to win, we shall make but little progress. Let us begin on the points of agreement, and then work up towards the object in view. A wheelwright does not press his plane or spokeshave against the grain of the

wood. We have often failed as "fishers of men" by neglecting to observe times and seasons, places and occasions.

A gentleman had a wealthy neighbour who was supposed to be utterly indifferent to spiritual concerns. The Christian determined to try and win him for Christ. One day he saw him in his garden, and entered into conversation with him on fruits and flowers. After discoursing for a time on these matters, he boldly told his errand. "My religion lies between me and my God; when I feel the need of other aid I will send for you," was the discouraging reply that he received. Seizing his hand, the "fisher of men," with deep feeling, said: "My friend, you and I may both be in eternity before that time; I cannot afford to wait if you can." In three minutes the gentleman was weeping, and there and then he accepted the Lord Jesus Christ as his Saviour. He confessed afterwards that the Holy Spirit had been striving with him, and he had stifled conviction.

There are more people concerned about their soul's welfare than we imagine. If we were to gain their confidence and watch for their souls as those that must give an account, we might be instrumental in their conversion. The customs of society too often hinder us from speaking to the unsaved about the Lord Jesus. Satan persuades us that those who have been brought up under Christian influences "know the way of salvation" as well as ourselves, and therefore there is no use speaking to them. We need more courage and more enterprise in this blessed business. A clearer apprehension of the terrible danger to which unbelievers are exposed, and a firmer faith in the power of the gospel of the grace of God, would make us much more successful "fishers of men."

LAUNCH OUT INTO THE DEEP. In Luke v. 4 the Lord said to Simon on board his fishing boat on the sea of Galilee, "Launch out into the deep and let down your nets for a draught." Peter replied, "Master, we have toiled all the night and taken nothing; nevertheless at Thy word I will let down the net." If fish cannot be caught by night, they cannot be caught by day, was Peter's

belief. Thank God for the word "nevertheless." Blessed "nevertheless!" Our experiences are often a hindrance to us. We have laboured so long and worked so hard and done so much that we think we know all that needs to be known about the men-fishing business. What a mercy that Peter pocketed his "experience" and did what he was told. He and those in the boat with him "launched out into the deep" and let down their net, with the result they "inclosed a great multitude of fishes and their net was breaking" (R.V.).

We are told that after obtaining the help of other fishermen both of the boats were filled. Too many "fishers of men" seem to be afraid to "launch out into the deep." We hug the shore watching every passing breeze fearing that it will become a hurricane. Let us "launch out into the deep" and "let down our nets for a draught." The big fish are not caught near the shore. And fish, unless they are "flying fish," don't jump into the boats! The Lord said "Go ye into all the world and preach the Gospel to every creature": we say, "Come," and because they don't enter our meeting-rooms we conclude that the people are "gospel hardened"!

When the subject of "How to reach the masses?" was discussed at a certain conference, D. L. Moody answered the question in the words, "Go for them." If people don't come to our halls let us "go for them" with the "glad and glorious Gospel." If all the Christians were deducted from our "Gospel meetings," it might prove an eye-opener to some to find how few unconverted persons were reached by us.

"Christopher North" (Professor John Wilson of Edinburgh University) tells of his having fished a whole day in a loch in Selkirkshire, without catching a single trout. A shepherd inquired if he had been successful. On being told that he was returning with an empty basket, the shepherd said, "It is well enough kent [known] that since the days of creation there never was a trout in that loch." The Professor then discovered that a whole day had been lost in trying to catch fish in a lake where there were none! It is worse than useless for

"fishers of men" to go where there are no fish. Let us "launch out into the deep," where there are plenty of fish and few fishers, and "let down our nets for a draught."

EXPECT RESULTS. It is the fisherman's business to catch fish. It is not his part to feed them unless with ground bait. Some seem to be satisfied with preaching, even though no souls are won for Christ. They expatiate on the numbers present and the "liberty" they had in preaching! Though we should not be discouraged, even if no present results are manifest, we ought to expect conversions. If we see little or no fruit of our labours, we ought to get alone with God and see if there is anything between us and Him that should be confessed and put away. One of Mr. Spurgeon's first students expressed to his teacher his disappointment at seeing so few conversions through his ministry. "Do you expect souls to be saved every time you preach?" inquired that "Prince of Preachers." "Oh, no; not every time." "Well, then, be it according to thy faith," was the suggestive reply.

FISHING WITHOUT A HOOK. The late Dr. Donald Fraser, of London, a well-known Presbyterian minister, told of a person who sought to ascertain a Scottish gardener's opinion of his "minister's" preaching abilities. "What kind of a preacher is he?" "A guid preacher." The Englishman could not get much out of the Scotsman. After exercising patience and perseverance, Donald committed himself thus: "He is a fine preacher, but he fishes without a hook!" There are, alas! too many preachers of this kind in these days. They may "catch" the ears of men and women by their eloquence or learning, but they "catch" few, if any, souls. They fish without a hook. Whilst seeking to be gracious to those we desire to reach, let us warn the unsaved of coming wrath and judgment, and point them to Christ, the sinner's Saviour.

NO THREE-MILE LIMIT. Along the coast there is a "three-mile limit" within which only British fishermen are allowed to fish. If foreigners trespassed, and were caught,

they would be severely punished. Thank God there are no such "limits" to "fishers of men." "All the world," and "every creature" are big fishing "grounds." Some "fishers of men" blame their fellows who fish outside their ecclesiastical "limits." Be it our ambition to be ever ready to carry the glad tidings of great joy to those who are "strangers to grace and to God." And the deeper the need the greater is our responsibility to carry the message of mercy to them.

ALL THE YEAR ROUND. There is a close time for catching most edible fish; any one breaking the law would suffer the penalty if convicted of the offence. But there is no "close" time in fishing for men. "Instant in season, out of season" are the times when Christians should be working for the salvation of the perishing. "The night is far spent; the day is at hand." Let us seek outlets not limits for the truth of God. Souls are perishing. God loves them; Christ died for them; the Holy Spirit strives with them. Shall we not be fellow-workers with God in His purposes of love and mercy? The Master will soon "rise up and shut to the door." Now, while the day of grace lasts; while the door of mercy is open; while the Lord Jesus as yet cometh not, let us buy up our opportunities and redeem the time.

CORRESPONDENCE.

The Political Situation.

We have received quite a number of letters concerning our article in January No. upon the believer's attitude toward party politics. These letters plainly show how utterly at sea the child of God must be who can neither appeal to a definite "thus saith the Lord" nor adduce any guiding principle to decide which party he should support. These letters follow the two distinct party lines, and are diametrically opposed to each other. Each one is profoundly convinced that he is right, and with heart and conscience he can do nothing else than support the party that commends itself to him. Every man is at liberty to hold his own opinions, and as children of God are in common with others seriously affected by legislation, they can scarcely avoid having, on such points as concern them vitally, matured opinions and corresponding hopes and fears. But for each to judge

those who hold opposite views as moral delinquents is to assume the judgment seat and to fail lamentably in the exercise of Christian charity. "Let every man be fully persuaded in his own mind." "Hast thou faith? have it to thyself before God" (Rom. xiv. 5 and 22).

"Peace, perfect peace, the future all unknown?
Jesus we know, and He is on the throne.

A Visit to Algiers.

OUR ship, the Norddeutscher Lloyd "Yorck" is a good ship even to the brass band which plays to its heart's content without being ordered to "move on," except with us. We are moving on to look for the swallows. They left our shores a good while ago to seek for sunnier climes, and "we must needs go and find them." We, like they, are birds of passage, here for a season then to another land, but ultimately to "seek another country, i.e., a heavenly," for we are assured that "we are of more value than many sparrows."

Christmas Day off Cape St. Vincent. The air is balmy and pleasant. We have been passing the grand range of the Sierra Nevada Mountains for some hours, snow-capped only on the summit now. I have before seen them covered from base to summit with snow.

We spend a few hours at GIBRALTAR: scene of carnage of old.

Voilà! ALGIERS is in sight. "*Voici, les oiseaux*"—our old friends found at last, the swallows, skimming, darting and shooting after their prey after the manner of their kind in the quieter parts of the shore. What a beautiful city it appears even from the harbour. "A city set on a hill."

On closer inspection we find a town of between 150,000 and 200,000 divided in three parts—all substantially built—the native quarter being naturally the most lacking in cleanliness, and sanitation nominal though perfumery. In the other parts where the buildings are more modern, the improvement is of a marked kind; the buildings, shops, houses, &c., and only in measure the public buildings being really magnificent; beggaring any of our towns in the "tout ensemble."

As we peregrinate we find the same poverty, or more so than in other great towns, linked with idleness of a disgusting kind, to be seen in perfection in every place where climates are warm and relaxing, and where the habits of the people industrially follow suit.

We were eye-witnesses to a pleasant function, where a missionary friend of ours who gives a weekly dole of bread all the year round, invited his people to an afternoon meal of bread and soup this time

We hope to stay here awhile, and go presently into the interior whence we may hope to report concerning native customs.

H. W. CASE.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

"GOING IN AND OUT."—How are we to understand the "going in and out" of John x. 9?

WHAT IS A HERETIC.—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

THE LORD'S PRAYER.—What is known as "The Lord's Prayer" recorded in Matt. vi. and Luke xi? Why is it not used in our meetings?

THE EXPRESSION "DEAR LORD."—Is the expression "Dear Lord," as used often in hymns, according to Scripture? Should "O Lord!" be substituted?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

DID CHRIST DIE OF A BROKEN HEART?—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

The Evolution of Revelation.

QUESTION 563.—Many teachers of the present day seem to admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age, but explain its position in Scripture on the ground of the development of revelation. Is the idea of the evolution of revelation a scriptural one?

Answer A.—It is extremely perilous to rely upon the ever-changing vagaries of some modern teachers! The sacrifice of Isaac was no relic of ancient barbarism, but rather a divine foreshadowing of that stupendous work of Calvary to which even the patriarch Abraham himself looked forward with joyful anticipation (John viii. 56). That there is development of revelation distinctly traceable in Scripture no one need dispute, but the expression "evolution of revelation" is extremely dangerous and misleading, and well calculated to disturb and distract the unwary and unstable. "Evolution" is a much misused and consequently a most unsavoury word, and ought never to be mentioned in connection with creation or revelation.

That there was progress in revelation, Exodus vi. 3 plainly indicates. The New Testament apostles received revelations which were completely concealed from the Old Testament prophets (Rom. xvi. 25, 26; Ephes. iii. 5). See Bernard's "Progress of Doctrine in the New Testament."

T. B.

Answer B.—Time was when it was left for an avowed infidel like the late F. W. Newman to say that "Abraham was (in heart and intention, though not in actual performance) not less guilty than those who sacrificed their children to Moloch." But now, alas! so-called Christian teachers do not shrink from putting forth ideas equally infidel. They refuse to see that the heathen simply accomplished their own barbarous will, whereas Abraham's sole motive for doing what he did was the express command of God, believing that He was able to raise his son from the dead. It had been "very grievous" to part with Ishmael; how much more with Isaac, his beloved, in such a manner too. Then again, when his faith and obedience were proved, his hand was stayed. Thus whichever way it is looked at, what analogy can there be between this peculiar trial and the habitual "customs of a barbarous age"? In God's holy requirement there is no conniving at "current beliefs," either then or now. In the Scriptures we have a perfect development of God's ways with men, dealt with according to the light they have from God, and as they really are, and also a complete revelation of God Himself in all His unchangeable nature, where no development is possible. There is progress in the character of God's revelations we may surely say, and even now that revelation is complete there is in its gradual opening up under the guidance of the Spirit something that seems analogous to this progress. Faith is in this way ever being tested, the new approving itself as of God by the firm hold which it retains of the past, upon which it throws fresh light. But if by "evolution of revelation" is meant that there was an ascending revelation rendered necessary by any ascent of man, or that one dispensation is the natural development of the one before it, and incorporates into it the principles of the previous one, or that the given revelation at any time develops of and in itself, the idea is false. There was no evolution in creation (each act being one of Divine interposition), nor is there in redemption. The law (confined in its application to a people in the flesh having exceptional advantages, yet bringing upon themselves necessarily its curse) was the handmaid to and preparation for "the gospel" by shutting men up to Christ (Gal. iii. 22-24), but the gospel never evolved from law. The gospel pre-

supposes nothing good in man at all, and meets us when proved in the cross to be totally ruined; man not only having been tried morally in Israel under God's righteous law and found wanting (Rom. iii. 19), but in the rejection of the Son of God answering the fullest exhibition of Divine love by the fullest exhibition of human hatred. Each revelation then is God-given, and is distinct and perfect in itself; and from it man declines (not "ascends"), as Israel did from law, and the Church has done from Christ (Rev. ii. 4). The Word of God is now completed (Col. i. 25), and what we have to do is to "continue" in the things which we have learned (Gal. v. 1; 2 Tim. iii. 14). Fresh light there may be, but not fresh revelation. The Lord Jesus Christ is the complete revelation of the Father, and the Scriptures give a perfect declaration of "that which was from the beginning" (1 John i. 1; John xx. 31). There can be no "development" in that which was from the beginning. W. R. L.

Answer C.—The idea is neither scriptural nor reasonable, and both the admission and the explanations referred to are subtil but emphatic denials of any reality in revelation. The words "development" and "evolution" do not express the same thought. "Development" implies the gradual assertion of powers which are already latent, as in the growth of an infant to manhood. There is obvious development in the revelation given to us in the Scriptures, for the closing chapters of the four Gospels are a glorious expansion of the 15th verse of the 3rd chapter of Genesis, up to which the whole of the law and the prophets have gradually led; and the last three chapters of John's Revelation give us a marvellous climax, which has been reached through the teaching concerning the Church, its position and growth, in the Acts and Epistles. But "evolution" implies enlargement through divers channels, not apparently alike in character, as in the supposed production of mankind through stages which commence with a mollusc. If the mollusc contains the germ of all that is in man, the soul of man must be nothing more than the highest known stage of bestial intelligence, which is a denial of Gen. ii. 7. The supposed evolution of revelation is a necessary and logical outcome of the theory of natural evolution, and, if it be genuine, the abominations (Scripture name) of the heathen contain the germ of Divine truth. But the sacrifices of the heathen are to demons (1 Cor. x. 20), and so the demons are made to be God Himself in embryo. Such is the blasphemous conclusion to which this line of thought must lead, and its effect is clearly seen to-day in the teaching which would have it that sin is only good in a lesser or lower degree. But Scripture

pronounces woe upon those who call good evil and evil good (Isa. v. 20). F. O. S.

Answer D.—I trust no readers of the *Witness* for a moment "admit that the sacrifice of Isaac was in accordance with the customs of a barbarous age." Such an idea is not only without Scriptural sanction, but against Scriptural evidence. For note—(1) It was God who directed Abraham to offer up Isaac (Gen. xxii. 2), though "He Himself knew what He would do"; (2) This was for a defined object, to tempt, or rather test Abraham (Gen. xxii. 1), and so we read, "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead"; (3) God so approved of this act of obedience that He found in it a ground of further promise of blessing (Gen. xxii. 16); (4) This act is cited in the New Testament as the supreme proof of the reality of Abraham's faith. "Was not Abraham, our father, justified by works, when he offered up Isaac, his son, upon the altar?" (James ii. 22, 23). The sacrifice of Isaac was no mere impulse of Abraham, but God's command. How then could it be according to the suppositious "custom of a barbarous age"? The fact that the offering up of Isaac is approved of in books so widely separated in the Scriptures as Genesis, Hebrews, and James sufficiently disposes of the idea "that the position of this incident in Scripture is to be explained by the development of revelation." Had this been so we should have expected that what was approved of in Genesis would have been condemned in Hebrews and James. But God "cannot deny Himself," nor can one part of His Word contradict another. Seeming contradictions in the Book are simply subjective effects of our own low spiritual vision. A man who babbled about the contradiction he had found in Newton's "Principia" would be put down as a conceited ignoramus, "but a greater than Newton is here." What the late Lord Salisbury called that comfortable word "evolution" is one of those phrases which explain nothing, but which men use to gild their ignorance. I would substitute for the expression "evolution of revelation" the words "progressive revelation." The very names in which God has revealed Himself: Elohim, El Shaddai, Jehovah, Jesus, Father, mark a progress in revelation, but the revelation is on organic lines, and is not contradictory but cumulative. All that God has ever revealed of Himself remains eternally true. Nothing that we know of Him has been ever superseded by the full revelation of Himself in the Person and Cross of our Lord Jesus Christ. The God of Creation is the God of Sinai, and the God of Sinai is the God of Calvary. W. H.

Faith's Triumph.

By ROBERT M'URDO, New York.

"Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God" (Psa. xc. 1, 2).

THESE are some great pictures which only reveal their beauty and grandeur when viewed from a certain standpoint. If examined closely, little can be seen but rough layers of paint. If looked at from a distance, all seems hazy and confused; but when we stand where the artist stood when he conveyed to the canvas by means of his brush the living scene which glowed in his imagination, then we see what he saw. Our mind is illuminated, and our heart is stirred by the enchanting power of life and action depicted therein.

So it is here. The greatness and majesty of this sublime statement is only revealed as we view it in

ITS ORIGINAL SETTING,

and in the light of the circumstances which called it forth. The speaker is Moses. He stands amid the thousands of Israel, whose tents covered the wilderness for miles around. The frail appearance of the most temporary of all dwellings must have presented a striking contrast to the strong and rugged mountains rising up in the background. Wherever his eye turned he beheld scenes of activity, but it was the solemn activity of the mourners as they carried the dead to the grave, while within the open tents sorrowful groups of watchers saw the light of life fade from the eyes of husband, wife, and mother. In the morning men appeared full of life and vigour, at sunset they were laid low like the grass of the field which withereth. Death, like a flood, carried them away, and they were gone. The sin of the people had called forth judgment, and for days and years the wrath of God, like an angry cloud, had covered the camp with gloom.

The memory of other times filled the patriarch's vision as he meditated on the dark and depressing scenes around him, while the impenetrable mystery of God's providential dealings rose up like a wall of iron, closing to the eye of sense every avenue

of promised deliverance. No wonder if at this time a cry of despair had been wrung from the heart of this, the greatest leader of men, as he stood apparently crushed and defeated by the sin and folly of that people for whose sake he had suffered the loss of all things. But it was just here that

FAITH TRIUMPHED,

and God was glorified. The glory of Egypt was gone for ever. Canaan, with all its wealth, he would never enter. A lonely death and an unknown grave were all that awaited him in this world. But long ere this he had weighed in the balance of the sanctuary the weight and worth of all things "seen" and "temporal," and now when the trial came, and his days on earth were as nothing, he penned this grand imperishable statement which to-day, as in ages past, stands forth on the page of Inspiration as a witness to his unwavering faith and God's all-faithfulness—"Lord, Thou hast been our dwelling-place in all generations."

The details of this psalm may not answer to the experience of saints in this present time, but the spirituality and heavenly-mindedness expressed in the two opening verses give them a depth of meaning and breadth of application which cannot be limited to any special period of time, or to any particular company of believing people. With some of the main features of this great picture we are all too well acquainted. The shortness and frailty of human life, with its glory and beauty like the fading flower; the transitory nature of all which seems most stable beneath the sun; the ever moving procession of mourners who carry their dead to the grave, are sad facts common to all climes and ages; while the painful consciousness is ever present with us that "sin" is the cause of all the calamities which fill up the dark background against which this marvellous statement concerning God presents such a striking and blessed contrast.

How incomprehensible to our finite minds is

THE FACT OF GOD'S ETERNITY.

The contemplation of this single attribute of His Being lays us prostrate in His pre-

sence. Throughout all the cycles of the ages God has lived. Before the universe was formed, or the first atom of matter created; when infinite space was empty, and no seraph bowed at the throne, God was then what He is now—in the absolute perfection of all the attributes of His nature.

The eternity of God cannot be demonstrated by any power of reason or process of calculation. Though a whole life-time were spent in adding million to million, that would only bring us to the frontier of eternity and leave wholly unmeasured the unmeasurable. But though we cannot comprehend this great mystery, we can in our helplessness cast ourselves into it, knowing that we fall into the embrace of infinite love. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. xxxiii. 27).

The Scriptures are abundant in their testimony to the eternity of God, and reason confirms it by a process so simple and convincing that no man can deny it without doing an outrage to his own intelligence. The fact that God does exist, the uncreated Creator of all, is proof that He always did exist. "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even

FROM EVERLASTING TO EVERLASTING THOU ART GOD."

To Moses this was no bare fact claiming the mere assent of his mind. For long years he had known God in a most intimate way. As a child of a believing mother he would first hear from her lips the story which she knew concerning "the God of Abraham, Isaac, and Jacob." As a young man he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. xi. 25). For half a life-time his faith was tried without a sound from heaven or a sign upon earth, but "he endured as seeing Him who is invisible" (Heb. xi. 27). From the day that God called him at the burning bush until he wrote this choice portion, he had lived amid a perfect blaze of miracle and mighty manifestation of the power of God. But so did the thousands of Israel "whose carcasses fell in the wilderness." Moses trusted God when there was *no miracle*, and now when all

had failed—himself also—he had learned the lesson of his life, and was able to look away from all creature help, because he had found

IN GOD HIS ALL IN ALL.

Since then God has revealed Himself in a way unknown to Moses. The God of Sinai has become the God of Calvary. The thunders of the law are hushed, and "the gospel of peace" is proclaimed. But to abide where grace has placed us, and to know by experience what it is to dwell in God as Moses did, is so far above the level of ordinary Christian life to-day that we may still look up to this as a standard for our attainment. "Return, O Lord, how long? and let it repent Thee concerning Thy servants. O satisfy us early with Thy mercy; that we may rejoice and be glad all our days."

The Pillar of Cloud and Fire.

By S. H. STRAIN.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Exodus xiii. 21).

AS we read this verse we are reminded of the numberless promises made by God to His people concerning guidance through this passing scene; and our hearts are cheered as we think that He who of old led His people day and night is the One who still leads, guides, and protects; for we know that "He is the same yesterday, to-day, and for ever." Child of God, wonder not if in thy case, as often was the case with the children of Israel, the path which thy Lord may lead thee be through barren land; food may be scarce, the water may be bitter, but still thy God leads. The enemy may be powerful and cruel, and at times they may seem to get victory, but trust thou in God, "He that is for us is greater than he that is against us," and through Him thou art well able to overcome. He who is guiding by day and by night knows the end from the beginning, and one day He shall guide into the heavenly Canaan, where, as the countless ages of eternity roll by, thou shalt recount the wondrous loving-kindness of thy blessed Lord.

The Claims of Christ.

PART III. By PHILIP MAURO,

Author of "The World and its God," "Man's Day," &c.

WE come now to the subject of the *value* of the property. There are various ways by which men estimate *value*. A thing may have no *intrinsic* value, and yet it may be very valuable indeed to the owner, for various reasons. For instance, it may be valuable on account of the high price paid for it. Now, if we will consider the value of the saints of the Lord as measured by that standard, we will be very much impressed, I am sure, with the value which He attaches to that property. He gave *Himself*; He "gave Himself"; "redeemed by His precious blood"; "bought with a price," a great price; a price we have no means to measure or estimate.

Again the property may be valued because of the person who gave it. I love to think of that. I love to think of myself as the Father's *gift* to the Son, and to be valued, not for the intrinsic worth of the gift, but for the sake of Him who *gave* it. Is it not good to be reminded seven times in reading over the 17th chapter of John, that the Father has *given* us to the Son, and will not He, who has all the power in the universe, see to it that this property is well guarded; that it suffers no damage or loss? Can we not trust him for that? We might not think so if we considered only the intrinsic value of the gift. But we *must* think so if we consider the One from whom the gift came, or if we consider the price which the Lord paid for us. For He gave Himself. "Christ also loved the Church, and gave Himself for it."

Now, a few words concerning some of the purposes, as stated in these scriptures and others, for which the Lord Jesus Christ has taken possession of the particular property which we are now considering—His property in the saints. In those verses in John vi. 37, 39, and also in 1 Thess. i. 11, we are told that His purpose in getting possession of His people was that He might save them from wrath, and might raise them up at the last day. That is one reason why He desires to own this property. He wants

to have the right to save it from the wrath that is coming (and there are so many reasons for thinking it is coming very, very quickly), and that He might raise up those who are sleeping—the dead in Christ.

Then in John x. 27 and John xvii. 2 He declares that His purpose is that He might give them eternal life. Christ is the source of life: "In Him was life." The only offer of life that is made to dying men is life in Jesus Christ. He is the new life-source for humanity, and this is another reason why He has taken valid title to this property—that He might give them eternal life.

Then in John xiv. 3, John xvii. 24, and in 1 Thessalonians iv. 17, another purpose is declared, namely, that they might be ever with the Lord: "That where I am, there ye may be also."

And in John xvii. 9, the stated purpose is that He might intercede for them; that He might pray for them.

In the 22nd verse of that chapter, also in the 24th verse, the stated purpose is that they might share His glory. This is another purpose He had in view in getting possession of these perishing ones down here, namely, that they might share His glory; and He will not turn aside from any of these purposes until they have been fully accomplished (Josh. iv. 10; Ruth iii. 18).

Again in 2 Corinthians v. 15: "That they should live unto Him." "That they should not any longer live unto themselves, but unto Him who died for them and rose again."

In Galatians i. 4: "Who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of God and our Father."

All these purposes, we see, are connected directly with His having acquired valid title and claim to His redeemed people.

Then in Romans viii. 29; Hebrews ii. 11, 12; 2 Corinthians iii. 18, "That they might be conformed to His image"; "That they might be conformed to the image of His Son." That is the purpose of God for each one of His redeemed. He has beside Him there the pattern in the One whom He has raised from the dead, and His purpose for everyone of those whom He has given

to His Son is that they might be conformed to His image.

Then again in Romans viii. 17 and Galatians iii. 29 we learn that the saints are to be joint-heirs with Christ Himself. He has been appointed the Heir of all things, and His purpose for those who belong to Him is that they should be joint-heirs with Him.

Again, we read in Titus ii. 14, "That He might redeem them from all lawlessness, and purify unto Himself a people for His own possession."

Finally, in Ephesians v. 25, we read that Christ loved the Church and gave Himself for it in order that He might sanctify it, having cleansed it with the washing of water by the Word.

What, then, shall our response be? What shall we say, then, to these things? If you noticed carefully this catalogue of the purposes that Christ has in view for His people, you have noticed that most of them are purposes which He will carry out by His own sovereign might and power. But some of them involve responsibility on our part. Some of them involve the response of our wills; and the closing moments of this hour can, I think, be very profitably spent in considering those special purposes. Room is left in what He intends to do to test our loyalty to Him, and to see whether we will recognise His claims. This test is particularly important at a time when the world scorns, ignores, and repudiates those claims. For Christ's rights extend over all this scene. They extend as far as the universe extends. They embrace things in heaven, and on earth, and under the earth, for "every knee shall bow to Him, of things in heaven and things on earth, and things under the earth." But now is the time when these claims are not recognised in the world, when they are rejected and scorned and held in contempt; and it is at such a time as this that the loyalty of His saints is specially tested. Oh, that we may know Him in the presence of the world that has cast Him out, that we may recognise Him in the presence of a world which belongs to Him as much as we do, but which has rejected Him; that, in the face of all who deny Him, we may recognise

His inheritance in the saints, His rights of property in each one of us!

I call attention in this connection in the first place to 2 Corinthians v. 15: "That they who live should not any longer live unto themselves, but unto Him who died for them and rose again." "They who live." Why, the preceding verse has said: "One died for all, therefore *all died*," as the Revised Version properly has it. But the next verse immediately says, "They who *live*." True, believers have died, that is, are identified with Christ in His death; but they are also *alive*, being equally identified with Him in His resurrection. They are even now sharing His risen life; they have passed out of death into life. He died for them in order "that they should not live any longer unto themselves, but unto Him."

There are only these two centres of life. Life is, in one sense at least, a very simple matter—that is, as to its purpose—though in other ways it is very complicated. We are either living unto self or unto Him. There are just these two centres possible, and to the extent that we are not living unto Him, we are living unto self. Everything is done, arranged, planned, and carried out, either with reference to what will please Him or with reference to what will please ourselves; either with reference to the New Man and his interests, or with reference to the old man and his interests. And Christ died for all, to the end "that they who live should not any longer live unto themselves, but unto Him." Now, if we do live unto Him, it is not under any compulsion; not under compulsion of any law, because that passage begins with the words, "For the love of Christ constraineth us." If we live unto Him, it is due to the constraint of the love of Christ—not our love for Him; that is a poor thing, not worth mentioning at all, but His love for us. Oh! that we may know the love of Christ which passeth knowledge. It is His dying love for us that is in view, for the passage concludes with these words, "Who died for them and rose again."

For whom, then, are we living? What is the centre around which the motives of our life revolve? That is the searching question

which this Scripture brings right to our hearts—a question which each one must answer for himself, and answer to Him who died for us and rose again. In the 20th verse of this chapter there is a reference to one way at least in which we can live for Him; that is by being His “ambassadors.” “Now then we are ambassadors for Christ.” The first duty of an ambassador and the last duty of an ambassador, his duty from beginning to end, is to represent faithfully and all the time the sovereign who has sent him into the foreign country. He has, so to speak, no personal identity. We are in a foreign country, representing Christ’s interests here—in a hostile country, and our business is to beseech men to be “reconciled to God.” Now, the ambassador has no part, lot, or interest in the affairs of the country to which he is accredited; he has nothing to do with its politics. It is absolutely indispensable that an ambassador should rigidly stand aloof from all the affairs of the country to which he is sent. As an illustration of this I recall an incident which some of us will doubtless remember. It is the case of a British ambassador who was induced, through a clever political trick, to write a letter to (as he supposed) a naturalised British subject, who said he wanted advice as to how he should vote. That letter was made public, and in consequence it was necessary for the ambassador to be recalled. To take even such a small part as that in the affairs of the country to which an ambassador is accredited disqualifies him, and the home government must needs recall him. I wonder how many of the Lord’s ambassadors have been “called home” for that reason!

How to Nourish the Prayer Meeting.

1. Pray for the prayer meeting.
2. Be regular in your attendance.
3. Be punctual.
4. Invite others to accompany you.
5. Go prepared to pray.
6. Be attentive while others pray.
7. Urge brethren to pray briefly, audibly, earnestly, simply, reverently, humbly, tenderly.

T. B.

Divine Unity.

By JOHN JAMES.

BY Divine Unity is meant not a unity formed by men on what is conceived to be a scriptural pattern, forgetful of the fact that power cannot be imitated, however correct the outward form may be. It is not a unity which men may or can make at all, but truly divine because it is the work of God. It is that new body which came into existence on the day of Pentecost in Jerusalem. After that, wherever the Gospel was preached and souls were saved, by one Spirit all were baptised into one body, whether they were Jews or Gentiles, bond or free, and all were made to drink into the same spirit (1 Cor. xii. 13). And, if by reason of distance, they assembled together in different localities, yet each local assembly partook of the same character as the whole *ecclesia* of God. In fact it was God’s *ecclesia* in that place. To the saints at Corinth it was written “Now ye are the body of Christ and members in particular” (1 Cor. xii. 27); and, in like manner to the saints at Rome, also (where the Apostle Paul had not yet been, and who had not probably up to that time been taught much, if anything, concerning the body of Christ) it was written, “For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another” (Rom. xii. 4, 5).

The subject of the First Epistle to the Corinthians is the local *ecclesia* on earth—its order, discipline, ministry, worship, &c. It is the only epistle in which we are taught about the Lord’s supper. In it we have that remarkable chapter xiii., interjected between that which tells of the power for ministry and that which regulates its exercise, showing that unless love is the motive, ministry will be but mere talk, “sounding brass or a clanging cymbal.”

These passages, then, from Romans and 1 Corinthians, show conclusively that the local *ecclesia* in those places was of the same character in every particular as the *ecclesia* in its Ephesian or universal aspect. In fact, if the local assembly is not that, then there

is no body of Christ on earth at all, for the *ecclesia* universal only exists on earth in the form of local assemblies in the different places where it is found. But what is taught us in the epistles about the *ecclesia* is the truth of the local *ecclesia*, by which we are to be characterised practically.

But, in opposition to this, we have now put before us for our acceptance (fellowship at the Lord's table being made conditional on subjection to it) teachings like the following:—The Church as the body of Christ being the work of the Holy Spirit, contains only that which is real; the local assembly being built by human instrumentality (I Cor. iii. 10, 17), may include false material. The Church local is a representation of the Church in its Ephesian aspect.

The Church in its "Ephesian aspect" is a most blessed theme, calculated to fill the soul with joy and praise, and its results in life and walk are intensely practical; that is, when the truth of the epistle has been realised, not in any one-sided or merely intellectual way, but through the conscience, knowing that the flesh has no part in it. There is such a thing as having truth in word only, and not in power. Even that may be better than not having it at all; for it only remains to add self-judgment for the word to have its power. But we have all had to learn that "the flesh profiteth nothing"; it cannot do the work of God. "The words that I speak unto you they are spirit and they are life." This is what we find the words of the epistle to the Ephesians to be when received in the Spirit's power, through the conscience.

Why, then, should not the local *ecclesia* be the manifestation of the "Ephesian aspect" of the Church? What is the objection to it? That it is God's intention that it should be so is plainly seen in Ephesians iv. 1-6, where we are told to walk worthy of the vocation wherewith we are called. This vocation, wherewith God has called us, is the Ephesian truth of the *ecclesia*. We are living members of the body of Christ, and living stones in the House of God. These are not two different things, but two aspects of one thing. And this is what the local *ecclesia* is. The pastors

and teachers are for the edifying (building up) of the body of Christ. Do the pastors and teachers who do this not exercise their ministry in the local *ecclesia*? Or is the "Ephesian aspect" of the Church not true of the local assembly? Where, then, is the Church universal to be found on earth, in which the ministries of Ephesians iv. are to be exercised? No local assembly now includes all the members of Christ's body in the place; but, if it is *scriptural*, it excludes none except for wickedness in morals or fundamental error in doctrine. The partaking of the Lord's supper is a function of the Church local, but in doing that we express that we are one body. "Because we, the many, are one loaf, one body, for we all partake of the one loaf" (I Cor. x. 17, R.V.). The Lord's supper, when partaken of scripturally, expresses the "Ephesian aspect"—viz., that those who partake are members of the one body. Consequently there is room for all the members of the one body to be partakers.

It is said, "the local assembly is built by human instrumentality (I Cor. iii. 10-17), and may include false material." But that does not alter the truth as to what the real material is. The real are members of Christ's body. The false professes to be that, or it would not be there. But in the text cited (I Cor. iii. 10-17), it should be carefully noted that in the case of Paul and Apollos, the "human instrumentality" did not result in local assemblies differing in character from the "Ephesian aspect" of the Church; for, if so, how could Paul, in the same epistle say, "Now ye are the body of Christ and members in particular"? Is not that the Ephesian aspect? Can local assemblies scripturally gathered be anything else than that? To be anything else they must have been taught unscripturally; and such teaching will be like wood, hay, and stubble in the fire. The Ephesian aspect is the scriptural aspect of the local assembly, else to what does Ephesians apply?

The argument used to prove the opposite of what I here state is that Scripture speaks of certain false brethren who were "brought in unawares," of some "who crept in," and of others who "went out." Then the question

is asked, "Into what were they brought? Into what did they creep? Out from what did they do? Not the Church, the body of Christ. And yet some say there is nothing else!"

Well, why did not the writer answer the question himself? Why has he left us in complete ignorance of what the local assembly is? We are speaking, of course, of the true Church, that which amidst the ruins of Christendom the Spirit of God has been bringing to the consciousness of its own existence in recent years, and which He has been separating from that which has a name to live but is dead.

But the writer referred to has not told us; so that all we can do is to suppose from his words that the assemblies he is connected with are something else than the body of Christ, and that the principles by which they are governed must be entirely human. For unbelievers can creep in and go out, and they cannot creep into the body of Christ. And this is the idea we are asked to accept of a local assembly! That is, it is not to be characterized by what the true saints are who form it, but by what a false professor is who creeps unawares into it! On that account it is not the body of Christ! But the apostle John tells us, "They went out from us, but they were not of us" (1 John ii. 19). They were not what the others were; they professed to be, however, or they could not have crept in.

There is also an argument based on the putting away in discipline of one, who is, or who may not be, a believer. It is argued that, although put out of a local assembly, he cannot be put out of the body of Christ. Therefore, the local assembly is not the body of Christ! A little attention to the words of Scripture solves this difficulty. He is not put out of the *ecclesia* at all; man can neither bring in nor put out of that, but he is deprived of its fellowship until he repents. The words of Scripture are, "Put away from among yourselves that wicked person"; just as a naughty child may have to be put away from among the other children. Then too, when he is restored they are simply told to confirm their love to him. He had been deprived of Christian fellowship, it is to that he is restored.

May we then, "with all lowliness and meekness, with longsuffering, forbearing one another in love, give diligence to keep [not make] the unity of the Spirit in the bond of peace" (Eph. iv. 2, 3). The context shows us what the unity of the Spirit is. It is what God has done, and while He does use human instruments, if that which is done is not the work of God, nothing is done for eternity; for if an assembly of saints is gathered on any other principle than the unity of the body of Christ, the teaching that did it will be tested by fire, and its true character and underlying motives will all come to the surface in the crucible. Let us then test ourselves now unsparringly.

In this connection it may help us to see the ground upon which people were held to be in fellowship in apostolic days. It comes out in the conference at Jerusalem, to decide whether the Gentiles could be considered as in fellowship, without their having to become Jews by being circumcised. See Acts xv.

After there had been much disputing, Peter rose up and drew attention to the case of Cornelius, and to the fact that God, who knoweth the hearts, gave "them the Holy Spirit, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." Then he remonstrated with them for their attempt to put the Gentiles under the yoke of the law, on the ground that in order to be saved, we (Jews), had to believe on the Lord Jesus Christ, even as they.

This silenced the multitude, and Barnabas and Paul followed with missionary addresses, declaring, not what they had done, but what God had done among the Gentiles by them. Here we see the use of miracles to prove, at the beginning of a new work, that it was God who was working. Then James got up, and showed that what had been done among the Gentiles was in accord with Scripture, stating the character of the present dispensation, that God is taking out of the Gentiles a people for His name, after which He will build again the Tabernacle of David. It decides the character of the whole period, from Pentecost until the wheat of the present sowing, being gathered into the barn, God takes up Israel again.

There are three things stated in the passage that prove the Gentiles to be in fellowship.

1. God had given them the Holy Spirit. "There is one body, and one Spirit, even as we are called in one hope of our calling."

2. Their hearts were purified by faith, and they had confessed this faith in baptism (Acts x. 47, 48). "One Lord, one faith, one baptism."

3. God did visit the Gentiles. "One God and Father of all, who is above all, and through all, and in all."

They did not assume to receive them into fellowship; they simply proved to the objectors that, by what God had done, they were already in. They took no metropolitan position, and when they said, "It seemed good to the Holy Spirit and to us," they simply referred to the fact that God had signified His acceptance of the Gentiles by the gift of the Spirit (as to Cornelius), and their own conclusion from that was "Let us do likewise."

When one comes to us whom we know to be born again into the family of God—"One God and Father of all"; to have believed in the Lord Jesus Christ; and to hold the true faith, confessed in the one Christian baptism; to have received the Holy Spirit, and thus to be in the Spirit's unity; "One body, one spirit, one hope of our calling"; when one comes to us of whom these things are true, and we refuse him, we are setting our authority above that of God, and are making a unity of our own, a human sectarian system, not the unity made by the Spirit, not a Divine unity. It is a new cart; but the oxen will stumble and a breach upon Uzzah will be sure to follow, as has been the case so many times with others of our beloved brethren. Then why repeat the mistake? Why add sorrow to sorrow instead of increasing our joy in the Lord?

"THE RESURRECTION AND THE LIFE"
(John xi. 25).—Let the truth of the resurrection be often before our minds. Let the life to come be frequently before our thoughts. All is not over when the grave receives its tenant, and man goes to his long home. Yet a little time, and we shall all live again.

RYLE.

"Behold the Man."

THE Paschal moonbeam's chilly light
Reveals God's Son, O wondrous sight!
Prostrate upon the ground;
Wrestling in prayer, in anguish deep,
With watchers near, but fast asleep,
Midst agonies profound.

Behold Him in the judgment hall,
Creator, Maker, Lord of all,
God's Son in lowly guise;
Bearing reproach of every form,
The prelude to the gathering storm
That loomed before His eyes.

Mocked with the vestments of a king,
His regal crown they quickly bring
To decorate His brow;
While ribald soldiers round Him sport,
And infamy of every sort
They heap upon Him now.

With thorny crown His brow they grace,
Nor could be found more fitting place
Sin's emblem to display;
For sin it was that thorns had brought,
And on the cross the battle's fought
That breaks sin's baneful sway.

Around the cross His foes arrayed,
Their fiercest hatred all displayed,
To mock His dying hours,
But judgment heavier far to bear,
With which no judgment can compare,
Engages all His powers.

That orphan cry and deepening gloom,
The felon's death, the borrowed tomb,
Redemption's price pourtray.
Reviled, rejected, left alone,
His blood must for our sins atone—
There was no other way.

The ransom price is fully paid,
A safe and solid basis laid,
Where God and man can meet.

The grace that in God's heart was stored
In righteous streams can now be poured
On sinners at His feet.

The powerless watch and broken seal,
His victory complete reveal
O'er sin, death, and the grave.
Now justice, mercy, truth, and love,
With saints below and all above,
Proclaim His power to save. W. R.

Conversations on Christian Baptism.

PART II. By Dr. ANDERSON-BERRY.

X. But it is argued that "much water" should be translated "many waters"; and that "the physical exercise to immerse 'Jerusalem and all Judea' would have been enormous."

That sounds somewhat of a truism if it be taken as written. "Enormous" is hardly the word, yea, "colossal" fails before the task of describing the physical exercise "necessary to immerse Jerusalem and all Judea!" But I speak seriously. There is a point in this or else it would be mere trifling. And the point is: Language is not always to be taken literally. We should always seek to find out what the writer is attempting to express in words. Half our difficulties would vanish if we tried to ascertain what the writer meant when he wrote the words under consideration by us, instead of forcing upon his language our meaning.

For instance, it is written "Then went out to him (that is John) Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins" (Matt. iii. 5-6).

(1) At first it would seem that he meant that everyone in Jerusalem, in Judea, in the neighbourhood of Jordan—men, women, and children—went. But consider: before they went out to him they must have heard of him; must have learned that he wanted them, must have had some idea of what going out to him meant, for they went out to be baptised. Consider also: they who went out went out because his preaching had reached their consciences—"confessing their sins." John's call to repentance had sounded forth in these places, and everyone whom it affected went out. That at once clears away the question of infants and young children. John's message was not for them, therefore John's baptism was not for them. See also how our test draws in the net. Doubtless to the watcher it seemed as if all must have come as day followed day, and the banks of the Jordan were thronged with the people coming sorrowfully and going joyfully. Yet there were

many we know that did not come. Pilate came not, nor Annas, nor Caiaphas, nor Herod and his men at arms. We know the Sanhedrim did not come. They only sent messengers (John i. 19). The Sadducees did not come, as these messengers were said to be of the Pharisees (John i. 24), and the Pharisees and lawyers did not come (see Luke vii. 30). By doing some plain thinking along these lines, and by reading slowly and carefully all that the Scriptures say about John the Baptist, you will come to the conclusion that, considering how many days John spent baptising, the number of persons he had to baptise every day was not so great as some would have us imagine.

I have dealt with this passage thus because I would teach you another lesson. What we are in search of is TRUTH. As a rite or ordinance, Baptism is nothing to me. I would sprinkle households more readily than I would dip adults. But what I want to know is, What does my Lord command me to do? What is His mind in the matter? And He has so ordered it that to learn this I must seek to know the mind of His servants whom He specially endowed with the Holy Spirit to teach TRUTH. You see, I want to avoid knowing in this matter my own mind. Take my own profession, for instance. Half the mistakes made in it I am persuaded are made more by want of looking than by want of knowing; and the other half, by coming to the case with mind already biassed. I know of no intricate case of disease in which there are not symptoms that appear to negative the correct conclusion as to what is the matter. Time after time have I seen cases in which sides have been taken, and groups of symptoms have supported opposite opinions. Now, who was usually wrong? The men who came with preoccupied minds; minds biassed by previous experience, impressed by certain rare diseases they had recently met and diagnosed correctly. This is an illustration drawn from God's working in Nature. When we turn to His Word we find similar things happening. If we come seeking for Scriptures to prove certain doctrines with which our minds are occupied,

we shall find them. I do not say the proofs are there, *but we shall find them*. So much do I feel this, that whenever I find myself turning over the pages of my Bible seeking for "proof texts" I immediately close it. It is no longer the Bible speaking to me; it is I projecting myself into the Bible, and thus speaking to myself with all the authority of His Word. I would that in the study of every Bible student were written on the wall these words: "Remember Zedekiah the Son of Chenaanah." It was he who struck Micaiah on the cheek and said, "Which way went the Spirit of the Lord FROM ME to speak unto thee?"

Thus you will find as we go on that a mind pre-occupied with the doctrine of Household Baptism or the Sprinkling of Infants will force its own meaning on the various passages that, left to themselves, appear to teach (and do teach) that baptism is by immersion and of believers only.

You have an illustration in your remark about "much water" being translated "many waters." Literally *hudata polla* does mean "many waters." It is really a technical term for numerous pools fed by springs. And as the Jews' baptism was by complete immersion we can see the point of the reason given. It was an ideal spot for baptism. Nay, more, as baptism by accredited disciples was considered baptism by the Teacher Himself; for instance, "Jesus... tarried with them and baptised" (John iii. 22); but we read in John iv. 2, "Jesus Himself baptised not, but His disciples"; so we can understand the point in there being many pools fed by springs, so that not only was the water kept always clear but John and his disciples could have each a pool. And when the pool is deep, as we find implied in the phrase *hudata polla* (hence the A.V. rendering "much water"), there is but little physical exercise required in immersing an adult filled with the awe and solemnity of the occasion. This is not theory, but the experience of practice. In the years immediately following the Apostles' days we read in documents handed down to us that it was no unusual thing for several hundred catechumens to be immersed on one day.

I certainly think the exertion would be

much greater if one had to stoop down at the brink of a stream or edge of a pool to fill a vessel with water and then lift it up and pour it over the head of the individual.

Of course, sprinkling is easy. With a gallon of water in a pail one could sprinkle a thousand. But everyone who knows anything about the matter is agreed that John did not sprinkle. And it is a somewhat remarkable fact that all the great branches of the "Christian Church"—the Greek, the Roman, the Anglo, Catholic churches, together with the Presbyterian, Wesleyan (at least John Wesley), and Baptist churches, are agreed that the Apostolic mode was IMMERSION. And with them agree the Early Fathers.

It was not until years after all the apostles had died that modifications began to creep in. We may see how that happened later.

But these are historical facts that cannot be gainsaid. To baptise is to immerse is the *dictum* of history.

XI. How then can anyone say, "The question 'How to baptise' does not find any precise and direct answer in Holy Scripture. We do not know, therefore (and no man can say with any certainty, for Scripture does not tell us), how the apostles effected a baptism. And we may be sure that any confident assertion as to the mode is founded on venturesome ignorance. One thing we are sure of, and that is that a baptism according to Jewish usage was a washing of purification."

Here is a fact to which he appeals—Jewish baptism. Now we have come to know what was required in Jewish baptism: "Every person baptised must dip his whole body, now stripped and made naked, at one dipping." That being the law of baptism, the rite itself was well known. Hence it needed no description. *Baptisma* was a technical term, and as such had a fixed meaning in the Apostles' days. It meant complete immersion in water, with a spiritual signification.

Do the Scriptures explain how circumcision was effected? Yet myriads of children were circumcised in obedience to the Divine command.

Do the Scriptures explain how cruci-

fixion was effected? Yet our Lord was crucified. Hence I affirm without any fear of contradiction by a scholar that we do find in the Holy Scriptures "a precise and direct answer" to the question "How to baptise?" It is contained in its uniform use of the technical word *Baptisma*.

Some people seem to think that the Bible is a dictionary or cyclopædia, so that if there be commands contained in it expressed in words unaccompanied by definitions, obedience to these commands may be evaded on the ground that the terms are not precisely and plainly explained. A Bible suitable for such would be one with many foot-notes and annotations. That such is not the Bible it has pleased God to give us is seen from the words of the Apostle Peter: "Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are UNLEARNED and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter 3. 15, 16).

The Glory of God in His Works and in His Word.

Psalm xix.

By T. ROBINSON.

THE starry firmament has a higher ministry to the inhabitants of this planet than merely to furnish a subject for scientific investigation, and afford an inexhaustible store of mysteries, calling for solution.

"The heavens declare the glory of God"; they bring us authentic tidings of "Him who was before all things, and by whom all things were made." They reveal to us the "invisible things" of God, "which from the creation of the world are clearly seen, even His eternal power and divinity," that we may be "without excuse" (Rom. i. 20). Therefore it is written: "Remember that thou magnify His work, which men behold; every man may see it, man may behold it afar off. Behold, God is great" (Job xxxvi. 24, 26). "The workman is

greater than his work." "The works of the Lord are great, sought out of all them that have pleasure therein." The vast illimitable expanse, like eternity, is inconceivable. God, in a past eternity, has been creating suns, systems, and worlds on worlds, of which we know absolutely nothing. What can the finite know of the infinite? And in ages yet to come, we know not what His works will be. We know there shall be a "new heavens and a new earth, wherein dwelleth righteousness"; "but it does 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 we know we shall be "for ever with the Lord." "To Him be glory in the church, by Christ Jesus, unto eternal ages. Amen" (Eph. iii. 21).

The "Book of Nature" reveals God in part only—His eternal existence, His almighty power, His infinite wisdom. It appeals only to the intellect (and also to the conscience, if men would only exercise it). It makes man feel his insignificance, when he discovers that this earth itself is only like a grain of sand, in the measureless, boundless, bewildering universe, for there are galaxies of shining orbs, that pale away like dust or mist, beyond the limits of vision, aided by the most powerful telescopic reflectors. Well might the Psalmist exclaim; "What is man that Thou art mindful of him?" *Another book is needed*; for "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job xi. 7). "Lo! these are parts of His ways; but how little a portion is heard of Him!" (Job xxvi. 14). The Book of the Law—the Holy Scriptures—reveals God fully—the riches of His Grace in His kindness to us by Christ Jesus. This appeals to the *heart*; for man, while the highest mentally of all terrestrial creatures, is the lowest morally. He is a fallen and sinful creature, and needs salvation. The Book of Nature, which tells only of the power and wisdom of God, does not meet man's deep need, nor satisfy the cravings of his inner being. But "the Word of Truth," the Gospel of our salvation, reveals the love of God, tells out the eternal counsels of His

will, and the rich purposes of His grace. Hence, the Lord Jesus said, "No man knoweth the Father save the Son, and He to whomsoever the Son will reveal Him. . . . Come unto Me and I will give you rest." We rest in the knowledge of God; and "this is life eternal" (John xvii. 3).

The Word of God is here, then, in our Psalm, eulogized in its sevenfold, divine perfection, as "perfect," "sure," "right," "pure," "enduring for ever," "true," "righteous altogether." Then its effects are stated: "converting the soul," "making wise," "rejoicing the heart," &c. Thus, man is brought to God, and made capable of learning more of Him, through His Word and His works. For both are in perfect harmony—His works illustrate His Word. Creation abounds with examples of divine truth, set forth in sign, figure, parable. "Earth is crammed with heaven." Yea, the universe is full of God's glory. In the Psalms everything is called upon to ascribe praise to God. The word Psalms means *praises*—all things terrestrial and celestial—the whole creation is called into the divine orchestra. "Speech," too, is ascribed here to all things. "Day unto day uttereth speech. Night unto night showeth knowledge." This is responsive singing. Day answers day; night answers night. The testimony is continuous and cumulative. In the darkness and silence of the night, the "music of the spheres" is heard. "Ten thousand orbs, like golden bells, grand harmony do raise."

"For ever singing as they shine,
The hand that made us is divine."

Then the day brings the sun, to run his course across the firmament, stretched out as a "tabernacle" for him. The sun is likened to a rejoicing bridegroom, gem-bedecked and brilliant. The sun is a type of the Lord Jesus Christ, who is the "Sun of righteousness," "the Light of the world," and the "Bridegroom" of His Church. He illumines the whole of Scripture, as the sun does the firmament, and is, moreover, the "light that lighteneth every man that cometh into the world." This passage in our Psalm (verse 4) is beautifully applied to the universality of the gospel in Romans

x. 18—"Have they not all heard?" Amidst all the voices of creation, man alone is dumb, dark, dead, until quickened and enlightened by the Spirit of God; then his heart is turned to sing God's praise; then, indeed, he strikes the loudest, sweetest chords of all, and sings the "new song" (for he is a redeemed creature)—a song that even angels can never sing.

Here, again, we have another series of Psalms: xix., xx., and xxi., and each one is addressed to the "Chief Musician." The Holy Spirit, who "garnished the heavens" and set the whole frame of Nature revolving in perfect motion, also prepares and tunes, and then brings heavenly music out of the human soul. He, surely, is the "Chief Musician." But, while the mighty chorus of creation rolls on in perfect harmony, needing no regulation, the redeemed and renewed soul of man needs constant attention. Hence, the written Word is commended to us as that by which we are "warned," and in the keeping of which there is "great reward"; and that seeing we are unable to understand our errors, we are here taught to pray: "Cleanse Thou me from secret faults: keep back Thy servant also from presumptuous sins; let them not have dominion over me. . . . Let the words of my mouth, and the meditations of my heart, be acceptable in Thy sight, O Lord my strength and my Redeemer."

Suggestive Topics.

"RECOMPENSE OF THE REWARD."

1. Just, - - - - Heb. ii. 2.
2. Great, - - - - Heb. x. 34.
3. Respect unto, - - - - Heb. xi. 24.

THE BELIEVER WAITS FOR

1. Glory to be revealed, Rom. viii. 18, 19, 23.
2. Hope of righteousness, - - Gal. v. 5.
3. The Son from heaven, - 1 Thess. i. 10

JESUS "SAT DOWN"

- As Sin-purger, - - - - Heb. i. 3.
 " High Priest, - - - - Heb. viii. 1.
 " Priest and Sacrifice, - - Heb. x. 12.
 " Author and Finisher of faith, Heb. xii. 2.

Prince and Saviour.

TWOFOLD TITLES OF CHRIST—III.

By T. BAIRD.

HERE we are confronted with a twofold *title*, combined with a twofold *office*, and accompanied with a twofold *gift*, and all these titles, offices, and gifts associated with the exaltation of Christ to God's right hand (Acts v. 31). Here we are introduced to Christ first of all as a *Prince*. Three times over in the Bible do we find Him thus designated—Prince of Life (Acts iii. 15), Prince of Peace (Isa. ix. 6), Prince of Kings (Rev. i. 5).

Secondly He is presented to us in the character of a *Saviour*. How sweetly suggestive this most precious of all names is! How it thrilled the hearts of those simple shepherds on Bethlehem's plains ages ago, and how it still thrills the hearts of thousands of saved beings to-day! This title is interchangeably applied to God and to Christ.

The title Prince seems to stand in close association with the giving of repentance. "To give repentance." How instructive! As a Prince He dispenses repentance, and with what princelike liberality too! Repentance is not a thing that man can *work up*. It is rather a blessing which Christ *sends down*. God *commands* repentance (Acts xvii. 30), Christ *gives* it (Acts v. 31), and the goodness of God *leads* to it (Rom. ii. 4). Repentance is no mere human sentiment of sorrow. It is rather a strong, deep, God-given conviction of the overwhelming sinfulness and the destructive deceitfulness of sin. Likewise the title Saviour seems to be connected with the "remission of sins." What a boon remission is! All debt remitted. All sin cancelled. All transgression forgiven. Repentance and remission stand together. God has placed them so. Just as night and day are inseparably linked together, so the dark night of conviction and repentance is followed by the bright day of faith and remission. Just as darkness and light constitute one day, so these two diverse conditions produce one case of genuine conversion. To attempt a separation between repentance and remission is to accomplish the destruction of both. "What God hath joined together let not man put asunder."

The Unchanging Love.

"He loved them unto the end" (John xiii. 1).

HE loved me ere creation dawn
Had decked the mountain and the hill,

Before the evening and the morn;
He loved me, and He loves me still.

He loved me ere the stream of years
Had pierced its source, a tiny rill;
(How soon to swell a surge of tears!)
He loved me, and He loves me still.

He loved me, when my deadly sin
Did bitter wrath for Him distil;
When losing all my soul to win,
He loved me, and He loves me still.

He loved me when, a captive led,
My will embraced His sovereign will,
And kissed the pierced hand that bled,
He loved me, and He loves me still.

And when, enthralled by grace divine,
I prayed Him mind and soul to fill
That I might for His glory shine,
He loved me, and He loves me still.

Florence.

W. H.

Meditation and Supplication.

I MOST firmly believe that no one ought to expect to see much good resulting from his labours if he is not given to prayer and meditation.

Neither eloquence nor depth of thought make the truly great preacher, but such a life of meditation and spirituality as may render him "a vessel meet for the Master's use," and fit to be employed both in the conversion of sinners and in the edification of saints.

It is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone; as if it were of no use to read the Scriptures when we do not enjoy them, as if it were no use to pray when we have no spirit of prayer. Whilst the truth is, in order to enjoy the Word, we should *continue to read it*, and the way to obtain a spirit of prayer is to *continue praying*; for the less we read the Word of God the less we desire to read it, and the less we pray the less we desire to pray!

G. MULLER.

CORRESPONDENCE.

A Visit to Russia.

MY DEAR MR. CALDWELL,—I reached Berlin on Friday evening, Jan. 28th, and was met at the station by our brethren Messrs. R. Cooper (of London) and Peter Wilson (of Holland), and was taken by them to the Bible School, Hohenstaufen Strause, where I was warmly welcomed by Mr. C. Köehler, the Principal, and his devoted wife. The Bible School was originally commenced with the object of assisting Russian young men in the study of the Scriptures who had a desire to spread the Gospel of the grace of God amongst their fellow-subjects. As believers belonging to other nations sought to avail themselves of the help afforded, they were received. At the present time there are twenty-five students in the institution, ten of whom are subjects of the Czar. About a hundred young men have already gone forth, and are seeking to sow the good seed of the Word in Russia and Eastern Europe. The cost is £40 a year, inclusive of board and education; some, however, are received who are not able to pay that amount. Mr. Köehler and his colleague, Mr. Harms, are well equipped for their work, and God has greatly encouraged and blessed them in the important service which they have undertaken for Him in the capital of the great German Empire. During the last few years a spirit of inquiry has been going on amongst Christians brought up in the Lutheran State Church; numbers of believers have separated from it, and gather together for worship and ministry. Some meet in the Lord's Name alone, and remember Him in the breaking of bread on the first day of the week; others do so once a fortnight, whilst some observe the ordinance occasionally. God is working amongst His people in Germany, and leading them on in His ways. Teachers and gossellers who understand the language would find many open doors in the "Fatherland," and Berlin would be a splendid centre. Within an hour of my arrival I was speaking—by *interpretation*, alas!—to about two hundred Christians in the beautiful hall in Hohenstaufen Strause. Mr. Ransome Cooper, who is giving Bible addresses to the students at the Bible School in the temporary absence of Mr. Harms, interpreted for me. I was privileged to have fellowship with believers in the feast of remembrance on the morning of the Lord's Day. In the evening I preached the Gospel in a suburb of the city to a company which filled the building. At the close of the meeting a man said to Mr. Cooper: "I wish to give myself to Christ to-night." In the course of conversation he told him that he

worked in a stone quarry, and had many narrow escapes from falling rocks; that he had read a tract entitled, "Forty Years Old, and Still Unsaved," and that being his age he felt that God was calling him to decision. Mr. Cooper presented the soul-saving truth of the Gospel, and the dear fellow departed rejoicing in Christ as his Saviour. I left Berlin on Monday morning, and after a tedious journey of thirty-four hours we arrived at St. Petersburg. I was met at the station and had a cordial welcome from Mr. Ivan Prokhanoff, whose guest I am. The Russian capital is a beautiful city, having a population of 1,500,000 souls. Its wide streets and massive buildings, churches and cathedrals, hosts of policemen and military men, attract the attention of strangers. God has wrought wondrously during the last few years in opening doors for the proclamation of the Gospel. The Greek orthodox Church, the State Church of the Empire, is in many respects similar to the Church of Rome. And Rome is essentially intoleraut. All along the principal streets are "ikons," pictures of saints, with lit lamps and money boxes in close proximity. On the Nevsky, the Regent street of St. Petersburg, there are shrines in which there are pictures—ikons—of the Madonna and saints. The place is often full of well-dressed people. They cross themselves, kneel, kiss the glass of the pictures, and depart. Numbers of people in passing the building cross themselves and hurry on to their work. In former days to persuade any one to leave the State Church was to incur a penalty of banishment to Siberia or the Caucasus. A brother who has interpreted for me several times had been sentenced to life-long banishment to Siberia on two charges: (1) Breaking an "ikon," which cost him 100 roubles (£10); (2) "perverting" 48 persons! But he escaped to the United States of America, and graduated at the University of Chicago. One who spoke at a meeting with me the other night was banished to Caucasus for a term of years. The father of my host was also banished, and the son was sought after, but succeeded in making his escape to Finland, a Baron concealing him in his castle. Eventually he reached the friendly shores of England and found a safe retreat. At the present time there is liberty for "Nonconformists" to preach the Gospel in meeting-rooms and buildings that are recognised by the authorities. In St. Petersburg there are ten or eleven halls in which the Gospel of Christ is proclaimed. This liberty is not confined to St. Petersburg, all over the Russian Empire Christians are availing themselves of the opportunity afforded them of telling out the wondrous story of redeeming love.

The crowds that attended the meetings held by Mr. Fettler in Moscow, the ancient capital of Russia, caused the church authorities great alarm. Eventually they closed the hall, but, I am glad to say, it is reopened, and the work progresses.

I have been preaching nightly since my arrival. Seldom, if ever, have I seen such interested congregations. The halls are full, often crowded, on week nights as well as Sundays, with men and women who sit, or stand for hours, listening with rapt attention to the proclamation of God's way of salvation. Our meetings last Lord's Day were as follows: Breaking of bread, 10.30 to 12.30; 2.30 to 4, address to Christians; Gospel, 5 to 7; Gospel from 8 to 10 p.m. I was at the hall from 2.30 until 9.25, leaving before a brother had finished his address. The people do not seem restless or wearied. At both Gospel meetings the seats in the hall, a large and well ventilated building, were occupied, numbers standing all the time. There are no special "after meetings," but many "anxious inquirers" are spoken to. On Lord's Day evening a soldier, about 24 years old, went to the brother who spoke after me and inquired how he could obtain deliverance from the power of sin. A thoughtful and intelligent-looking student appeared greatly troubled about his soul, and was dealt with by one of the brethren. When it is remembered that, until recently, most of the congregations were staunch members of the Greek orthodox Church, one cannot but feel thankful to God for what He has done. The dear people are amazed at what they see and hear in the Gospel halls. They have been accustomed to the ikons and holy water, and genuflections, and they see texts of Holy Scripture and hear that Christ did everything that was necessary for their deliverance, and by believing on the Son of God, who loved them and gave Himself for them, they obtain the free, full, and present forgiveness of all their sins. At first, as it was with us all, it appears to them to be "too good news to be true." As a rule, as of old, it is the "common people" who hear the Word, though there are some exceptions. I have spoken in six halls in the city. On two occasions I addressed good companies in a hall built by the widow of a General, a court favourite with the late Czar. Madame — belongs to the Russian nobility, as well as to the Royal Family of heaven. The hall, which is a beautiful one, is within her grounds, and many have found peace with God there. Her son took the Doukhobours from Russia to the Canadian north-west. I spoke one evening in a hall, used for meetings, in Princess Leven's mansion on

the Moiskai, and on another evening to a company of 40 believers, mechanics, on the river Neva, close to the shipbuilding yards. What a field for labour is Russia, an empire that contains one-sixth of the land surface of the globe, with a population of 150 millions. Within its territories are countries which were once Kingdoms and Empires, the vast majority of whose people never heard "the old, old story" told out in freshness, simplicity and power. The Vladivostock Railway is about 6000 miles long, and it is all in Russia excepting that part of it which crosses Manchuria. Mr. Kargel, who accompanied Dr. Baedeker in some of his long journeys, now resides and labours chiefly in St. Petersburg. He told me that he had recently obtained a permit to visit the Russian prisons. For fifteen years he has been privileged to proclaim Christ and Him crucified to the tens of thousands of Russian prisoners. May the Lord put it into the hearts of some readers of the *Witness* to think about carrying the message of mercy into the door that the Lord has opened in Russia. The door is open now, but who knows how soon it may be closed.

Yours in His love and service,

St. Petersburg, Feb. 11, 1910.

ALEX. MARSHALL.

P.S.—Would *Witness* readers specially pray for our esteemed and beloved brother, Mr. E. H. Broadbent, who labours so much in Russia, and is now on a special mission to Russians and Roumanians in the Canadian North-west? Also, please remember Mr. and Mrs. R. Hill, of New York, now in Tiflis, two gifted and devoted servants of Christ who are toiling amongst Mohammedans.

Amongst Jews in Glasgow.

To the Editor of THE WITNESS.

WE have had during this present winter very well attended meetings, especially among the children. Owing to the decease of Mr. Aaron Matthews and the Bonar Memorial Mission being without a missionary, ours is the only mission conducting at present the full round of mission meetings. We have lately been helped greatly by some Hebrew Christians from London, presently students in the B.T.I.

This last week we had an unusually interesting case. A Jewess called on me at the dispensary about a year ago, but she did not return as her husband objected to her coming. Last week she called, and it appears that when in Russia she was sent to a school conducted by a German lady who was a Christian, and who taught her the Gospel. She then trusted the Saviour, but did not confess Him, and

when she grew up married a Jew. Now she has four children, and has been living in Glasgow for some years. Within these last few months the desire to confess her Lord has deepened, and last week she did so. The expected occurred. Her husband turned her out of her home, and she now stays in a Christian's house. But prayers have been answered, and she returns to her home tomorrow or Wednesday, and she thinks that recent events have so influenced her husband that soon he may accept the Lord Jesus as the Messiah and his Saviour.

Since October we have had on an average about 130 Jewish children at the Saturday night meeting, and all the year round we have about 35 at the Tuesday night sewing meeting for girls. Many of these children have attended the meetings for several winters, and some of the older ones now give evidence that they really belong to our Lord Jesus. Dr. J. MUIR KELLY.

Jewish Medical Mission, Eglinton Hall, Glasgow.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

"GOING IN AND OUT."—How are we to understand the "going in and out" of John x. 9?

WHAT IS A HERETIC.—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

THE LORD'S PRAYER.—What is known as "The Lord's Prayer" recorded in Matt. vi. and Luke xi? Why is it not used in our meetings?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

DID CHRIST DIE OF A BROKEN HEART?—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread

at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and *taking* the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

"Dear Lord!"

QUESTION 569.—Is the expression "Dear Lord," as used often in hymns, according to Scripture? Should "O Lord!" be substituted?

Answer A.—By all means let the expression "Dear Lord" be deleted from all the hymns where it is now found, and let the words "O Lord!" be substituted. Human expressions of endearment are quite appropriate when applied to earthly relationships, but when introduced into divine things they are extremely misplaced and quite incongruous.

The word "dear" is only once applied by God to Christ, "His dear Son," and even here it is variously rendered "the Son of His love" (Col. i. 13, marg.). Again, God frequently calls Christ His beloved Son, but language which might be perfectly appropriate for God to use toward Christ might be highly impious on our part. "Dear Lord," "Dear God," "Dear Father" are expressions utterly unknown in Scripture, and that one fact alone should go a long way in inducing us to discountenance their use both in our hymns and prayers. "Sound speech that cannot be condemned" (Titus ii. 8), "Hold fast the form of sound words" (2 Tim. i. 13).

Answer B.—There is absolutely no instance of the expression "Dear Lord!" in Scripture of Old or of New Testament, and, in a day rather marked for lack of reverence, it has appeared to many lacking in that "reverence and godly fear" which should characterise all our approaches to Him. If, in grace, the magnitude of which we lack power to conceive of, He is pleased to call us "dear children," let us all the more keep in mind what we are, *sinner*s saved by that grace, and all the more cultivate in our worship the humble, contrite (*contritus*, i.e., bruised, &c.) heart, even in our joy of salvation.

J. G. H.

Answer C.—In addressing the Father or the Son, we do well to cleave closely to the Scriptures. In them we never find such expressions as "Loving Father" or "Dear Lord," but the most frequent title when addressing or speaking of the Father is simply "Our God and Father," and in addressing the Son, "Lord Jesus" (Acts vii. 59; Rev. xxii. 20), or simply "Lord" (Acts ix. 13; x. 14; xxi. 19). We need to remember that love to Christ is shown not in emotion, but by obedience (John xiv. 21).

W. R. L.

The Secret Place of the Most High.

Notes of an Address given on 1st December, 1878.

By WM. LINCOLN, of London.

Read Psalm xci.

WE delight occasionally to look at those Psalms called Messianic: those which cluster round the person of Christ. The Psalms are divided into five books, and you observe the third book, which ends with Psalm xc., finishes with His death. Psalms xci. to cvi. comprise the fourth book. Psalm xci. commences resurrection. It is an exquisite Psalm, and beautiful in its construction.

The first verse is an abstract proposition. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." How are we to understand it? Where is the emphasis? You may say "I don't see much difference between 'the secret place' and 'the shadow.'" I believe the emphasis should be placed on the titles of "God." You remember God revealed Himself to Abraham as "El-Shaddai"—the All-Sufficient One, and to Melchisedec as "the Most High"—a Millennial Name. I understand the pith of it to be this: he that gets into the thoughts and heart of God respecting His supremacy shall get into His mind, and dwell in His love and joy, respecting His all-sufficiency.

We shall look at this Psalm in three ways:—

I.—IT'S BEARING UPON CHRIST. "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust" (verse 2). The Lord Jesus dwelt ever in the light and presence of God, both in Eternity and Time. His resort at all times was to look up to and abide in God, to enjoy the favour of His God and Father. Opposition He might and did encounter, but in God He hid. Murky it was down here, but He always delighted in God. "I do always those things that please Him" (John viii. 29). "I knew that Thou hearest Me always" (John xi. 42). What a delightful position!

In verses 9 to 13 the saints of God speak to Christ, or if you like better, the Holy

Ghost in His people. You can see the person changes. "Thou hast made the Lord, which is My refuge, even the Most High, thy habitation" (verse 9). And He did this infinitely more perfectly than the saints did. God, however, is not satisfied with their expressions, and so, in verse 14, He Himself speaks: "Because He hath set His love upon Me, therefore will I deliver Him: I will set Him on high, because He hath known My Name." "I love the Father," said Christ in John xiv. 31, and He not only loved Him, but proved His love by His obedience unto death. This is the meaning of the words in the last verse of John xiv.—"Let us go hence" to the Cross. So in Psalm xci. God, as it were, says, "Jesus, My Son, I will be all-sufficient for You." In this Psalm Christ is not only seen as God, but also as man. After the Devil has done his work, which is death (Psalm lxxxix.), God is not exhausted, neither is Christ; and so in Psalm xci. comes out God's secret, which is Resurrection. In Psalm lxxxix. we have Christ dead: in Psalm xc. death appears to have triumphed, but in Psalm xci. God comes out and says "I will deliver Him." "He hath known My Name." What God is in Himself we don't know, only as His Name declares do we know Him.

We have a fulfilment of this Psalm in Heb. v. 7—"Who, in the days of His flesh, when He had offered up prayer and supplications with strong crying and tears, unto Him that was able to save Him from death [out of death], and was heard in that He feared." He was not saved *from* death, but *out of* death. "With long life will I satisfy Him, and show Him My salvation" (verse 16). God gives Him life *for us*. In Psalm xxi. 4, we see that God gives Him resurrection life for us. "He asked of Thee, and Thou gavest it Him, even length of days for ever and ever." Wherever there is reward or blessing for Christ, we are included as sharers in the blessing.

The New Testament parallel of the name "Most High" (verse 1) is "Lord." The majority of Christians do not appear to comprehend this, for their actions seem to say, "I will do as I like." In other words,

they do not recognise Jesus as Lord. The Christian who does not bring everything to the test of the Word of God does not fully know Jesus as Lord. He wishes us in everything to bow to His will, and to own Him as Lord. Christians are never so self-willed in anything as they are in religious matters. Self-will in the things of God is a great sin in the eyes of the Lord.

“The shadow of the Almighty” (verse 1). What is a shadow for in a hot country? Is it not for rest, refreshment, and strength? See what your Lord is. He is not only your Master; He is your *all*. Let Him have His own way, and don't struggle any longer. Let Jesus be your example, and copy Him. In the days of His flesh He knew well what communion with the Father was. We are not only to know what it is on paper, but experimentally in our everyday life.

II.—ITS BEARING UPON US. In Heb. xiii. 6 we read, “So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.” God's Name is the revelation of Himself at a given time to Israel. Jehovah was to Abraham the All-Sufficient One. To us He is God and Father. Jesus was a malefactor in the eyes of the world, but to us He is God's own Son. I will call Jesus Lord, and His Father, my Father; His God, my God. He has put my sins away. I am His. With us it should not be a matter of merely saying this, but we should bestir ourselves to act it out as being really true. The experience of our lives should be expressed in these words, “I do always those things which please Him,” and then our prayers would be answered.

I would remind you of three blessings that are ours, and would urge that you make sure you have them all.

(1) We are consciously in the presence of God. It is not that we are there to be scolded, but we are in the presence of One who loves us.

(2) We have the consciousness that He hears our prayers (1 John v. 13, 14).

(3) We should know consciously that we please Him. Before his translation, Enoch had the consciousness that he pleased God.

This experience should be ours. Sitting by the fireside, walking out, or whatever we are doing, we should have the consciousness that we please Him.

In 2 Peter iii. 18, we read, “Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.” A baby of two or three months old is not so conscious of its existence as it is when two or three years old. Read Col. iii. 2 and 3, “Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God,” and connect this scripture with verse 2 of Psalm xci. “I will say of the Lord, He is my refuge.” Say it when earth would draw your affection down and attract you from Him. Oh! we don't half realise it. It is as if all the blue sky over my head were one eye, and I am clean every whit, so that I have no need to fear it.

III.—ITS BEARING UPON ISRAEL. The next few verses are very precious to ponder. “Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday” (verses 3-6).

We must remember, however, that these are earthly blessings, and therefore belong to the Jew. We are a heavenly people; our portion is in the heavenlies (Eph. i.) We find God did not save Paul from earthly suffering; witness what he says:—“In stripes above measure, in prison more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in

fastings often, in cold and nakedness," &c. (2 Cor. xi. 23-27).

I have often thought if I had seen Paul in such a contemptible position as we find him in 2 Cor. xi. 33, being let down through a window by means of a basket, I should have asked, "Is this the great Apostle of the Gentiles?" The eleventh chapter of 2 Cor. should not end at the 33rd verse. The twelfth chapter begins with "A man in Christ" "caught up into Paradise:" to the third heaven. Paul was a man in Christ: and this is equally true of every Christian.

Notice Paul does not say "I knew an Apostle," or we should have thought we were excluded, but "I knew a man in Christ," and this applies to any man *in Christ*. Don't pity a child of God; rather pity the man of the world. Don't we hear it said of some who die, "They died worth a million of money." Stop! they didn't. If unsaved, they died under condemnation and for hell, but oh! if you love Jesus, you are worth all the wealth of His favour, His smile, and His blessing—"The unsearchable riches of Christ."

Look at verses 13 and 14—"Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet. Because He hath set His love upon Me, therefore will I deliver Him. I will set Him on high, because He hath known My Name." God likes to be loved. He has set Jesus on high, and Paul tells us in Col. iii. that our life is hid with Christ in God. There will be no pestilence on earth in the Millennium; they will not fear the lion and the adder then. Of course, this is all earthly blessing, but it is to be noted that both the heavenly and the earthly people are blessed through Him. Don't forget that neither of them is blessed without Him.

And so God has become not only El Shaddai—the All-Sufficient One—but Father to us. Now, do you know His Name? He is God and Father to Christ and to you. Oh! that we had these words written on our hearts:—

"Jesus Christ is Lord,"

and daily grow in the consciousness that He bears our prayers, and that we please Him.

His Friends.

"Ye are My friends, if ye do whatsoever I command you" (John xv. 14).

WHO are the friends of Jesus? say,
Is every blood-washed soul
A friend of that transcendent One
Who doth all worlds control?
Are they His friends who, careless, dance
The precious hours away,
Who never seek the wayward souls
So far from Him astray?

Are they the friends of Jesus who
Refuse His Cross to bear?
Who only dare confess His Name
When skies are bright and fair?
Who with their lips do show much love,
Yet turn their hearts away?
Who hear and read His sacred Word,
Yet from its precepts stray?

Ah, no! they only are *His friends*
Who do what *He commands*,
Who mark the track of those dear feet,
And trace His wounded hands.
Along life's steep and rugged way,
Who, faithful, follow Him,
And listen to His loving voice,
Amid the shadows dim.

Oh! let us then with earnest hearts
His least commands obey,
That He may call us "friends" indeed,
And walk with us alway.
His friendship it is well worth while
To cultivate with care;
He values ours, and longs with us
His secrets sweet to share.

Malvern Wells.

ANNA WOODCOCK.

The Claims of Christ.

PART IV. By PHILIP MAURO.

Author of "The World and Its God," &c.

THEN in Phil. ii. 15 we read: "That we be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked and perverse nation—among whom shine ye as lights in the world; holding forth the word of life." Now, if there is one thing more than another that appeals to the natural heart, it is to be brilliant, to shine; but it is not that kind of shining which is meant here. "Let your light so shine

before men, that they may see your good works and glorify your Father which is in heaven." "Ye are the light of the world." When our Lord was on earth He said: "While I am in the world, I am the Light of the world"; but the world put that Light out. Then the darkness of this long night settled down upon the earth, and that darkness is only broken here and there by the little flickering light that the child of God is throwing into it. It may be a very, very tiny twinkle of a light; but if you will only let it shine out, it may be at least sufficient to guide to the true Light some one who is stumbling about in darkness.

Where do we get this light? It is not our light; it is not something we produce ourselves; it is not in our own brilliancy that we shine. 2 Cor. iv. 6 explains it: "For God, who caused the light to shine out of darkness, hath shined in our hearts, to give the *light* of the knowledge of the glory of God in the face of Jesus Christ." That is the light. Is it shining out? Or is it obscured? Are we throwing something around it that obscures it? Pleasure or business; those are the main things that obscure the light in these days. The light is there; it is heavenly in its origin, and it shines in our hearts; and the world needs it. Moreover, the only light the world gets now is the light that is committed to the children of God, to His people, to those who belong to Him.

And now, lastly, I am impressed more and more, with the importance of the exhortation contained in the 6th chapter of Romans, based on the death and resurrection of Christ, and on the believer's identity with Him in death and resurrection; reckoning ourselves to be dead indeed unto sin, but alive unto God in Christ Jesus. There we get an appeal to the exercise of our wills in the line of the purposes of His death and resurrection. These words are as familiar as any in the Scriptures, and yet how we need to have them constantly in our hearts and minds. "Let not sin, therefore reign in your mortal body, that ye should obey it in the desires thereof." Let it not exercise sovereignty over your *mortal body*. "Neither be yielding ye your members as instruments

of unrighteousness unto sin, but yield yourselves unto God as those who are alive from the dead, and your members as instruments of righteousness unto God." Yield yourselves unto God; recognise His title, and yield yourselves unto Him, and your members as instruments of righteousness unto God. And again in verse 19 we read: "For as ye have yielded your members bond-servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness." How did we yield our members to sin and unrighteousness? We did it consciously; we did it cheerfully and readily. Well, *as ye yielded your members unto sin, so now yield your members unto righteousness*; consciously, voluntarily, readily, whole-heartedly. It is a wonderful thing to me when I think about it, that God can use and does use the members of this mortal body which once obeyed that "old man," who is now crucified with Christ. The great contest at the present time is over the right to use the members of our mortal bodies. This contest is between the "old man" and the "new man," between the flesh and the spirit, both of whom desire to use these members. If the "old man" does not have a brain to think his thoughts; if he does not have a tongue and lips to make known his wishes, and to speak his words in order to attract attention to himself; if he does not have the use of eyes to see things that please him, and ears to hear the things that he likes to hear, and hands to do his bidding, or feet to take him where he wants to go, he is powerless. He must have "weapons" in order to accomplish anything at all; and with the freedom with which Christ has set us free, we have a right to say to the "old man," "No, you shall not use these instruments for your purposes any longer"; and we have also the power to say to God, "They are Thine, to be used for Thy purposes."

What a tremendous responsibility is vested in us with reference to the use and disposition of the members and faculties of these our mortal bodies! And God is taking the attitude of appealing to us. He is actually taking that attitude with those over whom He has absolute right of property.

He will not coerce us. The only constraint put upon us is the constraining love of Christ, as manifested in His death and resurrection for us. That must serve as the inducement to us to obey the injunctions of this chapter.

We "belong to Christ." The *fact* of ownership is stated in several passages, in addition to those which I have read. I will just take a moment to read them in closing: Mark ix. 41, "Ye belong to Christ." I Corinthians iii. 23, "Ye are Christ's." I Corinthians xv. 23, "They that are Christ's at His coming." Romans xiv. 8, "We are the Lord's." John xiii. 1, "Having loved His own"—*His own*—it is very emphatic. And Ephesians v. 30, "Members of His body." We ordinarily put the emphasis on the word "body"; but in our study I wish to make the word "*His*" as emphatic as I can. "Members of *His* body," over which He has the absolute right of control, and the right to expect instant obedience and response to every motion of His will that is communicated to any member of His body. "What! Know ye not 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*?" There can be only these two owners; we are either our own or His. "Ye are not your own, for ye are bought with a price. Therefore, glorify God in your body." May He help us to do so according to His purpose.

The Story of the Gospel.

THERE is nothing in all the history of the world analogous to the story of the Gospel. One who was cradled in a manger, reared in a village, trained in a workshop, numbered with transgressors, claimed to be, and was, essential God. A solitary sufferer, dying in darkness, forsaken by the Father and derided by men, washed away in His own blood the stains of a world's guilt. A scarred and mangled form rose in triumph from the grave, and by that stupendous act multitudes beyond the power of man to number have been ransomed from the power of death.

D. M. M.

Seven Reasons

For not Refusing, Judging, or Despising those whom God Receives.

GIVEN BY PAUL IN ROMANS XIV.

Notes of an Address by the Late.

JOHN G. M'VICKER.

MAY I call your attention to some of the important truths contained in part of Romans xiv., the great chapter of Christian forbearance, and yet also of Christian faithfulness and uprightness?

Verse 1. "Him who is weak in the faith," him; regarding whom you have sufficient evidence to persuade you that he is a true believer and is therefore part of Christ, whether the evidence be his own confession; or, as in the case of Apollos, a letter from an assembly of Christians (Acts xviii. 27); or, as in Saul's case, the introduction of a trusted brother (Acts ix. 27). But his faith is weak, too weak to overcome certain scruples and ignorances and erroneous thoughts, in which he was trained before his conversion. "Receive" him; that is, accept and treat him as a brother, "but not to doubtful disputations," not to go on disputing with him, or despising, or judging him, on account of differences which do not touch the foundation.

Verse 2. "One believeth that he may eat all things; another, who is weak, eateth herbs." Here he gives samples of such differences as were suitable to the time in which he lived. Opposite thoughts about eating certain meats, or not eating them; about regarding certain days as holier than others, or regarding all days alike. In our day, if we were giving a sample of such differences as need Christian forbearance, we could not take these, for all differences about these have, to a very large extent, ceased among us. We would take other points, but the same principles apply to both.

Verse 3. "Despise," "Judge." These feelings are the first springs of sectarianism, dividing Christian from Christian—contempt on the one side, leading the strong to walk over the weak, and go on impatiently without him—"I cannot keep pace with that slow, scrupulous brother"; hard condemning thoughts on the other side—"I

can never go on with one so loose, one who is doing things, which in my very soul and conscience I am persuaded are wrong." "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him which eateth." And here begin Paul's seven reasons against this sore evil:

I. His first reason is, such judging is

PROFANE AND PRESUMPTUOUS;

a daring setting aside of the judgment of God, "For God hath received him." Only think of God receiving a person, and we not receiving him! of a person being within God's "circle" of reception, and excluded from ours! Some in our days seem to think this a slight thing. Evidently Paul did not, nor did Peter. When he saw men whom (with the thoughts he then had) he never would have received, owned by God as His, and sealed with the Holy Spirit, the question to him was settled. "What was I that I could *withstand God?*" (Acts xi. 17).

II. The second reason, given in verse 4, is that such judging, to use a plain English word, is

SHEER IMPUDENCE.

"Who art thou that judgest another man's servant?" WHO ART THOU? If a housemaid came into the kitchen to judge and turn out the cook, this is the question with which the mistress of both would confront her, *Who art thou?* And this is the question with which Paul confronts the Christian who judges and refuses to own his fellow-servant. *Who art thou?* You own that he is a Christian. You own that Christ hath received him, and uses him as His servant. And He hath received and uses you as His servant. Who art thou, then, to judge another man's servant? Do your own work faithfully, and leave the judgment of your fellow-servants to their own Master. Are you the Master?

III. His third reason is contained in the same 4th verse. This, your judging, is utterly

FUTILE AND INOPERATIVE.

The man whom you judge and refuse is nothing the worse of your hard sentence. "Yea, he shall be holden up, for God is

able to make him stand" (ver. 4), in spite of your judgment. If God "binds in heaven, what we bind on earth," well and good. But if what we bind on earth is *not* bound in heaven, if God owns the one whom we disown, if God receives into His bosom the one whom we turn out, if God holds up, and uses, and honours the one whom we refuse, what then? What is a judgment worth which God refuses to ratify?

IV. In verses 5-9, Paul gives a fourth reason, against this judging and refusing one another, it is

PARTIAL AND UNJUST.

But in giving it, he presents teaching of the very greatest importance to all Christians, both to the weak and to the strong, both to them who judge their brethren, and to those who are doing things for which the others are tempted to judge them. Let me call your attention to this for a moment.

Verse 5. "Let every man be fully persuaded in his own mind." That is: do not let every one obstinately hold his thoughts, and claim a *right* to hold them against the objections of his fellow Christians. "Let him be fully persuaded *in his own mind.*" Let him examine with care and ascertain the mind of the Lord, and do what he does from an intelligent and steadfast conviction that he is carrying out that mind. This is what Paul did (ver. 14); "I know and *am persuaded* by the Lord Jesus." And beware of saying: "Yes, that is exactly what I wish my brother, who differs from me, to do; if he did so, we would differ no longer." No! do this yourself, and give your brother credit for doing it also. "He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it," &c (ver. 6).

Verses 7 and 8. "For *none of us* liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord's." This is the true ideal of a Christian man: one who is bought out-and-out and belongs to Christ; one who has no will of his own, but lives or dies to carry out

the will of another; and for being thus true to Christ, our difference of judgment ought not to prevent us from giving each other credit. For true to Him, Paul says, we may all be, and yet these differences exist.

Here, then, is Paul's 4th reason against judging each other—that it is *partial and unjust*. It overlooks the great element which ought to determine the judgment—viz, that the thing for which you judge your brother, he is doing (it may be with an ill-informed, but with an upright conscience) to the Lord. Ought this not to arrest and reverse your judgment? "He liveth to the Lord" (ver. 8). Perhaps, in many things that man is far truer in heart to the Lord than you are who judge and refuse Him.

I once refused to speak on a platform with a brother, who, in his religious connection, was doing things that I could not understand, and of which I did and do most strongly disapprove. I was afterwards told that that man had given up a living worth £1000 a year, for another worth less than £100 a year, in a university town, in order that he might reach the students and win them for Christ. I may have been right, or I may have been wrong in my action, but which of us has done as much as he to prove our loyalty to Christ?

V. Paul's fifth reason you will find in verse 10. Such judging and despising is

UNKIND AND UNBROTHERLY.

"Why dost thou judge *thy brother*? Why dost thou set at naught *thy brother*?" There are cases in which we must "judge those that are within" the family; cases for discipline; cases of fundamental evil doctrine and of immoral conduct. But it is not of these cases Paul is here speaking; it is of cases for forbearance; cases in which, if discipline is substituted for forbearance, it fails to carry with it the consciences of saints, and thus produces schism. "He is *your brother*." "Yes," says one, "I know he is my brother, but how can I sit at the family table with one so full of scruples? Why, with his meats and his days, he is for putting us under ordinances again, and dragging us back to Judaism." "Yes," says the other, "I know he is my brother, but I cannot and will not sit at the Father's table with him. I am all but sure

that that meat was offered in sacrifice to an idol before it was sold in the shambles; and, see, he is actually eating it! why, it is nothing short of idolatry." "Nay," says the common Father: "ye are brothers; do not despise; do not judge each other; give each other credit for uprightness; forbear with each other; love one another. I have much to forbear with in both, and love you both in spite of it. Do not say to Me, each of the other '*This, Thy son*' (Luke xv.); say '*This, my brother*,' and wait for the time of judgment."

VI. And this is Paul's sixth reason against all this *premature* judging; it is USELESS, FOR IT WILL ALL HAVE TO BE DONE OVER AGAIN.

"For we shall all stand before the judgment seat of Christ" (ver. 10). The Corinthian saints were at one time for calling Paul to their bar, and were proceeding to judge him. "Judge nothing before the time," said Paul, refusing their judgment, "till the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." "I have to stand before a far more solemn tribunal than yours." There, they who are judged, will be judged fairly; and they who presume to judge, will be judged themselves.

VII. And this brings us to Paul's last reason against judging one whom God receives:

YOU HAVE GOT THE WRONG PERSON
AT THE BAR;

it is yourself that you need to put there. "Therefore let us not judge each other any more, but judge this rather, that no man put a stumbling block or occasion to fall in his brother's way" (ver. 13). You that despise, you that judge, you that refuse your brother, what is this you have been placing in your brother's path? Have you yourself done a brother's part to him? Have you denied yourself to keep him safe? What example have you set him? What tears have you shed over him? What love have you shown him? Verily, *now* we have the true criminal at the bar; let us see to it that we do not spare him.

I cannot go through the rest of this re-

markable Scripture. The Apostle closes it in chapter xv. 7, with

“WHEREFORE, RECEIVE ONE ANOTHER, AS CHRIST HAS RECEIVED YOU TO THE GLORY OF GOD.”

And, observe, this does not mean receive one another, *as far as you can do this to the glory of God.* This would be to reverse all he had been teaching. It would mean—Go on refusing and despising and judging, if you think you can do it to the glory of God: No! Plainly, what he teaches is that the glory of God requires that you *should* receive one another; that the glory of God will suffer if you refuse to receive one another; that it is only by receiving one another that you will be able with one mind and one mouth to glorify God; that by receiving one another as brethren, where God can receive, you will be able, without jealousies, and strife, and scorn, and mutual condemnation, to join in one common song of praise to Him who loves us all as He loves Christ.

“A Little While.”

ONLY “a little while,”
Then the lov'd Master's smile,
Radiant and sweet;
Only a few short days,
Then a glad hymn of praise,
Low at His feet.

Blessed and glorious thought,
Him, who my soul hath bought,
I shall behold;
No mists of earth between,
No sin to intervene,
Rapture untold!

Washed, redeemed, sanctified,
Perfect, glorified,
I shall arise
From my accustomed place,
Changed in a moment's space,
Joyous surprise.

Then with my loved to be
Throughout eternity,
Never to roam;
Suffering and trial o'er,
“Pleasures for evermore,”
Safe, safe at Home.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

GOD'S ORDER.

1. “I will betroth thee to Me in righteousness, and in judgment, and in lovingkindness, and in mercies,” - Hosea ii. 19
2. “Justice and judgment are the habitation of His throne,” Ps. lxxxix. 14
3. But “mercy and truth are met together; righteousness and peace have kissed,” - Ps. lxxxv. 10. E. A. H.

OUR CHARACTERS.

Our characters can be safely left in His keeping, for God vindicates His servants. He speaks about

1. Moses “not fearing the wrath of the King,” - Heb. xi. 27
2. “The patience of Job,” - James v. 11
3. “The meekness of Moses,” - Num. xii. 3
4. “The righteous vexings of Lot,” 2 Peter ii. 7
HYP.

SEVEN MARKS OF DISCIPLESHIP IN ROMANS.

1. To be very happy, - Rom. iv. 7, 8
2. To have peace with God, - Rom. v. 1
3. To joy in God, - Rom. v. 11
4. To be ashamed of the past, - Rom. vi. 21
5. To delight in God's Word, - Rom. vii. 22
6. To have an inward conflict, - Rom. viii. 13
7. To pray in the Spirit, - Rom. viii. 15 JS. FS.

PREACH THE WORD.

1. It is life, - Phil. ii. 16
2. It is light, - Ps. cxix. 105
3. It is power, - Rom. i. 16
4. It is pure, - Ps. cxix. 140
5. It is unchanging, - Ps. cxix. 89
6. It searches, - Heb. iv. 12
7. It judges, - John xii. 48. J. H. B.

SACRIFICES ACCEPTED BY GOD.

1. Abel (transitoriness), - Gen. iv. 4
(see Ps. xx. 3 margin)
2. Moses (drawer out), - Lev. ix. 23
3. Gideon (feller, hewer), - Judges vi. 19-21
4. David (beloved), - 1 Chron. xxi. 26
5. Solomon (peace), - 2 Chron. vii. 1
6. Elijah (my God is Jah or God Himself), - 1 Kings xviii. 36-38
7. Christ (anointed), the Lamb of God, - John i. 29
God's answer of acceptance,
Matt. xxvii. 50, 51; Acts ii. 1-4. F. P. P.

Ministry in the Church.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XIV. I, 37.

I. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Almost the only gift for ministry in the Church referred to in this chapter is that of prophecy. No reference is made to pastor, teacher, or exhorter. All ministry of the Word appears under the one head of "prophecy." I believe this is accounted for by the fact that the Scriptures as we have them were not in existence in the church of Corinth, or in any of the churches at that time. Therefore they were dependent upon direct communications of the mind of God apart from the written Word, and God chose that their edification should be secured through the exercise in their midst of this gift of prophecy.

I have before endeavoured to show the difference between prophecy and teaching, and that whilst teaching which deals with the written Word is a permanent ministry, prophecy was not necessarily permanent, and, as a matter of fact, did cease along with the completion of the Scriptures. But if we grant that the gift of prophecy no longer exists, the danger immediately arises that this whole chapter will be set aside as being entirely inapplicable to the present time. And, truly, it has been so treated and practically set aside by the whole of Christendom.

Chapters xi., xii., xiii., and xiv. form a section of this book, and all concern the structure and order of God's assembly.

Chapter xi. gives us the appointment of the Lord's Supper, and Divine ordering of the assembly in connection therewith.

Chapter xii. gives us the structure of the assembly according to the Divine ideal of the membership of the human body, and this as bearing upon the function of each individual member; and the performance of such function being essential to the well-being of the whole.

Chapter xiii. the element in which all gifts must be exercised in order to their being for the glory of God and for the edifying of

the body. As one has beautifully remarked, "The gifts of chapter xii. must be baptised in the love of chapter xiii. in order to their being exercised in the power of chapter xiv."

Chapter xiv. is entirely a chapter of *order*. We learn from it that God has an order, and has in His love and faithfulness revealed the order that is best fitted to fulfil all His purposes in His assembly.

If God has spoken—if God has revealed His will in this matter, then we dare not set it aside. I challenge any one to show me in the New Testament any other ordering of God's assembly than that which we find in this chapter; and although there be no gift referred to but that of prophecy, this in no way affects the general rules laid down, nor can it afford any warrant to a true heart to treat the chapter as though it had never been written. The order holds good, whatever be the functions that are in exercise, whatever the nature of the ministry by which the Church is to be edified.

I do not find here that which prevails throughout Christendom—the gathering together of a promiscuous assembly of saved and unsaved, "children of God" and "children of the wicked one," in which assembly one man alone ministers, whether in the Word, or in prayer, or otherwise. I do not find a certain class set apart to minister, whilst all the rest must be silent; this order is not in the New Testament, and therefore I cannot acknowledge it to be of God.

It may be a way that is honoured by centuries of human tradition, but in order to find it I have to go outside the Word of God.

Now, it is remarkable that there is one verse in this chapter which most solemnly claims for it, as a whole, our special subjection, viz.:—

37. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." I do not know any stronger verse than this in all the Scriptures. To set aside this chapter, then—to depart from its order—is to set aside and depart from *the commandments of the Lord*.

I hold that this chapter contains the Lord's commandments to us as to the order of His house; that we are bound in loyalty to Him

to carry it out, and that we dare not substitute any order of ministry in the assembly that is not in accordance with the instruction here given.

Whatever be the differences that exist amongst the many sects of Christendom, there is one feature common to them all—they are all agreed as to the setting aside of the Divine order here given for the assembly.*

Let any servant of Christ, be he ever so honoured and godly, and competent to minister, be found in any one of the so-called "churches" or "chapels," he is by human rule and arrangement prohibited from delivering a message from God. He is instructed in the Word of the Lord, as a good steward, to minister according to the grace given to him, but there is no room for his ministry; *man's will interdicts his fulfilling his responsibility to his Lord.* But I ask, is there such an order to be found in Scripture as this, in which there is no room for the exercise of those gifts which the Holy Spirit has bestowed? Is there such a functionary to be found in Scripture as the "clergyman" or "minister," whose sole prerogative is to preside and minister in the assembly of the saints?

I speak against no man. I would seek to honour all men, and to value both the gift and the grace bestowed upon many who occupy a position that is so plainly unscriptural; but I seek to expose the error of a *system* which is devised by man and not found in the Word of God, the object of which is to gratify the wisdom and the will of man, and the result of which is to set aside the distributed gifts and energies of the Holy Spirit, and so to cramp and hinder their exercise that an assembly which ought to be instinct with the manifold energies of a present God is degraded below the level of a Jewish synagogue (see Acts xiii. 15).

But carnal Christians and religious worldlings have this in common, that they find it easier and pleasanter to elect, call, and pay a man, educated and qualified according to a human standard, to perform the service in which they neither desire nor are fitted to

have a part; they sit in their pews reverentially till "Divine service" is performed, and so their religion is done for the day, or the week.

God's idea is that there be room for the exercise of every gift which the Spirit of God has bestowed—room for every member of the body to perform its own function. Thus would God have many channels open by which to supply nourishment to the whole. Sometimes even a very young believer, if he be walking with God, may be the channel for a word of exhortation or the reading of a Scripture or the giving out of a hymn, the appropriateness and power of which is felt by all. Why should the Church be deprived of such help? Yet man steps in and ruthlessly demolishes the beautiful order of the Divine plan—calling God's order "confusion," and *substituting a system according to his own will*, which is "confusion" in the sight of God.

Conversations on Baptism.

PART III. BY DR. ANDERSON-BERRY.

XII. Will you give me an instance of Christian baptism?

Read Acts 8. 26, 39. Here we have a description of the baptism by Philip of the Ethiopian eunuch. Notice

(1) Verse 36, "They came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptised?" They came to a spring, called by geographical authorities Ain edh-Dhirweh. As we have seen, a spring in the East is not like a spring in this country. Here the water bubbling up is allowed to run to waste. Not so there, where water is so precious. Consequently the water is collected in a pool or large tank. Nor would such a pool be like the duck-pond in some farm-yard. It was in all likelihood built round with steps leading down into the water such as we find in one of the large municipal swimming baths. Seeing such a suitable place the eunuch exclaims, "What doth hinder me?" As a proselyte (verse 36) he knew all about the baptism of proselytes; he knew that it was necessary to be completely immersed; he knew what it symbolised, that his Gentile past was for ever to be put away and

* Perhaps one exception ought to be here noted, viz., the Society of Friends, in whose meetings ministry is not limited to a clerical functionary. But they ignore chapter xi., treating the Lord's Supper and also baptism as purely spiritual, and so practically doing away with both.

from that hour when he emerged from the water, life was to be for him a new thing, for the Rabbis taught that from that moment he was born anew.

(2) Verse 37, "If thou believest with all thine heart, thou mayest." Here is Philip not only carrying out the Divine command, but following the Divine order, "He that believeth and is baptised."

(3) Verse 38, "And they went down both into the water, both Philip and the eunuch; and he baptised him. And when they were come up out of the water." Can you not see it? The chariot is stopped. Philip and the eunuch descend. Together (how emphatic are the words "both Philip and the eunuch!") they descend into the pool. The trees cast a cool shade over the scene. The silence is broken by a sudden splash; whilst the words of commendation ring through the ambient air. Then slowly the two ascend from the watery depths, Philip's heart filled with triumphant gladness and the eunuch's with the peace and joy that follow obedience.

XIII. But one writer argues from the use of *eis* thus: "John 'came first to the sepulchre...and yet went he not in.' Peter was told 'Go thou to the sea,' and get the tribute money—he was not sent *into* the sea. Then again 'out of' is the same word as 'from' in the following passage: 'And I, if I be lifted up *from* the earth.' It needs no scholarship to see that the passage might just as well have been translated: They went down both to the water, and came up from the water. Proof as to the Scriptural mode of baptising, if it can be found, must be sought for elsewhere."

True, very true! Such statements clearly require no scholarship for the making. No scholar would ever make them. Did John not intend to go *into* the tomb? Did Peter only stand *on* the seashore? So wonderful is the Greek tongue that it often displays to those who have eyes to see by the use of a particle, or a preposition, or the tense of a verb, the workings of the human mind; and do we not read in the Psalms of them that "go down to the sea in ships"? But perhaps this writer has gazed (as I have often done) on the Dutch tile whereon Peter is depicted

as trying to catch his fish with a long rod. But that was not the way in which Peter caught his fish. He was no angler. I remember you do not claim to know Greek, so I shall not trouble you with the niceties of its grammatical constructions. And as it might be said that I was biassed I shall not venture to translate the passage. I shall ask a few scholars to do so. And the first I shall call upon is one who is wholly biassed against the baptism of adults by immersion.

JOHN CALVIN of Geneva stand forth! "They went down into the water. Here we see the rite used among the men of old time in baptism; for they put all the body into the water." *Comm. on Acts*, vol. 1. p. 364.

Dr. R. F. WEYMOUTH, "Into...out of." *New Testament in Modern Speech*.

DEAN FARRAR, "He instantly stepped down with the eunuch into the water." *St. Paul*, p. 147.

TWENTIETH CENTURY NEW TESTAMENT, "Into...out of."

These, and many more beside, all support the translation given by the A.V. and R.V. Why this unanimity? Because it is the only translation that can be given. I write deliberately "only" because we do not reckon mistakes to be translations!

More Pearls from Old Seas.

By DIVER T. BAIRD.

A LITTLE sin is a great sin.
Never sell the truth to serve the hour.
The smallest sin is big enough to damn.
Let Time bow to truth, but never truth to Time.

Golden keys can never open heaven's gates.
Never pretend to be what you don't intend to be.

He who cannot speak the truth will not listen to the truth.

He who sins in this life slights the life to come.

The hammer of the geologist will never shatter the Rock of Ages.

The atheist has no *hope* from his *reason*.

The hypocrite has no *reason* for his *hope*.

The Christian has a *reason* for his *hope*, and a *hope* for his *reason*.

Present Outlook and Prospects.

PRINCIPLES AND PRACTICES OF MISSIONS.—VI.

By Dr. J. NORMAN CASE, China.

FEW Christians appreciate the changes that have taken place during the past seventy years in our knowledge of the world and the peoples inhabiting it. At that time much of the earth was inaccessible to missionaries. Even in the parts of India then under British rule the authorities objected to the presence of men whose object was to preach the Gospel to the natives of the country. In this way, to the lasting disgrace of the East India Company but to the permanent blessing of Burmans, *Judson* was prevented from locating in India. Thereby, however, he became the apostle of the adjoining country of Burmah. The vast empire of China was at that time also almost hermetically sealed to the preacher of Christ. Only in one or two places of that country were men to be found, at the risk of their lives, seeking to spread the Gospel among a few individuals out of its teeming millions. It is less than fifty years since, by treaty-right, missionaries have been allowed to reside and labour in the interior of that great empire. At that time, too, Africa was largely a *terra incognita*. Only comparatively small portions of the Continent in the north, south, and along its eastern and western shores, had been explored and mapped out. But during the past forty years the "dark continent" has been, in almost all directions, crossed and recrossed. So that it will soon be difficult to find a hundred square miles where the foot of European missionary, explorer, or trader has not trodden. As never before the countries of the world are open for the preaching of the good news of salvation.

Further, the marvellously improved means of travel and communication must not be lost sight of. At the beginning of the twentieth century, at much less cost, yet with much greater comfort, we accomplish in a month journeys which it took early missionaries nearly a year to get over. In all this the true Christian sees the hand of Christ his Lord. For it is He who gives to men the energy, enterprise, and endur-

ance to accomplish these things, to explore unknown lands, to discover and utilise, for the general good, the provisions and forces of nature. God also is over-ruling the restlessness and activity of the West, their desire for knowledge, power, fame or gain, for the opening of lands for the messengers of the Cross. Many very intelligent and spiritual students of the Apocalypse believe that the second and third chapters of that book give an outline of the history of the professing church from early days to the end of the age. Such also hold that we are living in the closing days of the dispensation. Surely, then, it is deeply significant that it was to the sixth of these representative churches that our Lord said: "I know thy works: behold I have set before thee an open door, and no man can shut it" (Rev. iii. 8). From the use of the expression "an open door" in other places as well as from the context, it is clear that what is meant is an open door for Gospel testimony (*cf.* 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3). Let such, then, as consider themselves in this respect, *Philadelphians*, enter with the Gospel the open door which Christ sets before them. To your love of the brethren add love to all men (2 Peter i. 7, R.V.). The opportunities for all kinds of missionary labours were probably never before as many and pressing as are those of to-day. In all the mission fields of the world there are remarkable openings for Christian work. The cry from all parts is for more labourers: servants of Christ cannot overtake the work waiting to be done. And the prospects are truly encouraging. In Japan, China, and India the brightest and best of the young men have, in the main, lost faith in the systems in which they were brought up. They need to have set before them, in divine power, the foundation facts and doctrines of primitive Christianity. By that means only will they be saved from the cold, unsatisfying theories of agnosticism; or the crude, unscriptural beliefs of religions that are largely a mixture of heathen superstitions and Jewish rudiments. In China, and I suppose in Japan and India too, these young men wield an immense influence over the masses. They are looked up to and followed: their opinions

are listened to with respect and usually accepted as truths. The extent to which this is done Christians in western lands can scarcely imagine. In China, as many think, the next decade or two will largely settle the question whether this influential class shall become friends or enemies of the Gospel. The responsibility to try and evangelise this ever-growing class of young men is a pressing one. And by prayer, if in no other way, all Christians can help in regard thereto. But why insist on the need of one class of Christless men when, alas! the needs of all are equally great and pressing?

All that missionaries to non-Christians should look for, from the civil authorities, is toleration: that no hindrances be put in the way of their preaching the Gospel to all classes of the community; and that no penalties be imposed upon those who believe it. One outcome of the recent war between Japan and Russia, as many of us hope, will be the maintaining of the open door for Protestant missionaries in important provinces of the Chinese empire. In this, again, the spiritual mind sees the hand of God. The question at issue was avowedly the question of the open door in Manchuria, but it was the open door for Japanese, European, and American commerce. But more than that has been done: those vast regions of the empire, outside of China proper, are still open to British, American, and other Protestant missionaries. For this result Christians may well be thankful. But this open door, and open doors the world over, will only be to the Church's condemnation if she does not strain every nerve, make every endeavour, to enter them with the Gospel of the grace of God.

Judson, Burmah's apostle, was once asked as to the prospects in his field of missionary work. "The prospects," he replied, "are as bright as the promises of God." That is the true and proper view of the matter. We are thus rather occupied with things above than with things around; with God's purposes rather than man's predilections. Nevertheless true missionaries have much to cheer them in their work: much more than even can be written of to friends

at home. Take it all in all, the prospects of the work outside of Christendom were never more encouraging than at this hour. Not that a nation is being born in a day, or that there are mass movements toward Christianity. In fact, in this age, such movements may well be dreaded: they are never through and through spiritual. Whether it would be a gain to make nominal Christians of nations, tribes, or large communities, I do not stay to inquire. But some of us have a strong conviction that that is not the work which Christ has called us to do.

We are persuaded that in all lands God has a people whom it is His purpose to call out through present day efforts. We are one with Christ in faith and hope; and we *re-joice to hear Him exultingly say*: "All that the Father giveth Me shall come to Me"; and again: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice: and they shall become one flock [having] one shepherd." To the subject servant of the Lord these principles and promises make the present outlook very bright. For what can be as stable as God's purposes? as certain as the revealed expectations of Christ? It is God's purpose, then, that sinners of all ranks and races shall be eternally saved through the preaching of Christ crucified. Therefore let us be up and doing; let us be heart and soul with God in His glorious enterprise: forasmuch as we know that our labours shall not be in vain in the Lord.

"See o'er the world wide-open doors inviting:
Soldiers of Christ arise and enter in!
Christians, awake! your forces all uniting,
Send forth the Gospel, break the chains of sin!"

Read the Word.

IT is a common temptation of Satan to make us give up the reading of the Word and prayer when our enjoyment is gone, as if it were of no use to read the Scriptures when we do not enjoy them. In order to enjoy the Word we ought to continue to read it. The less we read the Word of God, the less we desire to read it.—
GEORGE MULLER.

CORRESPONDENCE.

Work in South of Ireland.

To the Editor of THE WITNESS.

As a reader of *The Witness* for many years, I look in vain for a report of the Lord's work in the Gospel in the South and West of Ireland. We read of labourers throughout Ulster, especially in Belfast, but the larger portion of this island, comprising 23 counties, and inhabited principally by Roman Catholics, is not mentioned.

Is it not sad to think that the greater part of Ireland remains in Papal slavery and Romish superstition almost as dark as heathendom, and that there are very few who are willing to say—"Here am I, send me"?

In Mark's Gospel our Lord Jesus Christ is presented to us as the "Servant of God," and we find a notable example of how perfectly He accomplishes His work in Mark i. 37, where, although He had a good "hearing," He said unto His disciples, "Let us go into the next town and preach there also, for therefore am I sent." See also Luke iv. 43.

This matter is at present occupying the minds of many of God's people, and is, I believe, the subject of much earnest prayer.

If we count upon God for guidance and protection, and exercise that faith in Him, which is essential in all who go forth in His name, then I doubt not we shall be enabled to carry the Gospel into those dark parts of Ireland which have been hitherto neglected.

We feel deeply thankful for all that God has wrought in our midst, but it is our desire and prayer that others of our countrymen, less privileged, should have the offer of salvation presented to them.

If your little paper, appropriately called *The Witness*, is instrumental in arousing the interest and prayers of the Lord's people, and His servants in connection with this part of the vineyard, who can tell what yet may be accomplished in His name ere His return?

AN IRISH READER OF "THE WITNESS."

WE have before us as we write the Annual Report of the Open-air Mission for Ireland, a most evangelical and aggressive mission, carrying the Gospel amid much opposition into the darkest parts of Ireland.

It states that in 1894 there were only four towns in the South and West of Ireland where open-air services could be held. To-day open-air meetings are regularly conducted in 57 towns. The believers in Ireland desire earnest prayer for blessing on this testimony. ED.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

"GOING IN AND OUT."—How are we to understand the "going in and out" of John x.9?

WHAT IS A HERETIC.—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

The Lord's Prayer.

QUESTION 570.—What is known as "The Lord's Prayer" recorded in Matt. vi. and Luke xi:—Why is it not used in our meetings?

Answer A.—In John's Gospel the Lord Jesus indicates to His disciples a change in their experience after His ascension. Whilst the Lord was present with them He kept them in the Father's name, and they lacked nothing excepting in their fuller knowledge of the Lord Jesus Christ, and that was to be made up to them by the coming of the Spirit, the Comforter in their many sorrows; the Teacher of the whole truth on the person of Christ; the Controller of their lives; and the Companion in all their services. The Lord indicates in the same Gospel, that the worship of the Father must be in the Spirit; that prayer is to be made in His name, not as before; Paul speaks of the Spirit's intercession (John iv. and xvi., Eph. viii., Rom. viii). Witnessing for Christ is by the Spirit and by His disciples (John xvi., Acts v.). All these must be far different from what one learns by habitual repetition! In closely examining the Lord's intercessory prayer in John xvii. we shall find some petitions of the "Lord's Prayer" in it. May not the first request—"Hallowed be Thy name, Thy will be done"—be found in verse 21; "Lead us not into temptation," in "Father keep them." In the words—"That Thou shouldst keep them from the evil" we have the seventh petition. The Lord Jesus does not pray for their daily bread; we can well account for that! He prays for their sanctification and not for their forgiveness;

there are good reasons for that also! One feels compelled to draw attention to the higher standard of merciful kindness in Ephesians iv. 32, Colossians iii. 13, "Forgiving one another even as God for Christ's sake hath forgiven you"; that was not yet known in Matthew vi. 12. H.B.

Answer B.—Nowhere in Scripture is this prayer called "The Lord's Prayer." It is a prayer for the disciples; for, as Luke tells us, it was when Jesus had ceased praying that one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." Decidedly it ought to be called the "Disciples' Prayer." And these disciples represented Israel. It was of them that Jesus said, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." I do not think that the words "as John also taught the disciples" have received due recognition of their importance in this connection. John was (to those who received him) the Elijah-like forerunner of a new dispensation. A dispensation in which the kingdom was once more to be restored to Israel and God was to rule the world through his and their Messiah. Thus after the Invocation, "Our Father which art in heaven," there come three petitions Godward which embody this fact; whilst the four manward petitions that follow, and close the prayer (for the doxology does not belong to the original, but has been inserted from later liturgical literature), end with the striking one "Deliver us from the Evil One." Anyone reading this petition in the light of Revelation xii., xiii. will at once see and apprehend the force of this closing petition. Think of the famine when reading the petition for "bread"; of the fearful persecutions when reading the one for forgiveness; and the culminating "abomination of desolation" and "the mark of the beast" when reading that "Lead us not into temptation" (the same word in Rev. iii. 10).

It is in keeping with its dispensational place that there is no mention of Christ in it. I have heard it used at the end of extempore prayer, so that the whole audience could join in, for men of very different religious views can repeat it. A Unitarian, a Mahomedan, a Buddhist—all may join with Christians in this prayer. Why? Because it only leads up to Christ. He came to reveal God as "Father"; but the Holy Spirit came to reveal Christ as Son and Saviour.

So our Lord, who promised the gift of that Holy Spirit Himself, spake of the coming time in which the disciples would not use this prayer "Hitherto have ye asked nothing in My Name; ask, and ye shall receive, that your joy may be full" (read all John xvi., in which this promise occurs).

We are in the Dispensation of the Spirit. By Him it is that we cry "Abba, Father." And "Abba" means "Father" in the language in which Jesus spake. It was the child's name. Slaves were forbidden by law to employ it. It marks freedom of approach. It manifests the filial relationship. And what child of God understanding this is dependent on a liturgy? Broken for the free born is the yoke of ceremonies. Are they to replace it by the yoke of liturgy? And that is what this fondness for the frequent repetition of the "Lord's Prayer" amounts to. The "Teaching of the Twelve" is one of the earliest non-inspired writings. A very short space of time separates it from the Gospel of John. Yet early as the book is, we find in it the liturgical use of this prayer.

Whilst recording Matthew vi. 16, it adds, "Your fastings shall not be with the hypocrites, for they fast on Monday and Thursday, but you fast on Wednesday and Friday," and then goes on, "Nor do you pray as the hypocrites, but as the Lord commanded in His Gospel, Our Father, &c. Thrice in the day do you pray so." For these reasons I find no authority for using it at any time and see some danger in using it at all, lest I use it familiarly. Yet let me not forget the lessons it teaches as to how I am to pray.

DR. A. B.

Answer C.—I. The differences, (divinely ordered) in its record for us by the Holy Ghost in the two gospels prevent its being looked upon by us as a "form," for if so the question would arise, Which form ought we to use? It was no doubt a form of prayer for His Jewish disciples, who knew not how to pray. For us it may well be a model.

II. The Holy Ghost was not then given. He is now our Helper in prayer (Rom. viii. 26), and by Him we cry "Abba, Father." "By" or "in" the Holy Ghost we now should always pray (Jude 20.).

III.—We have no instructions in the epistles to use these words, but on the other hand are exhorted to make supplications, prayers, intercessions, and thanksgivings for all men (1 Tim. ii. 1).

IV. We now plead the precious Name. This, His disciples were not authorised to do (John xvi. 22-24). But there is One who has ascended to God's right hand, whose requests He never fails to answer, and He has given us the right to use that Name. Oh, that we exercised it more!

W. R. L.

Answer D.—Let us reverently examine the prayer itself, petition after petition, and see if there is any one of them which we as Christians may not honestly and appropriately pray. (a) Can we not truly address God as our Heavenly

Father? (b) Do we not require to hallow, and desire to see His name hallowed? (c) Are we not most anxious to expect His kingdom to come? (d) Ought we not to labour to do and see His will done on earth as in heaven? (e) Have we no need of daily bread? (f) Have we no trespasses to be forgiven? and are we not exhorted to forgive others, even as God for Christ's sake forgave us? (g) Do we not feel the need of His protection out of temptation? (h) Ought we not to cry aloud for deliverance from evil? The strongest objection I have heard urged against the use of this perfect prayer is that if God forgives us as we forgive others, we would have a poor time of it. But why should we? Are we not taught to forgive others as God has forgiven us? (Ephes. iv. 32; Col. iii. 13). Would not that inimitable parable of the unmerciful servant correct such an unforgiving spirit (Matt. xviii. 23-25)? If we do not cherish and manifest the spirit of forgiveness, we give no evidence of being forgiven T. B.

Answer E.—Intelligent prayer should be according to the revelation God has given of Himself in relation to those who pray, and as this has been *progressive*, we need to learn what is suitable in our own time. Jacob said (Gen. xxii. 9), "O God of my father Abraham, and God of my father Isaac, the Lord which said unto me," &c. Solomon said (1 Kings viii. 15), "Blessed be the Lord God of Israel," and verse 25: "Therefore now, Lord God of Israel," &c. In Matthew v. our Lord taught His disciples about the *Father*, whom He had come to reveal, and in chapter vi. 9 He said, "After this manner therefore pray ye: Our Father which art in heaven," &c. In Luke xi., in response to *one* of His disciples who said, "Lord, teach us to pray, as John also taught his disciples," He said, "When ye pray, say: Our Father," &c., but there is no *scriptural* evidence that the exact language was employed as a form even by them, much less is it probable that it was used by saints after Pentecost. In John xvi. 24 a further stage is reached. Having spoken of His going to the Father (verse 16) He said (verses 23, 24), "In that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. *Hitherto* have ye asked *nothing* in My name: ask, and ye shall receive, that your joy may be full." Then in Romans viii. 26, notwithstanding *all* previous teaching to the Old Testament saints and to disciples by our Lord Himself, we learn that "we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us," &c., so that prayer should be "in the Spirit" (Ephes. vi. 18; Jude 20),

and addressed to the *God* and the *Father* of our Lord Jesus Christ (Ephes. i. 17 and iii. 14). Occasionally prayer in the New Testament is to the Lord Jesus Himself, but never to the Holy Spirit, though God hears and answers the cries of His children in spite of their lack of intelligence, and doubtless often when *forms* of prayer are used. It is assuring and comforting to know that whenever we come to our God and Father we ask for less than He has already given, for "He spared not His own Son"; we also ask for less than the Lord Jesus merits, for His worthiness is infinite, and we have the indwelling Spirit with all the Divine attributes ever *willing* to help our infirmities (Rom. viii. 26).

DR. J. A. O.

Editor's Note.—As this is a question of great interest to very many Christians we give it more than the usual space.

The question is not, Does the prayer contain any petition which it would be wrong for us to use. It is rather, Is the prayer and the use of it liturgically, in accordance with the teaching of Scripture as to the present dispensation?

In the various answers given it is clearly shown that the prayer, though perfect in itself, as He who taught it, is not according to the Revelation the Lord Himself gave concerning the privileges of this dispensation, the unique feature of which is the presence and indwelling of the Holy Spirit, and also the inestimable privilege of the use in prayer of the Name of Jesus.

The principle of a liturgy is excluded, as shown in Romans viii. 26. There is no hint in any of the numerous prayers found in Acts or Epistles or Revelation of this prayer having been used, nor is there any allusion to it. Praying "in the Holy Spirit" involves a liberty and a variety answering to the infinitude of the needs of the children of God, for which no liturgical formula, however perfect, can possibly avail; whether as assemblies or as individuals.

As to praying for forgiveness, it must be remembered that the prayer begins with "Our Father," putting the suppliant at the very outset on the highest platform—viz., that of a Son. The prayer for forgiveness is, therefore, not from a guilty culprit to a righteous judge, but from an erring child to a Holy and gracious Father.

The frequent repetition of the same formula throughout a single church service, savours sadly in the estimate of those who know what true prayer in the Holy Spirit is, of the vain repetitions so severely denounced by the Lord.

But the loss the Church suffers through the substitution of a liturgical service appointed by law in place of worship and ministry in the Spirit—in the power of a present God—cannot be estimated.

God Unknown and Known.

By N. L. NOEL.

EDEN spake of God's "goodness"; but man, imbibing the suggestion that God was not good (Genesis iii. 5-12), became estranged and hid himself from the One whom he had only known as perfect goodness. This estrangement and hiding on man's part have continued ever since, the Adversary taking care that everything should give the lie to God's character, however revealed; so that the Lord Jesus Christ, at the close of His sojourn here, had to say, "O righteous Father, the world hath *not known Thee*."

Passing by various types, shadows, and revelations of Himself in the Old Testament, we pause for a moment in the presence of what so forcibly sets forth the fact that "His delights were with the sons of men." I refer to the House of God, *the Temple*, where the oracle was, the place of enquiry. Moreover, this Temple was the place whence, through prayer, the goodness and blessing of God could flow forth to the uttermost parts of the earth (2 Chron. vi. 32, 33). We have the expressions "House" and "Temple" both alluded to in Scripture with reference to God's indwelling, on the ground of redemption. Man's behaviour therein is also referred to in regard to each. But with reference to the "Temple" aspect there would seem to be the additional thought of the holiness and intrinsic moral glory of the Lord (2 Chron. v. 11-14; vii. 1, 2). God's House, or Temple, was to be called by His Name, and was therefore to be "exceeding magnificent," setting forth what was *suitable* to the One who condescended to dwell there (1 Chron. xxii. 5).

Now, where could we expect to learn so much of the character and ways of anyone as in his own house? The Psalmist expressed his desire "to dwell in the House of the Lord; to behold the beauty of the Lord"; "to see Thy power and Thy glory so as I have seen Thee in the sanctuary." And we find him exclaiming, "How amiable are Thy tabernacles, O Lord of Hosts!"—there, in the altars whereof even a "sparrow" and a "swallow" could find a home!

But as in Eden, so here, alas! the trail of "that old Serpent" (for there is no effect without a cause) was soon to be seen; he who sought to falsify the "goodness" of God in Eden, and, through Gehazi, the grace of the God of Israel (2 Kings v. 26), sought here also to falsify the grace of the One who alone could truly say "The gold is mine and the silver is mine," therefore, "buy wine and milk without money and without price!" Hence, we find "The Father's House" (so expressive of grace) transformed into "a house of *merchandise*." What a contradiction in terms! "Is this House, which is called by My Name, become a *den of robbers in your eyes*?" (Jer. vii. 11). Turning to Luke xix. 46, we find this was indeed the case, and that men could only see that House to be "a *den of thieves*." "You have made it a den of thieves!" what a traducing of God's character! what a terrible advance by the great Adversary upon the ruin effected in Eden! And people still think of God in that way. They imagine that, like King Saul (in 1 Sam. viii. 11-18), He is going to "take" everything from them, their pleasures and their joys; they still regard Him as "reaping where He has not sown"; not as He really is—A GIVER, but as a GREAT EXACTOR.

Now, from Acts viii. we gather that it was to this "House," this "Temple," called by Jehovah's Name, the Ethiopian repaired, still impressed, doubtless, with the thought "In Judah is God known." But, "*in the desert*," he had to learn, what we now know from Matthew xxiii. 38, that this "House" had failed to represent God in His true character, that it was a "desolate" house, its veil rent, and God no longer there! How did he learn it? Was there no "Temple" left to express what God is and can be towards men? Had He left Himself without a witness to His majesty and His goodness, His righteousness and His love?

Yes, *there was still a "Temple"* in the Person of One who was greater than that earthly structure; for we find (in John ii.) the Lord Jesus had said, "Destroy this Temple" (man in his hatred of God, and to get rid of

His "Beloved Son," would yet do this), "and in three days I will raise it up. . . . He spake of the Temple of His body."

How wonderful was this! the Eternal Son of God, "full of grace and truth," came down into this scene in "the glory as of an only begotten with a Father," *i.e.*, as God revealed in grace, to destroy the works of the devil by expressing unflinchingly God's goodness (Rom. viii. 32), God's righteousness (Rom. iii. 25), and God's love (John iii. 16); and, by dying, to contradict in His own Person the lie of the devil, "Ye shall not surely die." He was truly God's Representative here (John viii. 19; xiv. 7), to assert His character and rights in a world where both were denied. As God's "Lamb led to the slaughter," "JESUS," "the despised and rejected of men," met every claim of the Eternal Throne at that Cross: and there also, man (blinded by Satan) expressed what were *his* thoughts of God by giving His "Beloved Son" a cross between *two thieves*, and that, too, in lieu of Barabbas, who himself was a "robber."

The Redeemer "died and rose again the third day," even as He had said concerning His body—"in three days I will raise it up." And now, risen from the dead, and seated on that Eternal Throne whose claims He had met, He still remains as He ever was "the effulgence of God's glory, and the exact expression of His substance"; the eternal expression of the mind of God; the Eternal Logos; and "The Wisdom of God." And, notwithstanding all the denials and cavils of present-day heretics, sceptics, and critics (for "no man knoweth the Son but the Father"), He will be known throughout eternity as "the *image* of the invisible God," in whom "dwelleth all the fulness of the Godhead bodily" (Col. i. 15; Col. ii. 2-9). What depths of beauty and meaning are therefore seen to shine in those simple words—"He spake of the Temple of His body!" And this it was, that the Ethiopian learnt from the lips of Philip in the story of "Jesus and the resurrection" told over again, the One "whose life was taken from the earth."

But now that Christ is in the glory *is there no "Temple" on earth* to represent God

in the face of all that denies Him? Is there no "House" in which He will deign to dwell?

Indeed there is. In Acts ix. we are taught from the expression "Saul, Saul, why persecutest thou Me?" that the Lord Jesus revealed Himself from that very glory as one with His people, His Assembly here. The Assembly is the Temple of God (Eph. ii. 21), because the Assembly is the Body of Christ (Eph. i. 23); and it is God's will that *even now* unto the principalities and powers in the heavenlies might be known *through the Assembly* the manifold wisdom of God (Eph. iii. 10). "Know you not," asks the apostle elsewhere, "that you are the temple of God [could words be plainer?] and the spirit of God dwelleth in you? If any man corrupt the Temple of God, him shall God destroy, *for the Temple of God is holy, which you are*" (1 Cor. iii. 16, 17). What weighty words of warning were these for that "Assembly of God which is at Corinth!" Would that it were more heeded to-day! But there is a further solemn and similar word extending to every individual child of God; and oh, that we all would "consider" this also, and "understand"! (2 Tim. ii. 7). It is a question asked by the same apostle in 1 Cor. vi. 19, 20, "Know you not that *your body is the Temple* of the Holy Ghost in you?" Thus every true believer is responsible to faithfully represent God here, and to allow nothing unsuitable to Him in thought, ways, or words. "Be ye therefore *imitators of God*" (Eph. v. 1-9).

The day is coming when "*a Temple made with hands*" shall again be God's centre in Jerusalem; but before that moment, the Assembly, which has so lost its character here, shall have been removed from the earth. We turn our thoughts heavenward, and gaze upon the heavenly city (Rev. xxi. 2, 10) wherein nothing that is not of Christ will be seen, and "no Temple will be needed as a medium for communion with our God." It has been well remarked that "a Temple is for earth. The heavenly city which is the full expression of blessedness on high has no Temple, because it is all Temple, 'the Lord God is the Temple of it,

and the Lamb." How truly the Assembly has failed in its "candlestick" character (Rev. ii. 5) must be patent to all with eyes to see; and it is well to have an exercised conscience about it; but she will come back in all the resplendent beauty of Christ to the very scene where she failed, for the new Jerusalem, the Church, the bride, "having the glory of God" shall fully reflect Him in that day, who "loved the Church and gave Himself for it" (Eph. v. 25).

The Blessed Hope.

"For yet a very little while; He that cometh shall come, and shall not tarry" (Heb. x. 37, R.V.).

WHEN wilt Thou come again,
 Jesus our Lord?
 Thy promise, Lord, is plain;
 Sweet is the Word—
 "I'll come again for you";
 Faithful Thy Word and true—
 Then let the days be few
 Till Thou shalt come.

When shall we see Thy face,
 Jesus our Lord?
 Radiant with perfect grace,
 By hosts adored.
 To see Thee as Thou art,
 And never from Thee part;
 Cry we with all our heart—
 How long, O Lord?

When shall we hear Thy voice,
 Jesus our Lord?
 Calling us to rejoice
 With one accord.
 Then all Thy saints shall rise,
 Caught up with glad surprise
 To meet Thee in the skies,
 Jesus our Lord.

Thine are we, Son of God,
 Lord Jesus Thine;
 Bought by Thy precious blood,
 Ransom Divine.
 Till Thou shalt come again
 We would Thy truth maintain,
 Then with Thee we shall reign,
 Lord Jesus come!

The Ministration of the Spirit.

By DR. THOMAS NEATBY.

THE two things that are put in striking contrast in the third chapter of 2 Corinthians are the *letter* and the *Spirit*. These terms are defined for us, so that there should be no mistake, nor even hesitation. The ministry in question is that of "the New Covenant; not of the letter (which killeth), but of the Spirit (which giveth life)." These expressions are often used as if they referred to the mere letter of Scripture on the one hand and its spiritual import on the other. But is it so? Does not such a thought make light of the *words* of Scripture? "The *words* that I spake unto you," says the Lord, "they are Spirit and they are life." "Which things also we speak," says an apostle, "not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth."

What is it then that "killeth"? That which was "written and engraven in stones." What is it that "giveth life"? The Gospel, *i.e.*, the full revelation of God in Christ. This is "the newness of Spirit," that "the oldness of the letter" (Rom. vii. 6). Here we have the character of Christian ministry more fully developed than in the previous chapter. There, after showing that the true minister is "unto God a sweet savour of Christ . . . to the one the savour of death unto death, and to the other a savour of life unto life," he exclaims, "And who is sufficient for these things?" Here with a free heart he falls back upon a "sufficiency of God." "Who," he continues, "hath made us able [sufficient as] ministers of the new covenant." He can appeal to those to whom he writes as "our epistle written in our hearts," nay, as "manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Blessed ministry! The ministration of the New Covenant, no longer that of the letter, but of the Spirit. And this is so characteristically. The whole revelation of God in Christ is "the ministration of the Spirit."

It was "to preach Christ's Gospel" that

Paul came to Troas. Led in "triumph in Christ," he "maketh manifest the savour of His knowledge in every place." It is ever the Spirit's joy to minister Christ and to give this to the ministry as its special character. His ministry is not independent, but designedly supplementary. "He shall not speak from Himself. . . He shall glorify Me." He thus gives its true force to the service, and the chapter before us makes this very evident. It is the ministry of Christ in the Gospel, yet so that it is stamped as "the ministration of the Spirit."

The old covenant (the letter that killeth) was the ministration of death, the ministration of condemnation—its glory a "passing" one. This is in contrast, in its three aspects, with the life-giving Spirit, with the ministration of righteousness, and with the glory which "was not passing away." It is not the law that passes away. It is maintained in all its integrity, in all its divine authority; but it is death to the sinner." "The commandment, which was ordained to life, I found to be unto death" (Rom. vii. 10). "But now we are delivered from the law, being dead [margin] to that wherein we were held" (Rom. vii. 6). It is we who have died, not the law. It can only condemn and kill. It was the ministration of death, as inflexible—as hard as the stones upon which it was written. *It* could not bring in righteousness, being the ministry not of life (see Gal. iii. 21) but of death, and it was doomed, like the glory on the face of Moses, to "pass away."

There was indeed glory on the Mediator's face, "so that the children of Israel could not stedfastly behold the face of Moses" What superabounding glory attends the ministration of the Spirit! Not condemnation but righteousness is now ministered. How great the "glory" when God thus "makes all His goodness" to pass before us! And an abiding "glory" which never "passes away."

The chapter has, as another has pointed out, a parenthesis which it is important to recognise. It is from the 6th verse to the 16th inclusive. In it the thesis is developed of the ministry of the new covenant. The words which immediately precede the

parenthesis are "The Spirit giveth life," those which follow it are "Now the Lord is that Spirit." It is then the Lord Jesus—"quickening Spirit" (1 Cor. xv. 45) whose Person fills the present revelation of the Holy Ghost, and is the great subject of the Spirit's testimony; "He shall glorify Me."

"But we all!"—for it is not a special privilege of a few or of advanced disciples; it is the portion of all. "With unvailed face"; for there is no veil for the believing heart. Nor is there any veil on the Lord's face to shut in the surpassing glory.

"Nothing between, Lord, nothing between."

For the face of Moses a veil was needed. Even, the lesser glory could not be borne by man in the flesh. Nor were the ways of God ready for the out-shining of the more excellent glory: "Israel could not stedfastly look." All the glory is now concentrated in the face of this better Mediator of a better covenant established upon better promises. The blood has been shed, the sacrifice offered which gives "force" to the New Testament (Heb. ix. 15-23).

It is "the glory of the Lord" that we are privileged to behold—the surpassing glory of *His* face, the glory never to "pass away." His glory which we behold is not only "the glory which I had with Thee before the world was." That glory is at the very root of all the rest and gives its divine excellence to it all. It will be our eternal portion, as He prayed, to "behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." But e'er that day we look upon His glory according to Psalm cx., as the Lord to whom Jehovah said: "Sit Thou at My right hand, until I make Thine enemies Thy footstool." Oh, who shall tell the glory of the Lord at the right hand of God while still rejected here! We behold it. That once marred face irradiates with its ineffable glory all who by faith now contemplate it. God has put His stamp upon every thought, word, and action of His humble life in this world. He looked down upon it with unceasing interest, with perfect satisfaction. It was He who glorified the Son of man "straightway" upon His having glorified God. It was His delight to glorify the Person and

the Work of His blessed Son. Not a word, not a discourse, not a miracle to which divine glory did not answer. All was stamped with unvarying approval.

Hence it is ours to turn to the gospel records of His words and ways, and to learn *what* God has glorified. Oh, to follow those footsteps with worshipping hearts, and thus afresh to "behold the glory of the Lord!" Indeed, it is in this that we behold His glory now that He is glorified above. It is here that we learn something of God's delight in "Jesus as He walked"—a stranger in this world. He looked down for the first time upon a man who did "always those things which please Him," and who equally in His ways and His words said: "My *meat* is to do the will of Him that sent Me, and to finish His work." We cannot open the Gospels without "beholding His glory." It is *His* words, *His* ways, which are there recorded; and God has put the stamp of glory on them all in glorifying His Son at His own right hand. We look up and see Him in the excellent glory; we turn our eyes to the Gospels and see what were the words and ways which God so stamps with approval and delight. We find with worshipping hearts that they were the revelation of God just as He is.

Marah.

"Jesus saith unto her, Mary" (John xx. 16).

HE called the woman by her name of woe,
The woman who had learned the ser-
pent's lie,

The woman out of whom He cast the foe,
Tormenting her with sevenfold misery.

He called her *by her name*. Her heart upheapt
With joy to own Him "Teacher." Never-
more

Can Satan snare the woman who has wept
To lose her Lord, and found Him to adore.

And still He calls us by our "bitterness,"
And thus we know Him 'mid the shadows
dim,

And turn from all beside to learn of Him,
And clasp the feet that bring our blessedness.
And there we leave our myrrh, and, at His Word,
Go forth, and tell that we have seen the
Lord!

E. S. W.

What is Household Baptism?

CONVERSATIONS ON BAPTISM.—IV.

By DR. ANDERSON-BERRY.

XIV. Can you tell me what is the meaning of "Household Baptism"?

Well, in the first place you must distinguish between the baptism of households, which is scriptural, and "household baptism," which is not scriptural.

Now, in order that you may the more clearly grasp the meaning of this latter term, I shall give you an example of what would happen if we believed in "household baptism." It is not of my own construction. It is taken from the writings of a brother who has come into close contact with those who hold and teach this theory.

"We will suppose a case that does not misrepresent the position of household baptism, and yet sets it forth in its true light. Suppose an evangelist has a convert given him of the Lord. Suppose the evangelist believes in household baptism, and teaches it to his hearers. Now the new convert approaches him and says, 'Dear brother E., I am now happily saved, and am anxious to do my duty by my family. I want them to have every blessing that God may have for them through my relation to Him and to them. You teach that baptism brings one into a place of blessing, though they be in unbelief. You say that one's household, when he himself has believed, has a special place in the government of God, and should be brought into it by baptism. I am anxious to please Him in all things, and secure every blessing to my loved ones that lies in my power. As you teach that household baptism is required by the Word of God, and as that which is required by Him ought to be done, I want you to baptise my house. I cannot as yet see household baptism from God's Word, but you are well versed in the Scriptures, and as your argument is certainly very convincing, I am satisfied to have it done, in fact, I could not now refuse and feel right about it. I cannot be happy so long as my family is on heathen ground, as they would be if not baptised, according to what you tell me, only I do wish I could have just one

clear "thus saith the Lord" for it. But I am so young in the truth, and must not expect too much, I must be content to learn from the teachers God has been pleased to give us. So, dear brother E., I want you to immerse my family. There is my wife; she is not interested in it at all, but will do anything I request of her. And then there is my oldest son, a very fine young man, but oh! dear brother, he is an out-and-out infidel, and I want him brought to this place of blessing you say baptism brings one into, and it may be that it will help him. Then comes my next child, a lovely young girl, but inclined to scoff at the step I propose to take, and as she stands well in the best social circles, she, naturally, does not take kindly to being baptised; but she is obedient, and will submit because I ask it. Then comes my next boy, who, I am grieved beyond measure to say, is a confirmed drunkard. I want him baptised, as he is a member of my family, and dear to his father's heart. The others are the children and the babe, and need no special mention. But my servants are less tractable; nevertheless, they can be compelled to submit, and as I am responsible for them, inasmuch as they are my servants and belong to my household, I want them baptised. My maid servant is not so opposed to my authority as the two men servants, who always have been incorrigible, and one I count a desperate man, the other more inclined to reformation. This is my household, dear brother E., and you will baptise them and myself at the first convenient season, say the coming Lord's Day."

After adding a few remarks in reply to any who might say that it was not a probable case, he proceeds: "The above case enables us to see what the doctrine is, and such a baptism would be a shame and a disgrace. Yet that is precisely what household baptism is, and to deny it is to deny that black is black, or that white is white."

That is a definite statement, made upon the authority of experience. I accept it because, from the perusal of tracts written by the holders of household baptism, I clearly perceive that the writer puts concretely what they put abstractly and very

diffusely. But with one exception: "brother E." is asked to immerse, whereas they hold that sprinkling is valid baptism. A marked difference! We can imagine the father having some considerable difficulty in obtaining the consent of his household to immersion, while, on the other hand, "dear brother E." might sprinkle them without their consent, and as they sat in their seats. Of course, *all* who hold to household baptism do not contend for sprinkling.

From this illustration we gather that those who hold "household baptism"

(1) Affirm that the conversion of the head of the house alters automatically the position of his household before God. I mean by automatically that there is no question of volition in the matter. He may be converted whilst they are all asleep. No matter: a change has taken place in their attitude towards God.

(2) Deny that a personal acceptance of God's gift of eternal life, on the ground of faith in the Lord Jesus Christ, is necessary to baptism.

To prove that this is a correct representation of their teaching, I quote the words of Mr. John Scott: "That there is some Scriptural distinction between the position of the children of a believer and those of unbelievers cannot be denied."

(3) Affirm that baptism (I do not, in this connection, carry into effect my belief that sprinkling is not baptism. I temporarily sacrifice my conviction for the sake of clearness) introduces the baptised into a position of blessing. They are bold enough to misquote Scripture and declare "If my husband is a believer the children are declared 'holy' in the same sense that the Jewish children were 'holy' when both parents were of the stock of Abraham."

(4) Deny that baptism is an act of obedience on the part of the believer.

The emphasis in the illustration is all laid upon "brother E."

Once more I quote Mr. John Scott's words, "There is only one commission to baptise (Matt. xxviii.), and, without controversy, the command there is to the Lord's servants to go and do it. It is they who obey the

command: the one baptised is a receiver, and is not there viewed as the actor—as the one who obeys.”

Or, as he puts it again, “Baptism is the Lord’s act towards and upon us . . . (baptism is) not our act towards or for God.”

Or again he answers the objection of such as think “it absurd to make a babe the subject of a ritual ordinance such as baptism” by saying “The supposed absurdity vanishes after a moment’s reflection. Let it only be remembered that *baptism is not our act towards God, but God’s act toward and upon us*, and that thought puts another face upon things, for the babe, in the Christian household, is no longer in the position of an actor, but only a receiver.”

And once more, “It would remove many difficulties if it were seen that baptism was committed to the *Servants* of Christ (Matt. xxviii.), and that responsibility as to its administration rests with them. Individual servants, such as Philip and Paul, baptised on their personal responsibility to the Lord, the sanction of the church not being sought. The Lord’s supper, on the other hand, was delivered to the assembly (1 Cor. xi. 23), and is, therefore, a *church* ordinance. If assemblies would leave responsibility as to baptism where the Lord put it, *viz.*, in the hands of His *Servants*, many painful and God-dishonouring divisions might be averted, and separations between Christians healed.”

Here is the secret out at last. Baptism makes a vital change in the babe, for in it *God is going toward and upon it*. “The babe . . . is . . . a receiver.” And baptism is to be administered by the “*Servants* of Christ” (note the capital S and the italics) alone. What is this but Ritualism in its most insidious form? And the offer is the offer of the Church of Rome—unity at the cost of freedom.

From the day when man said to his fellow, “Go to, let us build us a city and a tower, whose top may reach unto heaven,” the principle has ever been the same. Some thing external and material is employed to accomplish another thing internal and spiritual. The movement is from without inwards; and through the material to the spiritual.

How different is the principle laid down by our Lord Jesus, “God is Spirit; and they that worship Him must worship in spirit and truth.” If in His kingdom there be material ordinances, these ordinances are merely expressions in the material sphere of what has already taken place in the spiritual realm. Man exists as a denizen of both worlds. Built up by the hand of the Potter from pre-existing matter, man received his spiritual being from the mouth of the Creator. But as his personality is centred not in his material frame but in his spiritual essence, so in worship, which is the highest attainment of redeemed man, in the worship of Him who is Himself Spirit, man worships in *spirit* and *truth*, these two essential characteristics of true worship. *In spirit*, excluding all the limitations known to the senses; space, time, form, &c. *In truth*, excluding all the false conceptions evolved from a nature both fallen and sensuous. This worship, whilst independent of the material frame, is often expressed by physical actions, such as kneeling, prostrating the body, &c. But notice the movement is outwards; first the spiritual then the material. Thus the material act of baptism is an outward expression of the occurrence of a great and spiritual fact. First comes the spiritual and inward, then follows the material and outward.

Nay, more, “*Baptism is the Lord’s act towards and upon us*,” say they. That being so there is introduced a minister (I do not use the word in its technical sense of “a minister of religion”) by whom the “act towards and upon us” is applied or administered. These are named “*Servants* (capital and italics theirs, not mine) of Christ.” We are told “that baptism was committed to the *Servants* (again theirs) of Christ and that responsibility as to its administration rests with them . . . the sanction of the church not being sought . . . If assemblies would leave responsibility as to baptism . . . in the hands of His *Servants* (once again theirs).”

Stripped of all its misleading verbiage, what does this amount to? Clericalism. That surely is clear; for here is a body of men, “*Servants*” is the emphatic name (and what is minister but servant literally) given

to them, who are given the sole right ("responsibility" is only a long way of saying a direct thing) of administering to a being, who is entirely passive (and unconscious if he be an infant) in the matter, a rite by which something is conveyed from God to its soul—a something which introduces that being into the kingdom, if not into the church of God. And this wholly independent of the church. In fact, criticism of these *Servants* by the Church is stated by implication to be at the root of "many painful and God-dishonouring divisions."

Apart from the question of "apostolic succession" Dr. Pusey would not demand more for his clergy.

It is only one more illustration of the great fact that we cannot do wrong to one of the truths of Scripture without injuring other truths.

Historically we find that elevation of material rites by imputing to them some Divine efficacy led to the elevation of the simple elder and overseer into patriarch and bishop; whilst their multiplication led to the long list of robed and splendid dignitaries that adorned a degraded church in a debauched age. In our short history we have already explained much that is puzzling in the Church's post-apostolic half century, but let it not be ours to display the reason why the unscriptural division of clergy and laity is found so early in her story, but not earlier than the baptismal error illustrated in "Household Baptism."

True Christian Experience.

By GEORGE HUCKLESBY.

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. v. 16-18).

THIS triple exhortation contains a trinity of Christian privileges. It is faith's privilege to be "joyful in all," to be "prayerful about all," and to "be thankful for all." Such is true Christian experience, but alas! it is not always the experience of Christians. Oftentimes the very opposite characterises the people of God. Instead of "rejoicing" there is rebelling, as Israel at Hormah;

instead of "praying" there is human planning, as Jacob before meeting Esau; instead of "thanksgiving" there is even tempting God, as did Israel at Horeb. But this experience is open to all God's children, He always puts the best gifts on the lowest shelf, so that the youngest can reach them. It was so with the Perfect Pattern. See Him rejoicing in one of His darkest moments before the cross (Matt. xi.); spending all night in prayer (Luke xi.); thankful at the grave of Lazarus (John xi.).

"REJOICE EVERMORE." It was once "repent," but now it is "rejoice." It is difficult to make sinners *sad*, and oftentimes as hard to make saints *glad*. Yet we are called to rejoice *with* God in Luke xv., and to joy *before* God in Isaiah vii. 3, and to find our continual joy *in* God in Romans v. 10. We read of "joy, great joy, exceeding joy, exceeding great joy, abundant joy, fulness of joy, and of unspeakable joy"—a joy which can be experienced but not expressed.

"PRAY WITHOUT CEASING." His Majesty King Edward has set times for his ministers to see him, but the Court of Heaven is always open, as seen in Nehemiah praying for guidance even before answering the king's question. David and Daniel had their set times for prayer, so also with Christ, who breathed the atmosphere of prayer, yet made it a point of withdrawing from the crowd and from His own to be alone with His Father in prayer. So we may have our special seasons for prayer, and also continue in prayer, to persevere in prayer, yea agonise in prayer as did Epaphras.

"IN EVERYTHING GIVE THANKS." We were not only unholy, but unthankful before grace taught us how to pray and to praise, but ingratitude must never characterise us now. The one who said, "Rejoice in the Lord always," rejoiced even in a prison, and could take pleasure in infirmities. Just as the magnet discovers the steel filings, although buried in the sand, so where reason fails to find a cause for praise, faith, like the magnet, detects and draws out that cause, and says: "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

Prophecying and Edifying.

HOW THE GIFTS WERE OBTAINED AND HOW DISTINGUISHED.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON 1 CORINTHIANS XIV. 3-21.

3. "He that prophesieth speaketh unto men to edification, exhortation, and comfort." This was the Divinely-instituted test as to whether a man was really speaking by the Spirit of God or not. If what he was saying served this purpose, then they were warranted to conclude that the speaker was prophecying. This verse does not prove, as some have tried to make out, that all who speak to edification, &c., are prophets. What it does prove is, that a prophetic message from God will invariably be of such a nature as to edify, exhort, or comfort.

6. "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by Revelation, or by knowledge, or by prophecying, or by doctrine?" We often read the Scriptures carelessly, and so miss their special import. There are here four things brought together. The first couple "revelation" and "knowledge," the second "prophecy" and "doctrine," or teaching. Before one can *prophecy*, he must have a *revelation*; before one can *teach*, he must have *knowledge*. Thus we have two functions by means of which God was pleased to communicate His truth for the edification of His people—viz., "prophecy" and "teaching." How did the prophet obtain from the Lord? By revelation. How did the teacher obtain from the Lord? By the knowledge of His Word. So the apostle says, "I must either come to you in *prophecy*, the result of Divine *revelation*, or in *teaching*, the result of Spirit-taught *knowledge* of the Scriptures." To come with an unknown tongue might astonish, but it could not edify; for it is only through the understanding that edification is supplied.

We make no profession of having revelations or the gift of prophecy; but we do come to you with such knowledge as we have obtained by patient searching of the

Word of God, in dependence upon the promised teaching of the Holy Spirit.

8. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The reference here is to the custom of summoning to battle by the sound of a trumpet, as in Judges vi. 34; but it also naturally leads us to Numbers x., where we find the Lord's instructions regarding the silver trumpets. There we read of both trumpets being sounded to summon the whole congregation. The sounding of one trumpet only, was the signal for the princes or heads of Israel to gather at the door of the tabernacle. The sounding of a note of alarm was to precede their journeyings and also their going forth to battle. These various sounds were to be distinct and definite, so that Israel might instantly understand what they were to prepare for.

Indefiniteness forms no part of God's methods. His Word is definite; His commands are definite; His promises are definite. Therefore, our obedience and our faith must be intelligent and definite also.

This is a day of compromise and indefiniteness as to almost every truth in the Word of God, and every species of error is cloaked by a veil of indistinct utterances, which may mean anything, but which always go to favour that which is false.

Let those who sound the trumpets of God, whether it be the Gospel to the world, or the truth that edifies and gathers the people of God, see to it that they understand distinctly whereof they speak, and that they utter in no obscure or uncertain way the testimony they have to deliver.

9. "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" Those who seek to minister the Word of God in any measure, should give earnest heed to these words. I fear that much of our preaching and teaching goes over the heads of the hearers. It is not *plain* enough. Everything ought to be considered that will tend to edification. Often a hymn is given out so indistinctly that few, if any, hear what hymn it is, thus causing needless distraction.

One sometimes leads in prayer; but his back being toward the bulk of those assembled, his voice is not heard. Why should he not consider what is for the edifying of all, and turn towards the assembly and speak out clearly?

Another great hindrance to edification, especially in our larger gatherings, is the habit of coughing, and otherwise disturbing the meeting, without the slightest effort to repress it or to select the most fitting moment. I believe that Satan has more to do with this than we imagine. In a worldly concert where thousands are gathered, and all intent to hear, such conduct would not be tolerated; and anyone who had such a severe cold that they could not avoid coughing much, would deny himself the pleasure, and stay at home rather than spoil the enjoyment of the many. But truly "the children of this world are more prudent in their generation than the children of light." The heartless indifference with which such interruptions are inflicted upon a meeting for the edification of believers is too sure a sign of how little desire there is for true edification, and how little it is valued by many.

Mothers will bring their infants, and take their place right in front of the platform, where the child—in the mother's eyes "as good as gold"—is a sore distraction to the speaker. Others who know that they will have to leave early, instead of sitting conveniently near the door are found at the head of a form, all the occupants of which must rise to let the other out! Some may regard it as frivolous to mention such things in connection with edification; but, solemnly believing that these practices are real hindrances, we make no apology for speaking plainly about them.

12. **"Seek that ye may excel to the edifying of the Church."** Observe how often the word "edify" occurs in this chapter. It is fitting, when gathered together, that our worship should ascend to God. His Word of old was, "None shall appear before Me empty"; and, surely, worship in the Holy Spirit and in truth out of full hearts is that which is due to the Lord in the assembly of His saints. But that can

only be rendered as the Church is edified; and here, in this chapter, the ordering is not so much regarding the worship that ascends as the ministry that descends for the edification of the Church.

13 to 16. **"Wherefore let him that speaketh in an unknown tongue,"** &c., may be illustrated thus: Suppose that I were in Paris and went to a little assembly there, composed entirely of French people who knew no English. As I waited among them, before the Lord I rejoiced in spirit. And, by and by, suppose that I began to give thanks audibly in English, I would thus be gratifying myself; and were I with those who could understand me, it might be profitable. But those present could not be edified, for they could not understand. Under such circumstances, what are God's instructions? Either be silent, or secure the help of some one, who knows both languages, to interpret. Thus we are clearly taught that there is no mysterious, incomprehensible way of communicating grace. It must be by the truth, and it must be through the understanding.

16. **"Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"** Here is another point. The assembly is supposed to be gathered, the table is spread, and, as some one gives thanks, the others say "Amen." This is the manner of response that has the Divine approval. Every request in prayer, every expression in thanksgiving, should be of such a nature, and so distinctly uttered that all the saints present can intelligently and heartily add "Amen."

Sometimes responses in prayer are carried to an extreme—so loud, so continuous, that the voice of the one who leads is almost drowned, and excitement takes the place of the intelligent "Amen." This is not to edification. When the law was read in the hearing of the people of Israel, they responded with "Amen." And we believe that a hearty "Amen," in response to ministry of the Word which is felt to be in the Spirit, would be both becoming and edifying. So also, as expressive of fellow-

ship in prayer and thanksgiving, when it comes from the heart it is assuredly scriptural, and we are persuaded it would be glorifying to God and edifying to the assembly.

19. "Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." Here the apostle recognises a possible ministry of "five words." The ten thousand words, if in an unknown tongue, or if "over the heads" of the hearers, may be quite unedifying; on the other hand, a very few words may at times be most instructive and profitable. It is a loss to the Church that there is so little such unpretentious ministry. So many seem to think that if they do not occupy half an hour, they need not speak at all! This is a serious mistake. Short, pointed, pithy words are greatly needed.

21. "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear Me, saith the Lord." Here he quotes from the Old Testament to show the purpose for which the gift of tongues was bestowed. This gift was not intended for the edification of the assembly, but as a sign to the unbelievers. For the unbeliever there is the Gospel in all its fulness and simplicity. On the other hand, "prophecy serveth not for them that believe not, but for them which believe" (ver. 22). "Seek that ye may excel to the edifying of the Church." The object in view is not to show how much you know or how well you can speak—alas! that such unclean motives should ever have place—but to edify the saints. Brethren, are we seeking this earnestly, diligently, perseveringly? God has bestowed no gift of such a sort that it enables a man to dispense with labour. There must be diligent searching of the Scriptures, diligent walk with God, if there is to be excellence in the edifying of the Church. Above all, let us cultivate a spirit of *love* and of *meekness*. If these be lacking, edification will cease, barrenness will surely result.

Gems from Glasgow Conference.

March 26 to 28, 1910. Collected by HyP.

SELF says: "I want to reign." Love says: "I want to serve."

Love is willing to be blotted out if God blesses His people.

Love gives the courage which will make a man do great things.

Mercy links two eternities (Psa. ciii. 17).

The less man made of Christ, the more God saw in Him.

The blood shed for man on earth, now pleads for man in heaven.

It is easy to stand in the day of prosperity, but it takes grace to stand in the day of adversity.

Intense love and intense hate are silent—they are beyond words. Yet this silent love spoke on Calvary.

In Malachi the principle is, "Anything will do for God." In Matthew, "The best of heaven alone will do to redeem man."

Ahithophel was the Judas Iscariot and Jonathan the Nathaniel of Old Testament.

At the dedication of the Temple (2 Chron. v. 13) there were—

1. Unity of spirit, - - - "Were as one."
2. Harmony of sound, "To make one sound."
3. Oneness of heart, - - - "He is good."
4. Manifest result, "Glory filled the house."

It is the world's darkest day, the Lord of Glory is voted to a felon's doom and a nameless grave! Where are the "sons of thunder" (Mark iii. 17) now?

Revelation v. 6. Various *circles* of living creatures and elders, but one *centre*—"the newly-slain Lamb."

In Creation "God saw every thing which He had made, and, behold, *it* was very good" (Gen. i. 31).

In Redemption the united voices of saved sinners, Jew and Gentile, will declare that "*He* is good" (2 Chron. v. 13).

Ephesians ii. 21, 22. A "habitation" derives all its glory from the indweller; a "temple" stands itself as a glory.

Each shittim wood board in the tabernacle, valued at about 2/6, rested in two sockets of silver valued at about £500. Silver, type of redemption.

The 2/6 board covered with pure gold was most precious.

The Christian stands on Christ's death and resurrection (Rom. iv. 25).

No one can tell the value of a man when Christ touches him.

Faith appropriates what grace provides.

Satan was allowed to bruise the Saviour's *heel*, the portion that touches earth. Jehovah bruised Satan's *head*, the portion that planned dominion in heaven.

"The law of liberty" (Jas. ii. 12). The Jew had law but no liberty; the Gentile liberty but no law; the Christian has "the law of liberty."

Liberty without law always ends in license.

The law of liberty is the law of life.

Most Christians have two delights. To lay down laws not in the Bible, and to lay down laws for other people.

Christ had nowhere on earth to lay His head, yet it was ever laid on the bosom of the Father.

No one will do much good unless, like their Master, they have learned to be in two places at once (John iii. 13).

The Ephesians were in a heathen city, and they were "in heavenly places in Christ" (Ephes. i. 3).

Is the Local Assembly the Church of God?

By ROBERT M'MURDO.

ACCORDING to the view presently being propagated and widely received, "The local assembly" constitutes "the Church of God" in a locality. Also the local assembly is God's testimony in the world, "The pillar and ground of the truth" (1 Tim. iii. 14, 15).

Let us consider this doctrine as it is put into practice by one of its leading advocates, and those who are of the same mind. In the city where he lives, according to his teaching, the local assembly is that circle of fellowship with which he is associated, which contains within its bounds a particular number of God's people. This particular number of God's people constitute "the Church of God" in that city, "the pillar and ground of the truth." In that same city there are many hundreds of Christians who are not

in this circle of fellowship. Christians whose lives are consistent with their profession, whose testimony God owns in the conversion of sinners and for the comfort and support of the poor and needy. Many also are baptised, and their assembly life, as well as their individual life, is regulated by the Word of God alone. But according to this teaching not one of these many Christians has a place in the "Church of God," seeing they do not belong to the "local assembly" which he recognises as God's testimony.

Amazing conclusion! The wonder is that our brother does not stagger at the enormity of the assumption which *claims* for himself and those who agree with him the sole right to the enjoyment of the holy and blessed privileges which belong to "the Church of God, which He hath purchased with His own blood" (Acts xx. 28), and *denies* the same privileges to all other Christians, no matter how consistent they may be in their life or how much they may be used in the service of God.

As this is held and taught by many preachers, it will be well to bring it to the test of Scripture and see how it fits in with the same. It is really a fact that in the Acts and Epistles the term "Church of God" is used *only* of a local and particular company of God's people, and that there may be many Christians in a locality who *are not* in the Church of God?

The first time it is used is in Acts xx. 28: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed *the Church of God*, which He hath purchased with His own blood." The Church of God is here spoken of as that subject which "He hath purchased with His own blood." As in Ephesians v. 25: "Christ loved the Church, and gave Himself for it." Could there be any of the people of God at Ephesus or in that locality who were not included in that which was purchased with His own blood, or who did not form part of the Church Christ loved, and for which He gave Himself? Certainly not. Whatever use the Holy Scripture may make of the term in other passages, here at

least it is not used of a particular company of God's people, but of all the people of God in that locality. Next in 1 Corinthians i. 2: "Unto *the Church of God*, which is at Corinth, to them that are sanctified in Christ Jesus called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Here the Church of God at Corinth is said to be "them that are sanctified in Christ Jesus called saints." All who are saved are sanctified in Christ Jesus and called saints. Therefore the term, "The Church of God at Corinth," is used of *all* the people of God at Corinth, seeing that they are all sanctified in Christ Jesus and called saints. This is also confirmed by what is said in verse 9: "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord." They might not all speak the same thing, there might be divisions among them; they might not be perfectly joined together in the same mind and in the same judgment, but they were all "called into the fellowship of His Son Jesus Christ our Lord." They were all "called saints." They were all "sanctified in Christ Jesus," and therefore all definitely included in the term, "The Church of God."

Then in 1 Corinthians x. 32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to *the Church of God*." Within the limits of these three terms the whole human race is included. Every individual upon earth belongs to one or other of these three. "The Church of God" is distinct from "Jew" and "Gentile," but it includes *all the saved from each*. "For He is our peace, who hath made both one, and broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Ephes. ii. 14-16).

Again in 1 Corinthians xv. 9: "For I am the least of the apostles that am not meet to be called an apostle, because I persecuted *the Church of God*." Also, Galatians i. 13: "For ye have heard of My conversation in

time past in the Jews' religion, how that beyond measure I persecuted *the Church of God* and wasted it." In Acts ix. 1, 2 we have the divinely given definition of those who compose "the Church of God" in this case. "And Saul yet breathing out threatenings and slaughter against the disciples of the Lord went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them unto Jerusalem." Whom did Saul persecute? The answer is, he persecuted *the disciples of the Lord*. Any of "this way," either men or women. This clearly proves that the term Church of God, as used in this text, includes not only a particular company of God's people, but *disciples of the Lord* wherever found. It was not a question of how faithful or intelligent they might be, but were they of "this way." If they were, then they were persecuted. Hence the Church of God, which was persecuted and wasted, was composed of "disciples of the Lord"—"any of this way."

These examples are sufficient to show that in the Acts and in the Epistles the term, "Church of God," IS NOT USED "ONLY of a local and particular company of God's people." It is used of ALL THE PEOPLE OF GOD wherever found, as in 1 Corinthians x. 32.

It is used time and again of ALL THE PEOPLE OF GOD IN A PARTICULAR LOCALITY, as in 2 Corinthians i. 1: "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto *the Church of God* which is at Corinth, with all the saints which are in all Achaia." But it is never used of a local and particular company of the people of God to the exclusion of other Christians in the same locality. Hence to limit the term, "Church of God," to "a local and particular company" of the people of God, is to make an unscriptural and sectarian use of a title which grace has bestowed with all its privileges upon all the people of God in any locality. It is just this sectarian doctrine which lies at the root of the sectarian practice of those who deny the right of Christian fellowship to all who are not in their local assembly, however sound in doctrine and good in life.

CORRESPONDENCE.

Improved Gospel Halls.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—I have long felt that many Christian workers are seriously hampered in their efforts to reach the perishing with the Gospel through lack of suitable meeting-rooms. A hall may be suitable for the "breaking of bread," and be most unsuitable for aggressive gospel work. Those engaged in gospelising know that an attractive hall in a good locality, roomy, properly lighted and ventilated, helps materially in securing a good congregation. Alas! many "gospel halls" are very far from attractive. In too many cases they are small, badly lighted and ventilated, difficult of access, situated in a court or alley, and frequently on the second story of a building. It is surely our privilege and responsibility to do our best to provide suitable meeting rooms for our congregations.

These remarks have been occasioned by a recent visit to an old "fishing ground" of mine in BOLTON, Lancashire. The assembly has an aggressive gospel and missionary spirit, and God has greatly blessed their testimony in the town. Five years ago they were compelled to search for a more commodious building. The gathering, now numbering 130 believers (mostly composed of mill operatives), finding that suitable premises could not be hired, determined to build. The Gospel Hall could not accommodate the 420 scholars (now 620) that attended the Sunday School, and was unsuitable for gospel work. Meetings were held, and, after much deliberation and prayer, they decided to purchase several cottages near to a leading thoroughfare, and erect a suitable edifice. As there are no "well-to-do" persons in the meeting, all felt their individual responsibility to do their utmost to secure the necessary funds. In five years the sum of £1270 has been obtained toward the estimated cost of the ground, buildings, &c., which was £2000. The proverb "where's there's a will, there's a way" has been abundantly exemplified. All were expected to give systematically and proportionately as God had prospered them. Some gave 2d., 3d., 6d., 1s., 1s/6, 2s., and 2s/6 weekly toward the Building Fund.

An annual reunion of believers who had gone to other towns was held, and considerable sums were added to the treasury. Friends who had emigrated to Canada, U.S.A., and other lands, lent a helping hand.

The sisters wrought nobly. They knitted, sewed, baked, sold articles, and dispensed with

things that they could do without. A widowed sister made sixteen hearthrugs, which realised the sum of £8. Some sisters offered to look after the care and cleaning of the hall, a brother agreeing to superintend the work. Over £70 was handed to the Treasurer of the Building Fund as the result of this service. The social "teas" of the church were provided by the friends, and the proceeds given to the Treasurer of the Building Fund.

A word or two about the building itself. Hebron Hall, the name of the place, has been specially constructed for Sunday School work, and is situated within a few yards of a leading thoroughfare. There is a central hall and gallery, with eleven class-rooms around three sides of the building, formed with glass moveable screens. The hall is seated for 800 persons, and is fitted up with all modern conveniences. Three of the class-rooms can be turned into a hall for week-night meetings, accommodating 150 persons.

I hope this good example may be used to stir up Christians to consider the importance of securing better buildings for carrying on aggressive gospel work.—Yours in His service,

ALEX. MARSHALL.

Workers in Distant Lands.

To the Editor of THE WITNESS.

DEAR MR. CALDWELL,—On October 4 last I left North China for England. *En route* I have visited a number of the Lord's servants known to us in the Straits Settlements, Malay Peninsula, Colombo, and India. Nearly forty mission stations have thus been visited, in connection with which there are some one hundred and fifty European workers. Beside the many thousands of miles travelled by land and water, I have had opportunities of ministering the Word on fully two hundred and sixty occasions to missionaries, native Christians, and the unconverted. It has been an arduous, albeit a joyous service.

Almost without exception, in my judgment, the workers give evidence of fitness for the work in which they are engaged. In faith, spiritual knowledge, loyalty to the truth, and zeal, I venture to say they come not behind the agents of the different societies at work in the same fields.

Friends in the homelands should esteem it a privilege to support them by their prayers, sympathies, and means in the solemn and important work to which they believe the Lord has called them to devote their lives.

My most interesting visit, in some ways, was that paid in the first half of January to the

State of Travancore. It is probably fifteen hundred years since Christianity was first introduced into that part of India. A considerable portion of the population has for hundreds of years past been Christian in name. In recent years new truths have come to thousands of these, with the result that many of them are now intelligent and well-instructed believers. For eight days, in company with several other servants of Christ, we had the privilege of ministering the Word to some hundreds of these Syrian Christians. At the last meeting it was reckoned fully five thousand were present—all sitting on the ground, crowded together, under a shelter of matting. It was a wonderful series of meetings. All through, the Word seemed to be with power. Several of the Syrian brethren acted as interpreters, and did it with great sympathy, fluency, and earnestness. As a whole the Syrians are pretty well-to-do, and have several among themselves gifted to labour in the Word and doctrine.—Yours in Gospel bonds, J. NORMAN CASE.

S.S. Koerber, Red Sea, 7th April, 1910.

(To be continued in our next.)

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHAT IS A HERETIC.—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

DID CHRIST DIE OF A BROKEN HEART?—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxxix. 20: "Reproach hath broken My heart"?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his

seat to give thanks, but going to the Table and *taking* the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

"Going In and Out."

QUESTION 571.—How are we to understand the "going in and out" of John x. 9?

Answer A.—In this chapter we have the Shepherd Himself speaking of His sheep. In Psalm xxiii., called the Shepherd Psalm, we have the sheep speaking of the Shepherd. In chapter x. of the fourth gospel we have the love of Christ so wonderfully displayed as the Good Shepherd, or as the Shepherd, the Good One, giving His life for the sheep. David *risked* his life when he went out to fight the giant. The true David *gave* His life for the sheep. Here, too, we have a clear contrast between Judaism and Christianity. In the first six verses we have a short history of His ways with Israel, where Judaism is distinctly marked. Then in verse 7 we come to Christianity. Here He stands and says, "I am the Door of the sheep." In the previous verse we have the putting forth of the sheep from the Jewish sheepfold. He has spoken in a general way of His own advent into the sheepfold, and now from verse 7 He reveals what a beautiful provision there is in Himself for the poor of the flock who would own Him. They would find in Him their all, hence a new order of things, and the formation of the one flock with His new title—one Shepherd. The sheep entering by the Door—*i.e.*, by simple faith in Christ—secure salvation as a present possession. He was not merely Shepherd, but the Door of the sheep. In verse 9 He intimates the blessings were not to be restricted to the Jews. Then He had announced Himself in verse 7 as the Door of the sheep, but in verse 9 He repeats the previous fact with a fulness, unlimited in scope: "By Me if *any man* enter in he shall be saved, and shall go in and out, and find pasture." What a sufficiency we have in Him, a triple fulness, fully guaranteed to all the sheep—

- (1) Salvation, as a present possession.
- (2) Liberty—freedom, access.
- (3) Pasture—sustenance.

All too in contrast to Judaism, with its legalism and bondage. If salvation is a real thing, so also is this liberty—not liberty to do what I like, but liberty in subjection to Him. I remember, well nigh forty years ago, "C. H. M." expressing this "going in and out" as going in for worship and communion, and going out for service and testimony. We might go further

and say it implies the privilege of access in prayer and fellowship with God, or, again, in for rest and out for labour and conflict. In, to learn from Him, and out, to communicate His mind to others. It was said of brethren in early days: They were known on the streets by their trouser knees actually being threadbare by spending much of their time before God in prayer. I am afraid this characteristic mark is not so observable now. We are more on our legs than on our knees. And then out for testimony and service. If we go out more than we go in, rest assured our testimony will be feeble, formal, cold, weak, and powerless. Does not this account for much of the unfruitfulness to-day, side by side with much effort put forth? "And find pasture"—sustenance, abundance, no lack, how rich the provision; but what do we understand by the expression "find pasture"? I find it means divine teaching. If so, the pasturage ground is the whole revealed Word of God. What a possession and portion is ours! May the sheep and the lambs of His flock individually avail themselves more of this rich pasture ground provided by Him, "who died for the sake of the flock," while they who minister His Word find and know His power, presence, and blessing in seeking to feed and refresh His sheep and lambs according to that word, "He that watereth shall be watered also himself."

PHILOLOGUS.

Answer B.—In John x. 9 our Lord promises three blessings to any man who will enter by the door. He shall be *saved*, not only safe as if never in peril, but rescued from danger; he shall "go in and out," or have *liberty*, and he shall find pasture. The Jews or Pharisees (chap. ix. 40) to whom the words were spoken were familiar with the language employed, for in Numbers xxvii. 16 Moses said, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out; and which may bring them in," &c.; and in 1 Chronicles xi., when all Israel gathered themselves to David, they said (verse 2), "In time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel." Again, among the blessings of that beautiful little song of degrees, Psalm cxxi., we read: "The Lord shall preserve thy going out and thy coming in," &c. Thus we may apply it *primarily*, but we may learn deeper lessons in the light of other Scriptures. Israel were brought out of Egypt and led into Canaan. We, if led by the Shepherd of the one flock, shall go "outside the camp" and inside the veil (Heb. xiii. 10). It is significant, too, that in John ix. the blind man to whom the Lord

had given sight was led by His providence outside the Jewish fold to be a worshipper of Himself as "the Son of God." It is *holy* liberty to be guided whether in or out that we get, not license to go where we will.

J. A. OWLES.

Answer C.—There are two parables in this chapter. The first (verses 1-5) represents the sheep *in the fold* under the care of the doorkeeper until the Shepherd comes for "His own sheep." "To Him the porter [probably John the Baptist] openeth," *i.e.*, acknowledges the Shepherd's credentials, and gives Him access. The Shepherd comes in a lawful way—"by the door"—in contrast with "thieves and robbers."

The second (verses 7-9) represents the sheep as being *outside*, and entrance, *i.e.*, salvation, by Christ, the Door. "If any man *enter* in he shall be *saved*." Not only is there salvation, however, but *liberty*—"he shall go in and out." In addition to this, he shall "*find pasture*." True liberty for a sheep is to "follow" the Shepherd, and it is the Shepherd's business to cause the sheep to "lie down in green pastures." The shepherd's daily round was morning by morning; no doubt thus to lead forth his own sheep to pasture, and at nightfall to return them to the fold. The sheep's daily round was to respond to the shepherd's voice, whether going *out* in the morning or coming *in* at nightfall. It is helpful to read Psalm xxiii. into this chapter. The emphasis in the first parable is on the *Shepherd*—*Who* He is—in the second it is on the *sheep*—*what* it does. The first being very much more important is beautifully enlarged on lower down in the chapter (verses 11-18, 26-29).

WM. HARLAND.

Answer D.—The sheepfold is a low building with an arched doorway. In front there is an enclosed yard. The wall round is of rubble, and is topped with thorn bushes. The fold or *marah* is generally built in a valley or on the sunny side of a hill. In ordinary weather the sheep are gathered in the yard, but when winter comes they are led through the door into the fold itself, for the leopard or panther of Palestine easily leaps over the thorn-crowned wall. In the day time the sheep are led out of the *marah* through the yard to the green pastures by the still waters in the valley.

Our Lord likens Himself to the door opening into the *marah* itself. Through it the sheep go in to safety. Through it the sheep go out to pasture. Thus through our Lord Jesus Christ we not only obtain salvation, but through Him also we have life, and that which sustains life at the pitch of vigour—proper nourishment. In other words, through Him we have life, and life abundantly.

DAVID ANDERSON-BERRY.

WE acknowledge the mercy of God in the strictly constitutional and beneficent reign of our departed Sovereign, King Edward VII., and that his influence was uniformly directed toward the maintenance of international amity and peace. We deeply sympathize with the widowed Queen Mother in her great sorrow, and commend her to the God of all grace and to the comfort of His Son, who knows the sorrows of high and low alike, and is not slow to reveal Himself to all that call upon Him. The King and Queen, who have succeeded to the honours and responsibilities of the throne, we commend to the grace of Almighty God, and pray that wisdom may be given them to reign with prudence and equity, and to set a worthy example in all things to their subjects in an Empire on which the sun never sets.—Ed.

THE mysterious yet unerring wisdom of Him who saith, "By Me kings reign" (Prov. viii. 15), in calling so suddenly our late Sovereign, KING EDWARD VII., has surely a voice for the "saved of the Lord." We may hear it speaking to us concerning

I. OUR NEGLECT OF PRAYER, as given in the exhortation of I Timothy ii. 1, 2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings and for all that are in authority." The ground for prayer being "Who gave Himself a ransom for all" (verse 6); the object their salvation, "Who will have all men to be saved" (verse 4); the purpose being the good of the saints and the Saviour's glory, "that we may lead a quiet and peaceful life in all godliness and honesty" (verse 2).

Yet, how seldom in the assembly, the prayer meeting, or the home circle, is prayer offered for the salvation of the kings, emperors, presidents, rulers, and authorities set over the nations by God? Considering the value of the "Precious Blood," the special dangers and temptations of their exalted station, the yearning desire of the Saviour for their eternal salvation, and the power of prayer, may this sudden calamity stir up "all saints" to fulfil this much-neglected duty regularly and continuously, both in public and in private, appealing to Him "who giveth salvation unto kings" (Psa. cxliv. 10).

II. MORE DEFINITE PILGRIM CHARACTER. "For here have we no continuing city" (Heb. xiii. 14). Walking in his lovely country home at Sandringham at the beginning of the week, lying cold in death in his city palace at its close, this sudden call of the Sovereign is surely a voice to the subject. If the voice of the lordly palace be linked with the clarion call of the 136 lowly pit-workers at Whitehaven, how clear the

summons to more definite manifestation of our pilgrim character by going forth "unto Him without the camp" (verse 13) of worldly associations and entanglements, carnal ways and practices; more ardently to "bear His reproach," realising that though "here we have no continuing city," yet "we seek one to come," even the true Eternal City, "which hath foundations, whose builder and maker is God" (Heb. xi. 10).

III. THE HEALING OF BREACHES, and so in some measure according to the grace given unto us, fulfilling the prayer of the Master—"that they all may be ONE" (John xvii. 21).

If Lords and Commons, locked in a momentous struggle, Conservatives and Liberals, inveterate opponents for ages, can cease from their strife and be as one around a dead monarch, surely beloved children of God, scattered and divided, can find cause for oneness of heart, even if corporate union cannot be attained, around Him who said: "I am He that liveth, and was dead; and, behold I am alive for evermore" (Rev. i. 18). Are the ninety-seven or ninety-eight points of vital truth which pertain to His honour and glory not more important than the two or three remaining points which pertain to church government and administration? Should we not in these climax days rally to a "holding fast" of foundation truth, and manifest a yieldingness one to another on points of minor importance?

IV. WAITING FOR THE RIGHTFUL HEIR. Looking back over a few years we have been reminded how "kings and empires rise and fall." The "change and decay" all around stirs up the hearts of the heaven-born to long for "the appearing of our Lord Jesus Christ, who in His times He shall show who is the blessed and only Potentate, the King of kings and Lord of lords" (1 Tim. vi. 14, 15). The brow, which once was bound

with thorns, shall yet wear the crown, and have dominion over the five continents of the world in which He was slain. His shall yet be the universal and eternal sway, undisturbed and unmarred by strife, death, Satan, or any disturbing element.

Meantime the voice of death calls loudly for more prayer, more separation from the world, more unity among saints, and more heart loyalty to our Sovereign-Lord, "to whom be honour and power everlasting. Amen." HYP.

Holiness—Sanctification.

By A. BEAUMONT.

WE may say that holiness in ordinary English signifies a quality or condition or state, and that sanctification has the same meaning, but also another, not expressed by holiness, namely, the act or operation or process of making, or becoming holy. The relation of these words to each other, and to their associated verbs and adjectives, it will be well to note here:

Holy,	-	adjective,	descriptive.
Hallow,	-	verb,	to make holy.
Holiness,	-	noun,	the quality.
Holy one,	-	the person	who is holy.

Our forefathers were not content with their own English words, and borrowed others from the Latin language, thus:

Sanctified,	-	descriptive.
Sanctify,	-	to make holy.
Sanctification,	-	the quality or the process.
Saint,	-	(corrupted from the Latin <i>sanctus</i>), the person who is holy.

The idea of holiness in the general acceptance of the term is that of personal goodness, and this idea is intended in many places in the Holy Scriptures. However, there is in numerous places in the Scriptures another meaning intended—a meaning which has reference to a status rather than to a state, and to a position rather than to a condition, and to a distinction rather than to a quality. It is to this other meaning that we propose now to give some consideration.

What this status or position or distinction is, may be seen illustrated in the case of the firstborn, Numbers iii. 13: "All the first-

born are Mine. . . . I hallowed unto Me all the firstborn in Israel." Exodus xiii. 1: "Sanctify unto Me all the firstborn." Exodus xiii. 12: "Thou shalt set apart unto the Lord all that openeth the matrix; . . . the males shall be the Lords."

The expression "set apart" in the last text, together with the declarations "all the firstborn are Mine," and "the males shall be the Lord's," makes clear to us the meaning of the words "hallow" and "sanctify" in the other two texts, viz., that the firstborn were appropriated by Jehovah for His own, and were to be, by Moses and by the Israelites generally, given up or dedicated or set apart to the Lord, so that the words "hallow" and "sanctify" mean on the part of men "to set apart unto the Lord," and on the Lord's part to appropriate to Himself.

We remember how these firstborn had been saved on the night of the Passover from destruction by the slaying of the Lamb, and by the blood on the lintels and doorposts. So, as completing the figure of the greater salvation by the blood of Christ, they belonged to God, and He claimed them.

Thus we are taught that what God saves He saves for Himself, and what Christ redeemed He "redeemed to God" (Rev. v. 9). Enough is not made of this point in these days. Much is made of the benefits to the saved one, and rightly so, but the gain to God should be more considered than it seems to be. These firstborn God was pleased to exchange (as it were) for the tribe of Levi (Numb. iii. 12, &c.), so that these firstborn saved from destruction became, in the persons of the Levites who took their place, "priests unto God" (compare Rev. i. 6); and the Levites, in their service to God in connection with the tabernacle, acted as men who, in the persons of those whom they represented, had been saved from destruction by the blood of the Passover Lamb.

We see the counterpart or antitype of these things in what God has done for those who have been redeemed by the blood of Christ. We see them also set apart, sanctified, hallowed, brought near to God, made to be a peculiar people "unto Himself," "a royal priesthood, a holy nation,"

"the people of God," and that, not conditionally, as were Israel (Exod. xix. 5). There is nothing conditional in Titus ii. 14 or 1 Peter ii. 9. And as this use of the terms "sanctify," "hallow," "set apart," involves nothing of personal virtue or excellence in the firstborn or in the Levites, so, in the case of those who are sanctified by faith that is in Christ, they possess a sanctification which has no basis or ground in personal character or in attainments in grace or in knowledge, but rests entirely on the ground of "the offering of the body of Jesus Christ once for all" (Heb. x. 10), by which offering (verse 14) they are also "perfected for ever."

In support of this view we refer to 1 Corinthians vi. 11: "But ye are [were, R.V.] washed, but ye are [were, R.V.] sanctified, but ye are [were, R.V.] justified in the name of the Lord Jesus, and by the Spirit of our God." "Sanctified" here comes before "justified," and *both* are, not on a ground of merit, but "*in* the name of the Lord Jesus, and *by* the Spirit of our God." It is plain that something else than character or attainment is here meant. Jude (verse 1) writes of them that are sanctified "by God the Father," and Paul writes of "them that are sanctified in Christ Jesus" (1 Cor. xii.), and the Lord Himself spoke to Paul (Acts xxvii. 18) of "them which are sanctified by faith that is in Me"; also (Heb. x. 10) sanctification is primarily by the will of God.

The nature of this sanctification is set in a clear light by the name or title by which in the New Testament believers are styled *after* the day of Pentecost, that is, saints, signifying in plain English holy ones. Prior to Pentecost believers were described as disciples. After Pentecost they are still styled disciples some thirty times, but they are "called saints" some fifty times after Pentecost, *though never once before*.

Is it not then plain that at Pentecost the Holy Ghost, coming and indwelling believers, took possession of them for God, set them apart for Him, sanctified and hallowed them, and bestowed on them henceforth a new name, corresponding to their new status, the name of saints or holy ones?

In our day believers are rarely called

by this name, but in the New Testament it is the name most frequently bestowed upon them after Pentecost. It is, then, their name par excellence, and their most characteristic name, and their most fitting description. For though they are in truth learners (disciple signifies learner), they may be slow learners, hardly entitled to be called learners at all. And though they are believers, yet faith may be very weak and not a prominent characteristic.

But the title Saints, based upon the indwelling of the Holy Ghost, rests on a ground which is firm, secure, and permanent, and has nothing of uncertainty about it, and being applied in Scripture to all believers without distinction of age, sex, knowledge, or attainment, or any other personal quality or attribute, it proves them to be all without exception set apart for God, and to be His chosen people in this age. That it so generally in the New Testament appears in the plural number has given the impression that only collectively can believers be described as saints. But there is one text, only one out of some fifty, where it is *saint* in the singular number, and by it such an impression is wholly dispelled. In Philippians iv. 21 we read, "Salute *every* saint in Christ Jesus." Yes, every believer is a saint, a holy one, entitled to the denomination by a full and clear Divine right.

Seeing, then, that all believers are by Divine title saints, holy ones, and that this is no empty name (for God bestows no meaningless titles), what is there then in the possession of this title which can give us true ground of thankfulness and rejoicing? Much indeed, which space will not allow us to dwell on now, but we may mention one point, that is, the confirmatory character of the title, for possessing it we are confirmed in all God's great gifts, which are like the estates pertaining to an earthly title of nobility; they go with it. A real thing is this title, and real are those estates, for God deals not in shams.

We may help ourselves in the apprehension of our saintly position if we think of the case of some great man—say a duke, acquiring land near a village for the purpose of residing upon it. He buys and pays for

the land. It then becomes "ducal" property. He encloses it with a wall, thus setting it apart for himself. He lays out the grounds in a manner suitable to his ducal rank. He builds a mansion; it is the "ducal" residence. He secures servants of various ranks, and these wear the "ducal" livery. His ducal coronet is set up on the gates. Everything speaks of himself and his greatness. The carriages also bear his arms emblazoned on the doors. Even the carts and wheelbarrows and garden tools are branded with his ducal coronet. All this is on the land which is ducal property. Within the walls everything pertains to him, and *bears evidence* of being his by its *marks* and by its *quality*, which is better than anything seen outside in the village. A visitor perceives the difference at once, and knows that he has entered the sphere of the duke's personal influence. A poorly dressed servant or an article of inferior quality would be held to be derogatory to the duke's dignity.

So, also, wherever God has conferred His title "Holy," everything ought to be in keeping. Everything should bear evidence by its kind and quality that it belongs to Him who said, "Be ye holy, for I am holy." Every act, every word, all behaviour and all practice should be "such as becometh saints."

This word, "as becometh saints," shows us that God has made and called us His saints; and also that, though in all respects our behaviour *should be* "as becometh saints," yet it may not be so. It shows us, I think, that our "saintship" is irrespective of our "saintliness." Yet, surely, the realisation of God's great grace in constituting us His saints will powerfully influence our minds to a jealous care that His holy will may be fulfilled in the holiness of our lives and conversation. Those whom God has been pleased to separate from the world and set apart unto Himself are bound to live out that separation and that setting apart, by a life in harmony with the status and title He has bestowed. It is to this, perhaps first of all, that our prayers and our very great care and concern should be directed. The words "as becometh saints" should be in constant remembrance.

The Apostle and High Priest.

TWOFOLD TITLES OF CHRIST—IV.

By T. BAIRD.

THIS dual title and office is vastly and distinctly different from anything we have hitherto considered. Each title and office has its own peculiar position and importance; but when we discover that each name is named upon Christ, and that both offices are perfectly united and as perfectly sustained in His one matchless person, it is high time we were in an attitude of reverent, spiritual worship. *As Apostle, Christ speaks to us from God; as High Priest, He speaks for us to God.* Moses and Aaron shared like offices between them in a former dispensation. Moses was God's apostle to Israel. Every communication from God to the nation came through him. Aaron was God's High Priest for Israel, and every sacrifice had to be presented to God through him. But although these two worthy men had only one title to bear, and one office each to fulfil, alas! alas! how very many sad imperfections and irregularities were manifested in their service. Christ claims both titles, and discharges both offices to the entire satisfaction of God who appointed Him. There is an inexpressible dignity and majesty associated with this twofold title, and it might tend to deeper edification if we took it apart, and meditated upon each name and office separately.

I. APOSTLE. Only once in all scripture is Christ thus designated (Heb. iii. 1). God sent Him into the world on a *mission* with a *message*. As God's Apostle, Christ speaks to the world on God's behalf. Other prophets had spoken at sundry times and in divers manners, but at last God spoke through His Son (Heb. i. 1, 2). "But last of all He sent unto them His Son" (Matt. xxi. 37). We must not only admit the doctrine of progressive *revelation* in the *message* of God, but we must also assent to the doctrine of progressive *dignity* in the *Messenger*. Much was revealed before Christ came—much more was disclosed while He was here. Of him, as the Apostle of God, it was said, "Never man spake like this Man." They who saw Christ, saw the Father, and they who heard Christ, heard the Father.

II. HIGH PRIEST. Seven separate times over in the Epistle to the Hebrews is Christ dignified with the title of "High Priest." Once is He called a "Great High Priest" (iv. 14), and once a "Merciful and a Faithful High Priest" (ii. 17); so if we place these four words in bold letters by themselves, we obtain a grander conception of Christ's person and power. I. AN HIGH PRIEST; II. A GREAT PRIEST; III. A MERCIFUL PRIEST; IV. A FAITHFUL PRIEST. In the holy of holies, in the heaven of heavens, He now appears, exercising His priestly functions on behalf of all His people. Other priests were not suffered to continue by reason of death, but Christ's priesthood is eternal. Oh, to consider and know Him better as God's Apostle speaking consciously to our hearts, and to prize Him more highly as our Great High Priest continuously bearing our names in His heart before God.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

THE HEART IN I JOHN.

1. Subject heart, - - I John iii. 20
2. Condemning heart, - I John iii. 20
3. Uncondemning heart, - I John iii. 21
4. Assured heart, - I John iii. 19. T.B.

ETERNAL SALVATION, ETERNAL REDEMPTION, ETERNAL INHERITANCE.

1. "The Son . . . who became the Author of *eternal* salvation unto all them that obey Him," Heb. v. 8, 9
2. "Hath obtained *eternal* redemption for us," - Heb. ix. 12
3. "That they might receive the promise of *eternal* inheritance,"

Heb. ix. 15. E.A.H.

SOUL PROSPERITY.

- Delighting in the Lord, - Psa. xxxiv. 2
 Thirsting for God, - - - - - ,, xlii. 2
 Trusting in God, - - - - - ,, lvii. 1
 Waiting upon God, - - - - - ,, lxiii. 1
 Satisfied and following closely, ,, lxiii. 5-8
 Praising the Lord, - - - - - ,, ciii. 1
 Keeping low, adhering to the Word, and loving it exceedingly, - - - - - Psa. cxix. 25, 167
 Waiting for the Lord, Psa. cxxx. 5, 6 W.J.M.

"The Apostasy" from the Name.

By PHILIP MAURO.

Author of "The World and Its God," &c.

1 Timothy iv. 1, 2: "Now the Spirit speaketh expressly that *in the latter times* some shall depart [Gr., *apostatise*] from the faith, giving heed to seducing spirits; and doctrines of devils [*demons*]; speaking lies in hypocrisy."

2 Thessalonians ii. 3: "Let no man deceive you by any means; for that day [the day of the Lord] shall not come, except there come a falling away [Gr., *the apostasy*] first."

THE apostasy from His Name, that is, the denial of His atoning work, on the ground of which God can justify the ungodly who believe on Him, is just as pronounced and widespread as the departure from His Word. In many different forms, under many different names, and adapted to a great variety of people, there is now going forth the doctrine that humanity is not in a fallen state, but on the contrary, is moving along the line of God's purpose towards a glorious destiny. The evolutionary theories of the latter part of the nineteenth century gave impetus to this teaching by lending to it the apparent support of science, and this teaching is now virtually the belief of Christendom.

Another very popular form of this doctrine is that which makes prominent the "Fatherhood of God" and the "Brotherhood of Man." These phrases are immensely popular, and it requires little effort to persuade the natural man that he is already a son of God, and consequently that such fundamental Scriptures as John i. 12, which states that only they who *receive Christ and believe on His name* have power to become the sons of God, are lies, and not divinely-given truths. Thus the demons and seducing spirits are very successfully engaged in teaching that those whom the Bible describes as "dead in trespasses and sins," "aliens and *enemies*" of God, "strangers to the covenants," "having no hope, and without God in the world," are in reality His sons.

This doctrine of the brotherhood of man, involving as it does the denial of Christ's mission as Redeemer, is making its way in many directions through the medium of the many periodicals devoted to the "new

thought" propaganda. It is difficult to keep track of the many phases of this new cult, which is attracting so many adherents among those who either are, or esteem themselves to be, highly intellectual; but the underlying doctrine in all the different phases of the "new thought" is that man is an un-fallen creature, who is rapidly pressing forward upon a divinely appointed career of self-improvement. This popular teaching substitutes God for Satan as the one who started man upon the career of development by means of the acquisition of knowledge. One or two extracts from the magazine called *Unity* will illustrate the form in which this denial of the Name of Christ is usually presented.

"The Congress of Religion desires to be helpful in the *culture of brotherliness and fellowship* along all religious lines, and especially desires to stimulate *co-operative activity in the achievement of righteousness*. . . More than once in recent months it has been pointed out in these columns that an *ethical revival* holds sway all over the country, and the *popular demand for righteousness grows apace*. . . The Chicago meetings of the Congress in June certainly marked a distinct advance in religious fellowship, and the emphasis placed on the *practical doing of righteousness* as a primal duty and opportunity of those who believe in the *Fatherhood of God*. . . The purpose of this organisation is wholly philanthropic, and its one ideal is the *practical co-operation of existing religious forces* for the purpose of *achieving and establishing righteousness in the earth*."

This "culture of brotherliness" and "co-operation of existing religious forces," with its professed purpose of "achieving and establishing righteousness," entirely setting aside Christ and His work, and repudiating the God and Father of our Lord Jesus Christ as the One who justifies them that believe on His Son is not only becoming the religion of thousands, but is presented and accepted as the "Christian" religion.

Another strong anti-Christian movement of our times, that calling itself "CHRISTIAN SCIENCE," has for its corner-stone the doctrine that there is no such thing as sin. Hence there can be no salvation, for there is need

of none; and no Saviour, for there is no one to be saved, nor anything to be saved from.

The apostasy receives recruiting forces from every direction. Our secular press recently gave prominence to an article entitled a "Scientific Catechism," by Sir Oliver Lodge, which was a presumptuous attempt to define spiritual truth in terms of modern scientific thought. The result was a deism of a very attenuated sort, with nothing that could afford the most temporary resting place for the storm-tossed soul. Yet the clergy of one of our large cities was interviewed regarding this absurd deliverance, and registered such opinion as—"Helpful," says the Rev. A; "Far from heretical," says the Rev. B; "A strong collateral worker with the church," says Rev. C. And the secular editorial writer makes these discerning comments:

"Grave indeed must be the condition of institutional Christianity when leading clergymen are satisfied with such few crumbs as Sir Oliver tosses from the scientific table." And he pertinently asks:

"Is it not a misnomer to call 'Christian' that state of mind that is tolerant of the suggestion that it does not matter whether Jesus is thought divinity or man, or whether He died to reconcile man to his Maker?"

No, it does not matter any longer, for majorities rule, and the so-called "Christian Church" no longer believes what Christ Himself said.

But it is not only in new religious movements and currents within the sphere of professing Christendom that the great apostasy manifests itself. The denial of Christ's name is nowhere more emphasised than in the long-established denominational bodies. A most conspicuous instance is at hand, and will serve to illustrate the great extent of the departure from the faith that has taken place within a few years.

Ten years ago the pastor of the London "City Temple" was Joseph Parker, a mighty preacher of the Gospel of Christ. His present-day successor in the same pulpit is R. J. Campbell. On January 14, 1907, Mr. Campbell issued a theological manifesto, which was deemed so important to the world that it was cabled *in toto* from London, and

appeared prominently in all our newspapers. It was called by its “Reverend” author “Restated Theology,” and was described in startling headlines as “New Theology—Every Man Christ.” The following are some of the important planks of this platform of “new theology”:

“The starting point of the new theology is belief in the immanence of God and the essential oneness of God and man.”

The idea of man being a creature of God, and a fallen and lost creature at that, is utterly discarded. In fact there is no essential difference between God and man.

“We believe that there is thus *no real distinction between humanity and the Deity*. Our being is *the same as God’s*, although our consciousness of it is limited.”

To the promoters and adherents of the new theology it would seem that no absurdity is involved in the proposition of a God who is not conscious of his own deity. Certainly, if man be indeed divine it must be admitted that his consciousness of it is indeed exceedingly limited, and the evidences of it are altogether wanting.

There is something terrible and appalling in seeing this fulfilment of prophecy concerning the end of the professing church. At the beginning of the career of man Satan lured him into the path of self-improvement by the promise that he should become “as God” (Gen. iii. 5, R.V.). And now we have come to the time when “Christian” ministers in “Christian” churches declare to “Christian” people that the promise has been realised. Man *has* become “as God”; there is “no real distinction between humanity and the Deity.”

When we have fully grasped the significance of this declaration in all its attendant circumstances, we will understand what is meant by the APOSTASY. Blasphemous presumption can go no further than this; and, assuming the adoption by Christendom of this new theology, it will be seen that everything *is quite ready* for the man of 2 Thessalonians ii. 4, who will sit in the temple of God *showing himself that he is God*. And what place is assigned to Christ in this new theology? Listen:

“Every man is a potential Christ, or rather

a manifestation of the eternal Christ—that side of the nature of God from which all humanity has come forth.”

This is said by a “Christian” minister.

We are no longer saved by grace through faith in Christ Jesus, but on the contrary:

“We make our destiny in the next world by our behaviour in this, and ultimately every soul will be perfected.”

According to the new theology *God is the author of evil*.

“We believe that every imperfection of the world to-day is due to God’s will, and is a working out of Himself, with its purpose a purpose not wholly hidden from us.”

And finally:

“We believe that Jesus is and was divine, but so are we. His mission was to *make us realise our divinity and our oneness with God*, and we are called to live the life which He lived.”

The cable also contains the statement that Mr. Campbell is “about to start on a tour of the country, addressing gatherings of provincial pastors upon the subject *at their request*.” The pastors are eager for it, and soon from hundreds of “Christian” pulpits this fearful blasphemy will be presented in the very Name which it dishonours, disowns, and insults.

These events are surely startling in their novelty, in their suddenness, and in the mighty spiritual energy displayed in them. That there is a single intelligence back of it all is plain enough. In a few short years, the most prominent church in London, while still retaining its “good and regular standing” as a Christian Church, has completely apostatised, and there is *absolutely nothing in its present position that need be changed in order to accept Antichrist*.

This is what is meant by a “falling away,” an *apostasy*. It is a movement—not *against* the church, but—*of* the church—not a corruption of doctrine, or of life, or of worship, but a wholly new thing, namely, a *bodily movement of the professing church itself away from the foundation doctrine upon which the true Church of Christ has been built, and upon which it will ever stand*.

The matter to be emphasised is that these anti-Christian doctrines regarding the written

Word of God and the Incarnate Word of God are put forth as *Christian* doctrines. It is not a surprising thing that there should be false doctrine abroad concerning Christ and the Scriptures. The strange, significant, and solemn thing is that these false doctrines are taught in and accepted by the *professing church itself*. This it is that makes this tremendous movement of the present day, which is now sweeping forward like a mighty torrent, an "apostasy." If it were a movement *against* the professing church it would be an assault. If it were a split-off *from* the professing church it would be a schism or a heresy. But being a movement *of* the professing body itself it is an "apostasy."

It is clear, then, that the "falling away" of the last days, the perilous times, when godliness should be a matter of form only (2 Tim. iii. 1, 5), and when "they will not endure sound doctrine" (2 Tim. iv. 3), has come, and has developed to full strength. What is the next event to be looked for? The Scriptures quoted at the head of this chapter give a clear answer to this question. The next event will be that "He who now letteth" will be "taken out of the way." When the church, the body of Christ, now indwelt by the Holy Spirit, has been caught away "to meet the Lord in the air," the professing body which remains behind, completely apostatised from the truth as to the Person, work, and Word of Christ, and fully committed to the doctrine of the deity of humanity, will receive with enthusiasm *the man who will dare sit as God in the temple of God, and having rejected the Son of God, they will worship this "Son of perdition,"* "because they received not the love of the *truth* that they might be saved. And for this cause God shall send them strong delusion that they should believe *the lie*: That all might be damned who believed not the truth, but had pleasure in unrighteousness."

The existence of the apostasy is undeniable. Its significance is plainly stated in the sure word of prophecy. With the utmost confidence then we may say (Hebrews x. 37): "For yet a little while, how short! how short!

The Coming One will be here, and will not tarry."

"Lift Up Your Eyes on High."

A MIDNIGHT MEDITATION. Isaiah xl. 26.

LIFT up your eyes on high, behold!
Who hath created these?
Who marshalled all their hosts untold,
Like warriors armour-clad with gold,
To compass sea and land?

They move along their distant course,
Beyond all human trace;
Nor can man spy the secret source
Of their terrific, ceaseless force,
Defying time and space.

In stately majesty they ride
Across the azure plain;
Through raging storms their ranks abide,
As constant as the rolling tide.

Whence came this glittering train?

A Maker wise there must have been,
But Who, or whence is He?
What is His Name? or who hath seen,
Behind the folds of nature's screen,
His glorious Majesty?

But hark! I hear His mighty voice,
Within the Sacred Scroll;
Th' Eternal One makes man His choice,
Comes down to make his heart rejoice,
And save his sinful soul.

"Lo, now, behold I come! I cast
My glory all aside;
Creator I, the First, the Last;
I laid the earth's foundations fast,
And in the flesh I died."

Lift up your eyes on high; behold
The great Creator now;
A MAN, who doth all things uphold;
See, round Him ransomed hosts untold,
Who low before Him bow.

Confess Him Lord of richest grace,
Lord of the heavenly host;
Who left His high and holy place,
And swiftly flew through boundless space,
To seek and save the lost.

The "Unknown God" at last made plain,
We worship and adore;
Redeemer He, the Lamb once slain,
O'er heaven and earth full soon to reign
As King for evermore.

God's Order in Ministry.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS xiv. 23-38.

23. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

24. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." The assembly is not intended by God to be a secret conclave, but a place into which the ignorant and the unbelieving may come, as observers, to witness the Divine Order and to hear what is spoken. It ought, to some extent, to be of the nature of a public testimony, a "showing" or declaring of "the Lord's death" until He comes. But whether those present as observers be strangers, or the sons and daughters yet unsaved of believers, all that is transacted and spoken should be of such a nature as to lay hold of the understanding and the conscience, and cause those who, it may be, were present merely from curiosity, to realise the fact of a present God.

If all spoke in unknown tongues, the strangers present would very reasonably conclude that they were mad. It is true that a Christian, zealous for the salvation of others, may be looked on by the carnal as "beside himself" (see 2 Cor. v. 13, and Acts xxvi. 24, 25); but that is very different. True ministry of the Word of God, whether by the gift of prophecy, as at that time, or by the teacher or exhorter of the present day, ought ever to be of such a nature as to secure a response in the conscience of the hearer.

25. "And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." It is evident that were the assemblies such as God would have them to be, the presence and power of God would be so manifest that even the unbeliever present would fall down as a worshipper and acknowledge that God was in the midst of His

saints. But how little we know of such experiences now! How little of the ministry that is current really ever reaches the heart and the conscience as a message sent by God. And the worst of it is, that instead of being ashamed of the weakness and coldness, and powerlessness of our assemblies, the many are contented to drag along without confession of the utter failure, and without a real cry to God for better things.

26. There is here a state of things bordering upon confusion. But the tendency to disorder is met by one Divine precept: "Let all things be done unto edifying." This is not the method of putting things right that man would have suggested. Man's way is, instead of regulating, to repress. Man says, in effect, this system of allowing one to have a psalm and another a word of exhortation, and so on, is a mistake; it is impracticable; it has been often tried, but it won't work; therefore abolish it, and adopt the simple plan of appointing one to have the responsibility of conducting the service. Then all exercise of soul as to our responsibility in the matter is at an end; we can fold our hands, and all goes on without us so long as the funds are forthcoming to meet the necessary expense.

But this is not God's way, and we do not believe that God is unrighteous to forget those who, amidst disrepute, and weakness, and failure, have sought to cleave to the principles of the Word of God.

27-32. The Divine instructions for the maintenance of order are very simple—first, whatever is done must be done with the object of "edification"; second, speak one after another, not two at a time; third, if no interpreter be present, no one must speak in an unknown tongue, for such could not edify; fourth, speak "two or three" How often this Divine regulation is neglected, and the speakers being too many and too long, edification has been hindered, and the spirit grieved! There is evidently a recognised limit to the amount of ministry, which, on ordinary occasions, may be to profit; fifth, "The spirits of the prophets are subject to the prophets." That is, all are in loving subjection one to another; each esteeming other better than himself;

each in honouring preferring the other; each willing to be guided to some extent by those who are most spiritual and most experienced as to whether his ministry is found to be to edification.

34. Then comes the special command as to women. **“Let your women keep silence in the churches: for it is not permitted unto them to speak; but to be under obedience, as also saith the law.”** This instruction is so plain and definite that those who contend for the public ministry of women in assembly and elsewhere are obliged to resort to a very extraordinary theory to escape its force; they say that the word here rendered “to speak” signifies “to chatter” or “babble.” This we can only meet with an emphatic denial. It is the word usually signifying, all through the New Testament, “to speak.” The same as in the passage, “Well spake the Holy Ghost” (Acts xxviii. 25); “God . . . who spake in time past,” &c. (Heb. i. 1, 2); “These words spake Jesus” (John xvii. 1). The weakness of the position is surely proved by the necessity to resort to such a device. Moreover, would it not be as unseemly for men to “chatter” in the assembly as women? Why, then, should such a command be restricted to “the women”?

36 **“What! came the Word of God out from you? or came it unto you only?”** The evident answer is—No; the Word of God came not out from the Church, but only unto the Church. It came out from Christ, the Head, unto the members. In like manner, the ministry of the Word in the assembly is ordained by God to come from the man, he being the head of the woman. The man with uncovered head representing Christ, the Head of the Church, is the speaker; the woman, with covered head in the subject place, such as befits the relationship of the Church to Christ, is to be the listener, the learner, in silence.

35. But this limitation put upon the woman does not apply to the home sphere. There she may **“ask her husband,”** if she desires information, or instruct an Apollos, as did Priscilla and Aquila. And who will deny that not unfrequently in the sphere which is

so specially the woman's the conversation of the wife has proved to be even more intelligent and more edifying than that of the husband?

37. **“If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.”** Here is a test as to who are “spiritual.” It is a practical test. The spiritual man, according to God's estimate, is the man who bows to the apostolic teaching, and recognises the apostolic commands as being the commands of the Lord. And this practical test becomes even more intensely practical from its occurring in an epistle that treats mainly of the order and discipline of the House of God. No line of truth has been more *persistently opposed by Satan, no part of the Scripture more completely ignored by Christendom,* than this part of this epistle. Even this very chapter has been voted “out of date,” inapplicable to the present time, of no practical value now-a-days to the Church of God.

The spiritual man is he who not only drinks deep into the Spirit of Christ, but also obeys in all things the word of Christ and the word given by His apostles. The “spiritual man” will not only seek to obey the apostolic word as to his inner life, and, in his family life, setting before him the precepts found in the epistles to guide the believer in each earthly relationship; but, also, in his church life, as one who, with others, has been brought into a divinely-ordered fellowship, where one will is to control—the will of the Lord; one Spirit to energeise, and one word of truth the final appeal.

38. **“But if any man be ignorant, let him be ignorant.”** There is an ignorance that pertains to the babe, which in one of riper years would be culpable. The ignorance of the child in the infant class is one thing; the ignorance of the boy of sixteen who has always been lazy and a dunce, and who would not learn, is quite another. This passage does not warrant the giving up as hopeless a young one who knows little, or a learner, be he ever so slow. It only applies when the ignorance is wilful; the real

hindrance to learning the will of God being an unwillingness to obey, and not a feeble capacity to learn.

Nevertheless we must be slow to judge. The carnal mind will readily ascribe to wilfulness that ignorance and slowness to learn which may be largely due to our own inconsistencies and our imperfect manifestation of the truth.

"Christ Sent Me Not to Baptise."

By WM. HOSTE, B.A.,

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS—V. 1 Corinthians i. 13-17.

THE special importance of this passage at the present day lies in the fact that it contains the stock argument of those who deny that baptism was ever intended for Christians. It seems hard to believe that men should be found to put forth such teaching in face of the abundant proof to the contrary in Scripture, both by precept and practice, and in spite of the almost universal belief and practice from the beginning of the Christian Church. The words these teachers quote (but never in their context) are "Christ sent me not to baptise, but to preach the Gospel" (verse 17). These words mean, they affirm, not only that the apostle attached no value to baptism, but had actually been forbidden to baptise by the terms of his commission received from Christ Himself. I believe on the contrary that the words only mean that baptism was not his primary or special work, but that preaching was; so that although he always had his converts baptised, he but seldom performed the rite with his own hands. He was thankful afterwards that this was so, when the sectarian spirit began to show itself in Corinth, so taking away all pretext from any who might accuse him of founding a sect around his own name.

Before seeking to expound the passage, I would ask any whose minds may have been troubled by these erroneous teachings to carefully weigh the following considerations:

I. Paul's commission dated from his conversion (see Acts xxvi), when he was baptised himself. Why, then, if Christ forbade him

by this commission to baptise, did the apostle do so at all, as we know was the case at Philippi and Corinth for example.

II. To get over this difficulty these teachers have put forth the theory of two distinct ministries of the apostle, "the Jewish period," extending practically over the whole of the Acts, and "the Epistle period." But there is no proof of such a distinction of ministries in the Scriptures. Paul had not two commissions, and the theory is founded on a mere *ad captandum* appeal to the ignorance of the ordinary reader as to dates of the epistles. Most of the epistles are embedded in the history of the Acts; how then can they form a subsequent "Epistle period"?

III. The 1st Epistle to the Corinthians was written from Ephesus during the stay noted in Acts xix. 10, and ought not to have contained truth specially in advance of his oral teaching, as this theory demands.

IV. He reminds the Corinthians of their baptism (verse 16), bases his exhortation on it, and gives no hint that they ought not to have been baptised. Nor does he express regret that they had been so, nor give one word to direct them not to baptise in their turn in the future.

V. He distinctly tells us why he was glad he had only baptised a few among them, not because "he did not hold with baptism," as these teachers would have us infer, but "lest any should say that he baptised in his own name."

VI. When at Ephesus, the very place, as we have seen, from whence he wrote this epistle, he actually baptised twelve disciples, or had them baptised by someone else, proof positive, surely, that he considered baptism a part of his commission. I have reserved the consideration of the passage to the last, for I believe it is the strongest argument that the meaning attached to the apostle's words by these teachers is quite unjustifiable. Parties were being formed round various names at Corinth, the apostles included. He meets the difficulty thus (verse 13). *Is Christ Divided?* [that you should be divided]. *Was Paul crucified for you? or were ye baptised in the name of Paul?* [that you should have any pretext for

attaching yourselves to him]. *I thank God that I baptised none of you* [he does not say he had not himself baptised others away from Corinth] *save Crispus and Gaius* [he had at any rate baptised with his own hands these two prominent men, and why does he thank God that he had baptised so few?]; *lest any should say that I had baptised in my own name.* [He then recalls having baptised another family]. *And I baptised also the household of Stephanas* (vide chap. xii. 18); *besides* [for he attached no importance as to who did the baptising, nor kept any list of those whom he had baptised] *I know not whether I baptised any other* [he does not say "I know not if any other of you were baptised," for Acts xviii. 8 informs us that "many of the Corinthians hearing, believed, and were baptised." He then tells us why he attached so little importance as to who did the manual act.] *For Christ sent me not to baptise but to preach the Gospel.* Preaching was his great and special work. Let others do the baptising, as long as it was done by someone, for the apostle did attach great importance to that. He takes for granted that they had all been baptised. He bases important teaching on the rite of baptism in Romans vi. and Colossians ii., and never says one word as to baptism not being for Christians in any one of his epistles.

Character and State.

By ALEXANDER STEWART.

"I will be sanctified in them that come nigh Me, and before all the people I will be glorified" (Lev. x 3).

GOD being holy, it is not an arbitrary enactment, but a blessed necessity, that all those that draw near to Him shall be holy. You read in the Scriptures that "God is Love." Well, then, he that loveth not knoweth not God. You read, "God is Light." Well, then, only the sons of light, in the light, can walk with Him. You read that "God is a Spirit," therefore it is a necessity that all those that worship Him should be spiritual persons. And you read that "our God is a consuming fire," and therefore only the holy can dwell in His presence. The character determines the state of those who approach Him, and among whom He dwells.

In "The Fellowship."

By WM. SHAW, Maybole.

ONCE upon a time the question was only this: "Are you a believer and in fellowship with God?" That was all you wanted to know, and you rejoiced to receive on these terms. But is it not the case that now it is not sufficient that one is a believer in Christ and in fellowship with God? He must be *something else* in addition to that. In short, he must come from some "recognised" meeting. If he does not come from some "recognised" meeting, he is not in "the fellowship." He may be the most godly man on earth, but if he does not come to us commended by a "recognised" meeting, we set him in the back seat. That is to say, we put him on the same level as an unbeliever, or a man who is under the discipline of the assembly. At the heels of this godly brother there comes a man from some "recognised" assembly—one in whom it is hard to perceive the grace of God. He is perhaps understood to be a "cantankerous believer," and you may have a sinking at the heart about receiving such a person. But he is armed with a letter of commendation, and he is at once received. No one can fail to see that something is wrong here. But such a state of things is simply a result of departure from the principles on which we acted at the first, and the embracing of certain principles of Exclusivism, unconscious as we may be that a change has taken place. The time has now come when we must face the question, "Do we receive a man because of *what he is*, or, do we receive him because of *where he comes from*?" Exclusivism says, "It does not matter what the man is; he may be a child of God, a Nathaniel in whom is no guile, and adorned with the beauties of holiness, but we *cannot* receive him because he is not in one of the circle of assemblies which *we* recognise as in *the fellowship*! It will be admitted on all hands that the question, "Where does a brother come from?" must call for consideration in determining the amount of care to be exercised in seeing that he is sound in doctrine or morals. But, granting that he is believed to be sound, on what scriptural principle can he be rejected?

Gems from Glasgow Conference.

March 28 to 28, 1910. Collected by HyP.

SAINTS are made rich through the poverty of Christ.

"He that dwelleth in the secret place of the Most High" (Psa. xci. 1). Begin with heaven and come down to earth.

Where is the "secret place"? The bosom of the Almighty.

"They that wait upon the Lord shall change their ability" (Isa. xl. 31, mar.). They could *walk* and *run*, but now they are going to "*fly*"—"they shall mount up with wings as eagles."

The four ingredients of the incense (Exod. xxx. 34) correspond to the four Gospels. Each was to be of "a like weight." No unevenness or extremes in Christ.

There is nothing sweeter in heaven than the prayers of the saints on earth.

Don't think of the poverty of your prayer, think of the power of the Name in which you present it.

Paul's prayer was for Israel to be saved (Rom. x. 1). He was confident of the answer—"And so all Israel shall be saved" (Rom. xi. 26).

"Praise continually" (Heb. xiii. 15). How many set aside five minutes each day to offer "the sacrifice of praise"?

"Beaten small" (Exod. xxx. 36). His perfection shines brightest in the bruising of the Cross.

Three doors—I. Open door of salvation (Rev. iii. 8); II. Closed door of heart (Rev. iii. 20); III. Welcome door of heaven (Rev. iv. 1)—to all who open the door of their heart.

One of our greatest failures has been to rest complacently in what we know, instead of going on to know more of the truth of God.

Israel had both a "baptism" and a "feast" (1 Cor. x. 2, 3), but "with many of them God was not well pleased." We may have both "baptism" and the "breaking of bread," but let us ever remember that the main object is to "please God."

John xiv. 16. A praying Saviour, a giving Father, a living Spirit.

Three prepositions. "With you" (verse 16). "By you" (verse 17), "dwelleth with

you." Same word as "Stand by" (2 Tim. iv. 17). "In you" (verse 17).

Right gave the prodigal the portion that fell to him, but *grace* gave him the robe and ring.

Jacob fleeing looks a contemptible character, yet God at the top of the ladder (Gen. xxviii. 13) made his portion full of promises and blessings.

"He was rich" (2 Cor. viii. 9) shows His deity, for He never was rich as a man on earth.

The poverty of God can do what the wealth of man can never do.

If we cannot estimate the poverty of Christ, how can we estimate the wealth of saints—"All are yours, ye are Christ's" (1 Cor. iii. 22, 23).

We get just as much grace as *what* we have faith for.

If God does not always give what you desire, it is because He has something better in store for you.

In losing the thorn we run the risk of losing the grace.

The Epistle to the Romans has been likened to a diamond ring. It begins and ends with "the obedience of faith," and the central chapter has the gem (viii. 28).

Romans viii. tells of death and judgment behind, every foe beneath our feet, above "God for us," and eternal glory ahead.

There is no failure in God's dealings, for "failure" is not in heaven's vocabulary.

"Man is born unto trouble" (Job v. 7). He begins with a cry, and ends with a sigh.

An old writer says: "God had one Son and loved Him so much that He has determined to make every son exactly like Him" (1 John iii. 2).

Jacob had twelve sons, and broke his heart when he lost one. God had one Son, and "spared Him not" for sinners.

Neither the present with all its tears nor the future with all its fears shall separate a saint from his Saviour.

My disobedience will never thwart His purposes.

Now we get credit for a lot of good we never did, and blamed for a lot of evil from which we are free, but in "that day" all will be equitable.

Our circumstances might make infidels of us, but our faith makes patient and purified saints.

"The love of Christ" (Rom. viii. 35) linked with the "love of God" (verse 39) implies equality.

A powerless Christian is a contradiction in terms.

The man with a shadow (Acts v. 15). The mind casts a shadow just like the body for good or evil on everyone who passes by.

CORRESPONDENCE.

A Great Movement in India.

To the Editor of THE WITNESS.

IN the past few years some thousands of outcastes have become professing Christians, many of whom seem to be truly converted. It was a joy for four or five days to address them on things pertaining to life and godliness. One English brother and his wife only, workers from assemblies, are giving themselves to work among these poor people. The need of several more gifted and experienced workers is very real, and they are, for reasons I need not go into, *needed soon*.

In India, as elsewhere, nominal Christianity is spreading. It has been estimated that, at the present rate of progress, in fifty years there will be thirty millions of professing Christians in the country, chiefly from the outcastes, for it is among them that progress is being made. But unless a greater and continuous spiritual work goes on at the same time, the Christians of India, in knowledge and morality, will be about on a level with the peoples of Southern Europe, though doubtless there will be a remnant of true children of God among them. The methods employed by various Societies can lead to no other result. Hence, the need for men and women who will just go on preaching and teaching the Gospel of God, aiming at spiritual conversions.

The importance of the work I have been seeking to do is very great. From experience in my own field, as well as from these journeyings, I can testify that the visit of a servant of Christ, able to minister the Word and counsel the workers, is generally most heartily welcomed. In these days of quick, cheap, and comfortable travel, one wonders that elder brethren at home do not consider this need, and seek to supply it. Some such could easily give from four to six months to such service, and in doing so would be blessed and made a

blessing; albeit travelling, as I have done, would involve a certain amount of hardship, and physical and mental strain. But, brethren, He for whom I ask that this should be done, is worthy, unutterably worthy!

This ship takes me to Venice. There I hope to meet Mr. Anderson, and with him visit a few of God's children known to him in Italy.—
Yours in Gospel bonds, J. NORMAN CASE.

S.S. *Koerber*, Red Sea, 7th April, 1910.

Among Jews in Whitechapel.

To the EDITOR OF THE WITNESS.

DEAR FRIENDS,—I am glad to say that the new place at Whitechapel has proved very successful. Some old, but more new Jewish brethren came and willingly listened to Christ preached from Moses and the Prophets and the new Covenant Scriptures, and we have reason to believe that the Word of God has made a great impression on some of them.

We also had a nice number of Jewish women, some having lately arrived from Russia, and the teaching of the New Testament seemed quite a revelation to them, and Christianity appeared in a different and new light to that which they had witnessed and seen abroad.

We feel that the evening classes for boys and girls is a very important part of the work, our desire being to bring them under the sound of the Gospel and to endeavour to lead them to Christ. Some of the girls are given garments to sew as an inducement to attend the meetings. These meetings have been conducted by my wife and daughter. We are very grateful for the kind assistance of the Hon. Mrs. Mandeville, the Misses Mandeville, and the Misses Beath, during the past winter. The Saturday school for boys and girls was very well attended. Our workers, Mrs. Green and Miss Pitter, and others, most kindly helped in the classes. We are, indeed, most grateful to them.

For the last twenty years I have been privileged during the hot months to visit the Jews in various European countries, where the Gospel is rarely proclaimed to them, and I am pleased to say not only has my message been often well received, but in many places I was asked to come again, which means a good deal. Every year I see a more evident desire to know the truth, and should the way clearly open again, I should be glad to visit some part of the Continent this summer.

Letters and parcels will be received at 21 Lee Terrace, Blackheath, S.E., until 24th June next, and after this date the address will be Brunswick Hall, 210 Whitechapel Road, E.—Yours faithfully in Christ,

ISRAEL ISAIAH ASCHKENASI.
(RAPPORT.)

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

SAVE THYSELF.—Please explain 1 Timothy iv. 16: "Save thyself, and them that hear thee." In what sense can anyone save himself and others?

THE FAITH OF CHRIST.—What is meant by the term, "The faith of Christ" (Gal. ii. 20; Rom. iii. 22)? Is it the same as Hebrews ii. 13: "I will put my trust in Him"?

MAKING ELECTION SURE.—Explain the words, "Make your calling and election sure."

WHICH ARE "GREATER WORKS"? (John xiv. 12)—Please explain what are the "greater works" to which our Lord refers in this Scripture?

What is a Heretic?

QUESTION 572.—What is the Scriptural meaning of the word "Heretic" in Titus iii. 10?

Answer A.—"Young's Concordance defines a heretic as "an opinionative person"—that would be one forming, holding, and pressing opinions which are destitute of scripture-

warrant; one seeking to get others to share his opinions, thus forming a faction in the assembly, thus seriously disturbing its fellowship and injuring its testimony. Such "factious men," seeking not "the things that make for peace," are alas! all too numerous at the present time, the outcome of whose course is in many instances open division and sundered and saddened hearts. Fausset, commenting on this verse, writes thus: "HERETIC, *heresy*, originally a *division* resulting from self-will, the individual doing and teaching what he *chose* independently of the Church. More aggravated than *schism* (1 Cor. xi. 19; Gal. v. 20); *divisions* on church matters not necessarily fundamental (chap. i. 14; v. 9). In course of time it came to mean 'heresy' in the modern sense, 'the open espousal of fundamental error.' The heretics of Crete were followers of their own self-willed questions (verse 9), and immoral in practice." These factious persons were to be "rejected"—that is, to be shunned. "Not formal ex-communication, but have nothing more to do with him, either in admonition or intercourse." "*Knowing*, by the ill-success of your *admonitions*, is *subverted*, is perverted; *lit.*, turned inside out; i.e., completely changed for the worse" (verse 11).

Surely the apostle's prophetic words (Acts xx. 30) are finding a sad fulfilment before our eyes in many quarters: "Also of your own selves shall men arise, speaking *perverse things*, to draw away the disciples after them." "To God, and to the Word of His grace," the same apostle would still commend us and all whom it may concern. D.R.

Answer B.—The Revised Version gives in the margin "factious." Rotherham, in the Emphasised New Testament, renders the word "a party-man"—that is, a man of faction, factious. Paul, in Philippians i. 17, R.V., speaks of Christ being preached of faction, and in chap. ii. 3, R.V., exhorts the Philippians to do "nothing through faction." These scriptures go to show that the meaning in Titus iii. 10 is a man who, contrary to this precept, acts through faction, taking a side, espousing the cause of a party; from such a one, "from a party-man, after a first and second admonition excuse thyself, knowing that such a one is perverted and sinneth, being self-condemned" (Rotherham, E.N.T.). E.F.

Answer C.—Heresy (*hairesis*)—a taking to oneself, a selection, or choice—Acts v. 17; xv. 5; xxiv. 14; 1 Cor. xi. 19; 2 Peter ii. 1) is the teaching and practising by a professor, true or false, of what he *chooses* independently of the teaching and practice of the apostles (Rom. xvi. 17). If this individual self-will is maintained, a division (*schisma*) will probably be the result (1

Cor. i. 10; xi. 18; xii. 25), and a sect, in its modern sense, formed by the drawing away of disciples (Acts xx. 30). The word "sect" is another rendering of the word translated "heresy," for those who follow the self-willed are more or less identified with the self-will, though we must sometimes distinguish between the causes of a division and a victim of it, and remember that one in a sectarian position may by no means be a schismatic—a driver of the wedge (Jude 22). "Heresy and schism though not indeed the same, yet constitute the different manifestations of the same disease. Heresy is theoretic schism; schism is practical heresy. They continually run into one another, and mutually complete each other. Every heresy is in principle schismatic: every schism is in its innermost constitution heretical." This work of the flesh (Gal. v. 20) may not mean the going so far as to deny some fundamental truth. If so, the assembly must deal with the matter in the severest way. But if some fond thought or other—it may be *selected* truth—is held out of due proportion, and occupies undue attention, it is near akin to error, and will soon work itself into the central place and become a gathering point, with resultant schism. Thus the very Truth that should humble us may, by our self-will, be made use of to exalt us, and we become, after warning once and again, perverted, sinners self-condemned, to be shunned by fellow-saints. There are many ways of sowing discord among brethren, but, above all, may we be preserved from misusing such a weapon as the Word of God (Heb. iv. 12).

W.R.L.

Answer D.—The word so translated occurs nowhere else in the New Testament, but the corresponding noun occurs some nine times, and in each place might well be rendered "sect"; see especially Galatians v. 20, where the Revised Version has in margin "parties," and then particularly note the verb in Matthew xii. 18, "My servant whom I have chosen." The word does not mean what in ecclesiastical history and language has been called "a heretic," for many of those so-called, of whom we know little except from their persecutors, were doubtless dear children of God, partakers of the sufferings of Christ. But rather those who, from lack of subjection to *The Word*, maintain the proud *self-choice* of their own hearts, teachers of parties, and so bring into the family all the bitterness of party spirit.

J. G. H.

Answer E.—The New Testament use of the word "heretic" is quite distinct from its later use. In the New Testament it maintains its original meaning, which is connected with choosing doctrine or position, as distinct from receiving these on Divine authority,

whether Jewish or Apostolic. In our English version the original word has been translated, both "heresy" and "sect," the individual being a "heretic" or a "sectarian," or more colloquially a "party man." In New Testament usage the word itself conveys no bad meaning, such as it has to-day, e.g., 1 Corinthians xi. 19, "For there must also be heresies among you, that they which are approved may be made manifest." A New Testament heretic is a maker of parties in the Church, and he may bring this about by true doctrine, as well as by false. On the other hand, it is quite clear from *The Word* that heresy (i.e., party-making) is a bad thing, and a work of the flesh—compare Galatians v. 20.; 2 Peter ii. 1. Titus iii. 10 read with its context makes it clear that a man who persists in party-making after two admonitions is to be rejected as being corrupt, his works being witness against him, so that his sin of party-making (heresy) condemns him as to his moral condition. The New Testament use is altogether different from holding unorthodox doctrine, and reaches farther than is commonly supposed. In the New Testament sense the greater part of the Church to-day is heretical. A good parallel to the New Testament usage of the word is found in modern political life, where parties flourish, and where a strong party man is admired. This is the very opposite conduct to that produced by the Spirit of God working in a believer, whose life is yielded to His guidance. T.B.H.

Editor's Note.—We regret to say that once more some important answers are excluded solely on account of their length. If those who reply to questions would study to condense, to give salient points, and not attempt to cover all the ground or write a treatise on the subject, it would be a real help. From the foregoing scriptures we gather that the 'sin of "heresy" lies not so much in the evil of the doctrine held as in the self-will that keeps pushing it to the extent of making a party whose teaching on some one particular subject is the bond that unites them, whilst the fellowship of the Spirit, the bond that God has formed, is set at nought. This is possible even though the doctrine be in itself true—it may be hammered at as a wedge till the split ensues. But most frequently it is the holding and teaching of error. There is no error so unscriptural or absurd that if pressed with sufficient energy it will not secure a following, a faction who embrace it and propagate it. Such is heresy, and on the causer of the division lies the chief onus and the deeper guilt. As stated above, the driver of the wedge is to be distinguished from those turned aside.

The One Thing Needful.

THE EFFECT OF IT SHOWN IN MARY OF BETHANY.

"Now it came to pass, as they went, that He entered into a certain village: and a certain woman named Martha received Him into her house. And she had a sister called Mary, *which also sat at Jesus' feet*, and heard His word. But Martha was cumbered about much serving, and came to Him and said, Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her" (Luke x. 38-42).

"When Mary was come where Jesus was, and saw Him, *she fell down at His feet*, saying unto Him, Lord, if Thou hadst been here, my brother had not died" (John xi. 32).

"Then took Mary a pound of ointment of spikenard, very costly, and *anointed the feet of Jesus*, and wiped His feet with her hair: and the house was filled with the odour of the ointment" (John xii. 3).

THIS is about all that we read in the Scriptures about Mary, the sister of Lazarus; but little as it is, it is of such a nature, that it stamps this woman as the most perfect and most fascinating of all those mentioned in the New Testament.

The Lord's own words about her lead us at once to suppose, that such must be the case; for it is about Mary, and about her alone, that the Lord Jesus pronounced these remarkable words: "Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told *for a memorial of her*" (Matt. xxvi. 13). Thus did the Lord speak in praise of her, when she had "poured this ointment on His body," giving her a distinguished and prominent place amongst the saints at all times, because of what she had done. Mary, the mother of Jesus, could say: "From henceforth *all generations* shall call me blessed," because of her wondrous connection with HIS BIRTH; but, in the case of Mary of Bethany, *the Lord Himself* holds her up to the admiration of the whole world, because of what she did in sympathy and fellowship with Him in HIS DEATH.

What strikes you at once, by reading the above portions, is this, that Mary, in each separate case mentioned, is found *at the feet of Jesus*. She sat in her house "at Jesus'

feet, and heard His word"; at the grave of her brother "she *fell down at His feet*," and in the house of Simon the leper we find her *anointing the feet of Jesus and wiping His feet* with her hair.

Now, there is a special reason for regarding her as an example to be followed and imitated at all times, and that is, because Jesus Himself points her out as the one, who had found the "*one thing needful*," and who had chosen "*that good part*"—not merely the better part, but the *good one*, in contrast with all other parts. And these, surely, are things, which all of us ought to make it our aim to obtain and hold fast.

It was on the very first occasion, when Mary is introduced to our notice, that the Lord gave her this testimony; and the character and ways displayed by her in this case give us an evident explanation of her behaviour and mode of acting on the two other occasions.

We may therefore, in order to be able to learn the lesson given, and apply her example to ourselves and the conditions we find ourselves in, regard her in the order given by the above Scriptures, and behold her position and relation to the Lord (1) during the daily life at home, (2) during the hour of sorrow and affliction, and (3) during the time of gladness and rejoicing, when those, who belong to the Lord are assembled around Him to praise and worship Him, and enter into fellowship with Himself. And under these three heads we may indeed embrace the whole of our relationship to the Lord, while we are down here.

I. DAILY LIFE AT HOME.

We find her first, then, at her home; and Jesus was there. The contrast between her and her sister Martha is at once apparent.

Martha, like most people, evidently regarded the Lord as one to be served; in other words, as the one who required something from her. Some might perhaps be inclined to think, that Martha just showed her love to Jesus by being so occupied with "much serving." But although this may be partly true, yet it seems evident from the scriptural account, that her heart was mainly occupied with the thought of what was

required of her; for why should she else have been "cumbered," and why should she have complained to the Lord about her sister's neglect to assist her? And her demand to Him that He should order Mary to aid her, shows clearly that she felt the service as a burden laid on her.* Martha was occupied with rendering to the Lord, what she thought He had a right to, or, even possibly had need of.

Mary, on the contrary, "sat at Jesus' feet and heard His word." Her heart was apparently dominated by a feeling of the greatness, power, and divinity of the Lord, and saw in Him the One who "giveth to all life and breath, and all things," and who, therefore, is not "served by men's hands, as though He needed anything" (Acts xvii. 25). She seemed to feel that man's place, and therefore her right place to take, was as the dependant and the receiving one, while she allowed Him the more blessed place as the Giver; in other words, she gave Him God's place, while she sat down as the creature at His feet in order to be filled and refreshed by Him, in whom dwelleth all the fulness. By this action of hers she gave evidence of what is seen still more clearly in the two other accounts of her, that she understood, even better than the disciples themselves, that He was here present, who is "God manifest in the flesh."

To Martha, "careful and troubled about many things," the Lord said: "*One thing is needful,*" and pointed her to the choice her sister had made. And wherein did that consist? What was it Mary had done? What did she mean by placing herself at Jesus' feet to hear His word? Her action simply implies this, that she was determined to set aside every thing in order to be able to *enjoy the presence of God and receive instruction, edification, and consolation from His Word.* That is, what Jesus calls the "*one thing needful,*"

*It is, unfortunately, a very common thing to find such Marthas amongst the believers. They have either taken upon themselves, or even received from the Lord, some service or another; but instead of seeking help and strength from the Lord, and then devoting themselves to the work with joy and contentment, we find them always complaining that others do not assist them. They seem to think, that what they have to do is the most important of all, and that all ought really (and would, if they were in the right state of mind) be occupied in just the same way. They generally forget that there is a Mary-mind and a Mary-service, which is far more pleasing to the Lord, and which, at all events, is the "one thing needful."

and the "*good part.*" God grant that all His children may know more of it.

How often the children of God are "careful and troubled about many things," while they daily neglect "that good part." How different the condition of the assembly of God would be, if we had many more Marys and not so many Marthas. No cumberance "about much serving," even although the Lord Himself is the object thereof, can make up for the place at His feet; and no receiving "Him into our house" will be well-pleasing to Him, if we do not find our joy and satisfaction of heart in "hearing His Word."

II. IN THE HOUR OF SORROW.

The next time we meet with Mary is at her brother's grave. And here again we see displayed the superiority of her spirit by contrast with that of her sister. When their brother Lazarus was taken seriously ill, the sisters sent a message to Jesus, saying, "Lord, behold, he whom Thou lovest is sick," and they had evidently expected that the Lord would have come to them immediately; but, as we know, He did not come before it, humanly speaking, was too late. "When Jesus came He found that he had lain in the grave four days already."

As soon as Martha heard that Jesus was coming she went to meet Him, and addressed Him by the same words wherewith Mary addressed the Lord a little later on, when it was intimated to her, that He called her, namely: "Lord, if Thou hadst been here, my brother had not died." But how wide a difference is there not in the meaning of these very same words as spoken by Martha and as spoken by Mary! Martha spake to Jesus as one human being may speak to another, even though a superior one; and it appears, that she meant to reprove the Lord, because she adds: "But I know that, even now, whatsoever Thou wilt ask of God, God will give it Thee," as if she would say, "It would have been better, if Thou hadst come to us, when we sent Thee word; but this can still be remedied, if Thou wilt ask God to make our brother alive again." How utterly human the way in which she treats the case; I mean, human in the way she regards the Lord and His mode of action. She seems

to have no proper sense of whom it is she is addressing, which is evidenced by her further conversation with Him, in which He reveals Himself to her as "the resurrection and the life," while she seeks to evade His searching question by a reference to her, no doubt, very imperfect knowledge of His Messiahship. Then she hastily withdraws, apparently with the acknowledgment that her sister would be better able to appreciate what the Lord had said, than she could herself.

Now, let us see how Mary met the Lord. She did not come till she was called, and, instead of approaching Him as one human being would another, we find that she meets Him as man should meet his God: "When Mary was come where Jesus was, and saw Him, *she fell down at His feet.*" How mighty the difference expressed by this action of hers! It bespeaks, that Jesus was to her not only the kind Friend who could intercede with God about her brother, but she thereby acknowledges Him to be the One, who has the power of life and death.

Although the words she spake were just the same as those by which her sister addressed the Lord, they consequently have a totally different meaning. By saying, "Lord, if Thou hadst been here, my brother had not died," while at the same time she prostrated herself at His feet, she evidently confessed Him to be what He had said He was, "the resurrection and the life," in whose presence death loses its power; therefore, if He had been there, death could not have touched them. These words of hers are therefore simply an acknowledgment of His power and divinity; and in that she, unlike her sister, does not add anything, but prostrates herself before Him, she thereby signifies, that she submits to His will, acknowledging that He knows best what serves their benefit. She casts herself with all her care and sorrow at His feet, leaving it to Him to decide and for Him to do as may seem best unto Him. She manifests, in other words, that complete confidence in the love of God, which is so well-pleasing unto Him, but wherein we, alas! so often fail.

Here we have a truly befitting condition of soul in a creature approaching the Creator,

and this evidently touches the heart of the Lord; here was a sweet savour for the Saviour's heart, the blessed working of the Holy Spirit in a human soul. The Lord Jesus finds nothing to reprove here, nor any cause to instruct her; but we read, "When Jesus therefore saw her weeping, *He groaned in the spirit, and was troubled,* and said, Where have ye laid him? They say unto Him, Lord, come and see. *Jesus wept.*"

Mary's words and action had so affected the heart of the Lord, that He was moved to tears. It was not out of grief about the death of Lazarus, as the Jews thought. When they saw Jesus weep, they said: "Behold, how He loved him." It was only natural for them to think so; for what makes people weep at the grave of their loved ones if it be not love to the departed ones and grief at their departure? But here it is not the question of a mere man. That Jesus should weep because of the departure of Lazarus is an unreasonable thought for such as know who Jesus was. For knew He not that Lazarus would be alive again in a few minutes? And surely you would not mourn the loss of a person you are going to see and be together with the very next moment.

No; surely it was not the death of Lazarus that troubled the Lord and made Him weep, but tender sympathy with the soul lying at His feet, overwhelmed with grief at the loss of the dearest object of her love on earth; but nevertheless in perfect submission to the will of her Lord and Saviour, while maintaining an unshakable conviction about His love in spite of the severity of the blow wherewith He had allowed her to be smitten, and the heavy burden which He had laid on her. This was able to touch the heart of the Lord. His sympathy was perfect, as all His other glorious attributes, and He felt the agony of her heart, as if it were His own, and mingled His tears with hers. Here was no call for correction or reproof, but an occasion for the Lord Jesus to show us the sympathy and compassion of our God with such as love Him and submit to His will in perfect confidence.

T. R. E.

(To be continued).

Joseph of Arimathæa

(A SUNDAY MORNING MEDITATION.)

By F. S. ARNOT, Africa.

"When the evening was come, there came a rich man, and an honourable counsellor, of Arimathæa, named Joseph, who also was Jesus' disciple . . . but secretly for fear of the Jews. He went boldly unto Pilate and craved the body of Jesus" (Matt. xxvii. 57; John xix. 38; Mark xv. 43).

JOSEPH, afraid of the Jews once, now bold as a lion, claims as *his*, the body of that blessed One. The world, and human envy, and wickedness had done all it could do, and Joseph might well have slunk away and refused to indentify himself, and risk his position and fortune, in claiming the body of a dead "deceiver," the emblem of a lost cause. But he who had been a secret disciple now became the boldest and most daring of all; he begged—he craved the body of Jesus. Joseph sought not Pilate's court in pursuit of wealth or titles, but only *the body of Jesus*, thus identifying himself with the crucified "criminal," and literally laying at His lifeless feet his riches and honours. Oh blessed, blessed body, bruised and put to shame, wronged and spat upon, torn by nail and spear, how gladly would I now with Joseph risk *all* for Thee, and pour sweetest spices upon Thee as the women sought to do!

One feels here in the African forests, in the midst of new work, and surrounded by the *wholly* unevangelised, that it is only the dying love of Jesus that will warm and melt, and fit one to serve Him even in the least of things. But that will turn the "secret" disciple into a lion for courage.

But how is it that we are so late or so long in loving Him? Joseph seems to have lost the opportunity that Mary had of anointing her Lord while He was yet with her; or that which the woman of Sychar had, when leaving her waterpot she ran and told others of Him; or that the converted demoniac had on the Gadarean coast. "Too late, too late I loved Thee," Joseph might well have cried as Augustine did later. Has this touching account of Joseph of Arimathæa—given in each of the four gospels—no voice for the great multitude who remember His dying love weekly, and His

broken body in the breaking of bread. Are the inward movings of His love, the secret followings of the Lord to find no vent, no breaking forth in more *passionate* service and devotion? We all feel equally the shortening time, the weakening of our resources and strength. We long for reviving, for "a brightening up ere we depart hence and be no more." The bursting forth of a stream long pent up. The outward expression, with force and warmth, of an attachment long hidden in the heart. Let then my love for Jesus to-day burst forth like Joseph's into a bright and burning flame, and with a courage that makes one absolutely regardless of consequences.

The Teaching of the Scriptures as to Baptism.

L.—THE GOSPELS.

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

IN closing the papers on "Household Baptism" I think it well to go through the New Testament and notice the passages in which Baptism is referred to.

The Bible is our only guide. The Scriptures are the believer's Court of Appeal. As disciples our business is to study the Word of God so as to obtain a clear knowledge of its contents and the true meaning of its words, and then seek the Holy Spirit's aid in the application of the truths thus discovered to our consciences and lives. Many controversies would cease if the controversialists were agreed as to the meaning of Holy Scripture. And much unhappiness and failure would be put an end to if Christians sought the Spirit's aid in applying the Scriptures to themselves; for "to obey is better than sacrifice, and to hearken than the fat of rams."

I cannot help recalling in this connection what beloved John M'Vicker said of his experience of a time now half a century ago: "If I can recall the thoughts of our hearts at that time, they were something like these: (1) We were very much in earnest to have the Gospel preached and to see sinners saved; (2) Most of us had learned from Scripture that baptism should follow faith in Christ; (3) We saw, from

Scripture also, that a number of God's children, few or many, were free to 'break bread' together in remembrance of Christ, without priest or clergyman; that the Spirit of God should be trusted to guide us when thus gathered; and that ALL true Christians should be welcomed."

To these simple words with all my heart I say "Amen!" And I wish, with all my heart also, that the Lord's dear children would all return to the simplicity of these principles, casting overboard the commandments, the teachings, and the traditions of men. God's principles cannot but produce UNITY. Men's teachings may have unity as their intention, yet they end in nothing but disunion.

This has been forcibly brought home to my mind by the correspondence which has sprung from "Conversations on Baptism." It appears that as soon as the order of Scripture is departed from ("believe and be baptised"), then every man has his own idea of the meaning and the place of the ordinance. None is agreed with his fellow. The whole gamut of ideas is run from Mr. Darby's "As to christening, it is the word which most truly expresses what baptism is—being made . . . a Christian. This, which your baptism, as an infant, did, no present immersion could possibly do," to that of the sister who told me that she thought it meant consecrating her dear little baby to the Lord, dedication of her child in hope! But what saith the Scripture? Matthew iii., Mark i., Luke iii., John i. In all the four gospels baptism is referred to.

I. JOHN'S BAPTISM. It is important to notice the difference between John's baptising here in the beginning of the gospels and the apostles' baptising in the beginning of the Acts. John deals with man as a *convicted* sinner, and so it is written that they "were baptised of him in Jordan, confessing their sins" (Matt. iii. 6). The Apostle Peter deals with man as a *pardoned* sinner, and so it is written that he said, "Be baptised every one of you in the name of Jesus Christ for the remission of sins" (Acts i. 38). The death, resurrection, and ascension of our blessed Lord made all the difference. John baptised, looking forward

to the coming of the Lamb of God that beareth away the sin of the world. The apostles baptised, looking backward to the Lamb of God who had come, to the Great Sacrifice that had been accomplished. Had the cross not stood shadowing the world with its empty arms there could have been no "believer's baptism."

For notice, it is "in the name of Jesus Christ." Coming first the emphasis is on the name JESUS—the humbled, emptied, crucified One (Phil. ii.). But coming first it does not stand alone—JESUS CHRIST. Anointed, glorified, owned of God, accepted by God, He is the Christ, the Lord of Glory, "who was delivered for our offences and raised again for our justification." Now in Scripture the Name stands for the things signified by that name. It is a symbol, a hieroglyph, a kind of shorthand writing. And to be "baptised in the Name" is to show outwardly, manifestly to the senses, that relationship (and all that that relationship means) with the Person whose the Name is. In other words, we are not baptised because at some future date faith will unite us to Christ, but we are baptised because that union has already taken place. We believe and are baptised.

II. JESUS' BAPTISM. John iii. 22, "Jesus . . . baptised." John iii. 26, "Rabbi, . . . behold, the same is baptising." John iv. 2, "Jesus Himself baptised not, but His disciples."

In the first passage the historian, John, affirms that Jesus baptised. In the second, it is reported to John the Baptist that Jesus is baptising. And in the third we have the correction of the report that "Jesus made and baptised more disciples than John." One deduction may be made, that baptism by the disciples of our Lord is counted as baptism by Himself. But that does not altogether explain why the writer of the Gospel affirms in the first passage what he corrects in the last, or exactly answer the question, Why do the Baptist's informants assert so conclusively that Jesus was baptising, if it were only His disciples?

I think the true explanation is to be found in the fact that Jesus did baptise; that He baptised His disciples; and that, after they

had been baptised, He gave them authority to baptise in His name. This at once does away with the quibble, "We never hear of the disciples being baptised."

Notice, this baptism of our Lord's is connected with discipleship—"Jesus made and baptised more disciples." And this brings us to

III. THE COMMISSION TO BAPTISE. Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Mark xvi. 15, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."

This Commission is prefaced by the pronouncement of the Saviour's possession of all *power*. It is closed by the promise of His abiding *presence*. His power and His presence! what more can the feeblest saint require for the service of such a Master?

In the Commission we have three acts commanded—Discipling, Baptising, Teaching.

1. Discipling—to *disciple*, or to *make disciples of*, is the literal translation of the first verb. From Acts xi. 26 we might say, *Christianise*, or *make Christians of*; and the Commission as given in Mark bears this out—"Preach the Gospel to every creature." To object that to make Christians is beyond the power of man, is to suggest that disciples are not Christians, and thus contradict Acts xi. 26, and to forget that God's commandings are enablings.

The objects of this work of grace are said to be "all nations"; and the method is described as preaching the Gospel to every creature. The contrast here is striking when we compare it with the commission in chapter x., where our Lord said, "Go not into the way of the Gentiles" or as we should now translate the term, "nations."

Some have looked upon this as commanding national salvation in order that they might bring in national baptism. But this contradicts Acts xv. 14, "Simeon hath

declared how God at the first did visit the Gentiles, to take out of them a people for His Name." The Gospel was to be preached to every creature, so that out of all nations a people should be taken for His Name. The process was not collective, but selective.

2. Baptising—that is to say (as I have already shown) immersing. The order is given in the Commission as given by Mark: "He that believeth and is baptised."

To interpret Matthew, as is sometimes done, as if "discipling," does not mean "making believers," and consequently that baptising and teaching were simply different parts of the process of "discipling," is to contradict Mark. No; our Lord in Matthew says "make disciples," and in Mark, "preach the Gospel . . . he that believeth." In both cases "baptising" follows.

Thus all the specious arguments of men as to national baptism, and consequently the sprinkling of infants, fall to the ground before the plain reading of Scripture.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

THREE SIGHTS OF CHRIST.

Crucified, - Luke xxiii. 48, - Humiliates.
Crowned, - Hebrews ii. 9, - Encourages.
Glorified, - I John iii. 2, - Transforms.

H.K.D.

FOUR BLESSED FACTS.

God working *for* us, I Sam. xv. 6; John xvii. 4.
God working *in* us, Phil. ii. 13; Heb. xiii. 21.
God working *by* us, - - 2 Cor. v. 20.
God working *with* us, - - Mark xvi. 20.

J.H.B.

A TRINITY OF TRUTH.

2 Sam. xxii. 31.

1. A Perfect Path. "His way is perfect." Amid the confusion and contradiction in the world there is "one sure way." "I am the way," &c. (John xiv. 6).
2. A Tested Truth. "The Word of the Lord is tried." His promises are not untried bridges on which no foot has trod, but arches that have borne thousands on their way to heaven.
3. A Present Protection. "He is a shield," e.g., Abraham, Job, &c. W.R.

Open-Air Gospel Effort.

By H. V. PICKERING.

"I must work the works of Him that sent Me: the night cometh, when no man can work" (John ix. 4.)

OPEN-AIR work is certainly not of modern origin. The first commands were given, and the first laws broken in the open-air of Eden. Enoch walked with God, Methuselah saw his nine centenaries, Noah heralded coming wrath, Abraham exemplified faith, Moses led the blood-bought host, David mastered man and beast and sang his immortal Psalms, Solomon in his glory, Jeremiah in his rags, Daniel, Jonah, and most Old Testament worthies who did "exploits" were men who lived and laboured under heaven's blue canopy.

The One who must in "all things have the pre-eminence" (Col. i. 18) was essentially an open-air worker, Paul the "pattern" (1 Tim. i. 16), Peter at Pentecost (Acts ii. 14), those who were "scattered abroad, and went everywhere preaching the Word," (Acts viii. 4) coupled with a host of notables in New Testament and apostolic days, were labourers together under "the blue ethereal dome."

Such a cloud of open-air witnesses should surely bestir the ransomed of the Lord today, as he realises

THE APPALLING NEED

on every hand, and in every land to say with his Master, "I must work."

Stand at the venue to any important football match, and see the manhood of the nation flocking by tens of thousands to adore their leather idol; if in the vicinity of "the course" on any race day, behold the abandoned enthusiasm for what is termed "sport"; visit the doors of the half-dozen or more theatres and halls found in most towns and cities, and look at the lengthy queue of old and young, respectable and ruffian, lined up waiting for the questionable displays on the boards; stroll any Saturday night and peep into the saloons and public-houses, and behold fathers and mothers, sons and daughters without number, fast being clutched in the octopus embrace of the "demon drink"; think of the frenzied rush of the roller rink, the swirl of the ball-

room, the captives of bridge, devotees of the dice, and myriads of others who bear the brand-mark of the "last days," as being "lovers of pleasures rather than lovers of God" (2 Tim. iii. 4., R.V.).

Add to these the woes of the wealthy, whose "gold and silver is cankered" (James v. 3), and the poor, whose silver and copper is thriftlessly squandered; the inordinate gambling "booms"; the class warfare; the struggles for existence; the increase of suicides; and the wail of the "weary and heavy laden"; all this ascends like an Egyptian cry from the castle and the cot.

Add still the large percentage of Church members who have merely "a form of godliness" (2 Tim. iii. 5); the numerous meeting-goers who have "a name to live, but are dead" (Rev. iii. 1); the preachers who are discoursing to "wood-yards" of empty pews; the half-filled evangelistic halls; the Gospel meetings, where you have to enquire if there are any unsaved present; the Sunday-schools, in the whole of which more than one-half of the children are never found; the many relatives, friends, fellow-workers, and neighbours who are living

"Careless of their souls immortal,
Heeding not the Voice of God."

All these utter a call to each individual, each assembly, and all who assay to work for God—that "Now it is high time to *awake* out of sleep" (Rom. xiii. 11).

THE SCRIPTURAL METHOD

of work is summed up in the Master's Word, "Him that sent Me." Human instruction, combination, ways, and means may attain something. Work for eternity can only be done by the one who has had the call of God in his soul, and the commission from God to "go forth." Youth, inexperience, education, need be no barrier in this work.

A band of men and women, "whose hearts God has touched" (1 Sam. x. 26), coming together to supplicate His presence and blessing, "sent" forth in His Name with "the glad and glorious Gospel," as the true remedy for all the heart-breakings of humanity, are honoured above angels of heaven, or plenipotentiaries of earth. Yet, all should be "decently and in order"

1 Cor. xiv. 40). A suitable spot should be selected; as many as possible, male and female (old as well as young) should attend; an accredited brother take the lead; cheerfulness should mark the countenances and songs; attention be concentrated on the speaker; short, pointed addresses be given; plenty of Scripture interspersed in the addresses; and intense reality should mark all the proceedings from the opening hymn to the closing invitation.

First, *obtain* the crowd and attention, then aim so to act and speak, as to *retain* the audience and interest: above all, fail not to *constrain* the hearers to "flee from the wrath to come" (Matt. iii. 7), to accept the Saviour's invitation, "Come unto Me" (Matt. xi. 28), and to obey the Spirit's injunction, "To-day, if ye will hear His Voice, harden not your hearts" (Heb. iii. 15). Remember you are heralds of the mightiest message ever told, and act, sing, and speak, as those "sent from God."

THE CERTAIN RESULTS.

If the Saviour felt He "must work, because *the night cometh*, when no man can work," did He not also remember "the morning cometh" (Isa. xxi. 12) with its "recompense of rewards" (Heb. xi. 26). Surely part of "the joy that was set before Him" (Heb. xii. 3), as He endured (Heb. xii. 2), agonised (Luke xxii. 44), wept (John xi. 35), prayed (Matt. xxvi. 39), and toiled during the night of His sojourn on earth, was the recompense of having with Him in eternal glory the men of Bethsaida (John i. 44), the woman of Sychar (John iv. 29), the men of Samaria (John iv. 42), the lame man of Bethesda (John v. 14), the trio from Bethany (John xi. 42), the robber of Calvary (Luke xxiii. 43), and "multitudes, both of men and women," (Acts v. 14) all triumphs of His might in the open-air.

Aroused by the need of the masses around us "in danger of eternal damnation" (Mark iii. 29); stimulated by the example of the noblest workman doing His noblest work in the open-air; energized by the Holy Spirit, whose mission is to convict the sinner, guide the saint, and glorify the Saviour (John xvi. 7, 14); may this summer witness a going forth into the "regions beyond" the Gospel

halls, a "launching forth" into the deeps of sin and desolation, a revival of individual and united open-air effort, as in days of yore.

Heart Longings for Christ.

WHEN my heart with woe is breaking,
And my fevered head is aching,
Sleep my wearied eyes forsaking,
Lord, draw Thou near.

Hush my troubled heart to rest,
Lean my head upon Thy breast,
There to find a solace blest,
O, Lord, in Thee!

When the cough my frame is racking,
Comforts once enjoyed are lacking,
Satan fierce my soul attacking,
Lord, draw Thou near.

Soothe the pain that seems so hard,
Point me to the bright reward,
O'er my soul do Thou keep guard,
Saviour and Lord.

When my feeble faith is shaking,
Friends I trusted are forsaking,
And my heart with fear is quaking,
Lord, draw Thou near.

Bring the Cross before my view,
Thou art faithful, ever true;
Thou wilt bring me safely through,
Saviour and Lord.

When my love is growing cold,
When the world is getting hold,
And I wander from the fold,
Lord, draw Thou near.

Show me what Thou didst endure
Ere my soul Thou couldst secure,
All my coldness this will cure,
Saviour and Lord.

FOR EVER FREE.—When the law met with the Lord Jesus and made Him its servant and constrained Him to bear its penalty, all those for whom Christ stood were, by His being bound, absolutely and for ever set free. Christ's suffering the penalty of the law was the means of removing His people for ever from under the legal yoke. Since Jesus was accepted and punished by the law, sinners believing in Him are free from the law's exactions, and may go their way.—C. H. SPURGEON.

The Miracle of all Miracles.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XV. 1-10.

WE have before remarked that this epistle was to a large extent evoked by questions upon various points of difficulty that were troubling the minds of the believers. The apostle wrote in reply to such questions, and also to correct certain errors which had been creeping into the Corinthian church and were threatening to undermine the very foundation of their faith.

God has a purpose in permitting errors to crop up among the saints. God is not the author of evil or of error; but it is His prerogative to overrule both for good. Those influences which may have been slowly but surely operating against the spiritual well-being of the assembly are thus brought to the surface, and opportunity afforded to deal with them in such a way that Satan is defeated and God glorified, and the saints rooted more deeply and firmly in the very truth that had been assailed by the adversary. We ought not, therefore, to be unduly cast down by Satan's efforts to introduce error amongst us, but seek grace from God to bring the truth to bear upon it. The cry was once raised, "There is death in the pot." What was the remedy? "Bring meal" (2 Kings iv. 40, 41). That is how to meet the poison of evil doctrine. Bring to bear upon it the "meal" of the Word of God—the "salt" of the truth. This is the Divine antidote. Thus the curse is turned into blessing.

The truth of the resurrection was being undermined in the Corinthian church. This probably arose from their philosophic mind. That which they could not understand they found it hard to believe. The same evil doctrine is to be found in various forms in our own day. A literal resurrection of the body is declared to be contrary to reason, and therefore dismissed as a doctrine incompatible with the enlightenment of this age.

But this Corinthian heresy was the occasion of this magnificent chapter being written; just as the Galatian error of subverting the Gospel by legalism was the

occasion of the writing of that grand epistle to the churches of Galatia.

1. The apostle begins with a statement of the Gospel. "I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Some have stumbled at these words, "believed in vain"; but the argument of the chapter as a whole shows plainly what is the meaning. "If Christ be not risen"—then had they indeed believed in vain. Thus at the outset he shows that the truth of the resurrection is an essential part of the Gospel. But if that truth was not "kept in memory"—if, instead of being held fast, it was allowed to slip—then might the apostle well stand in doubt of them.

3. "For I declare unto you first of all that which I also received." That word "received" is of special significance. In chapter xi. 23, he used the same expression, "I have *received* of the Lord that which I also delivered unto you." Again in Gal. i. 11, 12, "But I certify you, brethren, that the Gospel which was preached by me is not after man. For I neither *received* it of man, neither was I taught it, but by the revelation of Jesus Christ." We gather from these expressions that the apostle Paul received his instructions not from others who had been apostles before him; he received it neither of man, nor by man, but was taken by the risen Lord into His own immediate discipleship, and was instructed in the Gospel by the Lord Himself as His own pupil. Hence the special character that attaches to Paul's teaching, so much of it being the making known of things that had been kept secret from the foundation of the world.

3. "How that Christ died for our sins according to the Scriptures." Mark these words, "according to the Scriptures." Every detail of the prophetic Scriptures concerning His sufferings and death was literally fulfilled. In John xix. 28, "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled [that is, completely fulfilled], saith,

I thirst." Verse 30, "When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head and gave up the ghost." The word here rendered "finished" is the same as that in verse 28 rendered "fulfilled." The evident meaning being that the very last detail of the Old Testament Scriptures had received its accomplishment; all things that were written concerning Him in the law of Moses, and in the prophets, and in the Psalms were fulfilled; there was nothing left to be done but to expire. Thus was the seal of His testimony put in life and in death to the authority and inspiration of the Old Testament Scriptures. He received and owned "the Scriptures" just as he found them—showing to His disciples in the days of His resurrection "in *all* the Scriptures the things concerning Himself." How different His reverential subjection to every word that was written—the deep conviction of His soul, "the Scripture cannot be broken"—from the questioning, criticising spirit of the present day!

Before we pass on will you turn with me to John xix. 32, "Then came the soldiers . . . But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And he that saw it bear record, and his record is true: and he knoweth that he saith true, that ye might believe." You observe what a weighty testimony is here given concerning the death of Christ. So far as we know, the death of Christ has never been questioned. If that soldier had not pierced His side, the question might have been raised, "Did He really die upon the cross?" But that spear thrust into His very heart, by which the world *made sure* that He was dead, settles the question once for all. *Jesus died*, and he that saw it bear record in order that we might believe.

In creation we behold the eternal power and Godhead of the Creator. But creation with all its wonders and beauties offers no relief to the burdened, guilty conscience. It only shows that law is inexorable and that broken laws exact their own retribution.

The giving up of the Beloved Son to the shame, agony, and death of the cross, cost God more than creation cost. Never shall we fully know what it cost Him to send out this blessed and glorious Gospel of His grace to a guilty world.

Nothing but the death of Christ, the shedding of His precious blood, can give the guilty conscience peace. There is God's remedy for sin. "The Gospel is the power of God unto salvation" (Rom. i. 16). It is to that, and to that alone, that God has been pleased to attach His mighty saving power. Herein is revealed the righteousness of God, the wrath of God upon sin, and yet the love of God to the sinner. Let us rejoice in the preaching of the Gospel. Never let us lose faith in its power to save. Man in the pride of his wisdom thinks that something else than the Gospel is needed. Hence, pulpits are filled with men of learning and of eloquence many of whom deny the very foundation truth of atonement by death.

4. But this is not the whole of the Gospel. It goes on to say, "**And that He was buried.**" From the moment that His side was pierced, nothing but love and respect was shown to the Holy One of God. It was not left to the ruthless hands of the ungodly to take Him down from the cross. Loving, gentle hands unloosed His iron fetters, enshrouded His precious body and carried Him to Joseph's memorial sepulchre, hewn out of the rock, where never man had yet been laid.

Isaiah liii. 9, tells us the character of His burial and the reason of it. "His grave was appointed with the wicked, but with the rich man was His tomb [Lowth's translation, which we think evidently gives the sense], because He had done no violence, neither was any deceit in His mouth." Why, then, should He, as well as the malefactors that suffered at His side, be buried in the grave that doubtless was dug for Him by the wicked? God interposes, and, "according to the Scriptures," He who had done no sin suffers no indignity after His atoning work is fully done.

4. But more than this—"He rose again the third day according to the Scriptures." The Old Testament is full of

references to, and foreshadowings of, His resurrection; but it requires opened eyes to see them. Psalm xvi. and Isaiah liii. plainly teach it; and it is foreshadowed in Leviticus xiv.—the two birds for the cleansing of the leper; and such a type as Jonah, three days and three nights in the belly of the fish, referred to and applied by the Lord Himself. To search into the Old Testament for prophecies and foreshadowings of the resurrection of Christ would be most profitable exercise.

5-8. The way of the apostle, under the guidance of the Spirit, is first to show proof of the great fact of the resurrection of the Lord Jesus. Other arguments follow; but this is the cardinal point to be assured of and hence he begins by showing upon what abundant evidence the fact of Christ's resurrection rests. (1) There is the evidence "of Peter"; (2) of "the twelve" apostles, that is, including Matthias (Acts i. 26); (3) of "above [or more than] five hundred brethren at once." And observe that at the date of the epistle the majority of these were still living, and could have been brought forward as witnesses to the fact of having seen the Lord after that He rose from the dead; (4) He was "seen of James"—when or where we are not informed, but evidently on some special occasion; (5) again, He was seen by "all the apostles"; and (6) by Paul himself on the road to Damascus: "as of one born out of due time" (or prematurely), who thus saw Him in His glory before His glorious manifestation to the rest of His saints. Thus this grand fact upon which hinges the entire truth of the Gospel is established by such abundant evidence that it cannot rationally be gainsaid.

Infidels may cavil as they will, but they must confess that any other fact attested by such evidence would be accepted as undeniable; and it is interesting to see what care the Lord took to establish in the minds of His disciples the fact that His was a literal resurrection. Thus He not only showed Himself to them, but allowed them to examine the marks of the nails in His hands and feet, and to feel His body, convincing them that He was no phantom, but

the same Jesus whom they had before known and trusted and loved; and, as it were, to dispel every wavering thought, He took from them a piece of broiled fish and honeycomb and ate it in their presence. (See Luke xxiv.)

The fact of the resurrection of Christ being thus established, all the other facts and doctrines of the Word of God are established with it. There is no conceivable way of accounting for the incarnation, life, death, resurrection, and ascension of the Son of God, except upon the grounds given in Scripture. This, the most stupendous of all miracles being proved, it is futile to question the facts of other recorded miracles. The resurrection is the key to the whole position; if that be admitted, it is folly to deny the rest.

9. And here the apostle breaks off for a little to speak of himself as "**the least of all apostles**"—elsewhere he calls himself "less than the least of all saints," and, finally, "the chief of sinners." We cannot doubt that in each instance he had before his mind the terrible sin of which he had been guilty in persecuting the church of God. Many a man has looked back with horror to the deeds of the days of his unregeneracy, but I doubt if any ever was so humbled and broken about his former life as Paul. He saw that the suffering he had inflicted upon the saints had been felt by Christ Himself, as he heard His voice, "Saul, Saul, why persecutest thou Me?"

This revelation of the oneness of Christ and His people is stamped upon all Paul's life and teaching. So if anyone wounds or stumbles a weak brother he is said to "sin against Christ" (1 Cor. viii. 12). It is this that gives character to every kind of evil that is done to a member of Christ. Yet how little is this understood, and how seldom remembered! If it were really learned, how much more tenderly would every child of God be regarded, dealt with, and spoken of!

10. "**But by the grace of God I am what I am.**" Here we have an instance of what is by no means infrequent in the apostle's writings, viz., his boasting of what grace has done whilst esteeming himself to be nothing. There was doubtless a special

reason for his assuming this tone in writing to the Corinthians, for evidently among them his apostleship had been called in question, and his instructions made light of. Therefore, again and again he refers to the character and fruit of his ministry as evidence that it was Divine, and challenges those who attempted to supplant him to produce any such credentials.

But whether it was he or other apostles, the gospel they preached was essentially one. The death and resurrection of the Lord Jesus was the grand foundation of all. It was this and nothing else that had been preached to them and believed by them, and which had transformed their whole life, proving itself to be the power of God unto salvation.

The Night is Far Spent.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. xiii. 12).

THE night is far spent, the day is at hand,"

Oh! let us then hasten to keep God's command—

Cast off works of darkness, the armour of Put on, and go forward His battles to fight.

"The night is far spent, the day is at hand," We're nearing each moment the heavenly land:

Take courage, my brothers, my sisters, At not a great distance the city of gold!

"The night is far spent, the day is at hand," We'll walk in His footsteps, the way He hath planned.

And while we thus journey we'll watch for And patiently wait for that glorious morn.

"The night is far spent, the day is at hand," Things wrapped now in myst'ry we'll then understand:

Though darkness surround us, we're not of But glory to Jesus, we're "children of light!"

"The night is far spent, the day is at hand," Redeemed by His blood on His merit we stand.

We soon shall behold Him and sing the For He Who hath loved us is coming ere long.

EDITH B. SCHOFIELD.

Methods of Work.

PRINCIPLES AND PRACTICES OF MISSIONS—VII.

By Dr. J. NORMAN CASE, China.

"**C**OME ye after Me," said our Lord of old, "and I will make you to become fishers of men." To gain men to Christ is the missionary's true vocation; and in non-Christian lands to do this, all the knowledge, skill, and patience of the experienced fisherman are needed. Methods must be adapted to the different kinds of "fish" to be caught. The chief aim always and everywhere must be—"That I may by all means save some." Principles are eternal, methods and forms change, yet, though the great mission fields of the world vary in many respects, the methods employed in them all are substantially the same; albeit greater attention may be given to one method in this, another in that, and a different one in a third field. Missionaries to the regions beyond differ from Ezekiel in this: they are sent "to a people of a strange speech and of a hard language." Hence, their chief occupation for the first two or three years of missionary life is to get a working knowledge of the language of the people among whom they have come to labour. Without this it is evident but little can be done. But let us now briefly review some of the methods of work generally employed to make known the Gospel to peoples who hitherto have been strangers to the joyful sound.

1. *Translation work.* Though perhaps not first in importance, this, in a new field, is usually first in point of time. Before the Word of God can speak with authority to the minds and consciences of men, they must know that there is such a book in existence. Few men can read any language except their own; hence the necessity of giving them the Scriptures in their mother tongue. In most countries this is a great and arduous undertaking—an undertaking that calls for knowledge, training, and special talents. The importance must be apparent to all of a good beginning in the translation of the Scriptures. Such work becomes the foundation upon which those who come after build. Present-day missionaries in China, different parts of India, and many

other fields, are under great obligation to the men who have preceded them for the good translations of the Scriptures they daily use in their work.

By Protestant missionaries, naturally, the Bible, in part or the whole, is the first work of this kind entered on. But a need is soon felt for other books, so that the work of translating or making books or tracts goes on continually by those who feel themselves able for and called to this important service. Thus, as in home-lands, many of these, both within and without the fold of Christ, are instructed and helped by the printed page.

2. *Preaching.* This, I believe, is the chief business of the missionary. "Faith," of old it was said, "cometh by hearing." This is still the usual way. The Press can never take the place of the preacher; the printed page of the living voice. In the first place, in lands where the Gospel is not known, few, very few comparatively, can read, so to them personally a book is of no value. Secondly, even the most of those who can read do not take in the meaning of what is written. Ask nearly anyone into whose hands a Christian book has for the first time come, the old question, "Understandest thou what thou readest?" Now, as then, the answer will almost certainly be, "How can I, except some man should guide me." For the masses of mankind there is a power in the human voice and presence such as no book can ever possess. The man behind the message is only of second importance to the message itself. Hence, preaching is the most important and general means of propagating the Gospel. It was with profound insight into the needs and constitution of human nature that our Lord sent forth His disciples to *preach* repentance and remission of sins in His name among all the nations.

But in our minds the word "preach" must have a wider meaning than that generally given to it. I use it here to include teaching as in a Sunday School class, and conversations with individuals and groups of people, as well as for the set and formal discourse. In fact in many lands now, as in apostolic days, much of the preacher's time is taken up with hearing and answering questions and objections. Often, both in-

doors and out of doors, interruptions occur which at first are disconcerting, but in time seem quite natural and proper; and the experienced missionary invites and encourages such interruptions. Hence, other qualifications being present, a successful open-air preacher or Sunday School teacher at home should make a good and useful worker in a heathen land.

3. *Colportage work.* Many of the most eminent and honoured missionaries of the past century, personally—especially in the early years of their service—devoted much time to this method of sowing the seed of the Gospel. It is a service that one can engage in before he knows the language well enough to profitably address indoor meetings. The work is often done at markets, fairs, religious festivals, and other special gatherings of numbers of people. For this, as for all other methods of evangelising, the first requisite is a passion for souls. After this, the homely qualifications of physical strength, tact, mental alertness, and good temper are most important. For at these gatherings the missionary, after a while, gives much of his time and strength to the preaching of the Word. Yet he rejoices to put gospels and books into circulation—he is glad to scatter tracts broadcast; for he well knows that these books and tracts will, in many cases, find their way to villages and hamlets where the preacher's voice is never heard, and thereby, sooner or later, souls may become interested in the Gospel that otherwise might never have heard of it.

To the several great Bible Societies—the British and Foreign, American, and Scottish—in connection with the circulation of scripture portions, all missionaries are under obligation. They make almost unlimited grants of gospels and other portions of the Word of God on such terms that the books can be disposed of much under cost price. I am sure I am but voicing the feelings of many of my brethren in various parts of the one great harvest field by thus acknowledging our indebtedness to one or the other of these Societies. These agencies are doing a great work in many lands, and may well look to be sustained by the prayers

and gifts of all evangelical Christians. Most missionaries in the present day, I believe, think that, as a general rule, it is wiser to sell the scriptures, if only at a nominal price, rather than scatter these books and portions broadcast; albeit this does not prevent one from giving a gospel, a New Testament, or other book when a suitable occasion arises.

4. *Special methods.* Parts of both India and China are frequently afflicted by a general failure of the crops. The result in a few months is appalling: tens of thousands would speedily perish of famine if help did not reach them from outside sources. Many missionaries at such times give themselves to the arduous, and often dangerous, work of *famine relief*. Thereby many lives are preserved, souls are saved, and the heathen are given a striking object-lesson in the true spirit of Christianity. And after a famine much good work is done, both among rescued children and among those who saw what Christian love will lead men to do.

Again. In some provinces of China good and lasting work has been accomplished by the opening of *opium refuges*—houses to which men or women can go with a view to breaking the awful chains of the opium habit. Many in these homes have heard of Christ, believed on Him, and been saved from the love and power of sin. But it is hoped a few years will see the need for these refuges done away, for in this matter the Chinese authorities seem at last to be moving.

And more. In parts of India, Africa, and China, and other fields, a need for *industrial missions* has been recognised, and some have commenced such enterprises; and, doubtless, thereby native believers have been helped, and outsiders have been reached with the Gospel and won for Christ. Of the last three methods of work I have no personal knowledge, so I say but little about them. My remarks on medical and educational work I must hold over for another paper.

More Pearls from Old Seas.

By DIVER T. BAIRD.

AN empty sack cannot be made to stand erect.

Let no dream of a field to your liking prevent you from tilling the field at your feet.

Our communion with God is deeply affected by the view we take of Christ.

Let us suffer the greatest sorrow rather than commit the least sin.

The most direct and efficacious way to ruin a person's character is to slander them.

CORRESPONDENCE.

Work in the United States.

DEAR MR. CALDWELL,—It has been my privilege to spend a year in this country preaching the Gospel. Although in my seventy-first year, I have been enabled to declare the glad tidings every day since my arrival.

Assemblies of the Lord's people are very small, and very far apart in both the States and Canada. In some cities you may find a company of a hundred, but such cases are rare. But although the meetings are small, they are not weak; though they have all forms of evil to contend with, they are not discouraged, but keep on believing that He is faithful who has promised, and some day a reaping time shall be theirs.

America is a great country. There are ninety millions of people in the States, and an average of one million emigrants come here every year. I do not know that there ever was a greater need for labourers, a more open door, or greater opportunities than are to be found in the United States at the present time.

Almost everyone speaks English, and if it is hard to get the people into halls, there is no difficulty in getting a crowd on the street willing to pay attention to the messenger and his message. As I think of the millions of people here who know not God and the small handful of men who are preaching Christ, I am constrained to cry unto the God who heareth all, that He will stir up and raise up men, who will dedicate their lives to Him for this great country.

Labourers at home are plentiful in comparison to the few here. Oh that some would turn their steps towards this harvest field. Men are wanted here to do evangelistic work in the cities where there are assemblies, and who will seek to teach the Lord's people His will from His Word, and men are wanted who will be prepared to leave the beaten path and go into cities, towns, and villages where they can lay and build upon their own foundation. The climate is healthful, and work and wages for all kinds of workmen are plentiful. So men who wish to support themselves by their toil and employ their spare time in the Lord's work need not fear.

"Behold I have set before thee an open door." "All things are ready come." I trust that I may have the privilege of seeing soon a large number of men from home, coming to serve God in the United States and Canada.

Newark, N.J., U.S.A., 27th May, 1910. WM. LINDSAY.

Jews in Jerusalem.

THE proclamation (says a Jerusalem correspondent in the London "Mail") of the Constitution in Turkey has thrown open the doors of Palestine to the incoming of Jews from all parts of the world. In Jerusalem alone four-fifths of the population (100,000) now belong to the Jewish faith, while at Jaffa, Tiberias, Safed, and Haifa (Mount Carmel) Jews are reckoned by tens of thousands. Almost the whole of the extensive Plain of Esdraelon has been bought up by them. Their prosperous colonies spread from Dan to Beersheba, and even further south to the outskirts of Egypt. Thousands are escaping from Persia to find shelter and protection in the Holy Land, while every ship from Odessa conveys hundreds.

The Jordan Valley, once the property of the ex-Sultan Abdul Hamid, is being eagerly sought after by Jewish capitalists and syndicates. The Zionists, whose agents are distributed all over the land, are buying up rich properties of the Mohammedan effendis, whose incomes since the revolution have considerably lessened.

The whole city (Jerusalem) is essentially a Jewish town. Banking as well as trades and commerce are monopolised by Jews. The Government has found it necessary to organise a company of Jewish gendarmes. Hundreds of thousands of pounds are annually sent from Europe and America to enable the colonists to build houses, hospitals, schools, and invalid homes. Over one hundred Jewish schools already exist in Jerusalem alone. Synagogues are rising up everywhere.

The value of land has risen four-fold. The ignorant and poverty-stricken fellahen (peasants) are being ousted from their homes and villages by the sharp European Jew settler, whose modern agricultural implements and methods have made the land produce harvests never before dreamt of by the natives. The Anglo Palestine Company, a Zionist banking and commercial enterprise, is pushing the cause of Israel with a splendid determination.

The racial exclusiveness of the Jews and their clannish proclivities are arousing the opposition of Ottomans. The Turkish Constitutional regime has in this question one of the greatest problems that has ever faced a new and patriotic Government.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

SAVE THYSELF.—Please explain 1 Timothy iv. 16: "Save thyself, and them that hear thee." In what sense can anyone save himself and others?

THE FAITH OF CHRIST.—What is meant by the term, "The faith of Christ" (Gal. ii. 20; Rom. iii. 22)? Is it the same as Hebrews ii. 13: "I will put my trust in Him"?

WHICH ARE "GREATER WORKS"? (John xiv. 12)—Please explain what are the "greater works" to which our Lord refers in this Scripture?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

Did Christ Die of a Broken Heart?

QUESTION 573.—Is it scriptural to say that Christ died of a broken heart and to quote in support of this idea Psalm lxx. 20: "Reproach hath broken My heart"?

Answer A.—The Lord Jesus was delivered up by the determinate counsel and foreknowledge of God. He was taken, and by the wicked hands of men was crucified and slain (Acts ii. 23). Nevertheless no one took His life from Him. He laid it down of Himself. He had the right to lay it down, and He had the right to take it again. This commandment He had received of His Father. The metaphorical expression in Psalm lxix. 20 has nothing to do with any physical reason for His death, for there was none (Mark xv. 44). No physical weakness or human reproach caused the termination of His life. The loud voice with which He uttered His last words proves that He did not die because He could not live. It was, as the ever victorious One, that He, fully Master of every circumstance, delivered up His Spirit when all had been accomplished (John xix. 30).

W. R. L.

Answer B.—In Psalm lxix. 20 it is written: "Reproach hath broken My heart," but it by no means follows that the expression must be taken as a "breaking unto death." Surely no one takes literally the metaphors of the opening verses—the waters, the deep mire, or the deep waters? The metaphor of the broken heart is by no means rare nor difficult to understand, still less does it imply a physical bursting, implying physical death. Yet His death was an absolutely true death, and must have had a physical cause. May we not much rather say that it had a *moral* cause? for true though it be that men with wicked hands *slew* the Prince of life, yet, for us, more emphatically true is it that He, the Truth, said of His physical life: "No man taketh it from Me, I lay it down of Myself."

I. G. H.

Answer C.—This question raises a point of the deepest interest. In St. John xix. 34, we read: "Howbeit, one of the soldiers with a spear pierced His side, and straightway there came out blood and water." Up to the present time it has not been understood why the writer insisted upon such minute accuracy in his description of the wound (see also 1 John v. 6, 8). Quite recently, however, the highest medical authorities have, I understand, discovered that a broken heart is more than a mere metaphor; that the actual breaking of the human heart is possible from excess of mental anguish, and that the effect of such a rupture is the production of blood and water so accurately described by St. John. The words quoted, therefore, appear to have been written in order to show that Christ did not die of crucifixion, but of a broken heart, the result of indescribable mental agony, thus fulfilling the words of Psalm lxix. 20: "Reproach hath

broken My heart." Such a discovery gives us a deeper insight into the infinite love that made the Saviour undergo such a climax of agony on our behalf, while the fact that St. John's words were written some eighteen hundred years before they could be appreciated, is yet another proof of their Divine Authorship. E. K. M.

Editor's Note.—We have quite a number of elaborate replies to this question, some explaining the phenomena of John xix. 34, scientifically confirming the view that Psalm lxix. 20 is to be taken literally as stating the cause of the death of our Lord. We give three replies, representing diverse views.

We would point out that in the Psalm it does not state that this breaking of the heart was the cause of death. Rather is it a retrospect of a past experience that may have been protracted. Of course, if taken literally, it could not have been referred to as a previous experience, for such a rupture would have meant instantaneous death. Some regard the charge against man of Acts iii. 14, 15 as irreconcilable with the voluntary aspect presented in John x. 17, 18. Our belief is that the truth lies in both. Man betrayed and murdered the Lord (Acts vii. 52); man "killed the Prince of life" (Acts iii. 15). The full guilt of His death is charged against man, by whom—in intention, and as far as it was possible for wicked hands to fulfil it—He was slain. But the other aspect of the transaction remains equally true. On the words "gave up the ghost," or "yielded up His spirit," Alford remarks: "In the words given by Luke, 'Father, into Thy hands I commend My spirit,' which was also the 'loud voice' mentioned by Matthew and Mark, this was strictly a voluntary and determinate act—no *coming on* of death, which had no power over Him." None of the evangelists use the expression "Jesus died." The terms used in the Gospels always imply that it was His own act.

In Psalm lxxx. 15-17 He is called "the Branch that Thou madest strong for Thyself"; and, again, "the Man of Thy right hand; the Son of Man whom Thou madest strong for Thyself." To say that this Strong One actually died of the giving way of the heart's action through the mental pressure of *reproach*, appears to us to introduce an element of weakness altogether inconsistent with the divine dignity of our mighty Redeemer.

But it becomes us to tread such holy ground with unshod feet. We dread discussion upon the mysteries of the person and atoning work of Christ. They are to be received by childlike faith, and fed upon in the secret of the Lord's presence.

The One Thing Needful.

THE EFFECT OF IT SHOWN IN MARY OF BETHANY.

PART II.

THE third and last time we read about Mary of Bethany is in connection with the supper in the house of Simon the leper, where Jesus was present only a few days before His crucifixion.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment" (John xii. 3).

This is one of the finest cases of true worship found in the New Testament, apart, of course, from the heavenly worship recorded in the Revelation. It reminds you very much of the account given in Luke vii. about the "woman in the city, which was a sinner," because she likewise anointed the feet of Jesus, and wiped them with the hairs of her head; but while she is a lovely and touching example of a sinner meeting with the Saviour, we find in Mary the enlightened believer, enjoying communion with her Lord and her God while worshipping at His feet, and as a holy priest offering up spiritual sacrifices acceptable unto Him.

The Lord had many a time told the disciples about His impending sufferings and death, but they never seemed to understand it, and we find that they, to the very last, nourished the hope of escape from such a calamity; for on the way to Emmaus the two disciples tell their strange companion: "But we trusted, that it had been He which should have redeemed Israel." They expected a conquering Deliverer, and could not understand or comprehend a suffering Saviour.

What passed in the heart of Mary on this occasion we have no knowledge of from anything uttered by her own lips, as nothing of the kind has been recorded; but from His lips, who searches the hearts, we learn that it was the imminent death of the Lord Jesus which filled her heart and characterized her worship. To those who found fault with Mary for wasting the precious ointment, the Lord said, defending her against the foolish and heart-

less reproof of the disciples: "In that she hath poured this ointment on My body, she did it for *My burial*," and "against the day of *My burying* hath she kept this."

What characterized her worship and constituted its main feature was therefore the contemplation of *the death of Jesus*; and this is evidently what always must characterize all true worship. We may, of course, worship the Lord as the One who "has created all things, and for whose pleasure they are and were created," like the four and twenty elders in Revelation iv.; and this we, no doubt, ought to do much oftener than we do; but the highest order of worship is surely that which has the "Lamb as it had been slain" for its object. Therefore it is in Revelation v., where the Lamb appears "in the midst of the Throne, and of the four living creatures, and in the midst of the elders," that the new song is first heard in heaven, while both the living creatures and the elders fall down before the Lamb.

It is wonderful to see to what extent Mary had already grasped this. For "burial" and "the day of My burying" can only have reference to the death of the One whose burial is referred to. It therefore appears that she had understood and received into her heart what the Lord had foretold with regard to His approaching sufferings, and that He had found in her heart that comprehension which He apparently had sought in vain from His disciples. How refreshing therefore must this action and worship on the part of Mary have been to the Lord Himself, and how lamentably is displayed the lack of understanding and communion with the Lord on the part of the disciples, who "murmured against her." But this very lack of understanding and communion with Him in that which He was about to endure, gives the Lord occasion to declare how acceptable Mary's action was to Himself, and how highly He prized it, for Jesus said: "Let her alone; why trouble ye her? *she hath wrought a good work on Me*. For ye have the poor with you always, and whensoever ye will ye may do them good, *but Me ye have not always*."

It is to be feared that there was a noticeable lack of good works done unto Him, who

while He walked on this earth "went about doing good" to others. But about Mary He said: "*She hath done what she could,*" and what amount of praise do not these words contain, "She is come aforehand to anoint My body to the burying." But not satisfied with this touching acknowledgement the Lord adds: "Verily I say unto you, whosoever this gospel shall be preached throughout the whole world, *this also that she hath done shall be spoken of for a memorial of her*" (Mark xiv. 6-9).

These words evidently declare how much the Lord Jesus valued that which Mary had done, and the amount of intelligence and fellowship with Himself displayed by her action; for the Lord thereby set up for Mary of Bethany an eternal memorial.

The Lord grant that this account may produce in our hearts a greater desire after and a more constant need to *worship Him*, who "gave Himself for us" and "died for us," that we might live together with Him for ever! It shows us the way in which we may be able to worship Him in a manner well-pleasing unto Himself.

In the above accounts of Mary of Bethany which we have considered, we find thus a beautiful illustration of the lovely fruits produced by the "one thing needful," when embraced by a human heart attached to the Lord.

It is now for us to receive the teaching given thereby and to seek grace to follow the bright example set before us by Mary, and the very circumstance, that it is but a feeble woman who is thus set before us, should make it evident that it is *applicable to and attainable by all* without exception. No one dares to say that he or she cannot attain to such a measure. Mary of Bethany rose into eminency and was distinguished before others, because she, in consciousness of her own weakness, sought her strength and wisdom at the feet of Jesus and from hearing His word. The place at His feet is accessible to all of us, and His word is in our hands. "For I have given unto them the words which Thou gavest Me," the Lord said, before He went away to His father.

The "one thing needful," which the Lord spake about to Martha and which Mary had chosen, reminds us of the words of the psalmist: "*One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple*" (Psalm xxvii. 4); only Mary knew and experienced it in a higher degree than David possibly could, because she sat at the feet of Him who "is greater than the temple," and beheld, not only beautiful and expressive symbols, but "the glory as of the only begotten of the Father" (Matt. xii. 6; John i. 14).

The Lord grant us to choose "that good part," and to receive the verdict from His lips, "They have done what they could."

T.R.E.

"Thou whom my soul loveth."

I COULD not know more fervent
love,

Lord Jesus Christ than Thine,
That clasps my soul in its embrace,
That speaks the fulness of its grace
In that sweet whisper, "Mine!"

I could not know a softer hand
On my oft-fevered brow
Than that once pierced on Calvary—
In glory lifted up for me
In intercession now.

I could not know a greater might
Than Thy omnipotence,
Under the ægis of those wings
My soul in rest and calmness sings,
For none can move me thence.

I could no treasure know more rare
Than that I have in Thee—
The rich quintessence of His heaven
My Father to my heart has given,
In giving Thee to me.

I soon shall see Thee as Thou art,
Soon shall adoring fall
At Thy dear feet, my Lord, my King,
Owing that Thou in everything
Art my blest All in All!

F. TYLER.

Is the World Getting Better?

By JOHN GRAY.

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. iii. 13).

WE are being told on every hand that the world is gradually becoming better, and that the tastes and aspirations of men are rising to a higher plane. All this, we are informed, is being brought about by education. We admit there is more veneer now than ever there was, but as to real improvement we fail to see any.

Our statement was confirmed the other morning by the accounts in all the leading newspapers describing in detail a prize fight between a black man and a white man for the championship of the world. One influential newspaper admits that the belief that a change for the better had taken place in the public taste is severely shaken, if not wholly shattered, by the world-wide attention drawn during recent days to the hitherto obscure township of Reno, Nevada, where, for a fabulous sum of money, two men settled the disputed title to championship as prize-fighter of the world. Sight-seers gathered from all over both the Continents flooding Reno, some having travelled 6000 miles to attend the fight. Not only did men and women find pleasure in witnessing the contest, but in almost every city in the civilised world the result of the fight was eagerly awaited. In some cities special editions of the leading newspapers were published at midnight, and these were eagerly bought up. All this, we think, proves the truth of God's Word, which in its delineation of "the last days" indicates that "men shall be *boasters*, proud, blasphemers . . . incontinent, *fierce*, heady, high-minded, lovers of pleasure rather than lovers of God" (2 Tim. iii. 1-4), "who should walk after their own ungodly lusts" (Jude 18).

The effect has been to widen the breach between man and man, resulting in racial riots in which, alas! many have lost their lives. Surely all this is the work of Satan, who in this way is carrying out his infernal purpose. What a contrast to the work of Christ, which has broken down every wall of partition between man (Ephes. ii. 14),

and is bringing together men of every colour, tribe, and nation, and making them "one in Christ Jesus" (Gal. iii. 28).

Again the belief is freely expressed that the whole undertaking was a commercial transaction, which simply means that it was a money-making man-fight. This also proves the truth of Scripture that "the love of money is the root of all evil" (1 Tim vi. 10). If the many forms of evil were examined to-day it would be found that behind the most of them is "the love of money," and at the back of that is the "god of this world blinding the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4).

Instead of the vain dreams of men being realised and the world getting better, it is indeed self-evident that the spirit of the present age has not undergone any change since the day men cried, "Crucify Him! Crucify Him!" (Luke xxiii. 21), and that even in the countries boasting most of progress and civilisation "evil men wax worse and worse" instead of better and better. Nor have we reached the end of the evil effects of this exhibition of brutality. We understand that the horrible sight with all its corrupting influences will be reproduced all over the world by means of cinematograph views. Satan has played his cards well; for by newspaper and screen the minds and morals of countless numbers of our fellow-travellers to eternity will be defiled and debased. It should be the earnest prayer of every child of God that these demoralising views may be prohibited at least in so-called Christian lands.

In the midst of such saddening and sickening spectacles of the masses of our fellow-men given over to the lusts of their own hearts, what is the attitude of the believer? The Lord Jesus Christ by His death and resurrection has delivered us "from this present evil age" (Gal. i. 14), and it is only as we live outside of the world morally that we shall have any power in it when we go forth to preach the Gospel. He who would deliver others must himself be free. May God keep the feet of His saints in these last days.

The Teaching of the Scriptures as to Baptism.

II.—THE ACTS.

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

(1) Acts i. 4, 5. "Being in company with them He charged them from Jerusalem not to absent themselves, but—

To abide around the Promise of the Father which ye have heard of Me,

Because John indeed immersed with water;

But ye in Holy Spirit shall be immersed,—

After not many of these days." (*Rotherham's Translation**).

Here is something higher, another and a loftier experience, for them.

John's service was the link between the economy of shadows and that of realities. Nay, of the great Reality—Jesus Christ Himself!

Patriarch and prophet, priest and psalmist, bleeding victim and smoking sacrifice, had all pointed forward, crying, "He is coming!" until at length John was able to say, "Behold, He is come!" Preaching repentance because God's kingdom was at hand, he immersed his disciples professing repentance in the death-seeking waters of the Jordan—the river rolling on to still its restless waves in the eternal quietude of the Dead Sea. This baptism was not only the outward and visible sign of their repentance, but it was also a means by which John was to discover who among all the crowd was the coming King. For we are told in John i. 31-34, "And I knew Him not,

But that He might be manifested unto Israel, therefore came I in water immersing.

And John bare witness, saying:

I have gazed upon the Spirit descending like a dove out of heaven—and it abode upon Him.

And I knew Him not—

But He that sent me to immerse in water He unto me said: Upon whomsoever thou shalt see the Spirit descending and abiding upon Him the same is He that immerseth in Holy Spirit.

I therefore have seen, and borne witness—

*I use Rotherham's Translation because it gives the meaning of the Greek very literally, and shows how clear the use of the word "immerse" (the meaning of the Greek word accepted by all good scholars) makes the passages quoted.

That this is the Son of God." (*Rotherham*).

So John had bidden them to come, to come at once, to come without delay, and proclaim the reality of their repentance by obedience to the rite.

Thus John tolled the knell of a dying dispensation to make way for One who was to proclaim, as on silver trumpets, the dawn of a new economy, the economy of grace. And as the clanging bell bids us hasten ere time be spent, so the clear note of the trumpet that hails the dawning day from some high-set battlement bids us who dwell in the valley to wait. So this is the opening note of the Acts. Here is One who says, "Wait! you have come to Me; now there is Another who by virtue of the Promise of the Father to Me is to come to you. Wait!"

And this order is seen all through the Acts. First: faith in the Lord Jesus Christ. Then: baptism in the Holy Spirit, the Paraclete, the Advocate, the Representative, of the risen, ascended, enthroned Christ of God (viii. 15; x. 44; xix. 6). This baptism in the Holy Spirit is the crown and glory of the exalted Redeemer's work. It is not an act to be repeated. As immersion in water signified in the case of the Jewish proselyte or Johannine disciple introduction into a body, so immersion in the Holy Spirit signifies introduction into the Body of the Christ (1 Cor. xii. 13). But the absence of the article seems to me to point to the Holy Spirit under an aspect which is too often over-emphasised, and consequently erroneous—that of being on earth as an element or atmosphere in which believers are immersed. Hence the divine instruction—

"Be not getting drunk with wine in which is dissoluteness, but be getting filled in Spirit" (Eph. v. 18, *Rotherham*).

An instruction that is to be obeyed continuously. How? By seeking to keep emptying ourselves of all that is evil, of all that is contrary to the mind of Christ, of all that may even seem to us as merely indifferent. For a bottle may be immersed in the ocean, yet if the cork is in, it will not be filled with water; or if it be filled with sand the result will be the same.

Thus immersion in the Spirit is one act never to be repeated, but to be filled with

the Spirit is an experience continuously to be undergone. The apostle's language literally is, "Be ye filling in Spirit."

Humbly I say it, knowing too well my own imperfection in the matter, yet I do dare affirm that it is for lack of this "filling" that so many of the Lord's people are without joy, without power, oft turning back in their hearts to the leeks and garlic of Egypt, and neglecting if not actually despising the heaven-sent nourishment for the wilderness journey, and quarrelling with their fellow-pilgrims about the constituent parts of the "bread from heaven," until innumerable questions as to the correctness of rival analyses conceal the inestimable value of the whole.

It is for this reason that I have turned aside from the consideration of baptism with water which is occupying our attention to consider the baptism in the Holy Spirit, which so visibly accompanied immersion in water in those early days.

Thus let us ask ourselves, do I know as much about my baptism in the Spirit as about my baptism in water? And if I do, am I day by day, moment by moment, being filled by that Holy Spirit? And if I do not, shall I rest in ignorance of what it means? Nay, more, if I am not being filled as a continuous consequent of that baptism, what is the reason? Is it possible that I am not desirous of knowing that blessed experience because it would change the whole course and tenor of my life? Alas, some come to the Lord's table fresh from the practice of grievous sins, as well as of what we are pleased to call lesser sins, such as back-biting, evil-speaking, scandal-mongering, ingratitude, untruthfulness, and all dishonesty. But none can know the filling of the Spirit until they have first experienced the emptying of self; and it is only as these proceed with equal pace in our lives that we shall have power in our ministry and find pleasure in our worship.

WHEN God was going to consume Israel Moses pleaded, "Remember Abram, Isaac, and *Israel*" (Exod. xxxii. 13). He did not say Jacob. Oh the skill of the man of faith!

Married to the "gods."

A REVIEW OF "LOTUS BUDS."

By ALEX. MARSHALL.

MUCH valuable information regarding the spiritual condition of Southern India, with special reference to child life in that part of our great Dependency, has been imparted by Amy Wilson Carmichael. She has deservedly earned the reputation of being the friend of Hindu children.

Her first book, *Things as they are*, created a deep and widespread impression amongst evangelical Christians. A reviewer described it as "the most extraordinary missionary book" he had ever read—"the most intense, vivid, and realistic." In it the evils of Hindu idolatry and child-marriage, the degradation of widows, and the blighting effects of the Caste system are fearlessly and faithfully exposed.

We are pleased to see this, another volume, entitled *Lotus Buds*,* from the pen of the gifted authoress, and are delighted to learn that she has opened homes for little ones that are rescued from the hands of the priests. Miss Carmichael's heart is in her work, and she speaks with the accent of conviction. She and her fellow-labourers have been greatly encouraged in their self-denying efforts to rescue children, who from babyhood were devoted to be married to the "gods." "Many of these slaves were bought," she says, "or were in some other way obtained, when they were little innocent girls, and they cannot be held responsible for the terrible life to which they are doomed by the law of the Hindu religion."

In some districts, among certain Castes, there is a custom that, if the parents have no sons, one of their daughters must be dedicated to the gods of the Temple. Temple-women who have no children of their own adopt one or two girls and train them for Temple service. A missionary writing to Miss Carmichael states that there are hundreds of these children in the villages of his district.

CHILD TRAINING.

Regarding the training of the children

* *Lotus Buds*, by Amy Wilson Carmichael. Illustrated with fifty Photogravures. Price 14/6, post free, from *Witness Office*.

Miss Carmichael writes: "If the child is old enough to miss her mother she is carefully watched till she has forgotten her. Sometimes she is shut up in the back part of the house and punished if she goes out on the street. The punishment is severe enough to frighten the child. Sometimes it is punished with a hot iron in a place where it does not show, as under the arm; sometimes nipping with the nail till the skin breaks; sometimes a whipping. As soon as she can understand she is taught all evil and trained to think it is good. The child as it grows up is taught to read and repeat poetry. The poetry is almost entirely of a debased character, and so most insidiously by story and allusion the child's mind is familiarized with sin; and before she knows how to refuse the evil and choose the good, the instinct which would have been her safeguard is tampered with and perverted, till the poor little mind thus bewildered and deceived is incapable of choice." How sad to think that this goes on under British rule.

WHAT OF THE MOTHERS?

It may be asked, "Why do mothers give up their children to such a horrible life?" A mother when spoken to by a Christian about this replied as follows: "It cannot be wrong to give it to the *holy gods*." Some think that it is a work of merit, whilst others part with their dear ones in preference to allowing them to become child-widows.

MARRYING CHILDREN TO THE GODS ILLEGAL.

The Temple authorities are well aware that child marriages to the gods are illegal, but somehow or other the iniquitous traffic flourishes, and few of the transgressors are ever punished.

THE MARRIAGE CEREMONY.

Miss Carmichael thus describes the marriage ceremony: "The child is dressed like a bride and taken with another girl of the same community dressed like a boy in the garb of a bridegroom. They both go to the Temple and worship the idol. This ceremony is common, and performed openly in the streets. The child, who should be about eight or nine years old, goes as if to worship the idol in the temple. There the marriage symbol is hidden in a garland, and

the garland is put over the idol and put around her neck. After this she is considered as married to the gods."

Miss Carmichael toils on bravely, and is indefatigable in her efforts to save the little ones. She could obtain many more "flowerets" for her homes were it not for the terrible Caste system. "Better death than loss of Caste," is a deep-seated Hindu belief. When one becomes a Christian it is said of him that he has "fallen into the pit of Christianity."

THE RIGHT SPIRIT.

Though the authoress and her fellow-labourers have reason to thank God and take courage on account of the blessing that has followed their arduous efforts among the Hindu children, they have had very much to depress and dishearten them. The perusal of *Lotus Buds*, however, shows that their faith is in the living God, and the work undertaken by them is done for His honour and glory." "We have known," the authoress says, "what it is to toil for the salvation of some little life, and we have known the bitterness of defeat; we have watched it drift farther and farther out on these desolate waters till suddenly something from beneath caught it and sucked it down, and our very soul has gone out in the cry, 'Would God we had died for thee,' and we too have gone to the 'chamber over the gate,' where we could be alone with our grief and our God."

Lotus Buds is illustrated with over fifty beautiful full page photogravures, and is one of the most handsomely got-up books we have ever seen. May some who read these lines remember at the throne of grace Miss Carmichael and all workers among women and children in the vast Indian Empire with its three hundred millions of souls.

"After Many Days."

WHERE is the seed we scatter,
With weak and trembling hand,
Beside the gloomy waters,
Or on the arid land?
Not lost! for after many days
Our prayer and toil shall turn to praise.

The Uniting of Jew and Gentile.

By WILLIAM HOSTE, B.A.

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS—VI. Ephesians ii. 13-18.

IN this passage the mystery of Christ, the great characteristic truth of this dispensation, is unfolded. It had been "hid in God," and had not been "made known to the sons of men." Now it was "revealed to the holy apostles and prophets by the Spirit." The Church had existed from Pentecost, and "the mystery" had been widely made known before this epistle was written (see Rom. xvi. 25, 26). Now it was officially revealed through Paul by special revelation for the Church in all ages, and blessed along with Israel.

The mystery was not that Gentiles should be saved. That had been known in Old Testament times, but that they "should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel," sharing on equal terms with believing Jews the blessings of union with the glorified Christ as members of His body. This is the transcendent privilege of every believer in the present economy of grace.

In verse 2 the apostle reminds the Ephesians of their sevenfold disabilities as Gentiles in contrast with Israel. They were uncircumcised, apart from Christ, aliens, strangers, hopeless, godless, and far off. The problem was varied, and to man, of course, insoluble. (1) How to bring far-off Gentiles nigh (answered in verse 13). (2) How to break down the separation and alienation between Jew and Gentile (answered in verses 14 and 15). (3) How to reconcile both to God (answered in verse 16). (4) How to bring both to the Father (answered in verses 17 and 18). It will be noticed that each part of the problem is dealt with separately, and brought to a complete solution.

v. 13: "But now in Christ Jesus"—not "in Israel," as proselytes to the nation, but in union with the risen One—"ye who sometimes"—word translated "in time past" (verses 2, 3, 11)—"were far off"—that is, specially as Gentiles in contrast with Israel, a people ceremonially near to God—"are

made nigh"—not merely brought into the Jewish half-way house of ceremonial nearness by the blood of bulls and of goats, but—"by the blood of Christ." What other place could that "precious blood" give than the best place?

v. 14: "For He is our peace"—not IT, but HE, not "something," but "some Person," not even "the blood," but He who shed it, Christ Jesus, now living to make good to us His work: "who hath made both one"—"both" is in the neuter, that is, both positions, the "far off" of the Gentile, and "the near" of the Jews—"and hath broken down the middle wall of partition"—because the two positions are one, the dividing wall is henceforth needless. How clearly the obliterated wall enforces the difference between the present Church period and the Old Testament order of things, where the dividing wall was still existing and of God. Let us suppose for illustration a semi-detached house inhabited by two families separated from one another by enmity and a stone partition. The only sentiment they share is dislike of their common landlord.

Here we have a picture of Jew and Gentile at once separated, and at enmity with one another, and with God. Suppose the two families were reconciled by inter-marriage, then the wall of partition might well be pierced with doors to allow free interchange of access.

v. 15: "Having abolished"—*i.e.*, rendered inoperative, *e.g.*, "destroy" (Rom. vi. 6; Heb. ii. 14)—"in His flesh"—that is by the sacrifice of Himself in a body of flesh and bones—"the enmity, even the law of commandments in ordinances"—a perpetual source of division and discord between Jew and Gentile—"to make in Himself"—in union with Himself—"of twain"—*lit.* of the two (peoples)—"one new man, so making peace." This brings us up to the complete solution of how the two peoples are to be reconciled together.

Now comes the grave problem, how they are to be reconciled to God.

v. 16: "And that He might reconcile both unto God in one body by the cross"—this reconciliation of course takes place as an

individual matter between each sinner and God, but here all the redeemed are looked at collectively as one body, and it is by the cross that the reconciliation is effected—"having slain the enmity thereby."

It is on the cross that the message of reconciliation is based. The love there expressed can alone break down the enmity of man to God.

Here ends the complete solution of how Jew and Gentile are to be reconciled to God. It remains now to be seen how they can both be brought as worshippers to the Father.

v. 17: "And came and preached peace to you, which were afar off [Gentiles], and to them which were nigh [Jews]"—this takes us back to our Lord's earthly ministry:

v. 18. "For through Him we both [Jew and Gentile] have access by one Spirit." Christ is the way of access, the Spirit is the power unto the Father. The contrast is, indeed, great between the old position of the Gentiles, described in verse 12, and their present place of blessing in Christ made nigh by the blood, at one with their fellow-believers of Israel, reconciled to God in one body, and brought as worshippers to the Father.

How notably the sufficiency and efficiency of the Person and work of Christ are here exemplified. His place is ours before God. His blood makes us nigh. He is our peace. He has made of Jew and Gentile in Himself one new man. He has reconciled both to God in one body. He came and preached peace, and through Him we have access to the Father.

Gathered Gleanings

FROM BIRKENHEAD CONFERENCE, Dec. 27, 1909.

GOD is not only the refining fire, but also the Refiner sitting by.

We cannot be brought in touch with the living God without being in some measure like Him.

The up-to-date man is the man who lives in and upon the Word of God.

We may have misled ourselves, but God never has.

If we believers were believers in reality, we should shake the powers of darkness.

In the Mount of the Lord.

Gen. xxii. 14: 1 Kings xvii. 7; xix. 8.

IN the Mount of the Lord shall His power be known,
In the Mount of the Lord, I ween;
In the place whence our pleadings have reached His throne
Shall the hand of the Lord be seen.

The sun has been hidden for many a day,
And dark has the way appeared, [way,
Our feet have nigh slipped on the rugged
And the trouble has come we feared.

The sweet little brook at our feet has dried,
That often has slaked our thirst;
The flowers that we cherished have drooped
and died,
The famine has done its worst.

We sadly remember our songful night,
And muse on the days now past, [light,
When safely we walked 'neath His guiding
And dreamed that our stores would last.

The enemy comes, with his subtle wiles,
He never is far away;
And ever he seeks with his frowns or smiles
To cause us to go astray.

He tauntingly whispers, "Where now is thy
God;
And why doth He not appear?
He knows what a wearisome path you've trod,
He promised He would be near."

Ah yes, He has promised, rejoice and sing,
Ye troubled ones tempted sore;
He never has left us, and waits to bring
Supplies from His boundless store.

In the Mount of the Lord shall His way be
known,

In the Mount of the Lord, I say,
The Lord can provide for His loved, His own,
In many a wonderful way.

He tarries awhile, and our hearts are sad,
We wonder and doubt and fret;
But soon He appeareth, and makes us glad,
(As though He could e'er forget!)

To the Mount of the Lord let us lift our eyes,
Earth-comforts must fail at last,
But sweetest provision above the skies
Awaits us when earth is past.

ANNA WOODCOCK.

The Fact of the Resurrection

AND ITS GLORIOUS ISSUES.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XV. 12-28.

12. **H**AVING thus established the great fact of the resurrection of Christ, the apostle goes on to ask, "**Now if Christ be preached that He hath been raised from the dead, how say some among you that there is no resurrection of the dead?**"

13, 14. "**But if there be no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching vain, and your faith also is vain**" (R.V.). He thus shows the enormity of the error, the deadly character of the leaven that had been introduced among them. Perhaps, like some in these days, they thought it a light matter to speculate about such truths as "resurrection and eternal judgment"; but the apostle shows at the very outset that the error is a direct attack upon the very essentials of the faith, a denial of the efficacy of that redemption work which is the foundation of the whole fabric of grace.

Life and incorruption are brought to light through the Gospel (2 Tim. i. 10); but where is the life, and where the incorruption, if Christ be not raised? Of what use is the preaching of a dead Christ, and of what value is the faith that apprehends so worthless a creed? And yet there are those in our day who speak of the Gospel as though it were merely a code of morals taught by one called Jesus, who lived 1900 years ago, a system of doctrines to be accepted with certain reserves—purer, it may be, than the teaching of Buddha or Confucius or Mahomet, but only differing in degree and not in essence from these. Alas, that such teaching should be acknowledged as Christianity and confounded with the glorious Gospel of Christ.

15. Further, the apostle argues: "**Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead**

rise not." The resurrection of the Lord Jesus is in Scripture invariably attributed to the power of God the Father. There are passages which seem to teach that He rose by His own power, but a more exact translation harmonises them all.

For example, in this chapter, verse 12, "that He rose from the dead," is in the Revised Version more correctly, "that He hath been raised from the dead." So also in verse 4. As instances of this see Acts ii. 24, 32; iii. 13, 15; iv. 10; v. 30; x. 40; xiii. 30; Romans vi. 4; 2 Corinthians iv. 14. That He had power to lay down His life, and power to take it again, cannot be questioned (see John x. 18); but the passages referred to above show how the matter is stated in the Scriptures. And it is most important. For being the act of God—being in Romans vi. 4, "by the glory of the Father"—it is God's testimony to His infinite satisfaction with the atoning work of His Son. The universal testimony was—Man slew Him; God raised Him. Man condemned Him; God justified Him. Man despised Him; God glorified Him.

17. So the argument proceeds. "**And if Christ be not raised, your faith is vain; ye are yet in your sins.**" If the Surety has not been liberated, it can only be because the claim has not been settled. If Christ hath not been raised, then sin has not been atoned for. The guilt we believed had been cancelled remains upon us still; the penalty must yet be borne; our faith, with all the peace and joy it brought us, was a delusion. We are yet in our sins!

18. "**Then they which are fallen asleep in Christ are perished.**" They have died with all the load of unforgiven sin upon them, and without the hope of resurrection!

19. If such were the truth, how dreadful, how miserable our position! Nothing could afford a reasonable ground for such a life of self-denial and suffering as that which Paul and many more had lived, and which is indeed the normal life of the Christian, but the resurrection hope, the eternal glory, the unfading crown: "**If in this life only we have hope in Christ, we are of all men most miserable.**"

Having cleared the way by stating the abundant evidence of the resurrection of the Lord Jesus, and having shown how dreadful and hopeless our case would have been had the denial of it been true, the apostle goes on triumphantly to assert the glorious fact :

20. "**But now hath Christ been raised from the dead, the first-fruits of them which sleep**" (R. V.). Thus, as the sheaf of first-fruits brought by Israel and waved before Jehovah "on the morrow after the Sabbath" (Lev. xxiii. 10, 11) was the earnest and pledge of the coming harvest, so the risen Christ is the earnest and the pledge of the resurrection of all those who by faith are partakers of life eternal in Him.

But the "first-fruits" was not only an earnest, it was a sample of that which was to be afterwards brought in. So we may judge that the resurrection bodies of the saints will be in like manner conformed to the resurrection body of the Lord Jesus. "As we have borne the image of the earthly, we shall also bear the image of the heavenly." "Who shall change our vile body that it may be fashioned like unto His own glorious body."

It would be idle and presumptuous to speculate upon the nature of that "glorious body," or to attempt to define wherein it differed from that in which He suffered and died. It was the same, as bearing the marks of His wounds, and yet not the same, for those who before were intimate with Him failed to recognise Him. But this we do know, it was *material*, for He said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have"; and yet it was *spiritual*, and fitted for both earth and heaven. In it He could eat of the broiled fish and the honeycomb; and in it He could ascend up through the heavens and take His place on the right hand of the throne of God, and dwell in that "light which no man can approach unto" (1 Tim. vi. 16). Even such will be the resurrection bodies of the saints: fitted to appear on earth and minister to its wants, and yet fitted to bear that glory which shone above the brightness of the noon-day sun. Material and yet spiritual—the same and yet not the

same as those bodies in which we have tabernacled here.

21. "**For since by man came death, by man came also the resurrection of the dead.**" Here, as in Romans v., we have the two *men*, the heads of the two creations: the first man, Adam, being the one through whom came death; the second man, Christ, being the one through whom comes the resurrection of the dead. To be related to Adam, by descent from him as the head of the race, involves the necessity of death. It is no question of death being due to men individually as the penalty of sin; for, apart from all actual transgression, as in the case of infants, they, as well as the greatest transgressor, inherit death—"in Adam all die." In like manner, "in Christ"—that is, in virtue of a vital relationship connecting the believer with the second Man, making him a partaker of the life of Christ—"shall all be made alive."

It is to "the dead in Christ" (compare 1 Thess. iv. 16) that this passage applies, and, indeed, "the resurrection," as far as this chapter is concerned, is viewed only as the portion of such.

That there shall be a resurrection, both of the just and of the unjust, is clearly taught in Scripture (Acts xxiv. 15); but the latter is a resurrection by the power of God to judgment apart from any relationship to Him who is "the Resurrection and the Life," and if referred to at all here, it is only under the expression, "**then cometh the end.**"

The following six verses give a marvellous prophetic synopsis of the future, a mapping out of events in a way that is most helpful to the understanding of the scope of the prophetic scriptures generally.

23. The order is "**Christ the first-fruits.**" In all things He has the pre-eminence, therefore He is "the first begotten from among the dead."

23. "**Afterward they that are Christ's at His coming.**" Of this we read more particularly later on.

24. "**Then cometh the end**"; but before that "end" is reached there comes in "**the kingdom.**" *i. e.*, the period during which Christ, as King, shall reign in righteousness;

putting down all rule, authority, and power that stood opposed to God, the world under His benign sway being ordered and governed according to the will of God.

This "kingdom of Christ" goes on until all things—even death itself, the last enemy—are subdued unto Him. "Death and hell are cast into the lake of fire" (Rev. xx. 14). No redeemed one shall ever again come into his dreaded grasp. All previous kingdoms on earth were superseded by others which for the time being were more powerful. They rose and flourished for a time; but surely decay set in, and each one had its decline and fall. Not so the kingdom of our Lord and Saviour Jesus Christ. He reigns till not a foe remains; and instead of decay, decline, and fall, His kingdom is delivered up to God, an eternal monument of redemption, grace, and power.

28. "Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." The first words of verse 27 are evidently quoted from Psalm viii. 6. There they are spoken of Adam, referring to the dominion conferred upon him in Genesis i. 28. In the hand of the first man this dominion proved a total failure. Sin entered, and the sceptre fell from his hand. But the purpose of God to have the creation put under the government of man, and by Him ordered and blessed, finds its fulfilment in "the second man," even Christ, as we read in Hebrews ii., where the same Psalm is quoted more fully; and the answer to "What is man?" is found in the words, "But we see Jesus... crowned with glory and honour."

It is God's purpose that the Man Christ Jesus shall reign; that all things shall be put under His feet; and by the power of God it shall be effectually carried out in due time.

28. And the end of all will be that in this very creation—from which God was shut out by sin, which so long was subject to vanity and sorrow, corruption and death—"God may be all in all." Blessed and glorious result of the obedience unto death of the last Adam—the beloved Son of God.

Thus in His eternal glory, as well as in the days of His humiliation, the Son ever

retains the subject place. "Lo, I come to do Thy will, O God," are the words where-with He entered upon His mediatorial work; and such was the character of every step He trod, till, on the Cross, He said, "It is finished."

Looking forward to the accomplishment of His atoning sufferings, He prayed the Father to glorify the Son. But in asking for glory, what was His object? "Glorify Thy Son, that Thy Son also may glorify Thee." It was no selfish desire that led Him to ask for glory, but only that in the glory He might glorify God, as He had done in the sufferings and the shame.

And now, in the passage before-us, "the end" is arrived at, and we get a glimpse of the great eternal future. There we see the Son still subject to the Father, resting in the bosom of infinite and eternal love, finding in this the fulness of His joy that God is all in all.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.
CHRIST GREATER THAN

The temple, - - - - Matt. xii. 6
Jonah, - - - - - Matt. xii. 41
Solomon, - - - - - Matt. xii. 42 W.W.F.

INEXHAUSTIBLE RICHES.

The riches of God's
Goodness, - - - - Rom. ii. 4
Forbearance and longsuffering, ,, ii. 4
Wisdom and knowledge, - ,, xi. 33
Mercy, - - - - - Eph. ii. 4
Grace, - - - - - Eph. i. 17
Glory, - - - - - Eph. i. 18 G.H.

STUDY ON KING UZZIAH.

His Prosperity. 2 Chronicles xxvi.
He sought the Lord, - - - Verse 5
He was helped, - - - - - ,, 5
His name was spread far abroad, ,, 7
He was strengthened exceedingly, ,, 8
He was helped marvellously, - ,, 15
His Pride.
He was lifted up to his destruction, ,, 16
He transgressed against the Lord, ,, 16
He was withstood, - - - - ,, 18
He was wroth, - - - - - ,, 19
He was smitten with leprosy, - ,, 19
He was cut off from the house of the Lord, - - - - - verse 21 J.G.

The Lord's Table.

By ROBERT M'MURDO.

IN considering the important subject of the Lord's Table—why it was given, what it is meant to teach, and who should be welcomed—one cannot but fail to notice the blinding influence of the sectarian teaching which leads Christians to believe that non-agreement with them on the subject of *receiving* must be judged as sin, and that those who hold and teach that it is scriptural to receive Christians as such at the Lord's table must be dealt with as ungodly, and are not fit to be companied with.

Where are the texts which prove that Christians must first be "received into fellowship" in a local assembly before they can be allowed to break bread?

Such are not found in the book of the Acts. Breaking bread is first mentioned in chapter ii. 42: "And they continued steadfastly in the apostles' doctrine and in fellowship, and in breaking of bread, and in prayer." Verse 46: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart; praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved." The Lord added DAILY, and they whom the Lord added broke bread. Acts xx. 7 shows that it was the custom of the *disciples* at Troas to come together to break bread on the first of the week. All that we can gather from this text is that those who broke bread were *disciples*.

The next portion of scripture where the breaking of bread is mentioned is in 1 Corinthians x. 16-17: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are *one bread*, and *one body*: for we are all partakers of that one bread." These words stand in the middle of a chapter which is nearly all taken up in warning against idolatry, and they mark off clearly the difference between "the cup of the Lord" and "the cup of demons"; between "the

Lord's table and the table of demons." But verse 17 defines the extent as well as the limitation of the fellowship expressed in the words: "The cup of blessing which we bless," and "the bread which we break." "For we being many are *one bread*, and *one body*: for we are all partakers of that one bread." The partaking of the one bread is expressive of a fellowship which includes not a local and particular company of God's people, but all who are members of the "one body." Mark the words—"We the many, *one bread*, *one body*."

Hence, to limit the breaking of bread to a particular number of Christians who have been received into a local assembly, is to make a sectarian use of that blessed ordinance which not only expresses the *oneness of the body of Christ*, but also the all-embracing love of Him who said: "Take, eat, this is My body, and He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." Next to the Cross, the feast of the Lord's Supper, instituted on the night on which He was betrayed, opens up to us the heart of infinite love which gave its all in suffering unto death to procure the objects of His choice, and it is that same heart of love which now yearns for and gratefully receives the smallest recognition of its claims.

As we read the words, "Drink ye ALL of it, for this is My blood of the new covenant which is shed for many for the remission of sins," we cannot but conclude that the Lord intended that all who have a part in the new covenant should have a part also in the feast of remembrance; so that unless it can be proved that the Lord has put some restriction upon this ordinance which was originally intended for all His own, we must still conclude that it is the mind of the Lord that all who have a part in the new covenant through His blood, should partake of the feast of remembrance, unless disqualified by definite moral, or doctrinal evil.

A company of Christians have a perfect right to hire a hall and use it exclusively for themselves, or for such persons as they may agree to allow to come to that hall; but if a meeting is announced for the "breaking of bread," then it is the Lord Himself who must invite to His table. It is His Word

alone which must regulate as to who should eat and who should be excluded. Ownership of the hall gives no right to exclude from the Lord's table those whom the Word of the Lord does not exclude. If the breaking of bread be limited to a particular number of Christians who have been enrolled as members of a local assembly, what is this but the formation of a sect, which limits its fellowship to its own members only?

How often do we hear brethren thanking God for the privilege of being gathered around the Person of the Lord Jesus Christ? How would it be if the Lord was to take His place *in person* in the midst of a local assembly so gathered, and ask the question—"Who are these sitting in the back seat; are they not Mine, members of My body redeemed by My blood?" Yes. "Then why are they not breaking bread according to My commandment?" The answer would require to be something like this—"This is a brother who comes from a mission; he wanted to break bread, but he has never been 'received into fellowship' in the local assembly: and this other brother comes from the Baptists; we all know his life and testimony, but we could not allow him to break bread, because he would go back again to the sects, and thus we would be having fellowship with lawlessness: and this sister, she comes from an assembly which is 'not recognised,' therefore she cannot be admitted into the circle."

Is it conceivable that if the Lord stood up to give out from His pierced hand the bread and the cup, He would say: "Drink ye all of it, except that brother from the mission, that brother from the Baptists, and this sister who comes from an assembly which is not recognised"? Would such an act as this on His part be in harmony with what we know of Him as revealed in His life down here? Would He who delivered the guilty adulteress from the hands of the more guilty Pharisees, and received on His blessed feet the tears and kisses of the nameless woman from the city, would He refuse the bread and cup to a sister who desired to partake of the same, because she came from an assembly which was not recognised? Would He, who, amid the unutterable

agonies of the last hours of His earthly life, saved the dying thief and assured him of a place in Paradise, and who, in the first moments of resurrection life and victory, comforted weeping Mary and restored to the heart of erring Peter the assurance of His love, would "this same Jesus," who has given to the brother in the mission and to the brother in the Baptists the Holy Spirit as the pledge of His love, and as the earnest of all that grace can bestow, refuse to such the outward ordinance when they were already in possession of eternal life and love, the substance of that which the breaking of bread is the symbol of?

The local assembly which demands for its very existence the denying and ignoring the tenderest claims of the heavenly and eternal relationship, must be a local assembly of man's contrivance, where the selfish exclusivism of human prejudice shuts out the magnanimous claims of divine love, and where men are "so careful about breaking bread, and so careless about breaking hearts."

Gems from Glasgow Conference.

March 26 to 28, 1910. Collected by HyP.

THE most spiritual man is the most natural man.

Youth is tempted by the pleasures of the world, old age is crushed by its cares.

There is only one remedy for both—heart occupation with Christ.

Romans viii. 17. Joint-heirs, joint-sufferers, jointly glorified.

Until God prevailed with Jacob, Jacob could not prevail with God.

"Lend me *three loaves*" (Luke xi. 5). He knew what he wanted, and asked for it.

"Because of his *importunity*" (verse 8) means "lest he beat me black and blue."

In the gifts of Romans xii. "ruling" is a long way down the list, we often put it first.

Luther said three things make a divine—prayer, meditation, temptation.

It is not doctrine or practice which divides so much as the heart and lack of love.

I have had my Bible in my hands for sixty years, yet I never open it but I see something fresh

CORRESPONDENCE.

Scattering the Scriptures.

A FEW extracts from a recently issued circular of the "Scripture Gift Mission" will be of interest to those who rejoice in the broadcast dissemination of God's own Word.

"The demands that come to us from all parts of the world are growing. Our last year's circulation was 1,823,766 copies of the Scriptures. We have deduced nothing for working expenses, these having been met by the profits made on the sales of Palestine Bibles. We have been asked to supply hundreds of thousands of Korean Portions of Scriptures, and gladly will we send as many as our funds permit. From various provinces of Russia, where little is being done, come requests to provide Gospels with pictures (Bible views, &c.), which appeal so much to the Russian mind. Remember us in prayer."

Mr. F. C. Brading, 15 Strand, London, will be pleased to give fuller details of this effort to circulate the Word of God alone, without note or comment, in clear type, handy form, and moderate price.

Village Evangelisation.

To the EDITOR OF THE WITNESS.

THE holiday season has begun, and many hundreds of Christian young men in the meetings will be spending their holidays in the country. To these we appeal to consider the opportunities which the ritualistic villages present for securing a healthful holiday, and, at the same time, evangelising the villages. Some thus spend their holiday year by year, and eternity alone will reveal the full extent of the blessing given.

We are looking forward to working at least two tents in a district, where there are many villages with no chapel or mission hall of any kind, only the Ritualistic Church, and there are many such districts in the south-west of England; but we feel that in addition to this Pioneer Tent work much might be done by holiday workers who could "lodge in the villages," and use opportunities (which the Lord would give) in making known the Gospel.

We know of many cases of blessing upon service open to anyone with a heart for Christ and souls. A text of Scripture pasted on a large stone by the roadside arrested the attention of a woman, and was used to her conversion. In another village we met the village postman, and handed him a tract, which he gave to a neighbour—it was the means of blessing to the neighbour. Mr. Marshall's booklet,

"God's Way of Salvation," has been much used in bringing into peace awakened souls, and we suggest a few hundred of these, and *The Herald of Salvation*, &c., distributed in the dark villages will surely bear fruit.

One old man said, "I have lived in this village for forty years, and no one has ever before made these things plain to me." He has since been baptised, and goes on happily in the meeting in his village.—Yours faithfully in Christ's service,

FRED. A. GLOVER,

Lynton Road, Burnham, Somerset.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

MAKING ELECTION SURE.—Explain the words, "Make your calling and election sure."

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

THE FAITH OF CHRIST.—What is meant by the term, "The faith of Christ" (Gal. ii. 20; Rom. iii. 22)? Is it the same as Hebrews ii. 13: "I will put my trust in Him"?

WHICH ARE "GREATER WORKS"? (John xiv. 12)—Please explain what are the "greater works" to which our Lord refers in this Scripture?

The Gospel and its Fruits.

QUESTION 574.—Would you please explain if the "Gospel" which the disciples were commissioned to proclaim in Mark xvi. 15-18 is the same "Gospel" as is being proclaimed to-day, and as Paul announces three times as "my Gospel" (Rom. ii. 16; xvi. 25; 2 Tim. ii. 8), and as the "Gospel" he declares in 1 Corinthians xv. 3, 4? If it be the same Gospel, why do the signs spoken of in Mark xvi. not follow the preaching to-day?

Answer A.—From Mark i. 27 and iii. 14, 15, we gather that "signs and wonders" accredited "new doctrine" (teaching, R.V.) whether it be in the case of the glorious worker Himself (Acts ii. 22) or of those who have the privilege of having Him as a fellow-labourer in the gospel (Mark xvi. 20; Acts iv. 30; 2 Cor. xii. 12). Such outward manifestations betoken a *fresh* interposition of God in the affairs of earth (1 Cor. xiv. 22). "Signs" then were for the confirmation of the Word brought by Him and His at the first preaching of "the Gospel," which in Mark is quite general, and not to be limited to the dispensational aspect of the Gospel, as is generally the case when the phrase "the gospel of the kingdom" is used. But in Mark xvi. 17 we get something further. These "signs" were to follow *them that believe*, and to be wrought by them (the converts) surely to confirm, in their case, the fact that they had *received* the message. If so, then in our Lord's case "signs" followed to prove that the Gospel was a divine *revelation* in the disciple's case, that it was a divine *communication*, and in the believer's case that there was a divine *reception* (cf. 1 Cor. ii. 10, 13, 14). To contend that it is not of God that "signs" should now be absent, would be in effect to deny this three-fold operation of the Spirit. The Gospel is still the *revelation* of God in the Person of Christ. It is still being *communicated* by His servants. It is still being *believed* through grace. If "signs" were the necessary accompaniment of all true work of and for God, every Christian reader of this magazine might well doubt his conversion. We know that "signs" did not invariably follow even at the first (1 Cor. xii. 29, 30), but when they did, they fulfilled their purpose. In Christendom for centuries there has been a general conviction that Christianity is true, which conviction, alas! is quite possible without any divine work at all (John ii. 23, 24), being the result of a reasoning process—an intellectual assent, a natural work only—a correct conclusion with no vital change. Consequent upon this rejection of the truth, the only "powers, and signs, and wonders" which can now be expected are those which follow a fresh interposition of

the evil one when he introduces his "new doctrine"—*the LIE* (2 Thess. ii. 9-12). As regards the heathen, God will have His witnesses in the Jewish remnant, who will be mightily used in sounding abroad the Gospel of the kingdom, just prior to the coming of the Son of man—a gospel which will assuredly be accompanied by "wonders" in the heaven above and "signs" in the earth beneath (Joel ii. 30, 31; Rev. xi. 6; xiv. 6; Matt. xxiv. 14; xxv. 40). As for this dispensation of grace, so rapidly drawing to a close, the Lord help those who are His servants to practise, and give them to see, in those who believe, the sign spoken of in 1 John ii. 29, for the days are evil. The good seed of truth, and righteousness, and love, is alone to be used whether in word or in deed, seeing that the fruit takes its character from the seed. The day of manifestation is at hand (1 John iii. 2, 3). He is righteous. W.R.L.

Answer B.—The gospel in Mark xvi. is not the gospel as declared by the apostle in 1 Corinthians xv. 3, 4. When the Lord first sent out the twelve, as recorded in Matthew x., they were distinctly forbidden to go to the Gentiles, or to enter into the cities of the Samaritans. Theirs was a "kingdom" message, "Repent, for the kingdom of heaven is at hand," and to them was entrusted the working of miracles—"heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye have received, freely give" (Matt. x. 8). After His resurrection the Lord removed the limitations, and the Gospel was sent out world-wide. But with the rejection (by the Jews as a nation) of the ascended Lord, and the subsequent martyrdom of Stephen, the Lord committed to Paul the Gospel of the grace of God, and the kingdom was for the time being laid aside and the wondrous mystery of the Church unfolded. Now, out of Jew and Gentile are being gathered a people for His Name (Acts xv. 14), and when this is accomplished, and the Lord returns to set up His kingdom, He will again send forth the kingdom message with its attendant signs and blessings. "Signs" is a word peculiarly Jewish. "Jews ask for signs" (1 Cor. i. 22, R.V., and many other passages), yet although these signs were abundant, they continued still in unbelief, and are consequently for the time being set aside (Rom. xi. 25). W.R.

Answer C.—If enquirer will carefully read the first two chapters of the Epistle to the Galatians, he will find the answer to his question. In this epistle Paul distinctly speaks of two gospels—that of the circumcision committed unto Peter, and that of the uncircumcision revealed unto himself by Jesus Christ (chapters ii. 7, and i. 12). The gospel committed unto the apostles in Mark xvi. was the same as was

preached by Peter on the day of Pentecost (Acts ii. 38). It is also termed the gospel of the kingdom, and was preached only unto Jews; but, as can be seen by the stoning of Stephen, the Jews refused to accept this gospel, the acceptance of which implied recognition of Jesus of Nazareth as the Christ and Messiah. The result of this is that the gospel of the kingdom has been set aside meantime, and the Gentiles, who are now brought in, are turning from idols to serve the living and true God through the preaching of the gospel of the uncircumcision, or the gospel of the grace of God, which was revealed unto Paul. Paul was the apostle of the Gentiles (Rom. xi. 13), and the keynote of his gospel is faith in Jesus Christ (Acts xv. 9; Gal. iii. 26; Ephes. ii. 8). Miracles followed the preaching of Peter's gospel, as they did that of the Lord, for the purpose of convincing the Jews; but we know that even that did not shake their unbelief; but throughout Paul's ministry to the Gentiles, miracles were only occasional,* because the Gentiles received the Word gladly (Acts xiii. 48, and xvii. 4). It will thus be seen that the gospel committed unto Paul is the gospel which is proclaimed to-day, and which will continue until the Lord comes for the Church, His bride, for which He shed His own precious blood. After this the gospel of the kingdom again enters, and will be preached during the great tribulation (Matt. xxiv. 14).

J. M.

Answer D.—One reason why the signs do not follow those who believe now, is, because 1 Corinthians xiv. 1 is not impressed upon the converts; nor are they taught to covet those gifts spoken of in 1 Corinthians xii. and elsewhere in the New Testament. John vii. 39; xiv. 12 are still true for every believer in the present dispensation, but Christians are not exhorted to pray for the supernatural gifts of the Holy Spirit. As soon as they begin to pray for them they are given. Great loss to the Church and to the world is occasioned by most Christians being destitute of them. They appear often to have been given through the laying on of hands (see Acts viii. 15-18; xix.; 2 Tim. i. 7).

Editor's Note.—We give four out of a considerable number of replies. Some consider that the sign gifts of Mark xvi., as well as the gifts (*Karismata*) of 1 Corinthians xii. were designed of God to be the permanent endowments of the Church. But this is not borne out by Scripture, neither has it been experienced in any period of Church history. Whilst we dare not deny that wonderful instances of healing have taken place, or that God is able to do

whatever He pleases; yet, generally these gifts have not been granted, though earnest believing souls have desired them, and prayed for them. This was the case in the days of Edward Irving, and one has only to read the record of them by Robert Baxter, written and published in 1832, to see how thoroughly those sincere souls were deceived, and how plausibly Satan produced counterfeit gifts.

In modern times, as well as apostolic, the gift most sought after and most simulated has been the speaking in tongues. But it has invariably demonstrated its falsity by proving its utter uselessness. If the gift of tongues was bestowed by the Holy Spirit, it was for the purpose of bringing the wonderful works of God before the people without the necessary delay of learning languages (Acts ii. 4-12). So strongly are useless demonstrations disapproved by God that in 1 Corinthians xiv. it is forbidden any one to speak in an unknown tongue at all, except there be an interpreter present who could render it intelligible.

The signs following of Mark xvi. are evidently miraculous. It is a mistake to apply this term to *conversions*. The "signs" were significant acts of divine power accrediting the message, and pertained to the inauguration of a new dispensation and a fresh revelation from God. All the facts of the New Covenant dispensation being generally accepted, the corroborating signs and wonders are no longer granted.

All the difficulty arises from not apprehending God's way. He never bestowed miraculous gifts either in Israel or the Church as permanent endowments. They are reserved for a new revelation, or a new order of things, as *e.g.* those wrought by Moses, or else they emerge in days of dire apostasy as those of Elijah and Elisha, when the people were so insensible of their high privilege and responsibility that nothing but what appealed to the senses would carry conviction, or be regarded.

It does not say in Mark xvi. that these gifts would be imparted to *all* that believe, and, as for the analogous gifts to the Church at Corinth, they were bestowed not upon all, but upon special individuals.

When we read, "Whether there be prophecies, they shall cease"—it cannot mean that any divinely communicated prophecy would fail of its accomplishment, but that when no longer needed—that is, upon the completion of the Scriptures—the gift would be withdrawn.

We do not mean to deny that some extraordinary predictions have been uttered and fulfilled, or that remarkable restorations to health have at times taken place in answer to prayer, but these occasional incidents are not to be confounded with the gifts of apostolic days.

* Miracles by Paul—Acts xiii. 9-12; xiv. 8-10; also verse 20; xix. 11; xx. 9-12.

The Public Reading of the Scriptures.

By C. F. HOGG.

AT the close of the first Christian Council the Apostle James advised that the result of its deliberations should be committed to writing and delivered to the churches as decrees to be read and kept. In commendation of this course he adduced a precedent, "for," said he, "Moses from generations of old hath in every city them that preach him, being read in the synagogues every Sabbath." This counsel was adopted, and the first Christian document of which any notice has been preserved was written and circulated among the churches of the Gentiles.* (Acts xv. 19-31; xvi. 1-5).

How long the public reading of the Scriptures had been an established custom among the Jews it is not possible to say.† Perhaps from the day on which Ezra 'read in the Book, in the Law of God, from dawn till midday.' But whatever its origin the regular reading in public of the Law, the Prophets, and the Psalms, to the exclusion of all other writings, had secured for them a unique place in the thoughts of the people. Their Divine origin and authority were thus acknowledged.

For their decrees "the apostles and elder brethren" at Jerusalem claimed nothing less. "It seemed good," they wrote, "to the Holy Spirit and to us," and the way to assert this claim effectively presented itself in the analogy of the reading of the Old Testament in the synagogues.

About a year and a half later the Apostle Paul, one of those who had carried the "decrees" to the churches of the Gentiles, himself sent a letter to the infant church at Thessalonica, adding with his own hand by way of postscript, "I adjure you by the Lord that this epistle be read unto all the brethren." The language is forcible, unaccountably so perhaps, unless it was intended to assert the Divine authority of

* Unless indeed the Apostle Paul had already written his letter to the Galatian churches, a point which is likely to remain undecided.

† The following passages bear upon the point:—Deut. xvii. 18-19; xxxi. 9-13; Joshua viii. 30-35; 2 Kings xxii.—xxiii. 3; 2 Chron. xxxiv.; Neh. viii. 1-12; ix. 3; xiii. 1; Luke iv. 16-21; Acts. xiii 13-15; 2 Cor. iii. 14, 15; Rev. i. 3.

the whole of what he had written. Divine authority, however, could be claimed only on the ground of Divine origin, and this claim he had already made for one section of his letter (iv. 13-18).

Ten years later, or thereabouts, the same apostle wrote two letters, probably the last he addressed to churches. At any rate none of later date are now known to exist. These, he directed, should be interchanged by the recipients, that both might be read in each place (Col. iv. 16).

This public reading of his letters in the churches of the saints was a practical way of securing for them a place with "the other Scriptures," those now known to us as the Old Testament, with which the Apostle Peter, writing probably after Paul's death, actually coupled them. And so with the other portions of the New Testament as they were produced and circulated; the place thus given them obtained for them the general acknowledgment of their Divine origin and authority.

In course of time the public reading of the Scriptures fell into disuse, with the consequence that the knowledge of the true grace of God and of the freedom that men have in Christ was lost to the bulk of those who still bore the name Christian. After centuries of spiritual darkness, the recovery for the Scriptures of their primitive place of acknowledged authority, expressed in their regular public reading, was a characteristic feature of the Reformation, as was also the simultaneous recovery of the Gospel of grace and of Christian liberty.

The sense of the New Testament itself, and the lesson of history, is, then, that the public reading of the Scriptures is a primary responsibility of those who labour among the saints and are over them in the Lord, for it was to such apparently the apostle addressed himself. Compare his words to Timothy concerning his pastoral work at Ephesus, "Till I come give heed to reading," that is, to the public reading of the Scriptures (1 Thess. v. 12-27; 1 Tim. iv. 13). And one purpose of this paper is to raise the question whether this responsibility is recognised and adequately discharged at the present time. In view of the possibility

that the conduct of meetings may leave something to be desired in this respect, the writer begs leave to stir up the sincere mind of the brethren by putting them in remembrance. For as in nature there is a period of twilight between day and night, so the "dark ages" did not set in in a moment. The Scriptures lost their place not suddenly but gradually, and, these neglected, gross darkness soon covered the people. It cannot be questioned that the authority of the Bible is being weakened in our day, and it behoves us to search for the causes at work that we may set ourselves to counteract them as much as in us lies. Among these causes may be mentioned:—

1. Fanciful interpretations of the Bible which has led to the revolt known as
2. The Higher Criticism, with its tendency to purely naturalistic interpretation.
3. An artificial dispensationalism which deprives the Scriptures of their simplicity and naturalness.
4. The neglect of the public reading of the Bible.

If this diagnosis is even approximately correct, or correct so far as it goes, then certain remedies are plainly indicated:—

1. Sober exposition based upon careful exegesis.
2. Attention to the literary forms under which it pleased God to reveal His mind, to the historical setting of the different parts of the revelation, and to its progress and development.
3. A right handling of the Word of Truth, which, while distinguishing the dispensations, will refrain from those extremes which bring dispensational teaching into disrepute.
4. A place of pre-eminence for the reading of the Bible in all religious meetings.

It is with the last of these this paper is mainly concerned. Any statement of the general practice in assemblies is of course impossible, but some questions may be suggested with the object of leading to the reform of abuses, and of warning against the beginnings of evil.

In the Lord's-day meeting for the breaking of bread are the Scriptures invariably read, read, that is to say, for their own sake, for the direct effect the Word itself has in draw-

ing out the worship of the saints? A verse or two, followed by a discourse, is but a poor substitute for a "portion" of the Word itself. The guiding and liberty of the Spirit must indeed be acknowledged; but so also must the responsibility of His agents, for the spirits of the prophets are subject to the prophets. And if the general principle is accepted that the Spirit does not lead the saints along lines contrary to, or out of harmony with, what He has caused to be written for our learning, it is vain to plead His leading where, by failure to give the Scriptures a prominent place in ministry, we depart from the pattern easily discernible in the records provided for our guidance.

In meetings convened expressly for ministry, should not the Word be read as well as spoken about? At these, and also at meetings for the proclamation of the Gospel, is the time appropriated to singing, reading, and preaching, respectively, ever disproportionate?

The purpose of the prayer meeting certainly must not be defeated by exposition, or other exercise, however good in itself. Yet the question may be asked whether the saints do well to come together and to separate without hearing the Word of the Lord? Comment on the reading may be dispensed with, but let God speak, that His people may hear.

In the Sunday school are the children encouraged, by prizes and other means, to commit portions of Scripture to memory?

The principle established that the Scriptures should have a large place in all religious meetings for whatever purpose held, it may not be out of place to make a few practical suggestions, with a view to increasing the profit of this ministry.

In the first place, is it not due to the Lord that the selected portion of His Word should be read through without interruption? Running comments are rarely seemly, rarely profitable. Let the Word be read consecutively and reverently; that done, let the reader, or another, explain it as the Lord gives ability.

The profit of the public reading of the Bible is frequently lost through defective

pronunciation, through failure to "mind the stops," through allowing the voice to drop at the end of a sentence, or through the reader standing with his back to the main body of the people. Now it is obvious that a person physically incapable of reading, or speaking, so as to be heard and understood by all those assembled, should not attempt to do either. On the other hand, if there is the capacity, and yet such details as those just mentioned do not receive attention, the profit of the hearers is sacrificed to the indolence of the person assaying ministry. And a slovenly ministry is in its essence an irreverent ministry. Let us not forget what is due to God.

Other questions suggest themselves. Is it possible that a limited number of well-known passages are read repeatedly, while other passages most profitable for the saints to hear are neglected? Certainly all Scripture is not equally suitable for public reading, and some parts are not suitable for the purpose at all. Even so, it may be that full advantage is not taken of the very wide area of selection that remains.

As with the assembly so with the home. The place of the Bible in the meetings is likely to be its place in the home. And whereas formerly, at the friendly gathering, after the meal came the Bible, now desultory conversation or the hymn-book takes its place. Praise is comely, but the Word of God is our life (Ps. cxlvii. 1; Deut. xxxii. 47).

The dissemination of naturalistic views of the Bible constitute a grave danger; they have a withering effect upon the life of the spirit, and destroy faith. But denunciations, however scathing, will not avail against this enemy. The danger, moreover, great as it is, may easily be exaggerated, and happily there are potent forces at work against it. But the danger to the faith of the neglect of the Bible is imminent, and its results will be disastrous. The best defence of the Bible is to permit it to speak for itself. Apologetics will do little for a neglected book. Let the Scriptures have a larger place in our meetings. Let our expositions of them be well considered, sober, and sincere. Let our lives conform to their teaching,

and we need not fear for the Bible. We know Him whom we have believed, and may be well persuaded that He is able to guard that which He has committed to His people—that is, the Scriptures of Truth—against the day of judgment and manifestation (2 Tim. i. 12, see R.V., marg.).

Satisfaction.

IN the heart of Jesus

There is love for you:
Love most pure and tender,
Love most deep and true:
Why should you be lonely,
Why for friendship sigh,
When the heart of Jesus
Has a full supply?

In the mind of Jesus

There is thought for you,
Warm as summer sunshine,
Sweet as morning dew:
Why should you be fearful,
Why take anxious thought,
Since the mind of Jesus
"Cares for" those He bought?

In the field of Jesus

There is work for you,
Work that even angels
Might rejoice to do:
Why stand idly sighing
For some life-work grand,
When the field of Jesus
Lacks a reaper's hand?

In the home of Jesus

There's a place for you,
Glorious, bright and joyful,
Calm and peaceful too:
Why, then, like a wanderer,
Roam with weary pace,
While the home of Jesus
Holds for you a place?

Take the love of Jesus,

Make your cares His own,
Serve Him every moment
Till He calls you home.
Thus to find, though lonely
Be your path and rough,
That, for satisfaction,
Jesus is enough.

Trials and Triumphs of Faith

IN CONNECTION WITH THE ASHLEY DOWN
ORPHANAGES, BRISTOL.

THE Seventy-first "Brief Narrative of Facts" in connection with the above institution for the year ending May, 1910, is now in circulation. The following extracts from the Report, under respective headings, will doubtless help readers to praise God for all His faithfulness in this "work of faith," as well as to pray that the Homes may continue to be sustained.

Mr. G. Fred. Bergin, Honorary Director and Treasurer, tells of his God and Father's goodness to him in the matter of health. "All through the past winter I have been preserved from bronchitis and asthma, from which I suffered the two previous winters."

On December 7th, 1909, Mr. Bergin's son and helper, Dr. G. F. Bergin, was called home. Dr. Bergin went to China in 1894 as a medical missionary; in 1898 he was invalided home, and for the past three and a half years rendered valuable assistance at Ashley Down. Mr. Bergin's second son, Dr. Wm. M. Bergin, who was in practice in London, has now joined his father in the work.

THE SCHOOL, BIBLE, TRACT, MISSIONARY, AND CENTENARY FUND.—Large numbers of Bibles, New Testaments, and portions of the Holy Scriptures have been sold and given away, as well as tracts and books, in thirteen different languages. Mr. Bergin writes: "The Centenary Fund is for the free distribution of the 'Autobiography of George Müller.' The circulation of this book is a great delight to me, owing to the precious testimonies of blessing granted of God through reading it, which reach me continually."

The varied ways in which the Lord has moved hearts is interesting. We indicate a few:—From Ballymena, £1. The donor writes: "I have received help and encouragement from reading the 'Autobiography of George Müller' to continue in a little measure seeking to *conduct my business for God*, and how it does make life sweet to have the consciousness that we are serving the Lord Christ when we are attending to our business."—From Liverpool, £50 for Missionaries. The donor writes: "I enclose

£50 in Bank Notes for Missionaries, with a happy conviction that the Lord, the Owner of it, will use it, and that the value of His use of it cannot be expressed by human figures."—From Stowmarket, £1 1s. The donor writes: "It would make a great difference if the Lord's people understood that they were *not owners*, merely *stewards*. It was through reading the 'Autobiography of George Müller' that I was first led to set aside a tenth for the Lord's work."—From Mappowder, £1 4s. 6d. The aged donor writes: "Kindly accept my first payments of *Old Age Pension* as a thank-offering to God for His goodness in providing for me in my old age."—From Bristol, from an "old orphan," 5s. for the circulation of the Holy Scriptures, with 5s. for the Orphans. She writes: "It is nineteen years ago to-day that my Saviour found me, and I love the remembrance of the day."—From "Needy," £15, with £15 for the Orphans, and £5 for myself. This is a pseudonym by which for many years a dear Christian in business gave to Mr. Müller, increasing from small beginnings to large amounts, and now that he is "with Christ," his godly sons follow in the steps of their father.—From Liverpool, £50 for Missionaries. This was an answer to many prayers for God's dear servants. The donor writes: "I enclose £50 for Missions, and may the Lord cheer and bless all messengers of the Cross. More and more we *glory in the Cross* of Christ, that great fact of eternity which is without precedent, without repetition, and without imitation."

ORPHAN BOYS AND GIRLS.—There were received into the Homes this year 246 boys and girls of ages varying from three months to 14½ years. Here is a specimen case: "We received in June, 1909, four children, ages varying from twelve years to a baby of four months. Their mother died in March, 1909, and the father in less than a week after, leaving these four children entirely destitute." The total number of orphans received from the beginning of the work in April, 1836, to May, 1910, is 13,229. Of the 102 girls who were sent to situations during the year ninety-three were believers, and fifty of the fifty-three boys provided with outfits had confessed Christ.

Again it will be seen that there is no limit to the Holy One of Israel in His methods of working for those who honour Him by their trust.—From Llansamlet, 15s. 1d. The donor writes: It is just a year since I started giving proportionately to the Lord's work. My own experience of *systematic giving* has been a great blessing to me, and bears out fully what Mr. Müller so often said on this subject."—From Tollcross, 10s. The donor writes: "I am a poor *working widow woman*, but I would like to give this little sum for the good of the Orphan Homes."—From Crediton, £2 17s. for the Orphans. The donor writes: "This is the amount which I consider I might have had to *pay the doctor*, but for God's love in allowing my dear little girl to get better without having him."—From Breconshire, "From his own Executor," £100. The donor writes: "This is *my jubilee year*, having found Christ in the Holy Scriptures in May, 1860. He has been as true as life to me ever since. Praise the Lord."—From High Wycombe, £1, from a former orphan, who writes: "I had a *disputed account* with a tradesman, and, as he was a professing Christian, I did not think it right to take an action at law against him. I accordingly wrote to him, and told him I would leave the God we both professed to serve to judge between us. His wife, on her deathbed, sent me £1, saying she was sure it was owing."—From Clifton, £2 5s.: "A thank-offering to the Lord for forty-five years of *happy married life*, which have been full of blessing from His hand."—From Penarth, 5s. The donor writes: "I have been saving the money to *buy a muff*, but, through reading the Report, I have been led to deny myself and give it to the work of the Lord."—From Tiverton, £1 2s. The donor writes: "I am very glad to send once more. I am one of your old orphans of No. 5. I left about thirty years ago, and have been in the same place ever since. I often think of my old home. It is the only home I ever had except this, as I went there when I was five years old."—From Portsmouth, anonymously, 1s. 6d. The donor writes: "A thanksgiving. One shilling is part of a day's work the dear Lord sent me in answer to prayer. I work

for my living *by charing*." What grace!—From Westfield, U.S.A., a gold chain and ring. The donor writes: "I would like the proceeds of the sale of them to go towards the support of the Orphans. I attended the conference of Christian workers at Northfield. Whilst there I bought the life of Mr. Müller, by A. T. Pierson. In his review of Mrs. Wright's life he says, 'She had a meek and quiet spirit—the *only ornament she wore*.' In a flash the question came to me as to the ornament I wore, as being a snare to me in the way of pride, and a fervent desire was begotten within me to be clothed upon with humility in the truest sense. Hence a desire to turn the jewellery to a better use."—Anonymously from Glasgow, one who signs herself "A sister in Christ," writes: "I send a brooch and a bangle as an offering to God, and consider myself highly privileged in doing so. It is two years, on the 19th of this month, since God, for Christ's sake, saved my soul. Not long after conversion my conscience began to trouble me regarding *the wearing of jewellery*, so I had to put them off. I knew they were of no use to God lying in my drawer, and I have been troubled about them, not knowing what to do with them until I read 'Another year at Ashley Down' in this month's *Witness*. That settled the matter; so I gladly give them up for Him, who gave so much up for me."—From Bristol, £3 7s. "A thank-offering for sixty-seven years of mercies."—From Burnham, £50. The donor writes: "I am very ill; I have sent this for the benefit of the Orphans. *Farewell till He comes*."

Thus the work commenced seventy-four years ago has been maintained, not by appeals to human ears, but by making requests to the Living God in prayer. The result of this has been that for all parts of the work there was received during the year £28,953 12s. 9½d., and from the beginnings of the work in 1834 and 1836 £1,820,675 17s. 4¾d.

Surely in the midst of an unbelieving age this is a great and powerful testimony to the fact that God is still the Living God who hears and answers prayer. In short, the "Narrative of Facts" is a record of the trials and the triumphs of faith. J. S.

Who Should be Received?

By ALEX. MARSHALL.

TO refuse a true child of God his birth-right place at the Lord's Table is a serious offence. When a person is elected to the British Parliament he does not ask the permission of the House of Commons to enter the building and take his place. Two members certify that he is C—D—, and that he has been duly elected. The electors in the constituency that selected him have the sole right to send him to St. Stephens. If bankrupt, or otherwise disqualified to sit, the law determines the course to be pursued. A Christian is God's elect to all that grace bestows, including baptism and the Lord's Supper. His fellow-believers have no authority to deprive him of any of his birthright privileges; and unless he is scripturally disqualified, he cannot righteously be refused his place at the table of the Lord. If he holds fundamental error, or is guilty of conduct for which God's Word excludes, he should be refused fellowship. It is objected that the exhortation (Rom. xv. 7) to "receive one another" was addressed to "those who were in the fellowship at Rome." True, but the assemblies in those days in *principle* embraced *all* Christians in a place. If an assembly does not do so now—apart from the question of discipline—it is a sect. Regarding the reception of believers, the Editor of the *Witness* has some pertinent remarks in one of his volumes: "The one introduced may not see his way to full identification with the simple, scriptural mode of assembling in the name of the Lord; he may only desire a very small part of that fellowship which is the privilege of all; he may at first only desire fellowship to the extent of observing the Lord's Supper and enjoying the worship and the ministry connected therewith, without any thought of separating himself from the denomination or association with which he has been connected. Is his claim, therefore, to be of the flock of God to be challenged? Is he to be denied that which by grace he does desire, because he does not desire more? Is the Spirit to be grieved by giving the outside place to one whom God has received?"

The Teaching of Scripture as to Baptism.

III.—THE ACTS.

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

ACTS ii. 38, 41, "And Peter said unto them, Repent ye, and let each one of you be immersed in the Name of Jesus Christ into the remission of your sins. . . . They therefore who welcomed his word were immersed."

Acts xxii. 10, 16, "And now what art thou going to do?"

Arise, and get thyself immersed, and have thy sins bathed away, calling upon His Name."

Acts viii., "When they believed Philip telling the good news concerning the kingdom of God, and the Name of Jesus Christ, they proceeded to be immersed, both men and women" (verse 12).

"And Simon himself also believed; and having been immersed" (verse 13).

"Only to begin with they had been immersed into the Name of Jesus Christ" (verse 16).

"And the eunuch saith, Lo! water! what doth hinder my being immersed? . . . and he immersed him" (verses 36, 38).

Acts ix. 18, "Saul recovered sight also, and arising was immersed."

Acts x. 47, 48, "Surely then the water can no man forbid, that these should not be immersed, seeing the Holy Spirit they have received as well as we." "And he commanded them in the Name of Jesus Christ to be immersed."

Acts xvi., "Lydia . . . was hearkening, whose heart the Lord fully opened to be giving heed unto the things being spoken by Paul. And when she was immersed and her house" (verses 14, 15).

"And they spake unto him the Word of God, with all who were in his house . . . and was immersed he and his one and all, on the spot, . . . and exulted, having with all his house believed in God" (verses 32, 34).

Acts xviii. 8, "Crispus, the ruler of the synagogue, believed in the Lord, with all his house; and many of the Corinthians hearing were believing, and being immersed."

1 Corinthians i. 16, 17, "Yea, I immersed

the house of Stephanas also; besides, I know not whether anyone else I immersed. For Christ sent me not to be immersing, but to be telling the good news."

1 Corinthians xvi. 15, "Now I beseech you, brethren,—ye know the house of Stephanas, that it is a first-fruit of Achaia, and for the purpose of ministering they devoted themselves unto the saints."

In transcribing these passages of God's Word I have used Rotherham's Translation, because he uses the word "immerse," and not "baptise." And he does well, for "baptise" is merely the Greek word transliterated, and transliteration is not translation, whilst "immerse" is the Greek word's true meaning. There is absolutely no doubt as to this being a fact. John Calvin, the illustrious founder of Presbyterianism, states in his *Institutes*: "It is evident that the term *baptise* means to *immerse*, and that this was the form used by the primitive church." Martin Luther writes: "I could wish that such as are to be baptised should be completely immersed into water, according to the meaning of the word." John Wesley writes: "'Buried with Him'—alluding to the ancient manner of baptising by immersion." Bishop Handley Moule affirms: "True, Scripture indicates a usage of immersion in the apostolic missions very plainly. And it connects baptism with our Lord's death, burial, and resurrection, doctrinally."

These are four extracts given as examples of the dozens I could present from the writings of Christian teachers both ancient and modern. And it is worthy of note that there are no traces of sprinkling, infant baptism, or so-called household baptism for two hundred years after our Lord came. What we do find is that in the pagan world there was a ceremonial lustration, washing or sprinkling, of infants. Certainly it existed amongst the pagan races with which the Christian Church came in contact, and I venture to affirm that it was from these the Church gradually borrowed the idea of immersing or sprinkling infants, whilst the efficacy attached to the performance of this pagan rite appears in the forms of baptismal regeneration and household baptism.

Turning to the scriptures quoted at the head of this article, and studying them carefully, I wonder how anyone calling himself a Bible student can affirm that the divine order is other than "believe and be baptised"? Even in the case of Simon you will notice that the inspired writer affirms that he "believed." In the case of Lydia there is no mention of infants (and to build an argument on what, so far as Scripture goes, are non-existent, is surely folly), whilst the denial of her household being believers (and verse 40 affirms that they were believers, to whom Paul said good-bye in Lydia's house), leads us straight to the doctrine of the baptism of unbelievers. And what did that mean then? That because the husband and father and master was converted, the wife home from sacrificing to Juno, daughters polluted by paying their vows to Venus, sons incarnadined by the hideous service of Mars, and servants fresh from the daily invocation of that patron saint of thieves and tricksters, Mercury, must be baptised if the sole Christian amidst that pagan throng of idolaters would obey the living God to whom he has turned from idols to serve whilst waiting for His Son from heaven. An interpretation, a doctrine, that leads us to such a conclusion must surely be wrong. Yet how foolish to dream of such an interpretation when the divine order seen everywhere else in Scripture enables us to say with assurance: "Lydia's household were believers seeing they were baptised." And this clears up verse 40, for we might reasonably ask: "Why say good-bye to the Roman gaoler and his believing household in a Thyatiran lady's house, seeing Paul had come direct from the gaoler's house?" And of other believers in Philippi than these two households at that moment we have no trace.

You will notice that the gaoler's household were all baptised, because they had all believed. It is hardly to be credited, but it is true that one recent writer argues that only the gaoler believed, because the Greek verb is in the singular. As foolish an error in grammar as affirming that we must write: "The gaoler, with all his sons and daughters, have believed"—if we would be understood to say, that not the gaoler only

but his whole family had believed. Yet what grammar, "the gaoler . . . have believed"!

Now, if we are to believe what we are told, if we are to understand that baptism is not a church matter, as the breaking of bread is, but a rite to be administered by certain brethren who in the Name of God do something to the infants that brings them on to "the divine ground," and thus takes for them the first step in the way of salvation, why does Paul lay more emphasis on preaching the Gospel than on baptising?

Not, mark you, that he does not baptise any—no; "not many," are his words. Paul believes in baptism, for he was baptised himself, but he does not believe in giving it undue prominence. He places first things first. "He that believeth" comes first in Paul's, as it did in his Master's mind. So he preaches the Word that men may believe, and leaves it to the believers at Corinth to see to the baptising of them, having set them an example by baptising some amongst the first to believe the Gospel in that part of the world. From words in the first chapter and from some in the last chapter of his first letter to the Corinthian believers we gather that the household of Stephanas was a "first-fruit" of his Gospel sowing in that district. Natural, then, was it for him to baptise its members. Yet how could it be called a "first-fruit" unless it was composed of believers? The whole Biblical meaning attached to the word would be lost otherwise.* Yet we are not left to argument and inference. We are told that that household was characterised by its devotion to the service of saints. O happy home of Stephanas! whose inmates having turned to God from idols set themselves devotedly to serve the living and true God in the person of His children.

"He cares, He sees, He knows!
Nothing this truth can dim;
He gives His very best to those
Who leave the choice to Him."

*Much is made by some of the use of the Greek words *οἶκος* and *οἰκία*, but a careful examination of the N.T. will show that these words are used interchangeably. Matt. ii. 11; Mark iii. 25; John iv. 53; Luke i. 27; Acts ix. 2.

Faith's Portion.

Luke xv.

By R. C. CHAPMAN.

WHILE the immediate intent of this chapter is to show the state of the people of the Jews, yet the natural state of all the children of God—what we were in our unregenerate days—is seen here. We were all children of wrath, and we all walked the broad road, but that road has not only a filthy, a foul side, it has its clean side also, and these two sides divide us as to what we were as children of Adam into two parts figured by the younger and elder sons.

The heart that turns its back upon the crucified Son of God, and boasts a righteousness of its own, is the most guilty; and this mind and state is seen in the elder brother, who was angry and would not go in.

The father says, "*All that I have is thine,*" and this will in an especial manner be spoken to that remnant according to the election of grace which we read of in Romans xi. But there is another remnant to whom the same words are spoken. And where are they found but in Luke xvi.—in torments, in Hades?

We have need continually to treasure up before God remembrances of our unregenerate days and of God's dealings with us, for we have all been either the younger or the older son, or perhaps both younger and elder son at once.

What God could give the people of Israel as the God of Sinai is represented by what is taken to the far country—earthly blessings. But for the repentant one, who is so helpless that he cannot himself put on the garment, the best robe, what is in store for him? All the blessings of grace. This is the portion of every one who, as a self-condemned and helpless sinner, comes to Christ.

And who is it that proposes the mirth? Who is it that proposes the joy? The very one against whom the iniquity has been done. If a father after the flesh can so rejoice over a returning son, how faint a picture must this be of the heart of God, the delight of God—first in His Son, and then in every poor, self-condemned sinner?

The Resurrection of the Dead.

ARGUMENTS AND EXHORTATIONS.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XV. 29-44.

29. "Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?"

The apostle, as we have seen, argues throughout upon the supposition that Christ is not risen, and shows how such a doctrine goes to undermine the foundations of the faith. But one can hardly conceive of a chapter taking up such a line of argument, being regarded as in any degree complete, if it did not allude to that ordinance which so blessedly figures death and resurrection.

Incidentally this verse gives us the true meaning of baptism. It corresponds exactly with Romans vi. 3: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death"; also to Colossians ii. 12: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, that raised Him from the dead." Thus baptism not only shows the burial of one who is reckoned by God to be "dead with Christ," but also the resurrection of one who is reckoned by God to be "risen with Christ."

Thus our resurrection is bound up with Christ's, as our death is linked with His. Why, then, be baptised for a dead Christ—or buried as being dead ones in the grave of a dead Christ—if out from that death, that grave, there is no issue into a glorious resurrection? Such is the apostle's argument, and most forcibly it shows how meaningless the ordinance of baptism must be if Christ be not risen, and if His resurrection be not the pledge of the resurrection of all who are in Him.

If such be the significance of the ordinance of baptism, what a solemn perversion is

that which substitutes for a beautiful figure of the death and resurrection of the believer, the sprinkling of a few drops of water upon the face of an unconscious babe.

To regard it as the dedication of the child to God does not mend matters. Very right and proper it is that the child of every believer should be from its infancy dedicated to God; but why alienate the ordinance of baptism from its proper subjects, those who are one with Christ, and from its true significance, and transform it into a meaningless rite, forming part of a humanly-devised dedication service? Let those who practise and countenance such error bear in mind that for all these things they will have to give account unto God. But it is now as it was when our Lord Himself charged the *religious teachers of His day*. "Thus have ye made the commandment of God of none effect by your tradition" (Matt. xv. 6).

30 and 31. "And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." These verses introduce another argument drawn from those dangers, temptations, and sufferings, which are the essential characteristic of this dispensation and the glory of the Christian. Paul could well take up this argument, for His whole Christian life and testimony had been one record of unparalleled trial and suffering, ending in a martyr's death. To Timothy he writes (2 Tim. iv. 6): "For I am now ready to be offered up, and the time of my departure is at hand." Thus toward the close of his ministry the Lord evidently revealed to him that he was to suffer death for His name's sake. Previously to this he invariably ranks himself with those who should remain unto the coming of the Lord, but now he is rather in the position of Peter, who had been informed by what death he should glorify God; and without a murmur, nay, even with triumph, he anticipates the end. As a soldier, he had "fought a good fight"; as a runner for the prize, he says: "I have finished my course"; as a steward of the mysteries of God, he had "kept the faith." So he looks beyond the death that awaited him, and his eye rests upon the crown of

* Some take this expression as referring to the Church as an army, and the newly-converted coming forward through the introductory rite of baptism are supposed to take the places in the ranks left vacant by Christians who have died or suffered martyrdom. But no such thought is elsewhere associated with the ordinance of baptism. It seems foreign to all the New Testament teaching on the subject.

righteousness which the "Lord, the righteous Judge," was pledged to bestow. Every one has an ambition of some sort. This was Paul's ambition; let us ask ourselves, Is it ours? How many are prepared to give up earthly pleasures and promotions, to deny self and take up the cross daily in order to obtain the crown? The life of the apostle was a daily dying. Every morning as that man rose from his couch he offered his life to the Lord. "Lord, I am willing to die for Thee to-day." Just like the soldier going into the battle, ready to die for his king and country, and fearlessly going up to the cannon's mouth. To be "good soldiers of Jesus Christ" involves the same surrender of will. But, alas! with how many even of the children of God five shillings a week advance in wages seems worthy of more effort than the crown of glory at the coming of Christ.

32. How full of meaning, then, as coming from such an one, the question, "Why stand we in jeopardy every hour?" "**What advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die.**" This bearing of the Cross, this fellowship in the sufferings of Christ, is altogether a mistake, if there be no "resurrection of the just," at which an adequate recompense would be enjoyed. He who lives to eat and drink, to gratify self and enjoy the world, is the wise man after all, if there be no resurrection.

Thus the apostle concludes his argument, and having shown the utter folly of the error that had been eating into the vitals of their faith, he proceeds to exhort and to instruct.

33. "**Be not deceived.**" There was danger then, and there is danger now of being deceived, for we have a wily, subtle foe, the deceiver of the whole world, to contend with, whose constant aim is, if it were possible, to "deceive the very elect." Heathen philosophy mocked at the doctrine of the resurrection. The Corinthians had been tampering with the things they had been delivered from, and having given ear to subtle philosophic lies they had well-nigh let go the truth. Evil communications (or companionships) had corrupted them. Well

had it been for them, and for many now, had they given heed to the warning of the proverb: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. xix. 27).

35. "**But some man will say, How are the dead raised, and with what body do they come?**" The wise men of this nineteenth century are putting the same questions; because the Divine mystery of resurrection is beyond their comprehension. Because they cannot understand "*how*," and with "*what body*" the dead are raised, therefore is the doctrine of the resurrection of the body being questioned and denied on every hand. But what is the reply?

36. "**Thou fool, that which thou sowest is not quickened, except it die.**" Not to see that even nature teaches and illustrates the doctrine, proclaims a man to be "a fool." "Thou fool, God teaches you concerning resurrection every spring-time." Life springing out of death. Thus nature has a voice for the opened ear.* But men, in the pride of their hearts, professing themselves to be wise, have become fools. They are blind; but they say, "We see," and therefore "their sin remaineth."

37. "**And that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased Him, and to each seed a body of its own.**" In sceptical minds difficulties arise as to the possibility of the resurrection body consisting of the identical particles that composed the body which died and was buried. Such particles, they say, went long ago to form other organisms—as, for example, those who have been devoured by wild beasts or fishes, the particles of the bodies which were devoured went to form part of the bodies of the animals that devoured them, and these in turn went to form others. But in the teaching of this passage no such difficulty appears. Each kind of grain, be it wheat, or oats, or barley, being sown in

*Nature abounds in analogies and illustrations of spiritual truths, and the Scriptures abound in allusions to the teaching of nature. But to attempt to make out an identity of law between the processes of nature and of grace, is a most serious, though specious and fascinating, error.

the earth, produces as it dies a new life—a plant strictly analogous to the kind of seed that it sprang from—the form of the plant being invariably that very form, and no other, which it pleased God at creation to connect with that particular kind of seed. The plant that rises from the dead but quickened seed does not consist of the identical particles: “Thou sowest not the body that shall be”—not a graceful, beautiful plant, with stem, and leaves, and fruit, but “a bare grain,” inferior in size and beauty to that which springs from it.

True, there is an intimate and mysterious connection between the seed and the plant, and so there must be also between the natural and the resurrection body of the saint; for graves are opened, and the sea gives up the dead which are in it. But however mysterious and incomprehensible to us the relation of the new body to the old, there remain the following points clearly demonstrated in this scripture: 1st, That “the body which shall be”—though in some sense connected with and springing from the corruptible body—is not the same. 2nd, That though it be not the same it shall correspond with it, as the wheat that springs up corresponds with the wheat that is sown.

Then the apostle proceeds to show from analogy the variety that may and will characterise “the resurrection”: and, chiefly, we would notice the “bodies celestial and bodies terrestrial”; “but the glory of the celestial is one, and the glory of the terrestrial is another.”

May we not gather from this that there will be a resurrection of the dead for earth and a resurrection of the dead for heaven. Both in heaven and on earth there will be eternal monuments of the wondrous redemption work of the Lord Jesus. The Church is heavenly, therefore our hope is heavenly. Our prospect is not to walk the earth, but to shine in the heavens.

And turning to the heavens, we read there are differences of glory, as of the sun, the moon, and the stars, and “one star differeth from another star in glory.” Think of the difference between the sun and the moon: the sun shining in its own inherent glory—the moon having no light in itself, and yet

reflecting the glory of the absent sun. Such is the Church—“fair as the moon” if only she reflect the glory of Christ; if only she show forth the virtues of Him who called her “out of darkness into His marvellous light.”

Lately we witnessed an eclipse of the moon. Gradually its fair and brilliant disc became obscured, and night was robbed of her cheering light and left to its native darkness. What caused it? It was only that the earth had come in between the sun and the moon, and so intercepted his glorious rays. What a lesson we may learn from this! Only as the Church with unveiled face beholds the glory of her Lord, can she shine upon the darkness of this world. In herself, like the moon, she has no light—she is “black”; nevertheless she is “comely”—but only as she dwells in the light, and reflects that light amid the darkness of earth.

Let earth, the things of time and sense, the love of the world, come in to hide Christ from the saint, and, like the moon eclipsed, his light goes out—he shines no longer. Here is the secret of the change, when coldness takes the place of zeal, and silence takes the place of testimony—when those who once shone bright are dim, and hardly differ from the darkness around—the world has come in and Christ is out of sight.

By-and-bye “He shall come to be glorified in His saints, and to be admired in all those that believe.” Innumerable hosts shall behold with admiring gaze the beauty of the Lord—His character and His glory reflected in the Church—and as they see it all to be the fruit of His agony and toil, what wondering and adoring worship will ascend!

A Map and a Guide.

“Lead me in Thy truth, and teach me” (Psa. xxv. 5).

HELP is here sought as well as direction; we not only need a map of the way, but a guide to assist us in the journey. A path is here desired which shall be open, honest, straightforward, in opposition to the way of cunning, which is intricate, tortuous, dangerous. Good men seldom succeed in fine speculations and doubtful courses; plain simplicity is the best spirit for an heir of heaven.

C. H. SPURGEON.

Winter Gospel Work

IN CONNECTION WITH ASSEMBLIES OF BELIEVERS.

By HY. PICKERING.

"THE harvest is past, the summer is ended, and we are not saved," will soon be the actual experience of thousands of our fellow-men both in city and country.

Summer services by the seashore, in the country, and at the corners of busy streets, will soon give place to the indoor meeting. At such meetings multitudes have heard the Way of Life, many have been aroused to consider their latter end, and a number have been led to know Him, whom to know is life eternal (John xvii. 3). Reports from many different parts and varied communities indicate an ear for the Gospel of God such as has not been for years past. This may signify that the pleasures of sin fall even while being enjoyed, the New Theology is rapidly developing the grey hairs of decay, and mankind intuitively realises the imminence of a crisis great and grave.

With the groan of the unsatisfied, who have sought refreshment in earth's "broken cisterns" (Jer. ii. 13) in our ears; the sight of the thousands of theatre-goers, dramshop devotees, pleasure hunters, and the depraved and outcast before our eyes; surely the message from heaven's throne that "It is high time to awake out of sleep" (Rom. xiii. 11) should be engraven more deeply on our hearts. Backing this up are the facts that "Now is our salvation nearer than when we believed," a day's march nearer home to the saint is a day's march nearer hell to the sinner; that as doors are opening abroad, so hearts seem to be opening at home, manifesting the increased activity of the Holy Spirit in the closing days of this His dispensation; that national, political, commercial, and ecclesiastical events all indicate a climax ahead—a climax which may affect the eternal weal or woe of myriads of our fellows.

Without stopping to consider the weight of these issues on world-wide work for the Master, it surely behoves us to carefully consider their import in relation to aggressive Gospel effort in connection with our Gatherings during the coming winter.

If in the past winter we had small attendances at our Gospel meetings which are composed mostly of believers, and not one definite case of conversion all the season (no uncommon calamity), must we remain satisfied? Should we not take up the Rachel cry, "Give me children, or I die" (Gen. xxx. 1). Or, if we could report fair attendances, a little interest, two or three hopeful cases in Sunday school or Gospel meeting, should we "limit the Holy One of Israel"? (Psa. lxxviii. 41). Even if we rejoice in well-filled halls, considerable interest, and a constant stream of blessing—comparing the apparent blessing with the appalling need—should only stimulate us to "do exploits" (Dan. xi. 32) for God.

Doubtless in all work for God there is a human side and a divine side, and it may be well to "speak freely" (Acts xxvi. 26) of these two phases in connection with winter Gospel work. As to the

Human or Manward Side,

would our God not expect from us

I. BETTER HALLS, in many cases even better BUILDINGS? Without a thought of the elaborate Gothic structure or any costly and useless ornamentation of stone, wood, or glass, would the mansions, villas, and comfortable abodes of very many of the saints not cry out: "Is it time for you to dwell in ceiled houses, and this house lies waste?" (Haggai i. 4). Respectable halls for Masons, Foresters, Gardeners, Orangemen, Co-operators, and Templars abound, yet how many are satisfied to proclaim the "glad and glorious Gospel" in buildings far from corresponding with the importance of the message.

In a country town when a few aggressives proposed to move from a hall "through a close and up a stair," in a side street, to the recently-vacated Y.M.C.A. Hall in the front street, some of the venerables urged, "We have been in this place for forty years or more, and these four walls are dear to us," as if antiquity and its sentimental attractions were anything to be compared with the glorious work of rescuing souls from eternal doom.

Even if no alteration is desired in the buildings, how many could have improved

EXTERIORS! Look at the well-painted, brilliantly-lighted, cheery outsides of most of the places of amusement and sin—especially enticing to the young—and then imagine the effect of a coat of paint on doors and windows, the notice board retouched, a bright light above the door, a couple of Gospel texts in the windows with a light behind, the whole door opened instead of as often only the half, and “welcome” written large on place and people. Much might be done in this way to “compel them to come in” (Luke xiv. 23).

Much of above would equally apply to INTERIORS. The “stuffy” building with ventilators pasted up, and windows seldom opened before, during, or after a meeting might easily and cheaply be adapted to the accredited hygienic ideas of to-day. Salvation and sanitation should never be divorced. The small-type hymn book or Bible and the dimly-lighted hall have been companions too long. Many are introducing incandescent light, more might easily and economically do so. Heaven is a land of light and lustre (Rev. xxi. 18-24). Why should the place where the way to heaven is made clear and plain not correspond?

II. BETTER PREACHERS. At the risk of being judged hypercritical we assert that there is great room for improvement in our Gospel preaching. None could have a better Gospel to preach, for none have adhered more loyally to the truths of ruin by the fall, redemption by the blood, regeneration by the Holy Ghost, reception by simple faith, assurance of the present possession of everlasting life, and the certainty of endless rejoicing with the Redeemer. Yet without aiming at elaborate theological discourses or setting up a scholastic standard, it must frankly be admitted that there is room for improvement in the order, grammar, method, and reverence, as well as in the substance of many Gospel addresses.

The improvement in general education, the rising generation of well-taught young folks, the diffusion of knowledge through the press and other changes demand that the “novice” be allowed only part of the meeting, that the “crank” be avoided at

all costs, that the speaker who only takes part because it is his “turn,” and such-like, be discouraged, and that the brother (local or neighbouring) with “grace, gift, and gumption,” be encouraged, so that the unsaved may be able to report “that God is in you of a truth” (1 Cor. xiv. 25).

III. BETTER ORDER. Someone remarked that in leaving the “systems” we had left all system behind us. There may be a measure of truth in the remark, for many meetings would be benefited by a systematic district visitation. Nothing that we have seen in close on forty years’ observation equals the monthly distribution of a leaflet, with intimation of meetings thereon, for increasing attendances. It need not be extensive, if it be judicious and systematic. Tract bands and open-air workers could also take a methodical tour in the district around the hall, and reach streets, alleys, corners, and homes, where a ray of Gospel light seldom enters. Villadom might even occasionally welcome a cheery Gospel song, earnest word of testimony, or short Gospel message. A special effort, with a warm-hearted gospeller in the autumn (when the shortening day impresses the brevity of life on the soul), and “an able minister of the Word” in the spring, should be regularly considered. In many ways we still require the exhortation, “Let all things be done decently, and in order” (1 Cor. xiv. 40).

Less need be said about the

Divine or God-ward Side,

as the sixty-six books of the Bible abound with precept and example, “written for our learning” (Rom. xv. 4). We once heard a brother remark at the close of a meeting for arranging for a united effort: “We don’t want organisation, we don’t want advertising, we don’t want man’s ways and methods, we want the demonstration and power of the Holy Ghost.” We would rather say we want the best that consecrated man can give in buildings, preaching, methods, matter, and unity, but, above and beyond all, we want GOD in His grace, wisdom, and power. “Without Me ye can do nothing” (John xv. 5).

We may have fine buildings, grammatical preachers, good singing, well - ordered

services, and everything that man can give, but if the "power of God" (1 Cor. i. 18) be lacking, we "become as sounding brass, or a tinkling cymbal" (1 Cor. xiii. 1). Yet, it was when the two typical men—David and Solomon—gave of their best that "the glory of the Lord filled the house" (2 Chron. v. 14).

So may it be during this coming season, if an energetic, whole-hearted effort be made to exalt and extol "the Name above every name" (Phil. ii. 9). Sinners may be won, saints may be revived and reunited, days which many have long sighed for may return, and the great Name of our God be glorified.

CORRESPONDENCE.

The Literature of To-day.

To the Editor of THE WITNESS.

PERHAPS there was never so much religious matter published as at the present time, but much of this is not calculated to edify, but rather to give false impressions and lower the standard of God's Word in the minds of men. Some periodicals are written in an attractive style and contain some fairly good teaching, but they also contain some objectionable matter, and some others are composed almost entirely of religious fiction. It appears to me that of the religious literature issued in the present day only a small percentage is scriptural and to edification—a little good seed, but also much leaven.

This raises the question as to what manner of men ought we to be who know the truth? We should walk in the truth and "contend for the faith" (Jude 3). "Holding forth the Word of Life" (Phil. ii. 16), which alone can destroy the works of the devil. Satan is employing a large staff of "men of corrupt minds and destitute of the truth" (1 Tim. vi. 5), "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). Truly we may cry "there is death in the pot," and the only antidote now is the same as was used in 2 Kings iv. 40, 41—the "meal" of God's Word, the Living Bread.

Thank God for the few faithful men He has raised up and qualified to expound and hold forth the faithful Word which was once for all delivered to the saints! Yet more co-workers are required to carry the precious truth written by these godly men to all Christians. Some years ago I laid this matter before the Lord with the result that I took a large parcel of old copies of *The Witness* and visited every

Christian (irrespective of denomination) in this village that I thought likely to become a reader. I explained its nature, left them a copy to read, and promised to call again in eight or ten days. This resulted in about twenty-six becoming regular subscribers. For edification of course it is much better to read the numbers consecutively than an odd number occasionally. On receipt of my monthly supply I take them to the subscribers who pay me as they feel free. This has been going on for several years, and the teaching is much appreciated.

I bring this matter forward, that it may be brought to the notice of my brothers and sisters in every assembly, and feel sure that some will be led to take up this service for the Lord, where it has not already been done, so that sound teaching may reach Christians in every town and village, both at home and abroad, assured that God will richly bless the effort, as He has done here.

T. G. A.

Bible Study by Correspondence.

DEAR MR. CALDWELL,—Last year you very kindly inserted a paragraph in *The Witness* concerning The Exeter Correspondence School of Bible Study. The outcome was that the interest and membership were considerably increased, and we trust that a real work has been accomplished for the Lord in the instruction of many of His saints. We are about to commence a third year of this work in October, God willing, and as we are commencing the second epistle to the Thessalonians a favourable opportunity is afforded for many to join in the study.

Any who take up the study can, if they wish, receive our notes each month without actually corresponding with us. On the other hand, any answers or work that are sent in receive attention from our correctors. The small fee, 1/6 per annum, covers printing and postage, and any surplus is used for reprinting and Gospel work. We have been greatly encouraged by letters from all parts of the world speaking of help received through these notes.

Exeter, August 3, 1910.

W. E. VINE. C. F. HOGG.

P.S.—Will those of our correspondents and others who desire to engage in the study with us, kindly intimate their intention to Mr. G. W. Buck, 98 Old Tiverton Road, Exeter?

Work in the United States.

DEAR MR. CALDWELL,—I have read with some interest the letter of Mr. William Lindsay on the above subject. There is indeed much land to be

possessed in this country, and the labourers are few. Let me add this word to the appeal of my brother. After some twelve years, most of the time moving up and down in the States and Canada, I am satisfied there is no room for young men with limited ability who come over to go from one assembly to another. This may be all right for men of experience, able to teach the saints, and to build them up on their "most holy faith." But the crying need is for young men willing to go into new places, cities, towns, villages, where the simple Gospel is seldom or never heard. There are whole States here without a scriptural assembly or a preacher from amongst us. I believe any willing to leave the beaten track, and give themselves to the Gospel would find a hearty fellowship of the saints, and see the hand of God in the salvation of sinners. But let no one come who cannot hold the attention of the people at home. But if God has gifted any, and they are seeking for opportunity, it is to be found right here.—Yours in the Lord's service. F. W. B.

ANSWERS TO CORRESPONDENTS.

The Gospel and Its Fruits.

ONE of our correspondents desires some further reference to Question 574 in August No. In its great fundamental features the Gospel is one, whether the Gospel of the Kingdom or the world-wide Gospel of this age. Whether preached by Peter or by Paul it is one, and I Cor. xv. 3, 4 gives the essential foundation facts.

But the Kingdom Gospel preached by John the Baptist, and by the Lord, and by Peter, has quite a different aspect from that revealed specially to, and through Paul, and preached by him among the Gentiles (see Gal. ii. 2). Note the repeated expression used only by Paul, "my Gospel." But this difference of aspect does not alter the fact that although Paul's Gospel, in its unique revelation of the Church as the body of Christ, was an advance upon all that had before been preached, nevertheless all who believed the foundation facts of the Gospel as preached by Peter—who indeed believed on the Lord Jesus Christ as the crucified and risen Saviour—were through that faith incorporated into the Church, the body of Christ. The full revelation of this stupendous truth was not made known to men till after the stoning of Stephen. It altered the experience and the outlook of saints, but it did not alter the standing in Christ of those who had before believed, knowing only the foundation facts as stated by Paul in I Cor. xv. Paul observed and practised baptism, he respected it as a divine ordinance,

only, he usually saw that it was administered by others rather than by his own hands, just as Peter did in Acts x. 48. Seeing the evil and sectarian use that was made at Corinth of his name, he afterwards thanked God that he had adopted this prudent course.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

MAKING ELECTION SURE.—Explain the words, "Make your calling and election sure."

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, I Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

SAVE THYSELF.—Please explain I Timothy iv. 16: "Save thyself, and them that hear thee."

In what sense can anyone save himself and others?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

The Faith of Christ.

QUESTION 575.—What is meant by the term, "The faith of Christ" (Gal. ii. 20; Rom. iii. 22)? Is it the same as Hebrews ii. 13: "I will put my trust in Him"?

Answer A.—From a consideration of the following passages one would judge that the expression denotes not the faith which the Lord Jesus exercised, but the faith which has Him for its object, so that "faith of" may be rendered "faith in." Mark xi. 22, Acts iii. 16, Rom. iii. 22, Gal. ii. 16, 20; iii. 22, Eph. iii. 12, Phil. iii. 9, Col. ii. 12, James ii. 1, Rev. xiv. 12 are all looked upon by grammarians as examples of what is known as the *objective genitive*. It being, however, a matter of exegesis rather than grammar which decides as to the inclusion of any passage within this group, we may perceive in such a passage as Mark xi. 22 (lit., "faith of God") the thought of the Divine source of true faith. After all we cannot separate the source from the object, for the source of faith and the object of faith are one. God's revelation of Himself to our souls produces repentance toward God, and faith toward our Lord Jesus Christ. "Faith cometh by hearing, and hearing by the Word of God." He can only be known by His own revelation, and the faith which He Himself imparts. Do we believe on Jesus? If we do it is the work of God in our souls (John vi. 29). Do we believe in God? If so it is through Christ (1 Peter i. 21; Acts iii. 16). It is as true of us as of Peter, that flesh and blood hath not revealed Christ to us, but the Father which is in heaven, and none knoweth the Father save the Son, and he to whomsoever the Son willeth to reveal Him. "By the grace of God," we each can say, "I am what I am." W. R. L.

Answer B.—"The faith of Christ" of Philipians iii. 9 is equivalent virtually to "the faith of the Son of God" of Galatians ii. 20, and both expanded mean "by faith in Christ the Son of God." Galatians ii. 20 refers to the impelling motive of the new life, *i.e.*, faith. Philipians iii. 9 refers to the standing the believer has through simple faith in Christ. A. O. M.

Answer C.—I would most humbly submit that Galatians ii. 20 does not teach the same truth as Hebrews ii. 13. In the latter scripture Christ is expressing His absolute confidence in

God to bring all His redeemed people safely and eternally to heaven (see whole verse). In Galatians ii. 20 the apostle is confessing that while spiritually his old flesh life was crucified with Christ, yet he as a natural man was still living a human life in his material body; but he was no longer living that life in an atmosphere of sin and self, but he was spending his remaining days in an atmosphere which had been created for him through the knowledge of the Son of God loving him, and giving Himself for him. A spiritual apprehension of the cross of Christ, and our crucifixion thereon with Christ, not only changes the whole course and conduct of life, but also transforms the atmosphere and the inspiration of life. T. B.

Answer D.—"I will put my trust in Him" (Heb. ii. 13) expresses the filial confidence of Christ. "The Author and Finisher of faith" (Heb. xii. 2) distinguishes Him from all those named in Hebrews xi. as the matchless example of perfect faith, to whom we are to "look off" and "consider" with the view to *imitate*.

On the other hand, the words, "I live by the faith of the Son of God" (Gal. ii. 20), refer to Christ not as the *example* of faith, but as the *object* of faith. And the peculiar form of the expression—"The faith of"—teaches that He is not only the object of faith, but also the *source* of it. It is His faith, for the reason that it is the revelation of His *loving* and *giving* that produces it, and increases it in the soul. A similar form of expression occurs in Mark xi. 22. "Have the faith of God" (margin), upon which Bengel has this rich note: "Such faith as it is right that they should have, who have God as their God." A definition that fits Galatians ii. 20 also. Then what kind of faith should we have who have the glorious Son of God as our own? And what kind of a life might we live were the thinking, speaking, doing—all the living—lived by allowing Him to live in us? R. B.

Editor's Note.—Alford and the Revised Version give as the equivalent for "the faith of Christ"—"faith in Christ." In Scripture faith has a double sense. It is the act of believing or trusting, and it is also that which is believed. In this latter sense it is used in Jude 3, and in many other places, and for the most part this sense is indicated by the definite article—"the faith," see the Greek. In Romans iii. 22; Galatians ii. 16-20; iii. 22; Philipians iii. 9, it is strongly contrasted with the law. It is that faith revealed in the Gospel, of which Christ is the substance and the object. We cannot accept the teaching that the personal trust of the Lord Jesus, as in Hebrews ii. 13, is at all in view in any of the passages referred to in answer A.

The Cross of Christ, the Crown of Wisdom, Power, and Love.

By ROBERT M'MURDO.

WE do not read far in the Bible until we discover that there is one great subject toward which the whole teaching of the Book leads: one great event of which every prophet speaks, and to which every act of priestly service points: one dominant central truth round which the whole volume of inspiration turns, and from which shines every ray of divine light that illumines the darkness of this world now, and which shall yet fill every part of the new creation with everlasting splendour.

This great event, this grand overruling truth, is

THE CROSS OF CHRIST.

It was looked forward to by God from all eternity as the crown of wisdom, power, and love; it was the converging point of every thought and purpose, plan and action, in the past; and it shall be the source of endless joy to God and His redeemed throughout the ceaseless ages of the future.

The apostle Paul in his day was counted as a fool, and his folly consisted chiefly in his association with "the cross." In the eyes of many it seemed madness for him to abandon the wisdom and learning of his time that he might occupy himself with a subject which to them was the height of foolishness, and which involved the loss of the favour and company of men of letters and respectability, and left him to mingle with the poor and ignorant who were counted as but filth and offal. Not only so, his identification with the cross of Christ must bring upon him all the shame and reproach of which death by crucifixion was the most ignominious exhibition.

For a man like the apostle to take his stand by the cross, and publicly declare himself to be one with the subject of such a shameful death, was to bring upon his own person the disgrace and abuse which the most religious and influential body of men in the world had heaped upon Christ. It meant that he would be cut off from his friends and cast out from society, and subjected to all the pain and shame which the

refined cruelty of the ecclesiastical leaders was capable of inflicting upon him under the hypocritical guise of faithfulness to God.

When he penned the words, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6. 14), he had experienced all this. The doors of familiar friends were closed against him, his reputation was gone, and his name covered with contempt. In his own person he had suffered hunger and nakedness, stripes and imprisonment, with nothing to look forward to in this world but bitter persecution and a violent death at the end. How much he felt all this the tender beseechings of his letters to the saints bear witness, written as the most of them were amid the privation and loneliness of the prison cell, while his torn and bleeding heart was hungering for just a little of the comfort and sweetness of brotherly love.

And yet, in spite of all this, there comes forth from this suffering, despised, imprisoned outcast this joyous declaration, this triumphant testimony, which, like the clear notes of a silver trumpet, have sounded through the centuries, thrilling and strengthening the hearts of thousands of suffering men and women, who, like the apostle, have come under the conquering power and holy charm of the cross of Christ.

Within the limits of two short texts in the epistle to the Galatians a few of the excellencies of this grand central subject shine forth, which may be viewed to profit in the following order.

A SECRET REVEALED.

First and most important the secret is revealed which gives to the cross its charm and power, and that is LOVE. "The Son of God, who loved me, and gave Himself for me" (Gal. 2. 20).

The wood, the nails, the crown of thorns, the bitter cup, were all instruments of torture and of shame. The open wounds, the pierced hands and feet, the agonising cry as He sank amid the darkness into the depths of unutterable woe, all proclaim in the eloquent language of suffering the intense reality of His love as He poured out His all on the altar of sacrifice for the eternal redemption of the objects of His Father's

choice. Whenever this is apprehended the heart is won, and the rebellious sinner is transformed into an adoring worshipper, and that which in itself is hateful and repulsive becomes the most attractive and engaging subject in the universe.

The pure, eternal, unfathomable love of God was centralised and exhibited at the cross where every attribute of Divinity and each person in the Trinity united in the offering of the "once for all" atoning sacrifice for sin. That love is in the world today, casting its holy spell around the hearts of sinful men and women, wooing them back to God by way of the cross, saving and sanctifying all who believe, giving to each a place in the family, and a pledge of eternal glory.

When the wreck of this fallen world is for ever removed, and all things shall be made new, the love of God shall rule unhindered in every glorified saint, and fill each holy being with increasing joy and power. But the sweetest, tenderest, most love-like of all the heavenly pleasures will be the secret individual bond of affection between each of the redeemed and the Redeemer, as we repeat amid the hallelujahs of praise with adoring worship filling our hearts, "The Son of God, who loved *me*, and gave Himself for *me*."

THE GROUND OF A HOLY LIFE.

The second important excellent truth which we learn from this same portion of Scripture is that the cross of Christ is the ground of all holy living. When Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," he stated what was doctrinally true of himself and of all others who believe. But in order that this redemption fact may become an experience, and produce in our lives what we see in his, identification with Christ by a present, continuous faith is necessary. Not faith as an act in the past, but as a *living*, ruling principle which so unites us to Christ that we lose ourselves in Him, and He becomes our life.

Such an experience as this would be an impossibility were it not for what has been already stated, namely, that love is the supreme power of the cross, and the faith

which identifies the believer with Christ in death and in resurrection life, turning the fact of the cross into an experience in holy living is that faith which worketh by love. Faith and love have a reciprocating power, they act and react upon each other. When as sinners we came under the power of the cross, and for the first time apprehended that it was in love for us that Christ died that shameful death, we said,

"I will believe, I do believe,
That Jesus died for me."

And as faith laid hold on Christ as the God-provided sacrifice, the love of God was "shed abroad in our hearts by the Holy Spirit," and we were ready to say with the apostle, "The life which I now live I live by the faith of the Son of God, who loved me, and gave Himself for me."

A Sufferer's Song.

HE cheers me with His presence,
He fills my heart with song;
He tells me He is coming
And will not tarry long.

I prove His power to conquer
When dark the shadows fall;
To Him my soul is precious,
To me He's All in All.

He shares my heavy burden,
As, leaning on His breast,
I tell Him all the sorrow
'Neath which my soul is pressed.

The tears which flow in weakness
From Him I do not hide;
For He who wept and suffered
Doth not that weakness chide.

Though wild the tempest raging,
Though cruel fetters bind,
I prove His power to keep me.
In perfect peace of mind.

And thus I shall continue
To prove His mighty grace,
Until I stand in glory,
And see Him face to face.

The Teaching of Scripture as to Baptism.

IV.—ROMANS.

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

“WHAT then shall we say?

Are we still to continue in sin that favour may abound?

Far be it!

We who have died unto sin, how any longer shall we live therein?

Or, know ye not that we as many as were immersed into Christ Jesus into His death were immersed?

We were therefore buried together with Him through our immersion into His death.

In order that—

Just as Christ was raised from among the dead through the glory of the Father,

So we also in newness of life should walk.”

Romans vi. 1-4. (*Rotherham's Translation*).

Once upon a time Paul had been a pupil of the famous Gamaliel. He had not forgotten the custom of the class. A scholar is delivering one of these argumentative discourses so dear to the heart of the Rabbi. In the middle of his argument a keen-witted rival intervenes with a question. Just such a question as is fitted to bring the fabric of his argument into fragments about him, crushing him beneath their downfall. He cannot ignore it. To pass it by unnoticed is to be shouted down. To seize it; to turn it into a flying buttress to the edifice of his argument; that would be glory.

In chapter iv. Paul has been arguing that the divine method of justification, or as he succinctly calls it “the righteousness of God,” is “without law,” is “by faith,” “the faith of Christ,” and is “witnessed by the law and the prophets.”

In chapter v. he proceeds to show that the blessings secured by this divine method of justification are “free,” are “by God’s favour,” and are “through the redemption that is by Christ Jesus.”

At this point he imagines that an adversary cuts in with the question, “Are we still to continue in sin that favour may abound?” The cogency of the question is clear. “Paul, you have made it clear that works have nothing to do with my obtaining pardon.

You assert that God pronounces me, the sinner, ‘not guilty,’ simply on the condition that I believe, a purely mental attitude, and that I believe in Christ. Nay, more, that all the blessings thus secured to me come to me as a free gift, altogether by the favour of God, and through the work of Another. Now, the greater the sin the greater must the pardon be. The more guilty a sinner is the more wonderful the power to proclaim him ‘not guilty’ must be. The greater the need the more exceeding excellent must be the gift. If that be so, and you assure me it is, Paul, then will I continue sinning (which has been hitherto agreeable to me), and thus secure greater favour from God (which will be agreeable to you, Paul).”

How does Paul answer this argument wrapped up in the question? Does he recall his previous course of argument, and hedge it around with all kinds of provisos? Does he elaborately explain that his questioner has misunderstood what he has said, that God’s method is not quite by faith alone, and that the gift is not altogether free? Not a bit! He proceeds to show how such a question throws a greater emphasis on what has already been said, and casts a stronger light on the splendour of the method of justification, so that all may see that it is, it must be, God’s method.

In those days believers were baptised shortly after conversion. Baptism was to them the outward and visible sign of an inward and spiritual change. Conversion being primarily an act between the soul and God, a turning to God from idols, another act was required to show to men that this had taken place. Now, baptism was no unknown act. It was a thing common to divers religions. Proselytes were baptised into Judaism, just as others were baptised into the various forms of paganism that existed then. So it was natural that believers should be baptised into Christianity, or, as Paul puts it, “into Christ.” And for this reason: In all other religions their adherents manifested their obedience to the laws, customs, rites, and authorities, of the religion into which they were baptised; but in the case of Christianity it is different. The man who becomes a Christian is a man

who, by faith in Christ, is born again. He is united not to a religion, but to Christ Himself by a living, loving, lasting union. Thus he is baptised into Christ.

In these days of Christendom things that matter are strangely obscured. Not so in those days of primitive Christianity. Not long after Paul had written his epistle to the Roman believers the storm clouds that already were gathering burst in a widely-flung tempest of blood. To become a Christian was to lose all the common rights of a citizen to justice and to lawful protection from the vindictiveness of the vilest informer, to lose even the merest claims as a human being on the truth, mercy, and compassion of his fellows. And what a fate was theirs! Right early was it discovered that death had no terrors for the men, women, and children, who believed in Christ. They marched to death as to a coronation banquet or marriage feast. Hence every torture that insensate fury could devise became their portion. Think of all the characters of a classic day; of Prometheus chained to his rock; of Ixion tortured on his wheel; of Marsyas flayed alive; of Actæon torn to pieces by his dogs; of Pasiphæ gored by her bull; of Hercules burned on his funeral pyre; and of Icarus with his wings flying aloft to fall crushed and mangled; and you will get some slight idea of what men and maidens, mothers and children, suffered to gratify the craving of blood-intoxicated multitudes for realism in the presentation of the terrible fates of these their heroes and heroines. Think of the Roman Emperor guiding his fiery steeds in the chariot races round the arena, the course lit by torches made of men and women clad in Nessus shirts of flame. The pen of the most unsusceptible of Roman historians falters here; and even public opinion was stirred to prevent a repetition of such a scene.

But for the Christian there was no concealment. The dark sullen waters that rolled over him, when he was baptised, re-echoed the words, "In the Name of the Father, and of the Son, and of the Holy Ghost." He had crossed his rubicon. He was no longer a silent man carrying about hidden in the

recesses of his soul the knowledge that God had pardoned him, that Christ had died for him, that the Holy Ghost was abiding in him. His neighbours now pointed at him as "one of the baptised." At any moment a *delator* might be pouring into a grim official's ear the information that he had become a publicly confessed follower of Jesus. To confess "the Name" was enough. As a great teacher once said to a company of the baptised, "*Non licet esse vos*" ("It is not lawful to be you!") Thus you can see what an important place baptism held in the Christian's life. And Paul takes it and shows not only how important it was, but how it visibly answered the cavil of the adversary, "Are we to continue in sin?"

It not only set forth their profession that they had become Christ's men; that they had entered into the closest possible relationship with Him; that they had become "members" of His "body." It set forth that the central thing about Christ to which their faith was fastened was His death on the cross as an expiation for their sins. Were they to be justified through Him? Then it was "through faith in His blood" (3. 25). Had they as enemies been reconciled to God by His Son? Then they were reconciled "by the death of His Son" (5. 10). So their baptism was not only into "His Name," not only "into Christ," but, above all, it was "into His death."

If that were so, then in being immersed they had visibly set forth their burial.

"Buried beneath a wave" is a phrase in our own language understood by all.

Now whom do men bury? Certainly not the living. Interment is the portion of the dead. Seeing, then, that they were baptised into His death, meaning thereby representative union with Him in His death, it was natural that the waters of baptism under which they had been buried by immersion should set forth their interment with Him. This declared that their representative union with Him in His death was no empty formula. They died and were buried.

Now this is the fate of men as sinners—certain death. That needed no setting forth. No; it was their death and burial "together with Him" that is set forth in

baptism. Now, adds the apostle, "through the glory [that is to say, the approbation] of the Father was Christ raised from among the dead." But the similitude he would draw here by his words, "Just as," is not "so we shall be raised," although that idea is contained in the act of baptism, and is true. For this would not answer the cavil, "are we to continue in sin that grace may abound."

No; Paul looks not at what happens as the corollary of their "being buried together with Him"—their being raised; but at what follows resurrection, "so we also in newness of life should walk." The words "new life" can be emphasised in two different ways. The word "life" may be made emphatic, or the word "new." The Greeks did not use italics or underscoring to express differences in emphasis. They could do it by alteration in the position of the words or by altering the words. For instance, Paul writes to Timothy (1 Tim. vi. 17) about "uncertain riches." He wishes to emphasise the uncertainty, so he uses a noun instead of an adjective, and his words literally translated are "uncertainty of riches." So here he wishes to emphasise the thought that the believer's activity springs from his possessing a new life, so he writes "newness of life." Nay, more, we have only the one word *new* to convey two meanings—new in time and new in quality. One may say "This is a new gun," meaning either that it had been lately made or purchased from the gunmaker, or else that it was a gun of a pattern never before handled. In the former sense you can speak of a new muzzle-loader, in the latter of a magazine rifle of an entirely new type. The Greeks had a word for each sense. Hence Paul here, by using the word bearing the latter sense not only emphasises the fact that the believer's life is a new one, but that it is entirely different in quality from his old one. I think, too, that the verb he uses here for *walking* draws attention to the picture Paul has before him of the baptised man having been raised out of the waters walking away conscious that now he has left the old life with its affections, pleasures, lusts, and ambitions behind him. Nay, more: action

implies life; and according to the life so will the action be. A man walks erect because he is the possessor of human life. A monkey walks bent and stooping because he is the possessor of ape life. We know now that life comes before physical organisation. To the strongest vision aided by the most powerful microscope a blob of jelly-like matter with no outer wall, with no internal structure visible, yet lives and moves and has its likes and dislikes. Farther back than this "structureless matter, yet having life and consciousness," we cannot go; for apart from matter in motion our senses, however aided they may be, can detect nothing. But seeing that a man, a monkey, a serpent, a fish, a snail, may spring from the continual division and subdivision of a speck of protoplasm that appears identical so far as our senses, however aided they may be, can discover, may we not reason that life is the architect that builds for itself from the molecules of matter lying around a body as it pleases God.

It may be human life that has entered on the stage of material being by drawing around itself molecules of matter that together form a minute jelly-like blob. If so it will build for itself a human body. If, however, it is serpent life, then it will build for itself a serpent body. And so forth.

Paul here then answers his adversary's cavil by showing that as a consequence of faith in Christ, and through the grace of God, there is implanted in the believer a new life carrying with it the power of reproducing its source, Christ, in him. To use the language of to-day, Paul's answer is complete, because it is based on the soundest scientific principles.

So the apostle goes on to point us to Christ, for he has shown that it is no longer a question what the believer is going to do, but what Christ has done, is doing, and will continue to do. Just one remarkable passage to show this. In verse 10, he says, "For in that He died, unto sin died He, once for all, but in that He liveth He liveth unto God." That being true of Him, it is true of His life which we now possess, and in the power of which we live the Christian

life, and walk the Christian path. What a word for these Roman believers in the days coming upon them, "Death over Him no more hath lordship" (verse 9).

Felicitas was a widow belonging to the higher ranks of Roman society. She had seven sons. They were all baptised believers. One day she and her seven sons were summoned before the Prefect Publius on the information of a *delator* or common informer. The first interrogation, from a regard to her exalted rank, was held in private, but seeing that she and her seven sons remained contumacious, the trial was conducted in public in the Forum. In spite of all offers of mercy, of rich and rare honours, and finally in spite of the most awful threats, Felicitas and her sons remained steadfast, and after the most hideous tortures died. I quote some of the words of the fourth son, Silvanus, "If we were to fear a temporary death, we should be punished with an eternal death, but as we know well what rewards are prepared for the righteous, what punishments are reserved for sinners, we can safely despise Roman law when it comes in conflict with the law of God." Thus were the faithful in those days delivered from the fear of bodily suffering and physical dissolution by the contemplation of the life which was theirs by faith in the Son of God.

I have thus sought to realise what the public owning of Christ meant in those primitive times, and by sympathy to enter into the feelings of the men and women who took this decisive step by being baptised in the Name of the triune God. Their former life was a closed circle. They were "natural" or "soulish," which is defined by Jude (verse 19), as "not having the Spirit." And so would they have remained until death had that circle not been cut by contact with the higher circle, of which circle Christ is centre, and His life the circumference—a sphere governed by "the law of the Spirit of life in Christ Jesus" (Romans 8. 2). Just as the lower sphere is ruled by "the law of sin and death" (Romans 8. 3). For escape from the lower is by death. The point of contact is dominated by the cross of Christ. The lower cannot be absorbed by the

higher. Hence the significance of baptism. Symbolically it marks the deliverance of the believer from that sphere where all beings and all things are governed by the law of sin and death, and his entrance into that sphere which is governed by the law of the Spirit of life in Christ Jesus. Thus it is that the apostle, bent on showing the impossibility of the believer continuing in sin (and continuance in sin means obedience to the law of sin), presents baptism to our view in all its completeness. We are baptised into Him, into His death. Nay, further, baptism setting forth burial declares the completeness of our participation in that death, for by it we are symbolically interred. How emphatic is our removal from the old, vicious circle thus portrayed! Through Christ we have died, together with Him have we been thus, in figure, buried. Now our entrance on the new sphere is displayed. "We walk about in the power of that life which is new indeed." Two questions I leave with you: How can sprinkling symbolise this? and, What meaning has baptism if it is not the baptism of believers?

Methods of Work.

PRINCIPLES AND PRACTICES OF MISSIONS—VIII.

By Dr. J. NORMAN CASE, China.

THERE are two other methods of work generally employed in non-Christian lands which it will be well to speak of, viz., medical and educational work.

1. *Medical work.* The importance and usefulness of this work as a help in the spread of the Gospel is generally recognised. About seventy years ago, from America, the first medical missionary went forth. Now there are some hundreds of fully qualified men and women in all parts of the mission field who, in the Lord's Name, are carrying on the work of preaching and healing. The Church, in healing the sick, is simply following in the footsteps of Christ and His apostles. The caring for the diseased and suffering must be recognised as an integral part of the mission of the followers of Christ (Acts x. 38; Luke ix. 2).

The work of the medical missionary, it is

freely admitted, stands on quite a lower level than do the miracles wrought by the Lord and the apostles. The miracles were the effect of the direct putting forth of divine power. Our Lord said: "I cast out demons by the Spirit of God." And the same explanation covers all the miracles He performed. So, too, when the apostles worked cures. They did so not as learned physicians or skilful surgeons, but in the Name and by the authority of Christ. These miracles were *signs*: the divine witness that the Gospel they preached was true. Let all this be granted. Since, however, the Church has lost her power of working miracles of that class, properly equipped and conducted hospitals may be looked upon as the next best thing. Such medical work is both *an end* and *a means to an end*.

As an end. In many parts of the world these workers are relieving much suffering and many infirmities. They are displacing practices and methods which, to the sick and afflicted, are generally useless and often positively cruel and harmful. The medical missionary is constantly restoring to the ranks of workers men and women who are almost indispensable for the well-being of their families. Mothers incapacitated in regard to the work at home through, say, internal tumours or other causes are operated on and sent back to the bosom of their families strong and well. Fathers rendered useless for labour in the field or shop through, say, cataract of the eyes or other disability are being dealt with in mission hospitals, and sent forth again as able as ever for the duties of life. These are examples of what we mean by medical work being an end in itself. And, surely, they are such ends as anyone may be glad and thankful to have any share in bringing about.

As means to an end. A philanthropic infidel or agnostic might well give himself to such work as above indicated; albeit I have not yet heard of one going to a heathen land in this capacity. But the true medical missionary also looks upon his service as a means by which he can influence men for their spiritual and eternal good. How the work does this must be clear to all. To the public the work often gives such an

idea of the true spirit and character of Christianity as they never had before, thereby influencing many to give it a candid hearing. Moreover, the patients themselves come into repeated personal contact with servants of Christ; they often hear the good news set forth by the very man who has successfully operated on their tumour, cataract, or other defect or deformity. Not infrequently such patients return to their homes and villages to live and witness for the Saviour that the missionary doctor has led them to know and believe on.

In medical missionary work it has been found that the most satisfactory results have followed when for some weeks or even months patients have stayed in Christian hospitals. This is so much the case that many of the most experienced workers in this field believe that, to ensure spiritual results following the work, a well-equipped hospital is a necessity. Speaking generally, they tell us the daily giving away of medicines to crowds of people has not been found to lead to definite spiritual results. My own experience confirms this; albeit dispensary work, even when carried on by those who are not fully qualified, often removes opposition and prejudice, and brings many under the sound of the Word. But it is a serious question whether time, energy, and money could not often be better employed. Undoubtedly a qualified worker or workers with a properly equipped hospital in each district would be much more satisfactory and fruitful than dispensary work carried on by the general missionary in a number of centres.

There ought to be a properly qualified doctor in all mission *districts* where such cannot be found—that includes inland China, Central Africa, and many parts of India. It is only fair to the workers themselves that in case of illness, confinements, and accidents there should be some one near in whose skill and experience they have confidence. In that way, humanly speaking, the life of many a valued worker would be prolonged. Many missionary doctors at times travel several weeks' journey to render service to some worker, though in cases of sudden and severe illness, of course, this cannot be done.

I believe that if twenty fully-qualified men and women from our meetings were led of God to give themselves to work in the regions beyond, openings could at once be found for them. They would be welcomed with open arms in places where work has long been carried on. That such may be raised up and sent forth we shall do well to pray. But I must pass on.

2. *Educational work.* In regard to this form of service much, both for and against, has been said and written. Many earnest Christians reason that the education of men is not a part of the work of the Church. It must, I think, be allowed that in some places, and by some missionaries, this method has been carried too far. In India, I understand, and to some extent in China, the ablest and bitterest opponents of the Gospel are men who have been educated in mission schools. On the other hand, as all acknowledge, some of the best workers and most consistent Christians are persons who from their childhood attended Christian schools. It seems to many missionaries, myself included, that after work in a district reaches a certain stage, schools are a necessity. They serve a double end—they provide a suitable education for the children of believers, and reach with the Gospel some who are still without. The importance of "atmosphere" in education has in recent controversies been much dwelt on. In non-Christian lands this is much more important even than in Christian.

Converts, I submit, have a right to look to the missionaries to counsel and help them in regard to the education of their children. And early converts are usually so poor that the only practicable way is for missionaries themselves to provide teachers and open schools. This is generally done, and the results are often most cheering.

In some lands, China among them, the call to establish schools for girls is even more urgent than for boys. In most villages boys can get the rudiments of education; not so girls. For even Christian parents, while alive to the need of their sons, are often indifferent as to their daughters being educated. Yet these lads are growing up, and will be soon marrying, and practically

the only way for them to obtain intelligent Christian wives is for missionary ladies to open and superintend schools for the daughters of believers. The extent and limit to which educational work should be conducted will vary in different countries. It is a matter, I think, which should mainly be left to the judgment of workers on the field. None can question the desirability of each convert, old or young, being so taught as to be able to read the Word of God for themselves.

We have now concluded our brief consideration of the methods employed in most parts of the harvest field to make known the Gospel. For, after all, that is the end in view; that is what we all aim at. Nothing short of bringing souls into personal, saving, contact with the living Saviour should suffice us. These methods at the best are but so much machinery—to make them effectual the power of the Holy Spirit must be present. Complete surrender to the will of God, whole-hearted consecration to Christ, the understanding and fulfilling of the conditions of being filled with the Holy Spirit—these are the desiderata among all witnesses for Christ in the regions beyond. By constant and believing prayer and intercession Christians at home can help toward this, and thus can have a definite share in missionary work in all lands. O Lord, revive Thy work in the midst of the years; in the midst of the years make Thy power known; in righteous wrath remember covenant mercy! Amen.

More Pearls from Old Seas.

By DIVER T. BAIRD.

VIPEROUS slander out-venoms all the snake poison of earth.

Practice without knowledge is blind; knowledge without practice is lame.

God's giants have not always big heads, but they have always big hearts.

'Tis better to be hated for Christ's sake than loved for your own sake.

Science is something which men discover; Scripture is something which God reveals.

Negative goodness consists in doing no one any harm; positive goodness consists in doing some one definite good.

The Two Heads of Two Races.

THE SUBSTANCE OF AN ADDRESS ON THE FIRST
EPISTLE TO THE CORINTHIANS.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XV. 42-49.

42. **It is sown in corruption; it is raised in incorruption.** We don't know what "incorruption" is here. Precious stones are the nearest approach to it on earth. The glory and beauty of the first creation is likened to the flower of the field which passeth away. But the beauty of the new creation is likened to "all manner of precious stones." Bodies and inheritance alike will be incorruptible.

43. **"It is sown in dishonour; it is raised in glory."** As I have stood by the grave of one I loved, and have seen the earth heaped upon the coffin, I thought what dishonour! To have to bury under the earth one whom you have looked up to with affection and veneration—what a dishonour to heap upon redeemed dust! But, I thought again, this is the very last now that sin and Satan can do. The next scene—how different!—when that which has thus been sown in dishonour shall be raised in glory, and fashioned by Him who is the "Resurrection and the Life," like unto His own glorious body.

43. **It is sown in weakness; it is raised in power.** Christ was "crucified through weakness, yet He liveth by the power of God." Death is utter weakness. How different the risen Lord Jesus, ascending up far above all principality and power and taking His place at the right hand of the throne, from that same Jesus nailed to the cross, or taken down from it and laid in the cold sepulchre! Even such, in measure, is the difference between the saint laid in the grave and that same saint as he rises up on the resurrection morn. Happy is he who learns the lesson of weakness here. To die daily is weakness indeed; but it is these, and they alone, who know the power of Christ resting upon them, that same resurrection power by which He rose.

44. **"It is sown a natural body; it is raised a spiritual body."** I want you to

notice the difference between "a spirit" and "a spiritual body." When the disciples beheld the Lord in resurrection they were afraid, for they supposed they had seen a spirit. But Jesus said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke xxiv. 36-39). Thus He proved to them that He was not a mere spirit. Even so in resurrection we shall not be spirits, but shall have spiritual bodies—bodies of such a nature that they may be seen and handled, and yet fitted for a spiritual and heavenly existence. In our present bodies we could not bear the glory of heaven. The sight of the Lord blinded in an instant Saul of Tarsus. When John saw Him in Patmos—His countenance as the sun shining in its strength—he fell at His feet as dead. Only a spiritual body can be at home amid the heavenly glories, and such a body will be ours—no longer a clog and hindrance to spiritual energies, to be kept under and brought into subjection, but a fit vehicle for the new-born, eternal life—the spirit that is begotten in us by the Spirit of God. We hardly know what life is here, we are so beset with weakness and infirmity. It is said, regarding the dwellers both in heaven and in hell, "They rest not day or night." But why no rest in heaven? Because there is no need for it. These natural bodies need rest. It is a humbling thought that we spend nearly one-third of our life in unconscious sleep. But the spiritual bodies which shall be ours at the coming of the Lord will need no sleep. Now we have life, then we shall have it "more abundantly" (John x. 10).

45. **"So also it is written, The first man, Adam, became a living soul; the last Adam became a life-giving Spirit"** (r.v.). Here are the two Adams, the *heads* of two races. The first man, Adam, had not the power to impart life. He could destroy life; but he could not give it. A little child can kill a fly, but all the power and wisdom of man cannot restore the life that is taken. But "the last Adam" is "a life-giving Spirit." He had power to give life and to sustain life. Three examples He gave of His life-giving power: He raised the daughter of

Jairus, just dead; the widow's son, on the way to the grave; and Lazarus, after corruption had set in. Death is the inevitable heritage of all descended from the first Adam; life—life eternal—is the inalienable portion of all who are in the last Adam.

46. **"Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual"** (R.V.). Such is God's order. It is a divine principle that can be traced all down the page of Scripture. Nature is ever associated with sin, ruin, misery, death, corruption. Nature comes first; then, out of the wreck and ruin of nature, comes, by divine power and grace—the new man—the spiritual—the heavenly. Cain, the natural man, came before Abel, the spiritual; Ishmael before Isaac; Esau before Jacob; Leah before Rachel, and so on. The natural always comes first, the spiritual "afterwards." The first man, Adam, must be fully developed, and four thousand years of testing must expose his utter weakness and shame and guilt, before the last Adam comes upon the scene; and so in the individual history, as well as in the dispensational, it is first the natural, with its sin and guilt and misery, and then, when nature is exposed and despaired of, grace brings in the new creation—the spiritual man, born of God.

47. **"The first man is of the earth, earthy; the second Man is the Lord from heaven."** The two titles, "Last Adam" and "Second Man," are essentially different. "The Word became flesh;" "the children" (whom He was to redeem) having been "partakers of flesh and blood, He also Himself, likewise, took part of the same" (Heb. ii. 14). "God sent His own Son in the likeness of sinful flesh" (Rom. viii. 3). "He took upon Him the form of a servant and was made (or 'having become,' R.V., margin) in the likeness of men" (Phil. ii. 7).

Thus He became identified with the Adam race, and His cross terminated the race judicially in the sight of God. In this sense the cross was "the end of the world," or literally "the consummation of the ages" (Heb. ix. 26). So also was it the destruction of Satan (Heb. ii. 14), and the abolishing of

death (2 Tim. i. 10). Of course, there is a sense in which the Adam race still continues, and the world or age runs on its course, and Satan is powerful for evil, and death still retains its force; but, according to God's reckoning, the cross where the last Adam was executed terminated them all.

But as the "Second Man" He is viewed as the risen and exalted head of the new creation. Hence it is not His first coming as the seed of the woman, the infant in the manger, that is presented, but rather His coming "the second time"—as the Lord, the glorified one, invested with all authority—the Lord from heaven. In the "first man," creation fell; and all the sin and groaning that has succeeded is viewed by God as but the working out of the history of the one man. In the "Second Man," creation is redeemed and restored; and all the eternal glories of the new creation are equally connected in the mind of God with the person and work of the Second Man.

The essential character of the first man is that he is "of the earth earthy." As we read in John iii. 31, "He that is of the earth is earthly, and speaketh of the earth," "who mind earthly things" (Phil. iii. 19), sure sign that it is not the spirit but the flesh, not the new man but the old that is at work.

But the "Second Man" "cometh from above." He speaks of "heavenly things."

Not only will He appear as head of the new creation, "the Lord from heaven," but, in His essential character, He is the Heavenly One who came from above, and is therefore, in His own essential glory, "above all."

48. **"As is the earthy, such are they also that are earthy; as is the heavenly, such are they also that are heavenly."** Thus we are taught that the same essential distinction that exists between the first man, Adam, and the Second Man, Christ, pertains also to the two races. Those who are natural—fleshly—partakers of the Adam nature; in short, those who have not been "born again" (or "born from above") are of "the earth, earthy." They "dwell on the earth," they "speak of the earth," they "mind earthly things"; they have neither eye, ear, or heart for what is heavenly.

But there is a race who are "born from above." They are "heavenly," because they are partakers of the life of Christ, the Heavenly One. Their new life—the new man begotten in them by the quickening power of the Spirit of God—is heavenly in its origin, heavenly in its character, heavenly in its destiny. As the apostle said, "Our conversation (citizenship) is in heaven." They are "strangers" here because born from above, and "pilgrims" because journeying to a heavenly city,

That the old corrupt nature still cleaves to them in no way invalidates this truth concerning them. It is the new, the inner man that characterises them in the sight of God. The old He reckons to have been judged at the cross. The new man is the eternal: that which must develop and which shall finally overcome and cast off the old. The old may harass for a time, and the oft-repeated groan, "Who shall deliver me from this body of death," may still arise; but its latter end, like that of Amalek, must be that it perish for ever.

49. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." How true it is that "we have borne the image of the earthy!" (John iii. 12). Have we not in very deed been the children of our father, Adam? In his unbelief and disobedience; in his hiding himself and excusing himself; in his sin, and death, and corruption—oh, how like him we have been!

Whatever be the truth as to our bearing "the guilt of Adam's first transgression," this we know is true that we have inherited his fallen sinful nature. "By nature the children of wrath." "Behold I was shapen in iniquity, and in sin did my mother conceive me." Some hold that an infant is like a sheet of white paper on which any character may be written. But, alas, Scripture and experience alike deny it. Where is the child that has not in its earliest years, or almost months, displayed a nature characterised by selfishness and insubjection?

Only One was otherwise—He who was "holy, harmless, undefiled, and separate from sinners." But just as really, as fully, as certainly as we have borne the image of the

earthly, so really, so fully, so surely shall we bear the image of the heavenly! God has predestinated us "to be conformed to the image of His Son." He begins by creating us anew after His own image (Col. iii. 10); then, as we abide in Him, we are "changed into the same image from glory to glory" (2 Cor. iii. 18), and, by-and-by, "we shall be like Him, for we shall see Him as he is" (1 John iii. 2). "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His own glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iii. 21).

Peace! Perfect Peace!

PEACE! perfect peace! for God is on the throne:

His very best He worketh for His own.

Strength! mighty strength! His everlasting arm

Protects and shields His loved ones from all harm.

Love! deepest love: enfolding to His breast: Believing in that love is perfect rest.

Care! tenderest care! forestalling every need: We from anxiety may well be freed.

Faith! stedfast faith in Him we know and love:

Nothing need now alarm and nothing move.

Hope! brightest hope! He'll quickly, quickly come,

And face to face we soon shall be at Home.

Joy! fullest joy! o'erflowing even now—

What radiance when before His face we bow!

Calm! stillest calm! all hushed before Thee, Lord!

Keep us, oh, keep us through Thy precious Word.

Praise! joyous praise! an ever-deepening praise,

Oh, by Thy Spirit tune our hearts to raise.

Work! earnest work! for time is hastening on;

'Tis only thus that wandering souls are won.

Rest! rest at last, beyond yon sunlit shore,

Where sin shall never cast a shadow more.

Our Shepherd and Bishop.

TWOFOLD TITLES OF CHRIST—V.

By T. BAIRD.

THIS unique dual title occurs in 1 Peter ii. 25, and in its combined form suggests to our minds provision and supervision. Although we are all fairly familiar with the *Shepherd* aspect of this dual name the *Bishop* phase of it is not so frequently employed. In fact this is the only place in Scripture where Christ is designated the "Bishop of the Soul."

Under the name and character of Shepherd He is continuously before us in Scripture, and conspicuously so in John x., where the laying down of the life of the Good Shepherd is the Spirit's great theme. We are there initiated into three mysterious phases of His death. It is expressly declared there to be

I. VOLUNTARY. "I lay it down of *Myself*." It is afterwards stated to be

II. SUBSTITUTIONARY. "I lay down My life for the sheep." It is also declared to be

III. TEMPORARY. "I lay it down, that I may take it again." Temporary in its duration, but eternal in its effect. Thus He stands before us revealed by God as the Good Shepherd—*good in death*. As the GREAT Shepherd—*great in resurrection*. As the CHIEF Shepherd—*chief in glory*.

Now consider Him as Bishop. Although the title is only once employed, that does not imply unimportance. There is no special word used here in the original Greek, as we might have expected, but just the usual word (*Episkopos*) employed elsewhere to describe the ordinary bishops in the assembly. These bishops, however, were exhorted to blamelessness in life and doctrine, but Christ required no such exhortation, for He ever was and is a blameless Bishop (1 Tim. iii.). The bishopric of ordinary bishops was confined to the locality where they lived and laboured, but the bishopric of Christ extends to all the flock of God in every part of the habitable earth.

In conclusion may we not humbly implore God to grant us a deeper experimental knowledge of Christ in this twofold capacity of Shepherd and Bishop? God gives us credit for having returned to Christ as our

Shepherd and Bishop. May we not be thus actually credited with that which is not practically and experimentally true? The Shepherd suggests provision; the Bishop supposes supervision. May we all know more of the supervision, *i.e.*, the oversight of Christ, our great heavenly Bishop.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

IN THE MORNING.

Ponder the Word, - Ezek. xii. 8.
Plant the seed, - Eccles. xi. 6.
Praise the Lord, - Psalm lix. 16. W.T.R.

FOUR WOMEN IN REVELATION.

Jezebel, - Poperly, Rev. ii. 20.
Sun-clothed woman, Israel, - Rev. xiii. 1.
Babylon, - Re-united Christendom, - Rev. xvii. 1.
The Bride, - The true Church, Rev. xix. 7. W.W.F.

SEVEN OFFICES OF THE SPIRIT AS GIVEN IN THE GOSPEL OF JOHN.

1. Quickening, - John iii. 5, 6; i. 12, 13, 32, 33.
2. Indwelling, - John iv. 14; Eph. iv. 30; 1 Thess. v. 19.
3. Outflowing, - John vii. 37-39.
4. Comforting, - John xiv. 16, 17; 1 John ii. 1, 27; Rom. viii. 9; 1 Cor. vi. 19.
5. Teaching, - John xiv. 26; Rom. xii. 3; 1 Cor. ii. 14; viii. 2; John 6. 63.
6. Reproving, - John xvi. 8.
7. Predicting, - John xvi. 13; Matt. i. 18; iii. 16; Acts x. 38; Luke iv. 1; Matt. xii. 28; Heb. ix. 14; Rom. viii. xi. 3; J.H.B.

"SEVEN ASPECTS OF SANCTIFICATION."

In Christ, - Positional, - 1 Cor. i. 2
By blood, - Sacrificial, - Heb. xiii. 12
By the Spirit, - Spiritual, - 2 Thess. ii. 13
By faith, - Experimental, Acts xxvi. 18
Through the truth, Scriptural, - John xvi. 17
By association, - Social, - 1 Cor. 7. 14
In heart, - Internal, 1 Pet. iii. 15. JS.FS.

Two Important Questions.

BY JOHN JAMES.

I. WHO COMPOSE A LOCAL ASSEMBLY?—The local assembly in any place consists now of all the believers in the place as in apostolic days. It is sadly true that all may not come together scripturally. But the word "assembly" is by some limited to those who do assemble scripturally.

The Greek word "*ecclesia*," which is the word the Holy Spirit uses, cannot be so limited. It means "called out." The local "*ecclesia*" therefore includes all in the place whom God has called and justified (Rom. viii. 30). The unity which the local assembly is to express is the unity which the Holy Spirit has made by baptising all believers into one body in Christ, not another unity made by human agency in contrast to it. It may be more difficult to do this, and require more grace, forbearance, and lowliness, than to form a meeting in separation, not only from the unscriptural denominations, but from some in them who have not "defiled their garments," and of whom the Lord says, "they shall walk with me in white for they are worthy." (Rev. iii. 4). We do not become the local assembly by assembling together. 1 Cor. xi. 17, 18, 20, proves that it previously exists in order to come together. The assembly exists in the members of the body of Christ, even if they do not assemble scripturally, or if only two or three of them do so. In that case, the two or three must not assume to be the whole. They are a part only, and must be careful to act scripturally towards the others.

II. WHAT WAS THE WICKED PERSON PUT OUT OF IN 1 CORINTHIANS V.?—The commandment of the Lord, through the apostle, is very explicit and simple. "Put away from among yourselves that wicked person." He was put away from all the collective privileges that belonged to him as a believer; just as a child in a family may have to be put away from the other children. He is still one of the family, but not allowed to associate with them. His restoration is the reversal of this; the apostle's command is: "Wherefore I beseech you that ye would

confirm your love toward him" (2 Cor. ii. 8). That is all. From the time that he became a believer he was always one of the "within." If he were not, to deprive him of Christian fellowship would have been no punishment. What would an unbeliever care for being deprived of the Lord's supper? The fact that he was judged by the Church shows that he was one of the "within." Those that are without, God judgeth (1 Cor. v. 12). The "within" are all believers. The "without" are unbelievers.

CORRESPONDENCE.

The Fatal Defect in Modern Education.

To the Editor of THE WITNESS.

DEAR SIR,—The British Empire does not owe its origin to Queen Victoria and King Edward, and its affairs for the last seventy years could have been carried on had they never existed; but that anyone should write a history of the empire for that period without mentioning their names, and that such a history should be used as a standard one in our schools, are suppositions that are wholly incredible.

God created the universe at first, and He is now upholding all things by the word of His power; and yet in our public schools such things as geography, chemistry, and natural history are now taught in such a way that the omission of God's name is as complete as it could be if He were not, and as if the Bible had never been written.

Seeing that the Creator and Upholder of all things has now become the Redeemer of mankind, how does it happen, and what is the meaning of the mysterious fact, that a line of conduct which in the one case would be an indication of insanity, is in the other case the very one that is now enforced by law upon the unsuspecting and impressible children in this professedly Christian land? I am yours faithfully

Gellybank, Kinross.

J. DOUGLAS.

"Non-Eternity" Views.

I AND others really do believe that this is a deeply important question on which much hangs, and that we ought in faithfulness to Christ and His Word to resist to the utmost of our power what we believe to be the fundamentally subversive doctrines of conditionalism, &c., and to keep the assemblies clear of them.

I find it very hard to believe that the Lord has made such an important truth as the fate of the impenitent depend on the meaning of a Greek word alone. How would this fit in with "hiding these things from the wise and prudent, and revealing them unto babes"? There are such expressions as "where their worm dieth not, and the fire is not quenched" (Mark ix. 48) which have to be dealt with. For every scholar who argues from the Greek in favour of "non-eternity" views, I believe an equally learned one could be found to argue the contrary.

I remember how earnestly Dr. Handley Moule at Ridley Hall insisted that the thought of duration did lie deeply embedded in *αἰώνιος* (eternal), quoting such verses as 2 Cor. iv. 18 and Philemon 15 to support his view. Besides whatever *αἰώνιος* means, it means as long as God lives or the redeemed endure.

I am sure it would be a cause of wide-spread rejoicing among multitudes of simple believers if you could make one clear statement that you do hold the fearful but clearly revealed truth, that those who reject the grace of God, and the sufficient light He gives them, must suffer everlastingly with the devil and his angels, the consequences of their awful choice. I know of no case of one holding non-eternity views being knowingly received among us, though such may have "crept in unawares." I believe the vast majority of the simple assemblies would desire to keep themselves clear in this matter, and could not have fellowship with one of the contrary sort of teaching.

I have prayed for years to be kept free from such teaching, and I cannot believe that God would have us in a state of uncertainty as to the leading truths of His revelation. "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. viii. 2) must have a special meaning limited to its context. John says to the little ones of the family of God "ye know all things (1 John ii. 20); "ye need not that any man teach you" (1 John ii. 27), which does not tally with the idea that they were to profess to know nothing about anything. Paul says to Timothy "continue thou in the things that thou hast learned."

Yours sincerely in Christ.

W. H.

ANSWERS TO CORRESPONDENTS.

God's Love and Natural Love.

WHAT is the difference between natural love and "the love of God" which is a fruit of the Spirit? Natural love or "natural affection" is common to all men, and even to the lower animals,

varying greatly in intensity and intelligence. Man has fallen so low, that in some, we might say in many, it is almost if not entirely extinct. Many of its features are similar to the love of God, e.g., self-denial, care for offspring, and for the weak and dependent, these and many other beautiful characteristics remain in spite of the fall. They are inherent in nature and do not rise higher than nature's instincts. Human natural affection seeks rather to enjoy its object than to bless. Children spoiled by parental indulgence are an example of this. Divine love is so different that the Holy Spirit calls it by another name never used to denote natural affection, or the mutual affection of the man and the woman. Divine love springs from its source in God Himself, and has God and Jesus Christ first for its object. It denies self, it is independent of circumstances, it rises superior to indifference and opposition (see 2 Cor. xii. 15), it seeks ever to bless, though in doing so self may suffer. It recognises the claims of "the household of faith" first, and also goes out to a sorrowing, suffering, and guilty world.

Love Covering Sin.

WHAT is the meaning of love covering sin? (1 Peter iv. 8; James v. 19). We know how God has covered sin; not by excusing it, or condoning it, but by propitiation. Charity or love "rejoiceth not in iniquity, but rejoiceth with the truth." The way of the flesh is to take a morbid pleasure in tales of sin, to listen to slander, to spread evil reports, to make the worst of everything, magnifying the evil and disparaging the good. The way of love is faithfully to rebuke sin, but not to tell it to others, unless it be of such a nature that righteousness demands that it be told to elders, who will seek the restoration of the erring one. Considering themselves, Noah's sons sought to cover their father's sin and shame, and not to see it; they put a cloth upon their shoulders and walked backward, a way that nature never taught; it was the device of love (see Lev. xix. 17).

Fundamental Error.

WHAT constitutes fundamental truth and fundamental error? To remove a foundation stone from a house may endanger the whole edifice; whilst from the superstructure a stone might easily be cut out of the wall and replaced without any chance of injury to the building.

So is it with the truths of Scripture. There are points upon which many of the godliest differ. There is no question of making "shipwreck of the faith." They go on steadily holding fast to the great foundations of the faith.

and the minor points of difference ought to be borne with, whilst aiming at unity of mind and judgment.

To deny the Deity of the Lord Jesus, His birth of a virgin, His propitiatory sacrifice, the fact of His literal resurrection, the blessedness of the redeemed, or the eternal suffering of the lost, would be to overturn the foundation truths upon which the whole fabric of the faith is built.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

GIVING THANKS FOR THE BREAD.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and *taking* the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

SAVE THYSELF.—Please explain 1 Timothy iv. 16: "Save thyself, and them that hear thee." In what sense can anyone save himself and others?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

What are the "Greater Works"?

QUESTION 576.—Please explain what are the "greater works" to which our Lord refers in this Scripture? (John xiv. 12).

Answer A.—The promise of John xiv. 12 is based upon the exaltation of the Lord Jesus Christ. Because of this the Lord declared that he that believeth on Him (1) should do the works that He did; and (2) should do still greater things. The first promise was fulfilled in the miracles performed by the apostles and others in the opening days of the dispensation (Acts iii. 7; v. 12-16; vi. 8; xix. 11, 12; xx. 12) as a confirmation of the truth, and as a testimony to the victory of the Son of Man a sample was given of the powers of the age to come (Heb. vi. 5). Having fulfilled their purpose in arresting attention to the truth, miracles (in the ordinary sense) soon ceased, and are not mentioned in the later epistles. But the second and greater promise is still being fulfilled. The Lord in His humiliation had spent His strength apparently for nought, but in resurrection He beheld the fruit of all His toil. See the thousands converted at Pentecost and the Gentile harvest since, through the blessing of the Holy Ghost, blessing not confined to any locality as it was when the Lord was upon earth, and even in the opening days of the dispensation, but now *world-wide*. And if we think of the thousands now preaching the Gospel, though there were never so many heathen in the world as there are to-day, the numbers of Pentecost might be even surpassed did we know of everyone who passes from death unto life each day. Surely all other miracles are as nothing compared with this one. But for the death and passion of the Saviour not one could pass from death to life. Almighty power is needed for every miracle, but for this one redeeming love as well. Other miracles are but for time, this is for eternity. What a privilege then to be instrumental in the feeblest way, even though it be only by having practical fellowship with the servants of the Lord in the conversion of a single soul. The Church has lost something of its pristine dowry; but let us, instead of seeking after that which has been withdrawn (Heb. ii. 4), value more the

high honour that remains, and will remain until the coming of the Lord now near at hand (Eph. iv. 11-13; 2 Tim. iv. 1-5). W. R. L.

Answer B.—The "greater works" were consequent on the coming and operation of the Holy Spirit. The book of Acts unfolds some of these "greater works" consequent on the descent of the Spirit from the ascended Lord (chapters ii. 41-47; iv. 4; vi. 7); also the opening to both Jew and Gentile of way of life by the apostles. A. O. M.

Answer C.—Christ's bodily presence and His earthly ministry were confined to the lost sheep of the house of Israel (Matt. xv. 24). His area of service was considerably restricted, and His audience circumscribed. After His rejection, crucifixion, resurrection, ascension, and the descent and manifestation of the Holy Spirit, the whole aspect of affairs changed, and His disciples were to have a wider area for their Gospel operations, and a vastly greater number for their audience. The Matthew x. commission, which restricted the preaching to the Jews, was superseded by the Matthew xxviii. commission, which extended the preaching to the world. Moreover, be it remembered, that in incarnation Christ's purpose was not so much to *preach the Gospel* as it was to die as a victim for human sin and guilt, so that His servants might have a *Gospel of full forgiveness to preach*. Hence with the presence of the Holy Spirit on earth in power, and an ever-increasing army of living witnesses, greater works in greater numbers and in greater areas have really been and continue to be accomplished. T. B.

Making Election Sure.

QUESTION 577.—Explain the words, "Make your calling and election sure."

Answer A.—The exhortation to "make one's" calling and election "sure" is based upon the diligence given to the progress in the divine formation of character (verses 5-9). Diligence in these holy virtues assure the believer of his true calling and election of God (see 1 Thess. i. 3, 4). Our true "calling and election" is shown and proved by these characteristics. A. O. M.

Answer B.—The "assurance of salvation" is a blessed truth of Scripture, but the devil can make use of the spread of precious truths to introduce his counterfeit. The assurance of salvation was never preached more clearly than it is to-day, but there never was a day when deception was more rife. There are some from whose own lips the word "hope" now never falls, while those who know them can only *hope*

that they have eternal life. They take for granted their own spiritual well-being in a most deplorable way. But if we have been born again and really know what it is to have to do with God, it will be our occupation, as it was the apostle's, to have a conscience void of offence toward God and men always (Acts xxiv. 16), and we shall give diligence by taking heed to verses 5-8, to make it clear to those who have to judge us by our fruits that we have indeed been called and chosen of God (*cf.* 1 John ii. 2, 3; iii. 14). We thus shall be preserved from stumbling, and when the Lord comes will have an abundant entrance into His everlasting kingdom. W. R. L.

Answer C.—The context shows that the subject is that of *giving evidence* of our "calling and election" by super-adding to faith, courage, and other virtues, and in this respect is akin to the teaching of James ii. 14-26, where it is said: "By works a man is justified, and not by faith only" (verse 24). The word rendered "sure" in 2 Peter i. 10 occurs eight times in the New Testament, and is variously rendered in English by the words: "Firm" (Heb. iii. 6), "steadfast" (1 Cor. i. 7; Heb. ii. 2; iii. 14; vi. 19), "sure" (Rom. iv. 16; 2 Peter i. 10), "of force" (Heb. ix. 17), and is used of God's promise, Paul's hope of the Corinthian saints, the word spoken by angels, the steadfastness of enlightened Hebrews, the hope set before us, the new covenant, and the "calling and election" of God's people. As touching this last-mentioned it can only be done by testimony borne *to men* by those who "have obtained like precious faith." It is not a question of what believers are God-ward. W. H.

Answer D.—Two possible classes of Christians are under review in the context. After inviting all believers alike to do a sum in spiritual arithmetic by adding to faith virtue to virtue knowledge, &c., &c., he proceeds to differentiate between those who would *do* so and those who would *not* do so. The first would not be idle or unfruitful in the knowledge of our Lord and Saviour Jesus Christ, but the latter are described as short-sighted, and even blind, and memory had ceased to register the initial act of cleansing. Such believers as make spiritual progress in the divine life place their calling and election beyond the reach of suspicion (see 1 Thess. i. 5), but such as stand still or turn aside, or go back, make their calling and election a matter of great doubt, and their salvation a thing of grave question (see Gal. iv. 20). The reward of the progressive Christian is twofold. On earth he shall *never fall*. Into the kingdom he shall have an *abundant entrance*. T. B.

The Ministration of the Spirit.

By DR. THOMAS NEATBY.

PART II.

IT is a restful occupation to contemplate in the gospels the marvellous path of the blessed Lord. We were tracing that path in the former paper, occupied specially with His *life* work. Let us linger yet a little upon that work, or rather upon Him in the doing of it. Precious to God in His sanctuary were those three and half years of His service, and precious to us, in our measure, they still are. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." It is not here the truth, always real, always important, that God *is* in Christ, but that when Christ was here God was by Him reconciling souls to Himself. See Him at this work in the Pharisee's house (Luke vii.). On one thing they were all agreed—the poor woman at the Lord's feet was a *sinner*. Simon accused her as such, the Lord Himself says, "Her sins which are many," and she is there only as a *sinner*. She had learned to love the Lord. Assuredly she could only love One who had first loved her; but she knew nothing of pardon, she knew only that she was a *sinner*. It was the boldness of faith that led her to brave the scorn of the Pharisee in his own house. Strange place this for "a woman in the city, which was a sinner!" And oh! she hears the glad tidings of her pardon addressed to Simon. She, a confessed sinner, has found a Saviour. He who alone fully knows her sins imputes them not. He was about, so to say, to impute them to Himself on the cross. His blessed mission was "reconciling, not imputing." What a sigh of relief in her breast when at length she hears the words addressed direct to herself: "Thy faith hath saved thee; go in peace!"

See Him again at the well of Sychar. God was in Him "reconciling" to Himself and "not imputing trespasses." He tells the poor woman there all that ever she did, lays bare the secrets of her heart and life, reaches her conscience, and makes her to know that all her being and doing lies unfolded before His eye. Yet so far from

repelling her, He is drawing her with cords of love. He knows her through and through. He is the "I Am" before whom all things are naked and open. O the grace, the tenderness, the wisdom of His "reconciling, and not imputing!" He is about to "impute" to Himself on the cross her transgressions, and to be bruised for her iniquities. They are not imputed to her. She leaves the well with the sense of pardon bubbling up in her heart. Her own testimony is, "He told me all things that ever I did," fearless of the taunt sure to come from her neighbours: "Did He tell you anything good?" The One who told her all imputed nothing. She is too supremely happy to cast another glance at her water-pot, or to think of anything but her new-found Saviour: "Is not this the Christ?" She is not only forgiven and reconciled, but SATISFIED. Her heart is all entire for Him who has saved her. He fills her vision, He fills her heart, He fills her life henceforth! Oh to serve Him as she served Him, in forgetfulness of self and surroundings! To know, as she did, one only passion—her Messiah!

But "He came to His own (home), and His own (people) received Him not." Come in His Father's name, come with His hands filled with blessing for the people of God, He is the "despised and rejected of men." He could say, "I have laboured in vain, I have spent my strength for nought." Yet, listen to Him at the moment when His rejection becomes evident; when with a heavy heart He has to utter woes upon those who knew not the time of their gracious visitation. "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight." Blessed Lord Jesus, may we take Thy yoke, and learn of Thee, meek and lowly in heart, as Thou wast here below!

This gives rise to another sort of service, the acme of His obedience. "He humbled Himself, and became obedient unto death, even the death of the cross." All other deaths have been the fruit of disobedience;

this the expression of obedience. Here it was that "By the obedience of One shall many be made righteous." Death, the death of the cross, alone could avail to justify the sinner. Blessed be His name, He was "obedient unto death, even the death of the cross." We are justified by His death (Rom. v. 9). He thus laid the foundation for the exercise of God's justifying righteousness. "Glory to God in the highest, and on earth peace." The foundation of all blessing for man, of all glory to God in His fallen creature was laid in that cross. It was there that His rejection was consummated, and there the foundation laid in righteousness of God's redeeming glory. Oh, passing sweet to behold Him seeking and finding His satisfaction in the redemption of guilty sinners! Truly, it is here that all His goodness passes before our astonished gaze! "Meat out of the eater" is the cross, and sweetness, eternal sweetness, out of Him who sustained it.

"The strong man in his armour
Thou mettest in Thy grace;
Didst spoil the mighty charmer
Of our unhappy race."

The more the heart dwells upon the cross, remembering the present glory of the Lamb in the midst of the throne, the more conscious it is that it has reached the true and only foundation, laid in Zion, for the manifestation of "a just God and a Saviour."

"Inscribed upon the cross we see,
In shining letters, GOD IS LOVE."

In considering the structure of our chapter (2 Cor. iii.), we have very precious light in linking the words before the parenthesis with those directly following it. It would then read: "The Spirit giveth life. . . . Now the Lord is that Spirit." In 1 Corinthians xv. 45 we read: "The last Adam was a quickening spirit." Here, in our chapter, we behold Him the *One quickening Spirit*. It is the Father that has given Him this authority, and He uses it in entire fellowship with Him. Of all whom the Son quickeneth, it may be said: "Thine they were, and Thou gavest them Me; . . . and all Mine are Thine, and Thine are Mine; and I am glorified in them."

It is eternal life with which He quickens

the soul. Life puts the soul in relation with the living Father through the Son of His love. Most blessed and perfect fellowship! "And truly our fellowship is with the Father, and with His Son Jesus Christ." If eternal life be to us merely life which shall never pass away we have much still to learn about it. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." It implies fellowship with our God in all His thoughts, which cluster around and centre in His blessed Son. "How precious also are Thy thoughts unto me, O God! how great is the sum of them!" But what shall we say of a life that puts us in eternal relation with God in all the deep thoughts and purposes of His heart? We speak of it with trembling, but not with doubt. With trembling, because of the feeble measure in which we enjoy or enter into these precious thoughts; because of the little power they have upon our hearts and ways. Yet how true, how real! By the very life we live we are in relation with the living God, in fellowship with His infinite thought. Read the Psalm from which I have just quoted (the 139th), and remember as verse after verse passes before you that it has a voice for *you*, that it is a part of *your* spiritual inheritance. With what worship you will then exclaim: "How precious also are Thy thoughts unto me, O God!"

The Greed of Greatness.

IT was *after* the unbelief of the disciples had hindered their using the "power and authority" which the Lord had given them; and *after* He had to rebuke them for being "faithless and perverse" (Luke ix. 1, 41), that they "disputed among themselves which of them should be the greatest" (Mark ix. 34). This is always the case. It is not when believers are "walking in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts ix. 31); it is when they speak "perverse things" (Acts xx. 30) that reasoning arises as to who should be greatest. They forget that "if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. vi. 3).

A.G.W.

The Cross of Christ, the Crown of Wisdom, Power, and Love.

By ROBERT M'MURDO.

PART II.

IF what has been stated is true, and it seems clear that it is so, the question may be asked, "How is it that as Christians the most of us come so far short in holy living, and make such poor witnesses to the power of the cross?" May it not be in a great measure because of the lack in our lives of that concentration of purpose which gave to the life of the apostle that intense reality expressed in the words, "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).

Without this concentration of aim and purpose, we live by fits and starts, we are cold and hot by turns. To-day we are bold to confess Christ and to proclaim His worth, to-morrow we are beaten back by the power of some lust, or crushed by the weight of some care. Thus we lose our hold upon God and our affection is divided. With the apostle it was not so. His path was as the shining light, shining more and more unto the perfect day. With him there was no defeat, and no turning back. The cross of Christ was the one masterful subject which filled his affection, engaged his intelligence, and controlled his will. For him

CHRIST WAS ALL.

Such concentration of purpose, such untiring zeal, such self-sacrifice as were displayed in his holy life, were never produced by human effort. The power which wrought in him such Christ-like ways was the power of love, that love revealed in the cross.

In the things of this world we are wise. That every effect must have a cause is an axiom so self-evident, and so firmly rooted in our nature that it is accepted as a certainty upon which all philosophy must be built. But when we come to deal with spiritual things, and especially with the advancement of holiness in our lives, how often do we act as if effects could be produced without a cause. We allow our minds to be occupied with the fleeting

vanities around us, and our hearts to be engaged with the pleasures or profit of things seen and temporal, and too often our aims and pursuits are directed along the popular currents of this evil age; while but little time is spent in adjusting our souls before God by prayer and the Holy Scriptures, and then we wonder at our lack of power and blessing. A holy life such as the apostle lived, filled as it was with the fragrance of Christ, is an effect which can only be produced in one way. Reading books on devotion, attending to rules for holy living may be instructive and entertaining, but such can impart no power.

CONTEMPLATION OF THE CROSS OF CHRIST.

This is the one way which brings us under the working of the mighty, transforming, sanctifying power of the love of God. To the Christian this is a pleasant and an easy way. Christ is the most engaging Person in the universe—He is the altogether lovely One. Through the rent veil of our Redeemer's flesh the unsearchable riches of wisdom and knowledge are revealed, with all the treasures of love and grace which have lain in the bosom of the Godhead from all eternity. Contemplation must begin with thought. The cross of Christ is not an object which sense can grasp; it can neither be seen nor felt. Hence it must be set before the mind by deliberate, continuous thought. As we think about the cross with its burden of woe, and look by faith on the Suffering One, the Holy Spirit sheds the light of His presence upon the scene, and our hearts are filled with adoring worship. This way is simple, and well suited to the ability and opportunity of all. Many of the saints are weak in body, and full of pain and disease; but contemplation is a heart exercise which requires little if any physical effort. There must of necessity be knowledge. What is not known can never be the object of contemplation. We must read the Word of God in order to know about Christ and the cross, but without meditation and contemplation our reading will be unfruitful. Many have to toil all day amid the bustle of commerce or the din of the factory, but this need not hinder heart occupation with Christ.

Jacob toiled late and early for seven years

in the service of Laban, but the hard labour never diminished his love and devotion to Rachel. Her image filled his mind always. She held his affection wherever he was (Gen. xxix. 20). "I have set the Lord *always* before me," says David in Psalm xvi. 8; while the beautiful words of Asaph in Psalm lxxiii. 23, 24, show the same devoted heart engagement: "Nevertheless I am *continually* with thee; Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory."

In the kingdom of grace, love is the ruling power. The heart leads rather than the intellect. "Where your treasure is, there will your heart be also" (Luke xii. 34). When the heart is engaged with Christ, concentration of purpose and action follow, and the whole man is conquered. The way of the cross becomes the law of life, and the doctrine of identification with Christ in death, and resurrection passes into an experience, and a holy life is the result.

Such was the case with the apostle, and so it may be with each of us who have the same Christ Jesus as *our* Lord, and the same cross in which to glory. "We ALL, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

Personally I am but a learner in the understanding of the mysteries of the cross, but I pray that no poverty of thought, or lack of expression on my part may prevent the reader from pursuing more fully the study of this most profitable subject, which so soon must engage the attention of the universe, but which shall never be exhausted throughout the ceaseless ages of eternity.

Communion.

"I will come in and sup" (Rev. iii. 20)
AND shall I fear the darkening night
 With such a Guest!
 If Christ will bear me company,
 My heart can rest,
 And sun itself in Him, my Light—
 My soul can feed, whate'er the fare,
 If Thou, my Lord, will bless and share
 The meal with me. E. STACY WATSON.

The Teaching of Scripture as to Baptism.

V.—CORINTHIANS AND COLOSSIANS.
 Read 1 Cor. x. 1, 2; 1 Cor. xv. 29; Col. ii. 12.

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

CORINTH was called by the poets "the city of the two seas," and, from a mercantile point of view, "the eye of Greece." There flourished the idols of the marketplace, the idols of the theatre, and the idols of men's lust and women's frailty. *Lais* was the name of two Greek courtesans famed for the beauty of their face and form, and for their enticing lasciviousness. At Corinth Paul could have seen the tomb of the elder bearing the significant emblem of a sphinx clutching in her claws a human skull. Filled with the spirit of idolatry was this famous city. The temple within her walls, at which the whole world came to worship, was dedicated to the service of *Aphrodite Pandemos*, whose ritual was an orgy of bestial and debasing vice, characteristic of human nature at its worst when degeneration has wreaked the vengeance of outraged nature on brain, and nerve, and body. It was the worship of "degenerates."

What must have been the dynamic of Christ's evangel that could insert that marvellous "BUT" in the terrible list in 1 Corinthians vi. 9, 10, "and such were some of you: *but* ye are washed, *but* ye are sanctified, *but* ye are justified."

Many of them were very poor. As the poor are fed at monasteries, so the poor in those days were fed in temples. But the food was the offerings to the gods. So numerous were the sacrifices, so generous were the gifts, in those palmy days of paganism, that, after the priests had gorged themselves, and the cravings of hundreds of sensual hierophants were satisfied, sufficient was left to feed all who cared to come and sit down at the tables daily spread in the temples. And scores of men, women, and children did come, for all was free, without money and without price. Thus was that element of true worship, communion, imitated in those old-world religions.

Now it appears that certain of the poor believers in Corinth were led away by their

poverty, and by the satisfaction of their bodily appetites, to sit down at the tables of the gods in their temples. That they should do so might appear at first sight to be somewhat extraordinary. That the apostle should deal with them in the manner he does in chapter viii. appears to me more extraordinary. For he does not sternly rebuke them. He surveys all the reasons that might be advanced for their doing so; viz., that we know that idols are nothing; that such beings as Apollo, Aphrodite, Mercury, Jupiter, Saturn, &c., do not exist, never did exist; and that consequently food offered to these non-existent beings could not, by being partaken of by believers, substantiate the idea of communion with them, seeing they existed not. The idea was, that the god in whose temple the table was spread had first partaken of the food offered to him within the secrecy of his shrine, and that the remainder was spread as a feast for whosoever cared to come and eat; an idea that was false if the god was non-existent.

Does their act signify their acute apprehension of this and their consequent contempt for the god whose supposed hospitality they appeared to be enjoying? No, answers Paul, meat will not set us in the presence of God. This act will not by its display of knowledge make us superior, just as the believer who does not eat because he considers, through ignorance, that it is an act of communion is not thus made inferior. But (verse 9) "let your watchword be *forbearance* not *privilege*, and your motto *love* not *knowledge*." Ye who are strong and so feel at liberty to eat in the idol's temple and at his table, remember them who are weak, and endure the pains of poverty and the pangs of hunger rather than do that which might bring them again under the influence of old ways of worship and former habits of thought. Remember that they who "sin so against the brethren . . . sin against Christ."

Thus the apostle's thought about baptism in chapter x. is connected with deliverance from idolatry, deliverance from communion with old objects of false worship, deliverance from evil habits connected with such worship, nay, even forming part of that worship (x. 7, 8). And his illustration is taken from

the history of the Israelites passing out of Egypt, and from the service of Egypt's king, into the discipline of the wilderness under the leadership of Moses. And this they did when they crossed the Red Sea.

That passage was a submersion as well as an emersion. To him who gazed back over the crossing-place nothing was visible but the piled up waters on either hand, for a cloud, formed by the breaking billows, hid the people from his sight. They "were all baptised unto" (it ought to read, as in the Rev. marg., INTO). "Moses in the cloud and in the sea." Into, because they were passing from under the sway of Pharaoh, separated from Egypt and fellowship with all the ways and customs of Egypt, and were being introduced into fellowship with Moses and all his ways; he being the chosen representative of Jehovah. Baptism, therefore, is a separating ordinance. Like the arm of the Red Sea, it is a line drawn between the old world and the new; between the sphere where false gods were worshipped, and where God alone is worshipped (Exodus viii. 10). The readiness with which Aaron complied with the people's cry for "gods" in making a golden calf, and the zeal with which they proclaimed before it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," manifested only too clearly what a deep hold the worship of Egypt had taken on their hearts and minds. Baptism separates between the place where we served gods of our own imagining, and the place where we perceive the glory of God in the face of Jesus Christ; between the wretched region where sin was our habit, and the blessed country where holiness is our habit.

The waters of baptism are to us what the dark river was to the slave girl fleeing into Canada with her child. This side meant slavery; that side freedom. This side the slaver with his lash, his trackers, and his bloodhounds; that side kind friends with words of welcome, and tender hands to bind up the bleeding wounds, and dry the falling tear. This side flies the flag under which slavery is allowed; that side floats the banner under which the meanest slave becomes free. Apply these words in a moral sense and we see the meaning of baptism.

Yet as there was no virtue in that river, although crossing it brought deliverance from such evils, and an entrance into such liberty (the virtue consisted in its being the physical delimitation of the boundary between two countries), so there is no virtue in the waters of baptism to bring about such blessed results, the virtue resides in Christ whose death, burial, and resurrection it sets forth, and the fact that union with Him and what flows therefrom is all that is required to translate the soul from the old world to the new, from the old sphere to the new, from the old place to the new, from the wretched region to the blessed country. From this standpoint the sprinkling of infants, and the immersion of unbelieving households, are seen to have no meaning. And what is meaningless is useless.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

NEGATIVES AND POSITIVES IN LUKE XXIV.

They found not,	- - -	verse 3
They believed not,	- - -	" 11
They saw not,	- - -	" 24
They entered in,	- - -	" 3
They talked together,	- - -	" 14
They worshipped Him,	-	verse 52. W.T.R.

NOTES ON GALATIANS.

Christ the willing Victim, "He gave Himself,"	- - -	i. 4; ii. 20
Christ the Redeemer of His people, "He hath redeemed us,"	iii. 13; iv. 5	
Christ the means of justification, "Justified by the faith of Jesus Christ,"	- - -	ii. 16; iii. 24
Christ the channel of blessing, "Blessing . . . through Jesus Christ,"	iii. 8, 9, 14	
Christ the source of son-ship, "Sons of God by faith in Christ Jesus,"	- - -	iii. 26; iv. 5
Christ the Life-giver, "Christ liveth in me,"	- - -	ii. 20; iv. 19
Christ the Liberator, "The liberty wherewith Christ hath made us free,"	- - -	v. 1; ii. 4
Christ the Law-giver, "So fulfil the law of Christ,"	- - -	vi. 2
Christ the title to heir-ship, "An heir of God through Christ,"	-	iv. 7 W.H.

"Where Christ Sitteth."

THERE is something restful and reassuring in the thought that our blessed Lord is now seated "above the heavens on high." After a life of toil and weariness, after

"Wandering as a homeless Stranger
In the world His hands had made,"

after His passion, His pain and death, He has "for ever sat down on the right hand of God" (Heb. x. 12, R.V., marg.).

Four times in the Epistle to the Hebrews mention is made of our Lord being seated on high, and we shall find it most instructive and uplifting to consider these references. The first is found in chapter i., verse 3: "When He had made purification of sins, sat down on the right hand of the Majesty on high" (R.V.). We are taught here that the place which our Lord occupies is His by right. He takes that seat on the ground of *Sonship*. This high position is associated with the "more excellent name" which is His alone by nature and relationship.

"He hath inherited a more excellent name." He is the only begotten Son, the Heir. Do we, beloved, adequately appreciate the Majesty and dignity of Him who "by Himself accomplished the purification of our sins," and is now seated "on the right hand of Majesty in the highest places?" (Delitzsch). There is something great and majestic in that vision of holy calm and rest, after a mighty achievement. Not to angels is it said, "Sit thou on My right hand." They are unceasingly occupied in their restless ministry. "Are they not all ministering spirits, sent forth to do service?" What perfection and completeness is thus seen in His sacrifice for sins? That the place of majesty on high and purification for sins should be associated, compels us to bow and worship in the presence of "God our Saviour." To help us to obtain the true meaning of the thought expressed by the writer of the epistle, we quote the following: "Well might the eloquent writer of this marvellous introduction (Heb. i. 1-4) place his verb, *poieo*, in the middle voice, and thus warrant our rendering it 'achieved,' as affirmed of an act redounding to the credit

of him who dared and did it, constituting it an ‘achievement’ to be for ever after celebrated in story and in song” (Rotherham). Further, the participles used in describing what our Lord is, and what He is doing, are in the present tense; but the participle employed in describing His work of purification is “aoristic, rounded off, complete, preparing the way for the next movement, forming a firm step for the next verb to rest on. Read the passage thus: Who *being and remaining* the irradiated brightness of His glory and the exact representation of His very being: (who) *bearing up and continuing to bear up* all things by the utterance of His power, both participles being inceptive; but now with a change: ‘Purification of sins having there and then completely achieved,’ He then did the next thing, ‘He sat down’” (Rotherham). Thus the uniqueness of His blessed person is affirmed, and we learn from this first passage that He is seated on the right hand of the Majesty on high, as the One who has “inherited a more excellent name,” whose work of purification is perfect and complete.

The second reference is found in chapter viii. 1, where we see our Lord seated as our High Priest, exercising “a more excellent ministry” (verse 6).

“We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a Minister of the holy places.” The writer here affirms the priesthood of Christ, and he clearly teaches that His priesthood began in heaven and not on earth. For any man therefore to assume the distinctive title and office of priest is unwarrantable. Our Lord when on earth never exercised priestly functions, and never assumed the title or office of a priest.

“If He were on earth He should not be a priest” (viii. 4). The fact that our Lord sprang out of Judah, and was not of the tribe of Levi, prohibited Him from assuming the priestly office (vii. 14). Our Lord’s priesthood is of another order. It is a heavenly priesthood—a priesthood after the order of Melchisedec, the King-Priest. “We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.”

Our Priest sits on the throne, and that

throne is “a throne of grace.” We need no other priest. If He were on earth He would be still the rejected Man. No throne here for Him. Sad it is to contemplate that those who assume to be His distinct representatives here are spoken of as being “enthroned”—here where their Lord is rejected and disowned. *Satan* has his throne here, but not Christ (Rev. ii. 13)—*Satan’s* seat or throne (*thrónos*). “God grant that the time may soon come when the by-no-means empty ceremony of the ‘enthronisation’ of a bishop in his cathedral church, and which, very significantly, cannot take place until homage has been rendered to the sovereign, may be a thing shuddered at by all good men, and the very term itself quite forgotten, as it well deserves to be!” (Wm. Lincoln).

“Before the coming of Jesus the shadow symbolised truth to believing worshippers. After the coming of Jesus the shadows must fade and vanish before the substance. If this is true of the Levitical priesthood, which was of divine appointment, how much more fearful is the assumption of any priestly title, position, and function during the new dispensation. All Christians are priests. To imitate and try to revive that which God Himself has set aside by a fulfilment perfect and glorious is audacious, and full of peril to the souls of men. It is not even the shadow of a substance, but the unauthorised shadow of a departed shade” (Saphir).

The third reference is found in chapter x. 12, where His sitting down is connected with His more excellent offering. “But he, when he had offered one sacrifice for sins, for ever sat down on the right hand of God” (R.V., marg.). By His one offering atonement was perfected. No repetition of that sacrifice is needed.

Under the old economy other priests had to stand daily “offering oftentimes the same sacrifices which can never take away sins,” “but this One having offered one sacrifice for sins, in perpetuity sat down at the right hand of God” (English Greek Testament), with the result that “he has perfected in perpetuity the sanctified” (*ibid.*). The sacrifices offered year by year under the law

could never "perfect in perpetuity those who approach" (*ibid.*):

No seat was provided for the priests of old in the tabernacle or the court of the tabernacle, for their work was never finished. Sins were never put away. The worshippers were never purged. God was never satisfied.

But all is now changed. The *more excellent offering* has been made, and on that account He sits down. All is finished. Sin is put away. We approach as "purged worshippers," and God rests in His Son. "Thou art My Son." "Sit Thou at My right hand." How we should prize and value this wondrous offering, and never doubt its efficacy and sufficiency! Mark the Spirit's encouraging invitation. "Let us draw near . . . in full assurance of faith."

On the words, "full assurance of faith," Harris well remarks: "The soul ought to be fully persuaded that all needed is in the object Jesus. Are we so persuaded that Jesus has done all that is needed to make an acceptable meeting place between us and God? Then let us draw near" (quoted by Wm. Lincoln).

The *fourth* reference to our Lord's place on high is found in chapter xii. 2: "Let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God" (R.V.).

Here the Lord is presented to us as our *more excellent Exemplar*. Life is set before us as a race. Multitudes have gone on before. They have run their course. They have left us an example of patient, faithful endurance, even unto death. In the midst of their trials and difficulties they made God their trust, and their confidence and hope were in Him. After enumerating these faithful ones in chapter xi., the writer turns our eyes away from them all to Jesus, our Great Exemplar.

"Looking away (*aphorōntes*) to Jesus." If we are to be sustained in the race, if we are to be upheld in the conflict, Jesus must ever be before our eyes as our more excellent Exemplar. We then learn how *He* endured. We draw our supplies from where He, as a

man, drew His. We see in Him the perfect pattern of faithfulness to God. Should weariness creep upon us, "look away to Jesus." Should faintness seize our souls, "look away to Jesus." God was His refuge and strength, and He is ours. Beloved, an opened heaven is our portion. The way into the holiest is now made manifest. We see Jesus seated on the Father's throne. Yea, our place now is there with Him. "Made us to sit with Him in the heavenly places, in Christ Jesus" (Eph. ii. 6, R.V.). What force is there in the Spirit's exhortation: "If then ye were raised together with Christ, seek the things that are above, *where Christ sitteth* on the right hand of God" (Col. iii. 1). T.F.

The Morning and the Night.

Lines written in memory of the late Albert Midlane, of Newport, Isle of Wight, whose interment took place amid winter's snow.

LAY his casket under the snow,
The pure, white snow;
'Twas the Master's call, and he had to go:
His the morning, ours the night,
Ours the darkness, his the light.

We linger still,
Since God so will,
Till, as we are known, we too shall know.

Leave his casket to rest awhile—
A little while.
Long it held his spirit, so free from guile.

Silent now the stream of song
That cheered our weary world so long:
Now, without alloy,

The spirit's joy,
While the body sleeps in the Garden Isle.

Faithful the Message he ever penned,
Aye, to life's end!

"Past Calvary's cross all steps must wend."
No modern doubt his faith could dim—

The old, old story themed ev'ry hymn:
To God the praise
For thy useful days,

So full, so true, dear "Children's Friend!"
W. W. P.

OH, be not weary! Think of the joy of harvest; think of the day when you shall rest from your labours, and these works shall follow you.—DR. JAMES HAMILTON.

The Glorious Change.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XV. 51-58

51. "We shall not all sleep." Resurrection is Christ's triumph over all opposing forces. He could not be holden of death. The gates of Hades could not prevail against Him, neither can they prevail against His Church. I do not believe that the angel was sent to take the great stone from the sepulchre in order to let the Lord come out, but rather to let His loved ones look in. Resurrection is the undoing of all that sin and Satan have wrought. Nevertheless, I believe that the glory of Christ's triumph over death and the power of darkness would not be complete if it was not demonstrated that through His atoning work He had secured the right and title to exempt from death entirely those who believe in Him. This I take to be one of God's great purposes in this "mystery."

There is evidence that this thought has been in the mind of God from the very beginning. The death of Adam took place in the year 930 from the creation. That of Seth in the year 1012. Midway between the two—viz, in the year 987, *i.e.*, before a second recorded death (excepting that of Abel, which must have been at a very early period) had taken place—an event occurred which was at once an earnest and a pledge of this triumph. Enoch was translated—without tasting death!

The translation of Elijah is, as it were, a second witness to the same purpose. Such is the completeness of the redemption accomplished by the Lord Jesus, that He has the right, if God so wills it, at any moment to take to Himself His redeemed without their passing through even the shadow of dying.

It is a blessed thought that even to-night our Lord may come and fulfil to us this blessed purpose.

51. "But we shall all be changed." The word here rendered "changed" is very significant. It is the same that occurs in Hebrews i. 12, where, referring to the heavens which are now, we read, "As a vesture shalt Thou fold them up, and they

shall be changed." The force of the word is such as almost to amount to "exchanged." It is a *change* so radical, so complete, that it is equivalent to the change that is wrought upon all other saints by the processes of death and resurrection.

52. "In a moment, in the twinkling of an eye," this change will be wrought, which shall place all who are alive and remain unto the coming of the Lord upon the same footing, and in the same immortal and incorruptible condition as those who have been asleep for thousands of years and are raised from among the dead.

The apostle calls this "a mystery." We do not read anywhere of resurrection being a mystery. The fact that it transcends all the power of human intellect does not constitute it a mystery. The scriptural significance of the word "mystery" is rather that which has been kept secret, closely veiled, until the time arrives for it to be told out.

Resurrection was a fundamental article in the belief of all devout Jews, and was clearly seen by them in the Old Testament scriptures. But no such thought is expressed by human lip or pen as that which is here made known.

51. "Behold, I show you a mystery!" GLORIOUS CHANGE! Have you and I a right to expect it? I unhesitatingly answer, Yes. The apostle used the word "*we*," and so may I.

52. "At the last trump: for the trumpet shall sound." We read of "the first man" and "the last man." Here the expression "last trump" may fitly be contrasted with that former trump which heralded Jehovah's advent to Sinai, when the ministration of condemnation and death was promulgated.

In 1 Thessalonians iv. 16 we read of the Lord Himself descending with "the trump of God." Some have sought to identify this "last trump" with the seventh trumpet in the book of Revelation. This hardly needs refutation, were it not that some hold it tenaciously, and build upon it as their foundation a series of doctrines equally erroneous.

The seals, vials, trumpets of Revelation are all symbolical, and cannot otherwise be

interpreted. And even if they had been prophecies to be literally fulfilled, instead of the symbolisms of a vision, it would have been manifestly absurd for the apostle to refer in a letter to the Corinthian church to prophecies not yet uttered, and to a book not yet written. But very glorious is the expression when viewed in contrast to the Sinai trump. That was the heralding of condemnation and death—this the heralding of the resurrection and the life. The first trump sounded “cursed”—as its awful tones, prolonged and loud, caused Israel to quake and fear. The last trump sounds only blessing as it summons the dead to life and the living to immortality.

52. **“And the dead shall be raised incorruptible, and we shall be changed.”** The first act that shall take place on that august occasion will be the raising of the dead. This is confirmed by reference to 1 Thessalonians iv.—“The dead in Christ shall rise first”—and in the passage before us the order is strictly maintained.

53. **“For this corruptible must put on incorruption, and this mortal must put on immortality.”** Corruption pertains to the dead; mortality pertains to the living. Therefore the first act concerns the dead, and is accomplished in resurrection—the corruptible puts on incorruption. The next act concerns the living, and is accomplished in the glorious “change”—the mortal puts on immortality. Thus the whole elect congregation are by the power of the Lord, the Saviour, fitted for the glories of the Father’s House—their eternal home. All alike beyond the reach of both mortality and corruption, all alike possessed of immortality and incorruptibility.

54. **“Then shall be brought to pass the saying that is written, Death is swallowed up in victory.”** The victory of Christ is by no means complete when a saint, however peacefully and blessedly, departs to be with Him. So long as the enemy retains a hair of the head of one of the ransomed of the Lord as a trophy of what sin has wrought, His victory is not complete. I love to think that when at last the glorious consummation arrives, there will not be left in Satan’s grasp a single

particle of redeemed dust for him to show as a trophy of his former sway! Much that has been written about the believer’s triumph in death is both true and precious. We would not undervalue it. But it is mostly written from the human standpoint—the blessing secured to us. It is when we rise to the divine standpoint, and look at the glory that must be brought to Christ, that we see how far the blessed hope of His appearing transcends the blessedness of the believer’s departure through death.

55. **“O death, where is thy sting? O grave, where is thy victory?”** This is the triumphant shout of one whose faith is resting on no sandy foundation of human righteousness or carnal ordinances, but upon the infallible word of the living God. Poets have written of death as an angel and a friend, and doubtless it has come as such to many a weary sufferer. But in itself it is necessarily and properly abhorrent to our whole being. Like a serpent whose sting has been extracted, we cease to dread it; we know it cannot harm us, but, nevertheless, we loathe it. Dying grace is given for dying hours, and till then we may rest content, knowing that He who is faithful will not fail us.

Thanks be to God, for every one who believes in the Lord Jesus, that sting which makes the bravest a coward has been certainly and for ever withdrawn. “The sting of death is sin.” Blessed indeed is the deliverance that so brings peace to the troubled heart and silences the guilty conscience.

The youngest believer as well as the oldest, the weakest as well as the strongest, can in the confidence of faith take up the exultant song: “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin. The strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.”

58. **“Therefore, my beloved brethren.”** Though errors of doctrine and practice had crept into the church at Corinth; though there was much with which the apostle had to find fault; nevertheless, with sincerity of heart, he addresses them in terms of endearment, “my beloved brethren.” It is quite

a mistake to suppose that faithfulness is not in keeping with love. It is little use our attempting to censure and rebuke if we have not first given those with whom we are dealing the assurance that we love them. The spirit of the apostle in all his dealings with his brethren is very beautiful; love and tears are mingled with his sternest rebukes; and always does he seek to own every good thing in them before he touches their failures. Alas! how little of this spirit is to be found now in that which is supposed to be faithful ministry! Less faithfulness is not what is wanted; we would not contend for the least abatement in the pointed appeal to heart and conscience, or the laying bare of error, sin, and failure; but we do contend for tenderness and grace in the spirit, language, and tones of those who minister reproof.

58. **"Be ye steadfast, unmoveable."** Why does the apostle wind up this magnificent chapter on the resurrection in this manner. Evidently he had counted the cost; he knew that "the work of the Lord" would bring him reproach and loss—suffering and death here; but none of these things moved him, for his hope of recompense was in resurrection. And so he exhorts the saints to go on "steadfast" in purpose of heart and "unmoveable" in their adherence to the truth, knowing that whatever it might cost them the glorious end in resurrection at the coming of the Lord would abundantly justify their decision.

Consider that glorious One who counted the cost of redeeming us to Himself. He knew that He must go down beneath the billows and waves of the judgment due to us, and yet, for the joy that was set before Him, He endured it all. What a recompense is His! The right hand of the throne, the fulness of joy, the pleasures for evermore! And in measure as He was tested and tried, so will we be. Tremendous power will be brought to bear upon us, to force us, if it were possible, to surrender our place of service and testimony.

See that lighthouse, far out upon a rocky islet; why is it so securely built? Why such expense and labour to make it as firm as the rock upon which it is founded?

Because all the force of the ocean's raging billows will break upon it, and that just at the time when it is most needed. And even such are the powers that will assail the believer; but the glorious truth of the resurrection is given as an anchor for our souls, both sure and steadfast. As the vessel moored outrides the gale with its stem to the storm, so we, with our eye on that blessed hope, will be kept from drifting, knowing that our reward is sure.

But the recompense is not altogether future. Godliness has the promise of "the life that now is," as well as of "that which is to come." Not of "the *world* that now is," but of "the *life*." Whether would you have been Paul and Silas, with their bleeding backs and their feet in the stocks, singing for gladness of heart, or the magistrates that came to set them free? One would say that, with all their sufferings, Paul and Silas were the happiest. There is a joy and gladness in the service of the Lord now that no other life affords; and its joys are pure: they leave no sting behind, no bitter regrets.

58. **"Always abounding in the work of the Lord."** It does not say "in work for the Lord." Much is done that is said to be for the Lord, which is not really His work at all.

In 1 Thessalonians i. 3, we read of "*work of faith*," "*labour of love*," and "*patience of hope*." Again, in Revelation ii. 2, we read of their "*work and labour and patience*." The same three words occur in both, but in Revelation there is no mention of the "*faith*," the "*love*," or the "*hope*." Outward activities may be largely engaged in, and much that passes for genuine service, but what is work to Christ if it be not "*work of faith*?" What is labour, if it be not "*labour of love*?" What is patience, if it be not a patience that counts upon His coming as its goal? It is the faith, the love, and the hope, that are precious in the eyes of the Lord.

It is a great mistake to limit "the work of the Lord" to Gospel work. The work of the Lord for each one is that particular line of service to which He has called him, and for which He has qualified him.

58. "Forasmuch as ye know that your labour is not in vain in the Lord." It may appear to be in vain, there may be little manifest fruit; but in the Lord to whom it is done, it is not, it cannot be in vain. I do not say that we should be satisfied to see no results from Gospel testimony; it is right that we should expect fruit. But even if no fruit is manifest, do not allow that as a pretext for giving it up or losing heart; there may be results that we do not see, and which it would not be good for us to see.

Therefore, do not be discouraged. Go on steadfast, unmoveable, in the work. Take up the cross. Accept the reproach. Be patient, though you receive little help and little sympathy from those from whom you expected much. Though misunderstood and evil spoken of, still go on, and whatever the Lord gives you to do, do it with your might, and be assured your labour is not in vain in the Lord. The resurrection morning will prove the truth of this word, when nothing that was truly done to the Lord will be passed unnoticed.

Author and Finisher.

TWOFOLD TITLES OF CHRIST—VI.

By T. BAIRD.

MUCH diversity of judgment exists concerning the exact exposition and application of this beautiful dual title. Translators have variously translated it, and expositors have diversely explained it. Suffice it to say that it is never safe to divorce any portion of Scripture from its immediate context, or to tear any gem of truth from its original, divine setting.

Perhaps it may seem axiomatic to some to say that the eleventh of Hebrews comes before the twelfth of Hebrews, but we say it nevertheless, for the purpose of affirming that there is a high, moral, and sequential connection between the chapters and the persons specified in the chapters.

In chapter xi. we get grains of the fine gold of faith, but, alas! alas! with what a sad admixture of the alloy of flesh and earth. As in the mineral world men dig deep and crush with rigour thousands of *tons* of rock

to obtain as many *ounces* of gold, so in Hebrew xi. God sifts out grains of faith's fine gold out of the lives and labours of the patriarchs and prophets.

But in chapter xii. Christ is presented to us as one huge, whole, perfect nugget of the most choice fine gold of faith, without the slightest admixture of earthy alloy or impurity. Noah had his shameless drunkenness. Abraham exhibited the most restless impatience. Sarah had her incredulous laugh. Isaac displayed the most amazing equivocation. Jacob manifested astonishing cupidity. Moses spake unadvisedly with his lips. Rahab prevaricated. Gideon set up his Ephod. Barak evinced much cowardice. Samson was overthrown of lust. Jephthah uttered rash vows. David was guilty of adultery and murder. Samuel mismanaged his family. And so all through the list we note some breakdown, some deflection, if not the total eclipse and collapse of faith. But no such flaw or failure was found in Him who is called the "Author and Finisher of Faith" (Heb. xii. 2).

"I will put my trust in Him" (Heb. ii. 13) was Christ's attitude toward God during the whole of His earthly course. He was the Author and Finisher of the only perfect life of faith that ever was lived in this faithless world. In the lives of the patriarchs and prophets we see gleams of faith flashing forth fitfully betimes, scintillating athwart the darkness of doubt and distrust, but in Christ Jesus we have the full-orbed light of faith undimmed, unshadowed, uninterrupted from cradle to cross.

'Tis He who is thus set before us by God. 'Tis to Him we are to look as laying aside every weight and the sin that doth so easily "beset us;" we gird our loins for the heavenly race, and, with unflinching step and unwearied faith, we neither look back nor turn aside until we reach the heavenly goal. Our Forerunner has gone before us (Heb. vi. 20), leaving us an example that we should follow in His steps (1 Pet. ii. 21).

To be useful, my eye and heart must be upon Christ, and not on the issues of my service. Though it true to Him, the end will vindicate me too.—J. N. DARBY.

Gems from Glasgow Conference.

September 24 to 27, 1910. Collected by HyP.

THE great glory of the Gospel is that it centres not in certain truths or doctrines but in a Person.

The greatest testimony to the Lord Jesus Christ is the empty tomb.

Christians are getting off the lines when they get occupied with the Holy Spirit Himself.

One great way to be filled with the Spirit is to be occupied with the Lord Jesus Christ.

Angels cannot *preach* the Gospel, because they have never been *partakers* of the Gospel.

God never publicly owned Jesus as His Son until He came out of the waters of baptism.

Depravity runs in the blood—grace does not.

The law of heredity does not operate in the sphere of grace. Hezekiah (2 Chron. xxxi.) was the son of a bad father, who was the bad father of a good son.

The Christian has a blessed environment. The Cross stands without, the Spirit abides within.

The Cross answers the penalty of sin, the Spirit answers the power of sin, the believer need never say, "I *must* sin."

What is an idol? Whatever the heart places in the room of God. It may be science, commerce, the forum, pleasure, and a thousand other things.

"Hezekiah cleansed all the house of the Lord" (2 Chron. xxix. 18). Dirt is always detestable to the devout. Dr. Bonar once questioned the conversion of a woman applying for membership because her house was as dirty as formerly.

Many a believer is weak in worship on Lord's day because he has been yielding to evil thoughts during the week.

Many a preacher is weak in his preaching on Sunday because he has been allowing his body to be the slave of luxury during the week.

"A man shall be an hiding place from the wind" (Isa. xxxii. 2), or as one version has it, "a holdfast in the day of drift."

Hezekiah began his good work single-handed. The best way to begin a good work is to begin with yourself.

In doing work for God you may become unpopular, but it is only in this way you will find the popularity which endures.

There are a great many people like sheep, they won't run unless they are following somebody. Many believers sit still with their hands folded, because they have no examples set before them. Take Hezekiah's plan and be the example yourself.

The Cross never grows old, the Sacrifice never grows stale, the Blood is as efficacious to-day as it was when shed on Calvary.

The believer should remember that the Cross stands between him and the world, and that his pleasure is to do the will of God.

You cannot do God's work unless you sacrifice yourself. The first step of doing God's work is learned at the Cross.

If I had my Christian life to begin I would go in for the 15th of John—"Life more abundant."

As one who has known what devices are behind the scenes; as one who has been friends with actors and actresses, let me give my personal testimony: No Christian should ever be found within the four walls of a theatre.

God gave His Son to the world, and the world sent Him back to the Father with the marks of their hatred on His body.

All we have known, or ever shall know, of the grace of God we owe to the ministry of the Holy Spirit.

Most ancient houses have liveries with a special badge. Our Master has a badge for all His servants—"love" (1 Cor. xiii. 13).

The happy man of Psalm xxxii. became the sorrowful man of Psalm li.

The man who is able to stand upright in God's presence is the man who is able to stand upright before his fellows.

"The present truth" (2 Peter i. 12). Some truths for the present are—(1) "The Son of God is come" (1 John v. 20); (2) "the Holy Ghost is given" (Acts xv. 8); (3) the Word of God is complete; (4) the day of great opportunities has arrived. It behoves each believer in the light of these facts to remember his responsibilities—(1) Godward. To "walk with God;" (2) Saintward. To manifest that he is a mem-

ber of the "one body;" (3) Worldward. To remember that he is a "debtor" (Rom. xii. 1).

"They first gave themselves" (2 Cor. viii. 12, 13). We must be His before we can serve Him; we must be wholly His before we can serve Him acceptably.

"Brethren in unity" (Psalm cxxxiii. 1). We can dwell in unity, not only when together, but when apart.

CORRESPONDENCE.

"The Old Paths" of Worship and Service.

To the Editor of THE WITNESS.

DEAR SIR,—I have been in what is known as "the fellowship of the Lord's people gathered unto the name of our Lord Jesus" for 37 years, and I can see a very great change in the way other Christians are treated compared with years gone by. I refer to those who were not in the so-called "fellowship."

In the days of from 25 to 35 years ago, brethren who were looked upon as pillars in the Church sought to help those who were mixed up with ecclesiastical systems into "the ways that be in Christ." But there is very little of that good work done at the present time. Indeed, some of those who attempt so to do are almost "boycotted," because many meetings savour so much of "exclusivism" and many a dear godly soul would not be allowed to have fellowship in "the breaking of bread" because, as yet, he cannot see eye to eye in all things with us.

To my mind this is nothing less than shutting them out from the light. They forget that it is with them that have life we have fellowship, not with them that have a certain amount of light. I know a brother who was treated like this, though all in that assembly knew him and believed him to be sound in faith and godly in walk and a good Gospel preacher. The sooner this matter is considered in a godly way the better, for it is one of the things that is spoiling our testimony for God and a cause of the lack of power in our meetings. It is the spirit of Mark ix. 38, 39, "He followeth not us," and "I am holier than thou" (Isa. lxxv. 5).

Thirty-five years ago those who were looked upon as leaders in the Church of God embraced every opportunity where they had liberty to preach the Gospel and to unfold the Scriptures. God blessed and used them, and many of God's saints were helped and led out from the "doctrines of men" (Col. ii. 22, 23).

At the present time, in many places, if one dare go into any other place than the Gospel hall or meeting room he is branded as loose and unfaithful. Thus shutting us up within narrow sectarian walls.

May God enlarge our hearts and help us to receive those whom He has received (Rom. xiv. 1), to "hold fast the faithful Word," and to long for His appearing. Yours, in our Lord Jesus,
16th October, 1910. W. N.

Editor's Note.—We have great sympathy with the writer of this letter. The practice he alludes to is, alas, finding favour with many. Sectarianism is always pleasing to the flesh. This special form of it sets at nought the teaching of Scripture as to the one-ness of all believers, fosters spiritual conceit and self-righteousness, sets men jealous of their own views and influence in the judgment-seat, whence they condemn and denounce those who differ from them as to receiving believers.

Some maintain that they are only holding fast to what was received and taught 30 years ago. But those long in the meetings are well aware that about that time a narrow sectarian crusade was set agoing by certain leading preachers which was subversive of all that had been held and acted upon for 40 years previously by what was known as "Open Meetings," as contrasted with "Exclusives."

It is for the principles that formerly were found to be so blessed and so fruitful, and the only scriptural principles that we now contend.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

THE SAVED DEAD.—Have the saved dead intercourse now with each other as well as with the Lord?

PREACHING CHRIST.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

SANCTIFICATION.—Does any Scripture speak of the believer receiving sanctification after he is saved, so that the carnal nature is entirely destroyed and a life of sinless holiness can be lived?

Save Thyself.

QUESTION 578.—Please explain 1 Timothy iv. 16: "Save thyself, and them that hear thee." In what sense can anyone save himself and others?

Answer A.—The word, "save," here may truthfully be rendered "preserve." Timothy's faithfulness in adhering to the doctrine, *i. e.*, what the Scriptures declared and to what the apostle Paul had imparted to him, would "preserve" him and his hearers from failing through erroneous teachings.

A. O. M.

Answer B.—The salvation spoken of here is not the initial act of the saving of the soul, but rather the moral and continuous salvation of the character and life of the teacher. The preacher saves himself from doctrinal evil and moral corruption by bringing God's Word to bear on his motives, ministry, and movements. There is a double phase of salvation taught in Scripture. In one sense we are saved "Not of ourselves" (Eph. ii. 8), then there is the second sense of salvation which we are now considering, *i. e.*, "Save thyself." The same rule works both ways. If the teacher is preserved from doctrinal defilement and moral pollution by close adhesion to the Word of God, then it follows as surely as a circle must have a centre that the disciple who pays attention to what he is taught will also be preserved as well as the teacher. We have known many teachers who have "saved themselves" in the light of this passage, and saved many others besides. We have also known others who did not take heed to themselves, nor the doctrine, and to-day they are moral and doctrinal wrecks themselves, and they have wrecked the morals and the faith of many more.

T. B.

Answer C.—The word "salvation" has more than one meaning in Scripture. Here it is not the salvation of the sinner, but the present salvation of the saint—*deliverance from the evil way and the defilement all around* (Deut. xii. 28-30). We find a similar use of the word in James i. 21, where "beloved brethren" are exhorted to receive with meekness the engrafted Word which is able to save their souls. But in order to do this we must be doers of the Word, and not hearers or teachers (iii. 1) only. We sometimes mourn over the fact that the ministry of the Word seems to have so little power over the consciences of the saints, especially in delivering them from an unscriptural position. Surely the chief reason for this is because we do not sufficiently take heed to ourselves and judge our own worldliness first. Ezra, we read, prepared his heart to seek the law of the Lord and to do it, and then to teach it (vii. 10), with the result that we find that God gave preparation of heart to those he taught and their response is "As thou hast said, so must we do" (x. 12). The Lord grant that we may do as Ezra did, and then not only will our ministry be blessed, but we shall find that we cannot speak to others in the same circumstances as ourselves in the right spirit without at the same time receiving further instruction ourselves. We shall thus be preserved from taking the high place; for as learners we shall begin, and as learners we shall end.

W. L. L.

Giving Thanks for the Bread.

QUESTION 579.—It is considered by some that the words "Jesus took bread" (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23) point to the desirability of the brother who is about to break the bread at the Lord's Table not merely rising from his seat to give thanks, but going to the Table and taking the bread before giving thanks. This may seem but a small detail, but help is asked on the point.

Answer A.—Does not the question arise from a general mistake which prevails from confusing the teaching of the apostle Paul in 1 Corinthians x. 11? In chapter xi. he relates what the Lord Jesus did, not what any one of the saints in Corinth should do; for surely no one could go on to use the words, "This is My body, which is for you" (R.V.). But in chapter x., verse 16, he writes, "The bread which we break," &c., that is, we all break it, and there is no official importance in one brother commencing to do so. We might therefore all have the bread in our hands before we give thanks, but there is a danger in pressing "a small detail" into a fixed ritual observance, and thus troubling if

not dividing saints. It may be well to remind some of Romans xiv. 17, "The kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." J. A. O.

Answer B.—The word translated "bread" (1 Cor. xi. 23) can mean the loaf unbroken, as in x. 17. We gather that the Lord took one of the two or more flat unleavened loaves which had been placed upon the Paschal table, and, after giving thanks, brake it, and gave to His disciples. To lay stress upon the "taking" would be to make it a "manual act"—considered of such importance by the ritualist—and we should needs have to reconstruct more or less the Paschal table with its loaves of peculiar shape and quality. We have not to "take" one of two or more loaves, but simply after giving thanks, to break the one provided.

W. R. L.

Answer C.—It is a pity that the Lord's people should be disturbed by questions of this sort, though they have, alas! frequently been. Such questions usually indicate a low spiritual condition, and generally arise when such is the case. Granted that "Jesus took bread," it does not follow that His servants must necessarily do everything that He did, though if a brother did so, no one need object, unless it were being done in an unbecoming spirit.

W. H.

Answer D.—To understand the reason why the words, "Jesus took bread," were used (Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 23), we must keep fresh before us the "Passover" which was being celebrated at the time, and also the things necessary for it.

Briefly, unleavened cakes, bitter herbs, four cups of red wine mixed with water, and the Paschal lamb were all required for the Passover, and, so far as can be discovered, the Paschal lamb was given after the second cup was drunk. On this occasion the Lord took, not the Paschal lamb according to the ritual, but *bread* and blessed it. The Paschal lamb, the type of Christ our Passover, was no more required, and consequently, He took bread, not the lamb, and instituted the "Lord's Supper."

Also, in connection with the cup, He took a cup, *i. e.*, one of the four, to speak of the blood of the new covenant. According to MS. authorities it should be a cup.

Now, what I understand by the words "Jesus took bread," &c., is that He selected from the things of the Passover feast what would be suitable for the Supper He was instituting, "The night in which He was betrayed" (1 Cor. xi. 23). We, consequently, know what to take and set on the table for the "Lord's Supper."

However, apart from what I have said, let me ask what is the precept of the Lord in connection with the "Lord's Supper." Read 1 Corinthians xi. 24, "Take, eat; this do in remembrance of Me." Observe, it is the *eating* and the condition of the soul while eating that the Lord regards, and in the 29th verse the danger is, not the form of thanksgiving, but the *eating* and *drinking unworthily*. Again, "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." The Lord in dealing with the Corinthian believers does not find fault with their *form* of thanksgiving, but with their *condition*. "When ye come together...this is not to eat the Lord's Supper."

In conclusion, I must say that whether a brother goes to the table and takes the bread into his hands before giving thanks, or whether he stands at his seat while doing so, so long as all hear his voice, it matters not, he is the mouth of the assembly at the time, and we should all be able to say, Amen. J. C.

Editor's Note.—To this question we have thirteen replies, several of them long enough to occupy all the space at our disposal. When will our kind helpers learn that brevity is absolutely essential in replies to questions?

We give a few of these, and commend to our readers the distinction (see answer A) between the wording regarding the supper in 1 Corinthians x. and that in chapter xi. We cannot regard the account of the institution of the supper as given in the gospels, and in 1 Corinthians xi. as being a *prescribed form* to be followed by the Church throughout the age. No hint is given as to any one person in an assembly personating the Lord, and repeating His action in detail. In 1 Corinthians x., as pointed out, when the current way of its observance is alluded to, officialism and ritualism are alike excluded. It is "the bread which we break," and "the cup which we bless."

We fail to see anything contrary to decency and order in one brother leading the assembly in thanksgiving for the bread and another for the cup, nor can we discern any reason why the one who leads in thanksgiving should necessarily break the bread or hand from the table the wine.

But it is a solemn act done in the full view and on behalf of all the assembly, and surely it is fitting that it should be performed by one who is not a novice, but of mature years and who has the respect and confidence of all. Humanly devised rules only lead into bondage. To legislate in matters concerning which God has not given command is certain to end in strife and division.

Wholeheartedness for God.

Notes of an Address in Beresford Chapel on 8th December, 1878.

By WILLIAM LINCOLN.

Read Genesis xxix. and xxx.

THE 29th and 30th chapters of Genesis should really be one chapter. They may be looked upon narratively and typically. They represent a period of twenty years in the life of Jacob, a period full of trials; yet God gives Jacob many encouragements during that time. God did not remove the rod, but supported him under it.

I. THE NARRATIVE ASPECT.

In Genesis xxix. 30 we read that Jacob loved "Rachel more than Leah." This may be interpreted in Romans ix. 13, "Jacob have I loved, but Esau have I hated." It is a Hebrew expression, and means that the other is not loved at all. The same thought is found in 2 Timothy iii. 4, "Lovers of pleasure *more than* lovers of God." Again, in John vi. 27, "Labour not for the meat which perisheth, but for that meat which endureth." Here is the Hebrew expression in Greek. It implies there is the possibility of having the heart divided. God will have no centre apart from Himself. You remember when the children of Israel made a calf and worshipped it Moses came down from the mount, and said, "Who is on the Lord's side? let him come unto me" (Exod. xxxii. 26). Then look at verse 27, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour." This seems severe, but it concerned the honour of God, and they killed their relatives when the honour of God was concerned. Of course, we are not called upon to do this, being in a different dispensation. Look at two scriptures showing how particularly pleasing this act was to God—

First, in Deuteronomy xxxiii. 8, 9 we read, "And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed Thy word, and kept Thy covenant." They did not think of relationship at such a time, and this was the reward they got: they were made priests of the Lord.

Again, in Malachi ii. 5, 6, "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity."

These verses show that the act pleased the Lord. We are not commanded to kill our relatives, but we are solemnly adjured to give Him His place in our hearts. "If any man come to Me, and *hate not* his father or mother [or love not at all in comparison with God], he cannot be My disciple" (Luke xiv. 26). The truth is better explained in Matthew x. 37, "He that loveth father or mother more than Me is not worthy of Me." Do we love none upon earth at all in comparison with God? This is so important in our day when we are so often swayed by two loves. God discards half love; He will have all or nothing at all. This is the force of the passage.

II. THE TYPICAL ASPECT.

We now look at these chapters in their typical aspect, but before doing so we will make a few remarks. Abraham represents the life of faith; Isaac, the life of the son; and Jacob, the life of the servant. As Abraham precedes Isaac, so Isaac, the son in the house, precedes Jacob, the servant. Christ could not be God's Servant unless He previously had been His Son. It is not a mean thing to be God's servant, but, on the contrary, the highest dignity. The word "Isaac" means laughter. We must first have sung for joy ere we can serve Him acceptably. We are not to hurry into God's service, but first to be established in the love of God and feast with Him.

The consideration of Jacob may be divided into two parts—first, he earns a wife, gets

children, and keeps sheep; second, he leaves the sheep and journeys home. In the first he is like the Great Shepherd; in the second he is more like other servants.

It is beautiful to note the difference between Isaac and Jacob. Isaac was hidden while Eliezer goes to fetch a bride for him. This is Christ's position now in the Father's house. Then, again, Jacob serves to get his bride, though he did not die for her. Christ gave *all* to get us. You see every type falls short of the great Antitype. "Christ loved the Church, and gave Himself for it" (Eph. v. 25).

Jacob gets children, and afterwards becomes a shepherd. Although Christ looks at the aggregate, yet He does not lose sight of individual souls. We should keep both types in view. While we enjoy the thought of Christ loving the *Church*, we must not forget that "He loved *me*, and gave Himself for *me*" (Gal. ii. 20).

In Ephesians God begins with us individually, in chapter i., before He speaks of the Church collectively, in chapter iii. God's way in grace is to deal with the least first. Whenever you read of God beginning with the greatest it is generally in judgment. I remember remarking on one occasion that Revelation xx. 12 is the only divergence from this rule, and a friend after said to me that in most of the old MSS. that verse reads: "I saw the dead *great and small*," but that it had been transposed by the monks in the middle ages.

Genesis xxix. opens with Jacob at a well. This so often occurs that it seems suggestive. Isaac dwelt by a well (Gen. xxvi. 25). The lesson is obvious. Christ is the Fountain of Life, and it is only as we dwell near and drink of Him that we shall be fruitful. Then, again, you remember Eliezer meets Rebekah, the bride of Isaac, at a well, and Jacob encounters his future bride at a well. Rest assured this is not without design. All through Scripture water is mentioned as "the water of life." And so we get the blessed truth that we, who have drunk of this water of life, don't know all He is going to do with and for us yet. In this connection we are reminded of John iv., where we have the Lord Jesus meeting the Samaritan

woman. The incident is doubtless a suggestive one. Going away from Jewish rejection to Gentile reception, Christ encounters the typical woman at the well—the same person as is foreshadowed in Genesis.

It is worthy of note that before Jacob can give Rachel water for the sheep, he must roll the stone away from the well's mouth (Gen. xxix. 10). With Isaac it is different: he is a higher type than Jacob. Isaac was restored to Abraham three days after he had really offered him. Three days after the death of Christ, He rose again, and having ascended to God's right hand, the Holy Spirit of God comes forth in blessing.

In the case of Jacob the type is different. Jacob is the servant, and he must roll away the impediment. Sin blocks up the road to God, and Christ; the perfect Servant, must remove the obstruction before there can be blessing. This He does, thank God, for He bears away our sins, and brings us nigh to God (Eph. ii. 13). As we all know, the forgiveness of sins and the giving of everlasting life are not one and the same thing. The one is the result of the other. Our sins must be put away before we can become sons of God. Jesus died to put away sin, and rose again to give everlasting life, and God never gives the one without the other. Paul informs us that an ascended Lord has given "*gifts to men*" (Eph. iv. 8). When we came to Christ for pardon, He gave us life as well. It is like asking for a sixpence, and, lo! behind it there is a half-sovereign. God so delights to give.

We read of the well in both cases, but there is no rolling away of the stone with Isaac; it is the higher type first.

In Exodus ii. we have an account of Moses finding a wife at a well. Christ is our Teacher, as Moses was in type. In this connection I would like to read another scripture: "If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever" (Exod. xxi. 5, 6). Oh, beloved,

has Christ not said plainly that He loves us? Has He not told out His love? Like the servant in Exodus xxi., who loved his wife and whose ear was bored, does not Christ also bear the mark of servitude for ever? The blessed Lord found it such a delightful thing to serve, and we are to be identified with Him in service.

Jacob had two wives—Leah and Rachel. Israel in the Old Testament is a type of the Jewish bride, who is at present a widow. In Luke xiii. the widow comes to Christ and says, "Avenge me of my adversary." The Church never cries for vengeance, she has never been married. Israel, on the other hand, is a widow, her husband has been murdered, and, if she knew it, she is the murderess. Psalm xlv. speaks of Israel as the bride, but death severs the marriage contract.

In Revelation xiii. 8 we find Israel referred to: "And all that dwell upon the earth shall worship Him."

When we get home we shall find there is another people whom God will bless in their place, but, like Jacob, the one He loves first He gets last. Leah is hated in comparison with Rachel. Jacob served seven years for each: this is perfect service. Christ's love and devotion to God were perfect. He could not love more nor serve better to get the bride He loves to His heart. Ah, Lord! may I never let anything take the place of Thee in my heart. I am amazed when I see how little some Christians are swayed by the unseen things.

The sheep typify the children. There are no two faces alike here, and there are not two Christians alike; each has a peculiar niche to fill, and has to be treated by God differently, hence our varied trials and experiences, fitting each one for his and her own place.

We don't find that Jacob had an altar in Syria; he was so much taken up with service. It is often so with us; when we should be occupied with Christ our service often presses upon our hearts. How different with Christ the true Servant.

Oh! do let us see to it that we allow nothing to subtract from Him, but give Him the first place in our hearts.

Woman's Work.

THE PRINCIPLES AND PRACTICES OF MISSIONS.—IX.

By DR. J. NORMAN CASE.

"ADAM was not beguiled," writes the apostle, "but the woman being beguiled hath fallen into transgression." Hence, in the Scriptures, the responsibility for sin coming into the world is laid to the door of man, not to that of woman (Rom. v. 12). It was in Adam that all men died; through his one act of disobedience all men are involved in sin. On the other hand, from the first the announcement was made that "the seed of the woman" should bruise the serpent's head. In that great work fallen *man* has neither part nor lot.

The Christ, born and nourished of a woman, restores woman to her proper place, whether in the family, the state, or the Church. Woman's place and gifts are different from those of men, but are not necessarily inferior. In all proper spheres the woman is man's fellow, complement, helpmeet. To woman in the Church is given the great honour of showing forth, both to angels and men, the fitting attitude and relationship to Christ of the Church as a whole. So vast and varied in Christ by the Spirit are God's supplies of grace and gifts that when Christians assemble together in Church capacity, normally the women can be in silence and subjection without any loss of power and blessing to those thus gathered. Since, as we believe, this is the Lord's appointment, the result could not be otherwise. The reason for this, as far as I can see, is not lack of gift or grace, but simply because *it is the will of Him* who is still the Head of the body, the Church.

But the above principle must not be carried further than the Lord intended. It must never lead us to think, speak, or act as if women have no part in Gospel work. The apostle evidently found the service of Priscilla most helpful in the work in the city of Corinth. Probably it was at the apostle's suggestion, certainly with his approval, that Priscilla and her husband moved to Ephesus in view of laying Gospel foundations in that important centre (Acts xviii. 18). The order is significant; the

wife being mentioned first, and so elsewhere (verse 26, R.V., &c.). Her help was especially appreciated by the apostle. With respect and affection the apostle also speaks of Euodias and Syntyche; women who had laboured with him in the Gospel (Phil. iv. 3). The word here employed in the New Testament is only found again in Colossians i. 27. There it is rendered "striving together for." Now, I submit that these expressions, "laboured with" and "striving together for" imply something more than inviting people to hear Paul preach, or speaking to individuals; they suggest personal association with the apostle; the sharing of his plans, prayers, and labours in Gospel effort.

These, and other considerations, should lead us to expect that women would play an important and honourable part in modern missions. Nor are we disappointed; they have done so. The three women, who successively became the wives of Judson, of Burmah, personally laboured much in the Gospel; leaving their mark on the work in that land. The two wives of A. N. Groves, Hudson Taylor, Griffith John, respectively, and many such might be mentioned as having greatly helped forward the work in the lands in which they lived. And to-day in China, India, Africa, and other lands there are hundreds of godly and gifted women who, while fulfilling their duties as wives and mothers, also do much to make known the Gospel among the women of these lands. But, in addition to direct Gospel labour, there is the vast influence of the home life in which she is the chief factor. It is no small matter for heathen and Mohammedan races to have before their very eyes living examples of what the Gospel can make of women as true helpers and devoted mothers. All honour to the noble band of women who, at this hour, with their husbands are serving Christ in distant lands!

But, beside these, a great many single women have prayed and laboured for the conversion of their sisters in non-Christian lands. The labours of such women as Fidelia Fisk, Mary Whatley, Clara Cushman, and a host of others, will not soon be forgotten by earnest Christians. To-day, too, there are more such women labouring

outside of Christendom than in any previous year of the world's history. And their labours are not in vain. Thousands have been, and are being, won to Christ by the life and labours of these sisters. With His manifest approval and blessing God is crowning the service of Christian women; and all who love the Lord and His work should thank Him for fitting, calling, and sending forth such labourers into the harvest field. "The Lord giveth the word; the women that publish the tidings are a great host" (R.V.).

And *the host* must become even much greater if the women of our generation are to have the opportunity of hearing and believing the good news concerning God's Son. At least a half, probably the bigger half, of unevangelised people in heathen lands are women. Most of these can *best* be reached by members of their own sex; a great many of them, humanly speaking, can *only* be reached in that way. "Faith cometh by hearing." Millions of women now alive will never hear the Gospel unless they can hear it from the lips of women. So that in the mission field—by visiting in homes, holding classes for women, establishing schools for girls, nursing the sick and other ways—sisters have a wide and important sphere of service. They are doing a work which from the nature of it, and owing to the customs of other lands, the wisest and most earnest men can never even attempt. These things our sisters can do without trenching on the sphere of men—such as pioneering, laying foundations, organising and directing the work as a whole. Experience proves that on the mission field, as elsewhere, man and woman are complementary the one to the other; each supplies what the other lacks. In missionary work this is clearly seen.

It was in a day of weakness and defeat that a Deborah was raised up among the tribes of Israel. Just as it was as a consequence of sin and disobedience that later the Lord said: "As for My people, children are their oppressors, and women rule over them" (Isa. iii. 12). And is it not now with the professing Church much as it was in the times of the Judges, or in the days of Isaiah? God's work has got to be done. If men will

not in sufficient numbers give themselves to the work, women will be raised up to do it. That so many devoted women are offering themselves for work in other lands is vastly to their credit, and is a matter for thanksgiving. But I would that I could use this fact to provoke to emulation Christian young men in greater numbers to offer themselves for work in the regions beyond. It is not that fewer women are needed, but more men. Who, on reading this, will, *in answer to the Lord's call*, wholeheartedly say: "*Here am I, send me!*"

I trust that this short paper may increase the interest, deepen the sympathy, stimulate the prayers, and lead to more practical fellowship with all God-sent women-workers in home and foreign lands. Surely there is a personal and present-day application in the words of the wise man, when he says: "*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?*" (PROV. XXIV. 11, 12).

Master and Lord.

TWOFOLD TITLES OF CHRIST—VII.

By T. BAIRD.

THE last dual title in the present series is "Master and Lord" (John xiii. 13). The disciples called the Lord by this twofold name, and He said they did well in so doing, and almost immediately and most significantly He added, "for so I am." Then follows a most remarkable inversion of the title from "Master and Lord" to "Lord and Master," and the change is not without the deepest significance to every thinking mind. "Lord" puts Him in the place of supreme authority, and "Master" ascribes to Him the complete power of control. If Christ be not first known and acknowledged as absolute Lord, then He is not likely to be submitted to and obeyed as paramount Master.

There never was a day when the absolute and supreme Lordship, and the undisputed Masterhood of Christ, required to be more

earnestly and affectionately urged upon the people of God. Our day is one of inexpensive and ill-considered profession. Converts are counted by thousands. People have only to shake hands with some popular evangelist and they are reckoned amongst the redeemed. "Lord, Lord," echoes and re-echoes emptily throughout the long chambers of Christendom. Ejaculations of lip-love resound on every hand. Expressions of lip-loyalty abound, but in the midst of all this realm of profession stands the sorrowful Son of God with a look of the most inexpressible grief upon His face, saying, "*Why call ye Me, Lord, Lord, and do not the things which I say?*" (LUKE vi. 46).

Lip-profession without heart subjection is the most solemn and hollow mockery. Protestations of outward loyalty without inward obedience are the most detestable hypocrisy. Add to this the solemn fact that the Lordship of Christ will be confessed by professors in eternity, and that Christ Himself will publicly repudiate any knowledge of them or their profession! Moreover, Judas called Christ "Master," and kissed Him as well, while treachery was burning in his traitorous heart like an unquenchable fire.

There be many to-day who boast of being in the direct line of apostolic succession, but few would care to claim apostolic succession to Judas. *Every carnal professor of religion without reality is in the line of Iscariot.* As in Paul's day he was not a Jew who was one outwardly, but who was one inwardly; so in our day he is not a Christian who is one outwardly, but he is a Christian who is one inwardly (Rom. ii. 28, 29). May God give us to know and show the power of inward Christianity by our unreserved subjection to Christ as our supreme Lord and only Master (Matt. xxiii. 10).

"Look Upward."

Isaiah viii. 21.

WHEN the sun of joy is hidden,
And the sky is overcast,
Just remember light is coming,
And the storm won't always last.

Baptism for the Dead.

CONVERSATIONS ON CHRISTIAN BAPTISM.
CONCLUDING PAPER.

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

"Else what shall they do which are baptised for [*huper*] the dead [plural], if the dead rise not at all? why are they then baptised for [*huper*] the dead?"

HERE is a most difficult passage to understand. It must be so, seeing that one can easily collect over thirty different interpretations.

The phrase *huper ton nekron* [over the dead,] appears to me to be the *crux* of the passage. By the meaning given to it we can judge of the probability of the interpretation.

For instance, translate it *literally* and *locally*, and we behold the catechumens taken to the graves of the martyrs and there baptised. That this was ever done we have no positive proof. If it was ever done, then it was done because of this literal and local meaning being given to the passage, for the supposed record of its being done belongs to days long after the apostle's lifetime.

Again, translate it *substitutionally* and we get the thought of believers being baptised on behalf of others who had died before baptism. To mention this idea is to refute it.

But give the preposition *huper* that *spiritual* meaning to which of all the prepositions in the New Testament it has the best right: that is to say, perceive in *huper* a mental posture; behold in it the attitude of spirit or mind bending over an ideal object in the search for instruction, acutely desirous of noting what that object means in being where it is, and what it is; and I believe that we have found the key to the position.

As rational beings we have a peculiar prerogative. We can separate ourselves from ourselves, and envisage ourselves being in another position or condition from that in which we are. We often do so, as when we say, "Suppose I was in So-and-So's position I should do —."

Baptism enables us to do this in a very vivid way. It helps us to envisage ourselves as dead and buried. But why do we behold ourselves thus numbered with the dead? Because we died and are buried with Christ, and there is no stronger method of representing this fact symbolically than

by being buried beneath the waters of baptism. Thus the mind is made to bend over the baptismal pool, and concentrate its whole attention on this fundamental fact that believers before they can live must first die. They are "the dead" before they can be "the living."

In this connection Paul could well have pointed his Corinthian brethren to the well-known place, not so far away, where from time to time were celebrated the Eleusinian mysteries. At Eleusis they who would become initiates were led through dismal underground passages, where they were startled by fearful sounds, their eyes filled with horrific sights, their courage tried to its utmost by lightnings, thunderings, earthquakes, and the appearance of death in its most affrighting forms.

Then came complete darkness; total silence. Suddenly light appeared, and through a narrow door they issued on a tranquil scene of home-life—a smiling landscape, a lowing herd, and all the peaceful and pleasant concomitants of that tranquillity the heart of man desires. In other words, the initiate was taught that through disaster and death man, if truly guided, is led on to life and felicity.

It is remarkable that in the pagan world there was this testimony to the same fact which is set forth by baptism—through death alone is life that is life indeed attained. This was their secret, and so far as they went, alas! it was a worthless one. They had it in a mystery; what they lacked was the reality.

And if Christ be not risen, then baptism is but another mystery; the baptismal pool is but an Eleusinian cave. It, without Christ's resurrection, is but the laying of a heavier emphasis on what the heart of man shrinks from—death. And if that be the case, and our minds are by baptism bent forcefully over that fact, "why stand we in jeopardy every hour? I protest . . . day by day do I die. What advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die." That is to say, let us seek to divert our minds from the contemplation of the fact. If death be the end of all things, we shall know it soon enough.

Truly Paul was all his Christian lifetime like the initiate. Only in his case the trials he was subjected to, the terrors of a death that seemed so imminent as to be spoken of as having been undergone, the difficulties that might daunt even the most dauntless, were real, and not as at Eleusis, representative. And Paul knew that he was travelling on a road that led to the full enjoyment of that life which is life indeed, and with his eye fixed on that distant glory growing daily nearer his sufferings grew lighter and lighter, until at length he could rejoice in them, so be the power of Christ rested on him.

And why? Because his death Another took; and Another's life was his by gift.

That baptism taught this Paul believed; and its denial (by denying that Christ had risen) made baptism the adding of misery to misery.

So we add, "buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead" (Col. ii. 12). Nothing can be simpler, nothing plainer. Brethren, beloved, beware lest in a moment you become entangled in the snares of strange and unscriptural doctrine. And this "Household Baptism" is.

Suggestive Topics.

FOR BIBLE STUDENTS AND CHRISTIAN WORKERS.

THREEFOLD STUDIES.

- PERIL—"There arose a great storm," - Mark iv. 37
 PRAYER—"Carest Thou not that we perish?" Mark iv. 38
 PEACE—"There was a great calm," - Mark iv. 39. W.T.R.

SOLOMON'S CAPTIVE.

The Queen of Sheba was "afar" off (Matt. xii. 42), but hearing of Solomon she was attracted (see 1 Kings x.) to—

1. A Person (verse 2), - John i. 42
2. A place (verse 4), - John xiv. 2
3. The provision (verse 5), Jer. xv. 16
4. A people (verse 8), - 1 John iii. 14;
 Psalm cxix. 63. W.J.M.

Gospel Work in Russian Prisons.

By ALEX. MARSHALL.

DURING a recent visit to Russia I heard a good deal about a blessed work that is going on amongst the 200,000 prisoners in Russian prisons. The offenders belong to all classes, ranks, and conditions of society. How important that they should hear of the pardoning mercy of God, though they may never know anything of forgiveness from the Russian authorities.

The burgomaster of the Hague is reported to have said that one street preacher is worth ten policemen. Though the mayors of Russian cities have not yet reached that conclusion, they have learned that the preaching of the Gospel in some of the prisons has produced a marvellous transformation in the lives of notorious criminals.

Work amongst prisoners in Russia was commenced through a visit paid by Dr. Baedeker to Riga in 1878, where there is a prison containing 3000 prisoners. At the time of the doctor's visit the Nihilists were actively engaged in their iniquitous work, and strong repressive measures were in force throughout the empire. As Dr. Baedeker was distributing copies of the New Testament on the streets to passers-by, he was arrested by a policeman. The earnest evangelist demanded to be taken to the governor. On his appearance at the official residence he was asked what he had been doing. "I was giving some copies of the New Testament which I purchased at your Bible Society's office. Am I doing wrong?" "Certainly not," replied the governor; "but why don't you visit the prisons with your New Testaments, and give them to the prisoners?" "Will you grant me permission to visit Riga prison?" inquired the zealous gospeller. "I shall be glad to do so," was the hearty response. Dr. Baedeker availed himself of the opportunity thus afforded him, and gave those prisoners who could read, copies of the New Testament. Access to other prisons was obtained through the intervention of members of the nobility, and eventually the doctor obtained permission to visit all the prisons in European and Asiatic Russia. Many who heard the Gospel for the first

time from the lips of our esteemed brother were rescued from the slavery of sin and Satan through faith in the precious blood of Christ.

For many years Dr. Baedeker, with his boxes of New Testaments and interpreters, was seen by thousands of prisoners in very many parts of "Holy Russia." The doctor greatly delighted to have the privilege of making known the Gospel to those who had never heard it. And surely the highest honour God can confer on His servants is to allow them to carry the message of reconciliation to those who are sitting in midnight darkness, and who have never had an opportunity of being saved. The results will not be known on earth of the self-denying labours of Dr. Baedeker among Russian prisoners.

At the present time there are two brethren who are permitted by the authorities to visit the prisons. One of them resides in St. Petersburg, but, owing to indifferent health, he has not been able to do much of late in visiting the prisons. The other is Mr. Adam Podin, whose guest I was when in Kegel, Esthonia, and who kindly interpreted for me during my stay in the Baltic provinces. In twelve months our warm-hearted brother spoke to 15,000 prisoners, and distributed over 11,000 copies of the New Testament, in twenty different languages.

One day whilst he and I were walking in the city of Revel a prison official saluted him, and spoke with thankfulness of satisfactory results through a visit Mr. Podin had made to the prison with which he is connected. The official especially spoke of a great change that had taken place in the lives of two prisoners whose altered conduct so impressed him that he had petitioned the authorities to liberate them.

Some of the stories Mr. Podin tells of the transforming power of the Gospel are exceedingly interesting. On one occasion as he told a number of prisoners, most of whom were in chains, the "old, old story" simply, tenderly, and earnestly, God's presence was manifestly present in the congregation. In closing he entreated them to come to Christ as they were, lost, ruined, and condemned, assuring them that if they did so they would

obtain a hearty welcome; and quoted the familiar words, "Him that cometh to Me I will in no wise cast out" (John vi. 37). On departing a prisoner ran after him. Immediately half a dozen of bayonets were pointed at his breast, the officials fearing that he meant mischief. The man explained that he desired to have a few words with the speaker. "Can I rely on what you told us?" earnestly inquired the prisoner. Mr. Podin immediately replied, "Of course you can; what I said was the truth of God." Opening his Bible, the warm-hearted evangelist read to him God's way of salvation. From subsequent information forty to fifty commenced reading the Scriptures, like the Bereans of old, to see "if these things were so." Quite a number of the prisoners were hopefully converted to God. Some of them sought, and obtained, an interview with the governor; told of the change that had taken place, confessing crimes that they had committed which were unknown to the authorities. Afterwards they wrote to their friends and relations testifying to God's saving grace, telling of their confessions to the governor, adding, whatever became of their bodies their souls were safe for eternity. Mr. Podin saw some of these letters. On returning to the prison the governor expressed his thanks for the good that had been accomplished through his previous visit.

With such an open door a grave question arises, How are these 200,000 prisoners to be reached? Two men are unable to accomplish such a herculean task. It would take twenty strong men to visit them all in the course of the year. We may be able to help forward this important service for Christ by holding up the hands of the labourers and asking the Lord of the harvest to send forth more labourers into the harvest field.

The True Guide.

"My presence shall go with Thee" (Ex. xxxiii. 14).

I LEAN upon no broken reed,
Nor trust an untried guide;
I know Him, and He knoweth me,
He walketh by my side.

F. R. HAVERGAL.

The Closing Words of First Corinthians.

By J. R. CALDWELL,

Author of "Because ye belong to Christ," &c.

NOTES ON I CORINTHIANS XVI. 9-24.

IN the previous chapter (verse 32) we read of the apostle having "fought with beasts at Ephesus." Now he determines to "tarry" there, notwithstanding the "many adversaries," because he discerns that the Lord has opened the door for him.

9. "A great door and effectual is opened unto me, and there are many adversaries. If God opens a door, we may be perfectly sure that Satan will oppose, and the greater and more effectual the divine opening, the more bitter and subtle will be the opposition. When Satan raises up adversaries, instead of being cast down we should rejoice, knowing that the very bitterness of his opposition is an indication that God is working in power. Paul did not consider that the "many adversaries" afforded any good reason for his drawing back or slackening in testimony; it rather stimulated him to carry on the divine warfare with greater vigour, assured that in the end the purposes of God would be accomplished.

I wonder what would become of us now, if, as in other times, we were in danger of being dragged to the stake and burnt for confessing Christ. I doubt not that God gives special grace for special times of trial: burning grace for burning days, and dying grace for dying hours. Nevertheless, we cannot but fear that much of the cheap confession that is now maintained would fail before the first breath of persecution. It is well for us to test our own hearts, and ask ourselves, How much are we prepared to suffer for the testimony of our Lord? But in these days there is comparatively little of the open opposition of the adversary. In his character of the "roaring lion," openly terrifying and devouring the feeble witnesses for the Lord, he is rarely seen; but his opposition is not one whit the less real and effectual.

It was by subtlety that the serpent beguiled Eve; it was as an angel of light, and by employing those who professed to be

ministers of righteousness, that he wrought havoc in the church at Corinth. And who can tell how the testimony to the world of the church at Corinth was in this way marred and hindered. Instead of the Gospel sounding out *from* them, as at Thessalonica, it had to be declared over again *to* them!

And I have known assemblies, in connection with which months and years have passed without a Gospel testimony being publicly raised, where once the testimony was bright and effectual and blessed. What wrought the change? Not open persecution—in all likelihood that would not have succeeded—but internal roots of bitterness and unjudged sin. Thus does Satan still oppose, and, alas, too often succeed.

Another line of opposition is the undermining of the foundations of Christian doctrine. What Gospel testimony can there be where atonement, by shedding of blood, is denied, and self-sacrifice, after the example of Christ, proclaimed as the way to God; where the universal fatherhood of God is substituted for the teaching of the Word of God, "Ye are of your father the devil," "Ye must be born again," "Ye are all the children of God by faith in Christ Jesus;" where the doctrine of annihilation is substituted for the Scripture doctrine of the everlasting punishment of the unbelieving? Never was Satan's opposition to the truth of God more virulent than now, and never were the energies of the Spirit of God more abundantly put forth. Every day is a Pentecost of grace, and every day an Armageddon of the powers of darkness.

10. "Now if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do: let no man therefore despise him." Timothy was a comparatively young man, and again and again allusion is found to the tendency, natural to us all, to despise the younger ones who are seeking to serve the Lord. Sometimes, indeed, this may be owing to indiscretion, unseemly forwardness, ignorance, pride, and so on. Elsewhere Timothy is exhorted, "Let no man despise thy youth" (1 Tim. iv. 12); but if there had been a tendency so to look down upon him,

and to set aside his teaching, how was he to meet it? Was it by self-assertion, and by waxing louder and more forward and more dogmatic? Let Scripture answer: "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This is the divine way to secure respect. There is undoubtedly a danger of a latent antagonism developing between elder ones and younger ones, and the best cure for it is for the elder ones to lead on, help, and encourage, lovingly and discreetly, those younger ones in whom grace and gift can be discerned.

Beautiful, indeed, is the solicitude of Paul for his son Timothy, that his youth should not be a hindrance to the fruitfulness of his ministry.

12. Apollos as a servant of Christ is responsible only to his Lord and Master. The apostle **"greatly desired him to come to Corinth: but his will was not at all to come at this time."** We are not informed why. Perhaps he thought it better to keep away from a church, in which some had been saying, "I of Apollos," until the apostle's faithful dealing had taken effect. He would do nothing to foment such a spirit of schism. But whatever was the cause, a difference of opinion between Paul and Apollos was the result, and we find that however Paul might under some circumstances assert his authority, as an apostle, in dealing with a fellow-servant he leaves him absolutely free, expressing no judgment or censure though he go contrary to his expressed and urgent desire. Paul would never for a moment seek to come in between Apollos and his Lord.

13. **"Watch ye, stand fast in the faith, quit you like men, be strong."** Such was the language of the Philistines when once the ark of God was brought with a mighty shout into the camp of Israel. The Christian, though weak in himself, should be "bold as a lion." He is to add to his faith, "virtue," or "manliness" literally: the courage that shrinks not from taking a bold stand against the adversaries of the Lord.

They were to "watch," for, in the presence of a subtle foe whose wiles and strategies are many and everchanging, no attitude but watchfulness could possibly

avail. They were to "stand fast in the faith," for "the faith once delivered to the saints" was their shield and their stronghold. Satan is constantly, by some means or other, seeking to loosen the hold we have of "the faith." We see some of his efforts to do so in these epistles to the Corinthians; again in Galatians, where the very foundation of the Gospel was assailed; again in Colossians, where through philosophy and tradition they were in danger of being spoiled by men; again in 2 Thessalonians we see how Satan had tried to shake their confidence in the blessed hope, and how the apostle had to re-establish their souls in the truth. Then Timothy, Titus, Hebrews, 2 Peter, Jude, and Revelation all tell the same tale of Satan's devices to undermine the faith and shake the confidence of saints, thus turning them aside from the way of truth.

And still it is the same warfare with the same deceitful and powerful adversary. Well may we in these last evil days give heed to the exhortation, "Watch ye, stand fast in the faith."

15. Here we have honourable mention of **"the household of Stephanas."** This is one of those "households" mentioned as having been baptised. In this instance Paul himself was the baptiser, for they were "the firstfruits of Achaia." It is sometimes assumed that the "household" must have included infants, but in this case, as in all the other instances of household baptism, there could not have been any, seeing that it is recorded here that the household **"addicted themselves to the ministry of the saints."**

19-21 are occupied with **salutations.** It reminds us of 1 Peter iii. 8, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." It is as much a divine command to be "courteous," as to "love as brethren." The kiss was the ordinary salutation, as it still is in the East, both of men and women. The Gospel is adapted to every nationality, to every climate, to all sorts and conditions of men. It does not set aside the ordinary customs and courtesies of life, though it regulates and refines them. The cordial shake of the hand, the

loving grasp that comes from the heart, answers nowadays to the oriental kiss.

But there are other ways in which courtesy can be shown. The Christian greeting, the loving salutation, the kindly inquiry, the courteous, gentle demeanour, the consideration for the well-being and convenience of others, especially the aged and the weak; all these, and many more, are opportunities for grace to display, not only its sanctifying, but its refining and ennobling influence.

Rudeness of speech and behaviour, harsh and ungentle words and manners, are as inconsistent with the order of the house of God as they are inconceivable in the ways of the Lord who is over it.

21. Paul writes the salutation with his "own hand," showing what importance he attaches to it.

22. How solemn his closing words, "**If any man love not the Lord Jesus, let him be Anathema Maran-atha,**" or "accursed at the coming of the Lord." This is not the imprecation of an angry heart, but a solemn, awful warning to any who may be passing among men as Christians, and perhaps as teachers, who little cared to hide their enmity to Paul, but in whom Paul discerned an enmity that had not him for its object so much as his Lord and the truth.

23. First, and last, the great question is not of law, but of Christ. God's controversy with men is about a Person whom man has hated and killed, but whom God has raised up and exalted. The apostle begins his epistle with the salutation of grace, and as he ends it he strikes the same key-note: "**The grace of our Lord Jesus Christ be with you.**" Then he closes with his own love:

24. "**My love be with you all in Christ Jesus.**" There were those who defamed and resisted him, who caused him bitter anguish of soul, but if they were "in Christ Jesus," that was enough for Paul. He sends them his love. No narrow heart is his. Though the more abundantly he loves them the less he is loved, still he will continue to love. May we learn from such a beautiful example the heavenly manners that comport with the holy place, and be followers of him in as far as he was a follower of Christ.

Sanctification and the Marriage Bond.

By WILLIAM HOSTE, B.A.

Author of "The Intermediate State," &c.

BRIEF EXPOSITIONS—VII. 1 Cor. vii. 10-14.

THIS passage owes its special importance to the misuse made of two expressions in it, "to the rest speak I, not the Lord" (v. 12), and "else were your children unclean; but now are they holy" (v. 14). The former is supposed to be an admission by the apostle that part of his message was not inspired, and the latter that in some undefined way the children of even one believing parent are at anyrate fit subjects for baptism.

Now it would be strange were the first supposition correct, seeing that in this very epistle the apostle expressly teaches that he spake the things of God. "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). His words then did not only *contain* the Word of God, they *were* the words of God. So in chap. xiv. 37, he writes: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." There are some things which God does not see fit to lay down as hard and fast commands. In such cases the apostle explains that he does not speak "by commandment" (e.g. 1 Cor. vii. 6, 46). He leaves the matter an open question for each conscience to decide. But where he says "*I command,*" then it is "a commandment of the *Lord.*"

What then can he mean by saying "Unto the married I command, yet not I, but the Lord . . . to the rest speak I, not the Lord?" The contrast here is not between what is inspired and what is uninspired, but between what had *already* been "given by inspiration of God" through the Lord Jesus, and what was being inspired for the first time through the apostle himself.

Let us briefly consider the passage.

v. 10: "Unto the married I command," speaking with apostolic authority by the Spirit, "yet not I, but the Lord, let not the wife depart from her husband." These words "but the Lord" simply mean that

what he was saying had already been legislated upon by the Lord Jesus during His ministry (e.g. Matt. xix. 6: "What therefore God hath joined together, let not man put asunder").

Though the gospel of St. Matthew did not exist as such when 1 Corinthians was written, it would be quite wrong to infer that therefore Paul, who had been in contact with the apostles "who were before him," had no knowledge of the teachings of the Lord. Acts xx. 35 would prove the contrary. As the Lord had already laid down—by deduction from Genesis ii. 24—the binding character of marriage, the apostle does not ignore this and write as if he were legislating about it for the first time. It is, to use an illustration, as if an act of parliament, embodying in its clauses old enactments, marked the authority for such by quoting the name of the monarch reigning when the previous law was passed with the number of the law and section for reference.

v. 11. "But and if she depart," by force of circumstances, "let her remain unmarried," that is, not marry anyone else, "or be reconciled to her husband, and let not the husband put away his wife," for the principle of Matthew xix. 6 applies to him as well.

v. 12. "But to the rest speak I, not the Lord," for the apostle now deals with a new point that could not have arisen during our Lord's ministry, and on which therefore he had not pronounced. Under the old dispensation two Israelites might marry, and no question was raised as to the personal faith of either. v. 12: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away."

v. 13: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

v. 14: "For the unbelieving husband is sanctified (*hagiazō*) by the wife," that is, set apart by his marriage with the wife. The first occurrence of a word often stamps its meaning throughout. "God blessed the seventh day and sanctified it" (Gen. ii. 3).

He did not make it intrinsically holy, but set it apart, and so with "the gold" and "the gift" in Matthew xxiii. 17, 19, and with the Saviour Himself, in John x. 36; xvii. 19, who needed no moral change, and yet was "sanctified." Here the husband knows confessedly no moral change, but is only set apart for the wife, who may thus remain with him, "else were your children unclean;" so that they too would have to be separated from—a contingency which does not seem to have suggested itself to the Corinthians, "but now are they holy" (*hagios*). The word here translated "holy" is of the identical root as the word twice translated "sanctified" in the same verse. The children are therefore holy, sanctified, or set apart in the same sense, neither less nor more, as the unbelieving parent; that is, they are set apart for their parents as being the issue of the divinely-instituted ordinance of marriage, and so are fit to dwell with them. If this is an argument for the baptism of infants, it is equally strong for the baptism of unbelieving adults, which theoretically all object to.

What I Know.

[The last poem written by ANNA WOODCOCK, of Malvern Wells, a sweet singer in Israel, who has supplied many comforting words for our pages. Written Sept. 25th, 1910. Passed into the presence of the King, Oct. 4th, 1910.]

"My Beloved is mine, and I am His"
(Song of Solomon ii. 16).

"I am my Beloved's, and my Beloved is mine"
(Song of Solomon vi. 3).

I KNOW not when the call may come
To summon me away,
To enter the Eternal Home
I've longed for many a day.
I know not when my Lord will stoop
My every earthly bond to sever;
But this I know, that He is mine,
And I am His for ever.
I know not why He set His love
Upon a thing so vile;
Nor why He drew my heart above,
And cheered me with His smile.
I wonder at His tender care,
For I deserve it never, never.
But oh, I know that He is mine,
And I am His for ever!

I know not why that wounded hand
Should often press me down;
His ways I cannot understand—
And Life's unfading Crown
Is hidden from my feeble sight,
To win it be my firm endeavour;
Oh, joy to know that He is mine,
And I am His for ever!

I know not why He keeps me here
In suffering deep and long;
Why oft the clouds hang dark and drear,
And I can sing no song.
No song in words; yet my poor heart
Would, silent, praise Him doubting never.
For well I know that He is mine,
And I am His for ever!

I know not how His blessings come,
And come so unexpected;
'Mid all the needs, while travelling Home,
We never are neglected.
Nor why so many of His friends
To bless my life should all endeavour,
Unless it be that He is mine,
And I am His for ever!

I know not yet the mystery
How He has made me His,
Nor how He gave Himself to me.
I only know the bliss
Of hearing from His gracious lips
That He will leave me never, never;
And so I know that He is mine,
And I am His for ever!

I know not anything at all
As some day I shall know;
What darksome shadows yet may fall
Across the way I go.
I am not wise to understand,
At questions deep I am not clever,
But, praise the Lord! I know I'm His,
And He is mine for ever!

Gems from Glasgow Conference.

September 24 to 27, 1910. Collected by Hy P.

IF you insist on adding an adjective before "brethren," the only one I will accept is "inclusive," embracing "all saints."

"How good and pleasant" (verse 1).
"Good" as the "*dew* of Hermon" (verse 3),
and "pleasant" as the "*ointment*," filling the atmosphere with its fragrance.

"Christ is *all*," that puts everyone out.
"Christ is *in all*," that takes everyone in with added fragrance.

2 Cor. iii. 7-13.—The law had passages of glory, but the Gospel has its glory permanently.

The Christian is not only a pilgrim to glory, but a passenger "from glory to glory" (verse 18).

"Be thou faithful unto death" (Rev. ii. 10) implies not only that we die, but that we suffer martyrdom for the Master.

There is only one thing harder than *doing* the will of God, it is *suffering* His will (1 Peter iv. 19) in sickness, infirmity, death; yet all is "good, perfect, and holy."

"Earnestly contend for the faith once delivered unto the *saints*" (Jude 3) implies that the contention must partake of a saintly character.

Jesus spake a twofold "peace" in John xx. One for the conscience (verse 19) when "He showed unto them His hands and His side;" one for the servant (verse 21) when He commissioned them "as My Father hath sent Me, even so send I you."

"Thy people shall be a freewill offering in the day of Thy power" (Psalm cx. 3), so reads one version.

A monk showing a visitor round one of the religious houses of Spain pointed to the numerous vessels of gold and silver, and remarked, "You see we cannot say with Peter, 'silver and gold have I none.'" "Neither can you say with him, 'rise up and walk'" (Acts iii. 6), quietly replied the visitor. This explains much of the Church's lack of power.

Everything yields to prayer, and the darkest heart yields to love.

A missionary's advice to would-be missionaries from Acts x.—(1) Get a vision, not of stories or statistics or romance, but "upon the housetop" (verse 9) alone with God; (2) think out the matter thoroughly (verse 19), compare present faith and prospects with future requirements; (3) wait till God opens the door, and says, "Behold, three men seek thee, . . . I have sent them" (verses 19, 20); (4) obtain the fellowship of your brethren or wait at home till you get it, "certain brethren accompanied him" (v. 23).

CORRESPONDENCE.

The Revolution in Portugal.

To the Editor of THE WITNESS.

DEAR SIR,—As Portugal is very much before the civilised world these days, and many have expressed fear for our safety, and that of the Christians, we think it well to send a few lines that you may know how things are with us.

You must have seen a good deal in the daily papers concerning the almost incredibly rapid changes in the political aspect of things, so we need not repeat here. Suffice it to say, that though some of the shells of the opposing parties burst very near our house we were preserved from harm; and no known Christian has been hurt, or taken any active part in the strife. Many will gladly join us in thanking God for this.

So far as we can at present see, there is every prospect that evangelical Christians will have a large increase of liberty for the spreading of the Gospel in the country. The restraints that were on the people, because of the power of the Romish Church, no doubt hindered many from attending the meetings lest they should have been branded and persecuted for being "Protestants." These restraints have now been removed, for all Jesuitical establishments have been closed, and their controllers banished from the country; and the Government is working hard to bring about the separation of the Church from the State at as early a date as possible.

I am sure you will agree with us that the present moment is one of great importance, and we invite God's people to join with us in bringing the spiritual needs of the country before the throne of grace, and also in asking that suitable men and women may be raised up and led to give themselves to the evangelisation of this people, not only in the cities, but also in the provinces.

The power of the priests has been broken for the present, but as every effort will be made to regain it, we must make the best of the opportunity to give the light of the Gospel to the people, the greater part of whom have gone right into infidelity and the remainder will quickly follow unless Christians rise to their responsibilities.

Brother M'Gregor and I are pretty much tied to this city with the increasing claims of the work here, but, oh! what a joy it would be to help others to settle in the many places, north and south, where preachers of the pure Gospel would find fruitful spheres for work.

Our hall in the city was simply packed on Sunday night, and one longs for a place two or

three times the size where the Gospel might have a fair chance. What a good investment a large and really suitable hall would be for some of the Lord's stewards.

We are on the look-out for a second hall, in some other part of the city, in which we shall be able to make a special effort this winter. Pray, please, that we may be able to find one in the very place where God would have the effort made.

On the 19th Oct., we had the satisfaction of baptising four more brethren, and one sister. The sister cried for very joy as she entered the water to obey her Lord. Two of the brethren were big, strong men, and it made our hearts rejoice to see them thus boldly confess their Lord. Another was the son of a most godly servant of the Lord (a Portuguese), who for some twelve years has ministered to the Portuguese Presbyterian congregation of this city, though he himself is not a Presbyterian. The other was a bright young lad of fifteen years, whose elder brother was received among us some six months ago.

The immediate future is full of glorious possibilities for this country, and as we think of all the need we look not at our insufficiency, but to Him of whom the apostle could say, "Who also hath made us sufficient as ministers" (2 Cor. iii. 6, R.V.).—Yours, in the Lord's service,

Rue Ferreira Borges, F2-2,
Lisbon, Portugal, Oct. 27th, 1910.

CHARLES A. SWAN.

QUESTIONS AND ANSWERS.

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

REPLIES ARE INVITED TO THE FOLLOWING:

WHY DO WE KEEP THE FIRST DAY?—Is the fourth commandment to keep the Sabbath Day, which is the seventh day, as binding on Christians now as the other nine are? Have we Scripture for keeping the first day instead? It is said that Christ and Paul kept the Sabbath Day, and that some 300 years after Christ Emperor Constantine and Pope Sylvester changed the day and commanded all to keep the first instead of the seventh day under threat of excommunication, and that God did not change it. Is this so?

THE COMING OF THE KINGDOM.—How can Mark iv. 26-29, which speaks of the kingdom of God as a "growth," be reconciled with the petition, "Thy kingdom come"? The above text presents a difficulty when one attempts to refute the application of the evolutionary principle to the kingdom of God. How can this idea of growth be reconciled with the

seemingly general idea of Scripture, viz., that the kingdom will be suddenly ushered in by a definite act?

THE BUILDING AND THE HOUSE (2 Cor. v. 1)—What are the "building" and "the house" here referred to?

THE PRECIOUS BLOOD.—"Blood of Jesus," "blood of Christ." Are these expressions to be regarded as synonymous? If not, what is the difference?

SANCTIFYING AND CLEANSING THE CHURCH.—Ephesians v. 25 and 26. Light is asked on the meaning of this scripture, especially as to the words, "sanctify and cleanse it with the washing of water by the Word."

SIN DWELLING IN THE SAINT.—Would you kindly explain Romans viii. 20?

Preaching Christ.

QUESTION 580.—Is a believer justified in becoming servant to a company which prohibits his preaching Christ in the streets of the town in which he is employed?

Answer A.—If the believer knew beforehand that his employer would prohibit him from preaching Christ on the streets in the town where he was employed, then he could not possibly be justified in accepting service under such conditions. If he only discovered his employer's attitude after he had entered his service, then let him tender his resignation and refrain from preaching in the streets until his agreement expire. God would see that such a person, if he acted transparently, would not be long in the ranks of the unemployed (1 Sam. ii. 30).

T. B.

Answer B.—If a believer asks this question for his own guidance and help, I would refer him to Acts iv. 19 and v. 29. If, however, one brother seeks an expression of judgment regarding the conduct of another brother, I would refer him to Rom. xiv. 4, and its entire context. WM. HD.

Answer C.—The Scriptures place the believer under Christ as Lord (Phil. i. 1, 2). The voice of Scripture is the voice of the Lord to him, and effectively in the measure of his spirituality and subjection to the Lord (1 Cor. xiv. 37). The authority of Christ is supreme; He is "Lord over all" (Acts ii. 36, Rom. x. 12, Eph. iv. 5). The Lord has bestowed upon believers, His servants, "grace" in the form of "gift" (Eph. iv. 7). That of preaching Christ is from Him (Eph. iv. 11). Gift involves responsibility in the use of it; a real, definite, and direct responsibility to Christ (1 Cor. iv. 1, 2). The authority of the Lord being supreme, and the believer having received his commission to proclaim the Gospel from Him, it follows that no man, or

company of men, may come between the Lord and His servant in the fulfilment of this commission. Even in earthly arrangements this would be resented and resisted, much less can it be allowed in heavenly ones. The principle of the apostle's words, "We ought to obey God rather than men" (Acts v. 29) applies here clearly, but the question plainly states that the company prohibits the believer "preaching Christ in the streets" of his town. In such circumstances the servant of the Lord (2 Tim. ii. 24) cannot consistently become servant to such a company.

A. D. M.

Answer D.—There should be no difficulty with this question on scriptural grounds, as, apart from the worldly sense, as to whether an employer has the right to dictate to an employee how he may employ himself in his own time, the scripture, "Seek ye first the kingdom of God," should suffice to deal with such a matter. It is very important to realise the object for which we are left in the world. Our Lord's prayer in John xvii. was not that we should be taken out of the world, but that we should be "kept" whilst in the world, the object being *testimony*, otherwise, after once being saved, the Lord might just as well take us to be with Him. The popular idea may be that "we must live," but surely the child of God must have a higher ideal of life; the life is now "unto Him" for His glory, and the matter of how and when to earn one's living must be quite a secondary consideration. Then again, "Your heavenly Father knoweth that ye have need of these things." Whoever, then, is called of God to preach the Gospel in the streets, let him do so without consideration of the consequences or the means of livelihood, for will not our heavenly Father who "careth for us" see to it that "these things" will be "added unto" us in due time. The privilege of God's service should be the believer's first consideration.

H. F. H.

Editor's Note.—We append four answers to this question. All with one consent condemn the acceptance of a situation on such conditions, and chiefly base that opinion upon Acts iv. 19; v. 29. But whilst it is well to adduce scriptures bearing upon the point, we must be careful not to judge a brother. Many are quite unequal to street preaching, and do not regard it as their calling to do so; such a one might have a clear conscience in submitting to the restriction, albeit he might stand at the meeting and help by personal invitation, giving of tracts, and prayer. But if even such privileges were denied, we do not see how it could be pleasing to the Lord to accept employment so compromising to real faithfulness to Christ.

IN closing the 41st year of the issue of *The Witness*, we desire to render our deep gratitude to God for all the grace granted, as well as to tender our sincere thanks to the many readers and friends in all parts of the world who have contributed papers, assisted in making known, commended to fellow-workers, and helped by prayer.

Whilst not claiming infallibility, we rejoice to believe that a steadfast testimony throughout has been maintained concerning the fundamentals of the faith, including the plenary and verbal inspiration of the Scriptures, the perfect humanity, essential Deity, glorious work and worth of the Lord Jesus Christ, the utter ruin of man, necessity and sufficiency of the atonement, present possession of eternal life by the believer, the priesthood of all saints, the oneness of the body of Christ, the immersion of believers as being the Christian baptism of the New Testament, the weekly "breaking of bread" as the privilege of all the children of God, separation from the world and its associations, gathering together in the Name of the Lord apart from sectarian titles and clerical assumption, the personal and pre-millennial coming of the Lord as the "blessed hope" for which we wait, the eternal conscious punishment of the impenitent, and the eternal blessing and glory of the saved. On these and kindred truths we purpose to continue to give a definite and, if possible, simpler testimony.

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 1879, 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 of many of our honoured contributors now with the Lord, including Donald Ross (the first Editor), Wm. Lincoln, George Müller, Henry Groves, T. Newberry, Henry Dyer, Henry Heath, R. C. Chapman, F. C. Bland, John G. M'Vicker, Wm. Collingwood, James Wright, and others, as well as a number of present helpers. These same lines we hope to maintain in days to come.

The Editor has sought to insert only papers which he believed were for the profit and edification of the general body of readers. The matter of circulation, pleasing a certain class of readers,

being exposed to adverse criticism, &c., have been severely ignored. To present the truth simply and plainly and in love has ever been our aim.

That this ministry has had the seal of the Master is testified by letters received from readers in many lands who have derived help; some who have been helped out of humanly-devised systems into simpler and more scriptural ways; others who have been "stablished, strengthened, and settled" in their most holy faith. One letter received, as we write, is typical of many. It reads, "For Bible study and preparation for lessons, I find it more helpful than any paper I know, and I have tried quite a lot."

During 1911 we hope to insert articles of interest, including—

VARIOUS SUBJECTS by the Editor. "The Charter of the Church" being now complete, opportunity will be afforded to use some of the many stenographed reports of helpful addresses which are on hand, as well as original articles, answers to questions, correspondence, &c.

THE HOLY BIBLE, THE WORD OF GOD. "There are . . . so many kinds of voices in the world" will be taken up by Dr. Anderson-Berry.

THE GIST OF EXPOSITIONS from unpublished notes of addresses by Wm. Lincoln, of Beresford, London. Communicated by a friend who has carefully preserved the notes.

EMBLEMS OF THE HOLY SPIRIT. Simple expositions of the titles of the Holy Spirit, by Dr. J. Norman Case, whose practical papers on Missions have been instructive and helpful.

PRACTICAL LESSONS FROM LITTLE THINGS, illustrative of individual testimony and assembly order and responsibility, by C. H. Hinman, New Zealand.

DEVOTIONAL THOUGHTS. Notes taken by a regular hearer of addresses by the late, much-beloved, and esteemed John G. M'Vicker.

THE PRIESTHOODS OF SCRIPTURE, a series of brief summaries, by T. Baird.

SHORT EXPOSITIONS on difficult portions and disputed points of Scripture, by Wm. Hoste.

THE SERPENT OF GENESIS III. and the teaching of Millennial Dawn, by A. Stacy Watson.

VOICES FROM THE VINEYARD. Reviews of important books and leaves from an evangelist's note book, by Alex. Marshall.

MEDITATIONS ON THE PSALMS, by T. Robinson.

HELPS AND HINTS, including "Remembered and Encouraged," Franklin Ferguson, N.Z.; Crucified with Christ, John James; A Manifestation of His Glory, E. C. Quine; A Prayer for Prayer, G. Hucklesby, &c.

SUGGESTIVE TOPICS, for Preachers and Teachers; Original Poems, Answers to Questions, Correspondence, Pearls Picked Up, and Intelligence from many Lands.

* Although the Editor has since issued "a revision" of these views (see "Gathering and Receiving of the Children of God," and other publications), papers published at that time have more than once been reprinted without permission or explanation, and against the known wishes of the author.